

Gifts from Heaven

Vol 1

Jakob Lorber

New revelations of Jesus on various topics by Jakob Lorber (1800-1864)

Transcription according to literal inner dictation to Jakob Lorber

Translators' note:

If the reader should assume that messages, including personal messages, are devoid of spiritual worth because it has been written two hundred years ago to people long deceased, the translator reminds the reader that many a great spiritual principle is found in parables. Whether the circumstances, the culture, the people themselves are unknown to the reader or not, whether the characters used in parables are real or not, it is the inherent spiritual message that gives worth to what was written.

In this compilation of messages, many principles for human personal, civil, family and occupational life as well as about creation and historical realities are hidden. Many political circumstances of then could just as well have been today, since darkness is not creative in its tactics - hence Father's children can glean much codes of conduct from His answers given to Lorber and his company at that time.

Some of these conversations were the introductions and the beginnings of the main and peripheral works dictated to Lorber, hence much context, validity and background can be found here.

In reading these messages and conversations with the heart rather than with a critical, literal mind, will prove to be of great spiritual value, since our Father does not waste words.

May the reader be blessed.

The translation team.

Measurement conversion:

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

In most cases, the Lorber works do not use the Austrian mile, but the German geographical mile based on the circumference of the equator.

1 equatorial circumference = 5400 geogr. miles = 40.1 mm

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

1. *Jakob Lorber's appointment as 'God's scribe'*

15th March 1840

[1] Jakob Lorber had already reached the age of forty without having achieved a firm position in life with his good education in teaching and music. Then he unexpectedly received an invitation from Trieste to take over a second position as chapel master under quite acceptable conditions.

[2] He responded and made all preparations for departure. But his life was suddenly to take a completely different direction.

[3] On March 15, 1840, at 6 o'clock in the morning - as he told his friends afterwards - he had just finished his morning prayer and was about to leave his bed, when he heard a voice clearly sounding in his chest, in the place of the heart, which called out to him: "Get up, take your pen and write!" He immediately obeyed this mysterious call and wrote down word for word what was said to him inwardly.

[4] This was the entrance to the work "The household of God". And the first sentences of it read:

[5] "Whoever wants to speak to Me, come to Me, and I will put the answer in his heart.

[6] But only the pure whose heart is full of humility shall hear the sound of My voice.

[7] And whoever prefers Me to all the world, loves Me as a delicate bride loves her bridegroom - with him I will walk arm in arm; he will always see Me as one brother sees another brother and as I saw him from eternity before he was."

[8] After this event, Lorber immediately rejected the employment offered to him and served this mysterious whispering from the same hour for a series of 24 years until his death.

[9] Jakob Lorber eagerly wrote the three-volume work "The Household of God" until it's completion on 7th September 1844 - In it the history of creation as well as the history of primeval mankind from Adam to the Flood was described and in this context, on the basis of a profound, spiritual explanation of the world, the eternal teaching of love for God and neighbor was revealed, which at the great time of the ages, the heavenly Father Himself proclaimed to mankind in the person of Jesus Christ.

[10] In addition to this fundamental work, further words were addressed to him and his friends by Jakob Lorber during the same period of time, as follows.

2. *Key to the Scriptures*

April 13, 1840, Monday

[1] There, where I seem to say least, there I say most. And where I seem to say the most, there I say only as much as you are able to bear.

[2] Let this be a new key for you to this Scripture of Mine!

3. *About secular authority*

18th April 1840

[1] Here are a few words addressed to Andr. H. (Andreas Hüttenbrenner, mayor of Graz), who has a worldly office to exercise, which is a good thing for the temporal welfare of the world's greats, by oppressing the small and weak, who are without power and strength in the world and have to feed the greats for nothing but the maintenance of a justice that puts all burdens on their weak necks.

[2] Except My love in you and the wisdom that comes out of it, which both together are the eternal order from which everything comes, out of which all that is there, was made, from the greatest to the smallest, everything in endless number, there is nowhere a justice than only in this My love, who likes to give everything which it has, who does not acquire anything in order to own something, but (only) in order to be able to give all the more; who does not destroy anything, but only wants to preserve everything, so that nothing will perish, who is always ready to bear everything for others, so that everyone may be happy in the great relief of his burden; and who, in addition, is patient, meek, and full of humility and devotion, against every demand of the wisdom that is his alone, and even for the benefit of others, is capable of enduring all imaginable adversities in untroubled serenity. Think whether there is anything else that could or might be called justice in addition to this?

[3] When you also consider that love from Me is always added to the just portion of true, free wisdom, which is the only just legislator, which puts things in the best order and illuminates everything - yes, so if somewhere my love is at the bottom, there is also the true justice. But where this is not, there is no justice, only the opposite. Such an injustice is then based on self-love and is in its true nature nothing else but a human-looking right of fist or robbery. And though it may often outwardly appear to the blind man as if it were love, it is nothing else but infernal self-love.

[4] It, self-love, then teaches you, laboriously little by little, to recognize your needs and the advantage of your actions, and lets you recognize the means of arranging your circumstances in such a way that they allow your neighbor, precisely when he is in dire need, as much room for action as a bird in a cage or a fish in a tank. From this standpoint of domination or rather robbery, laws are then given in a myriad of ways, depending on the number of needs for prosperity that increase more and more from self-love. That they must be kept strictly, is ensured by dungeons, gunpowder and death. Sometimes self-love then also gives the slaves laws so that they do not wear themselves out among each other in the long night of despair, whereby the so-called labourers then also seems to think he has something to gain and behaves calmly, since he is still allowed to enjoy a little of what is no longer suitable for the tables of those in power.

[5] Now see, through this people are then often forced by necessity, to leave my love and even to seize self-love and to act evil in small things, like the great ones on a large scale, who lie, steal, rob and murder, and on top of that have the impudent courage to drag down My laws into their excrement, to thereby give them a so-called "moral coating", but one that is cursed by Me. Woe betide them one day! Through this the blind may well be blinded, but I see through their tricks and I reveal them to My children, who have begun to seek Me out.

[6] Therefore I advise you to seek My Love eagerly, in which dwells all wisdom, out of which you can become a completely righteous man in the wise conduct of the high office entrusted to you, for the true good of your many brothers and sisters!

[7] And believe Me firmly: everything that Wisdom will teach you to do out of My Love, you will assert unhindered and not a hair will be bent on your head. For there, where Wisdom commands, there it also has the best means from me for achievement in great abundance.

[8] This I, Eternal Love, say - meanwhile only to you alone through My weak servant, who is a willing scribe and has little fear of men, since he knows Me more fully. - Amen.

4. *A greeting from the heights*

19th April 1840

[1] This word, addressed to Ans. H. (Anselm Hüttenbrenner, who recorded the "secondary Words" in a diary and also wrote down the main work "The Household of God" with texts from the Old and New Testaments), is a testimony to him that I like his work! And if he continues to diligently accomplish it out of love for Me as he began it, he is to know that I have already put My hand on the lever of the lock to raise it over his head and suddenly let a great stream of the light of grace pour over his head. And My blessing is then never again to depart from him, his children and children's children. And he shall no longer care for them physically, but (only) spiritually.

[2] Isn't it harder to care for the body than for the spirit? - Therefore lay the heaviness on Me and keep the lightness for yourselves so that you may remain free in all your actions and your children may recognize the great love of the Holy Father in heaven, who is and will be, the only Giver of all good gifts eternally. This is what I, the dear Father, am saying to him, so that he may trust Me completely. For I am even faithful in all My promises.

[3] And I also tell him that I will give to everyone who will contribute to the spreading of the light out of Me, to the knowledge of the good out of My love and the truth out of My wisdom for the great glorification of My name that will soon follow, which will give new birth and in it, also the soon to come full rebirth with a new name; and I will give him the tenderness of My Love, like My dear, beloved John, the Secret Scribe of My Word.

[4] May this be a good greeting to him (A.H.), the first time literally from Me, on the day of his birth! - This I say, the eternal, good, dear and holy Father! Amen.

5. *Tips for correct parental love in education*

23rd April 1840

[1] Give the woman of Ans. H. the following words! For I have recognized her longing and will therefore give her a little consolation, which she is to observe for herself and for her little children, maidens and boys.

[2] I have joy in everyone who has joy in Me. And I have the water in great quantity to give to those who thirst for it. And My grace is as broad as it is long, and nowhere is there a narrower part.

[3] Therefore, Mother of the flesh, distribute your love among your own as I distribute grace - so that none of your children may get a black eye out of secret envy and will look begrudgingly one day at their brother or sister! Have a full and equal measure of love towards each of your children - so that I can then also give them a full and equal measure of grace! But otherwise the more beloved ones are to receive less grace and the less beloved ones more grace from Me.

[4] For behold, I am a father of the persecuted, a comforter of the afflicted - but also a very strict judge of the children you love too much. For the excess of your love corrupts your children and makes them unable to receive My favor. Therefore, in the future you let all be granted equally what is useful to them, what is necessary and beneficial, and conquer your heart - and My grace will take you into it's midst!

[5] And believe that it is I who am telling you this, as your good Father. What you see faintly, I see sharply. But where you look with all sharpness, I look through your fingers. What the world judges, that I record; but what the world exalts, that will come to a halt before Me. - Behold the adulteress, judged by the world! Her iniquity I have written in the sand that the wind may blow it away. So shall you all do the same if you want to be My true children whom I love more than you will ever be able to grasp.

[6] As the sun shines and as the rain falls on all grass, so should be your love towards your children! Against the strangers however be like a firebrand and like a cloudburst, so that no self-love prevails in you and in your children - which will then strengthen your trust and I can and will always help you where you are weakest.

[7] Let that be a small comfort to you! Where I want to go in, there I first sweep! So says your good, holy Father. Amen.

6. *Superstitious use of the cross and crucifixion objects; right and wrong love for Jesus.*

24th April 1840

[1] The one who takes pleasure in My 'skin' and is called M.S. and holds in high reverence the wood of the Cross and the iron of the nails, equal to the hands pierced, and the Cross equal to the Crucified One - and who has suffered much because of her double love, who says what I let her say, for the sake of her health and salvation.

[2] She shall love the cross no more than Me and the nails no more than the crowned head! For those who do so, must suffer much from this their wrong love. To him who loves the cross I gladly give it, and so the nails, so the crown. And whoever loves the cross, the nails and the crown out of love for Me will be crucified like Me. But whoever loves Me in this way, for the sake of the cross, the nails and the crown, loves My "skin", because it is full of drops of blood, blows and scars, and is therefore like those children who only then begin to love their parents when these, pressed by many sufferings, cry on their children's doorstep.

[3] But whoever wants to love Me properly, keep My commandments and love Me out of My love, which I have given to everyone, without cross, nails and (thorny) crown, completely pure as I am. Tell her: He who truly loves Me, loves Me even without cross, nails and crown. But to him whose love is doubtful I will certainly give either the cross, the nails or the crown - so that his love for Me will be strengthened, since he will see that suffering is more difficult than loving and that I do not take pleasure in the sufferings of My children, but only a contrite heart.

[4] For behold, My yoke is gentle and My burden is light (Matt 11:30). Only the children of the world have to do "violence" to My kingdom if they want to seize it (Matt 11:12). My children on the other hand are not to go into the field for Me and let themselves be wounded by My enemy - I will fight for them. Because love is higher than all struggle.

[5] But he who wants to fight himself and enjoys fighting must be prepared for all kinds of wounds and see that he does not succumb in battle. But the victor is not above pure love, but is under it as long as he does not throw the crown of victory into the flame of love.

[6] Therefore: Those who love Me, for them I will fight and win, and their love will be the most beautiful crown of victory for Me. But those who want to fight with Me, I will assign them to their posts. And they will have to fight with their strength in great fear and heat, and the victory will often be very bitter for them and will cost them dearly, and one day they will have much to account for.

[7] One more thing must be added (as a spiritual parable for the state of faith), namely: If someone buys a house, he is not satisfied with just looking at the beautiful exterior, which is dazzling; but he goes to the seller and says: "Let me examine the foundations, the walls, the floors and the roof". And if he finds the house strong, he will buy it at any price, for it is a good house. But if it is not, then let it be as it is, and do not deal with the malicious merchant, even if he would say that the house has been standing for so long anyway - if an earthquake comes, it will collapse. But if such a man lives in an old house, he must always keep himself ready to travel at the threshold; and when he becomes aware of the heaving and swaying, it is high time to leave quickly.

[8] This is what the good Shepherd tells a tame lamb in the hard pasture of the servants. Amen. I Jesus-Jehovah. Amen!

7. *Ave Maria*

26 April 1840, Sunday morning

On request:

[1] See, your full duty is, was and will be eternally - love, i.e. pure, divine love in you to Me and the same also to all your brothers and sisters.

[2] According to the degree of this love for Me in you, it will be given to you by Me Who is love Itself in My whole being. All of you are, if you love Me with all your strength - dear children of My love - which has also fertilized Mary, the mother of My earthly body existence. But this earthly body being is a true brother to you and strong enough to carry you all as little brothers and little sisters with all patience and gentleness and to lead you as adult brothers and sisters. And whoever wants to go to the Father, let him turn only to Me as the Father's great favorite, who is the only true brother to you, full of the highest love and wisdom. And so you do not need to turn to anyone else but to Me in all your concerns and needs!

[3] Behold, the greeting to Mary came once from the very highest height of God's holiness in all the fullness of the power and strength of His Spirit, so that love in the Father may become a true brother to you all. Now ask yourselves, what do you still want with this greeting? Mary does not need it, nor does she thirst for it. And she also knows best of all of you that My ear is sharper than hers and My eye brighter than hers; also that My love, My humility and My gentleness nullify the love, humility and gentleness of all, even of the most blessed spirits of heaven.

[4] Truly, your ignorance and your gross error would only cause her grief, if I did not, out of My great love for you, always take upon Myself what is addressed to her or to another blessed brother of yours. Behold, therefore I make the ears of the blessed deaf to such misplaced [adoration] and their eyes blind, so that their blessedness may not be clouded by your great folly.

[5] Whoever seeks Me, Mary will also have joy in him, and likewise all the blessed. And they will always be willing to serve him according to My love in them, from which they will know where and what you lack. Therefore it is also useless to want to reach grace elsewhere than just through Me. For I alone am the door to the Father, where all grace dwells. Who does not go through Me, does not get there.

[6] You can indeed most reverently and lovingly remember everything that has to do with My incarnation and thereby demonstrate to yourselves all the providence of My great merciful love for you. And it will be pleasant for Me. But if you want to form chattering prayers out of it, then you have become fools or have been made so by the great blindness of the blind leaders and are deceived by the deceived deceivers.

[7] But I have now shown you out of Me in the highest truth how the matter is. And so you shall do also accordingly, if you want to be true children of one and the same good Father and true brothers of the son of Mary, who loves you, as you love Me. Amen.

8. Prayers directly to Jesus, or to Mary? Problem with the Hail Mary and Rosary prayer

26th April 1840

[1] Behold, all your duty is, was and will be eternal love, that is, the pure, divine love in you towards Me and in the same way also towards all your brothers and sisters.

[2] According to the degree of this My love in you will be given to you by Me, who in all My Being I am Love itself. You are, if you love Me with all your strength, all of you dear children of My Love - which also impregnated Mary, the Mother of My earthly body. But this earthly body being (Jesus as a human being) is a true brother to you and strong enough to carry you all as little brothers and sisters with all patience and gentleness and to lead you all as adult brothers and sisters. And who wants to go to the father, he only turns to me as the great darling of the father, who is the only true brother to you, full of the highest love and wisdom. And so you have no need to turn to anybody else than to me in all your concerns and needs!

[3] Behold, the greeting to Mary came (at the time of the Annunciation) from the very highest level of the holiness of God in all the fullness of the power and strength of His Spirit, so that the love in the Father may become a true brother to you all. - Now, ask yourselves what else do you want with this greeting? - Mary does not need it, nor does she thirst for it. And she also knows best of all of you that My Ear is sharper than hers and My Eye is brighter than hers; also that My Love, My humility and My meekness diminishes the love, humility and meekness of all, even the most blessed spirits of heaven.

[4] Verily, your ignorance and your gross error only caused you (Mary, the editor) grief if I did not, out of My exceedingly great love for you, always obliging you, would take upon Me what is addressed to them or to another blessed brother of yours. Behold, therefore I make the ears of the blessed deaf (against such inappropriate worship) and their eyes blind so that their happiness may not be clouded by your great folly.

[5] Whoever seeks me, in him Mary will also have joy, and so will all the blessed. And they will always be willing to serve him according to my love in them, from which it will be made known to them where and what you lack. That is why it is also useless to want to reach grace elsewhere than just through me. Because I alone am the door to the father because all grace dwells within. The one who does not go through Me does not reach there.

[6] You can indeed remember with reverence and love all that is related to My Incarnation and thus demonstrate to yourselves all the destinies of My great mercy love for you. And such things will be pleasant for me. - But when you want to form chattering prayers out of it, then you have become fools or have been made fools by the great blindness of the leaders of the blind and are deceived by the swindlers.

[7] But I have now shown you from me in the very highest truth how things are. And so you are also to do accordingly, if you want to be true children of one and the same good Father and true brothers of the Son of Mary who loves you as you love Me - Amen.

9. *Music*

2nd May 1840 around noon.

[1] If you want to know what music is, take note of what I tell you, so many things will become clear to you; so not music, but action out of pure love is in itself - without the addition of wisdom, but as it is, love in it's blindness.

[2] Behold, you have no purer image than music (which should better be called blind love) of the pure love in Me, which is a confluence of the seven Spirits of the Godhead, who unite there in the mutual meeting of their steady and calm flowing.

[3] And this meeting gives birth to the sound sevenfold according to the nature of the self-encountering Spirit, and the sound then grows away from the basic tone and away through all seven spirits, and so every spirit then has it's own sound according to the order of the scale known to you. And as every one of the seven spirits penetrates all seven, so also all seven are present in each one individually and then all of them again pour out into each other harmoniously and melodiously, which then is the great bliss of the Godhead in it's love.

[4] And so the sound is then a vibration, and this vibration trembles through the spirits, and the spirits recognize each other, and the recognition manifests itself according to the ratio of the vibrations, and the vibrations are perceived in love in community, and this community is then the right harmony. And when then in this great purest harmony, love vibrates blissfully, then this vibrations flows back into the deity, and there is then a confluence, and in this confluence the spirits then warm up and then ignite in love, and this ignition is the light, and in this light the innumerable forms are recognized, which arise from the vibrations.

[5] Now you know what sound and music is, how it is created and what it is for and what it is. And therefore it is also given to you as a secret sign of heavy and great content, which only can be completely dissolved in the purest love to Me; and so you are also to learn to look at it and use it and enjoy it in the offering of your highest glory and your deepest thanks to Me, in which nothing unclean is to cling anymore.

[6] But how is this gift from the highest of the heavens used by you?! Oh the great shame; I have shown you through people the pure in oratorios and symphonies - but you gild heaps of dirt with it and then even kick them with your feet. So consider what music is and what it is for! - and do not desecrate the bliss in Me. I the purest love in God Jehovah Amen, Amen, Amen.

10. *Three questions*

3rd May 1840

- *Is the Roman Catholic Church not missing the fact that it takes the cup away from the laity, since in Matt 26:27 it says: "Does everyone drink from it?"*
- *May the host be worshiped?*
- *Shall we give full faith to the books of Emanuel Swedenborg?*

[1] For the three questions that have been submitted to you for answering, I want to give the questioners three hard answers because they ask before it is time and through this want to enrich their knowledge rather than the love for Me, which is after all higher than all knowledge. They do not consider what is needed first. The gift of Wisdom comes to everyone according to the degree of love for Me, which is the true "Bread" and the true "cup", or "My Body" and "My Blood", from which all prophets, from Moses to John and from John to Emanuel Swedenborg, and all the wise men taught out of My Love, testify.

[2] You see the sun in a dewdrop and say: This is a true image of the sun, it just lacks warmth. But I say: It is easier to warm the drop than to put a faithful image of such a big sun into it. Since I do the latter, why don't you do the easy former and ask so foolishly whether the host should be worshiped or not? Have I not already sufficiently told and shown you all what true worship consists of and how I and matter relate?

[3] What is the point of your untimely wit? Now know what you want to know, and remember it well behind your sluggish ears! Revive your heart and look to Emmaus. When I broke the bread, the disciples recognized Me even without the cup, and were inflamed with their love for Me. Do the same! Enjoy the bread in the true, pure love for Me and do not be offended by the unimportant form, but only strive for love and the faith that arises from it! And I Myself will hand you the cup full of the Holy Spirit, which is My blood.

[4] The wine of the cup is a drink, for harlotry in the spirit of all unfairness dwells therein. And you shall not thirst for it, and the servants alone shall make you drink it, which are the graves of filth, and moisten their unfruitful soil because of the perversion of their love, that any fruit that grows there may be made free, and blossom like a sunflower on the graves of filth.

[5] But the cup which I will hand you is the true cup, since all spirit of truth and all life is present! That is what you thirst for!

[6] (On the second question:) As for the host in the Lord's Supper, it is a bread, baked from flour, like the bread in Emmaus, and likewise only matter, has no life and cannot give life - but is dead and gives death.

[7] But he who breaks it, blesses it and gives it, has life and can give it to all who enjoy it as a sign of true love in the faith that lives from it. Because where there is true love for Me in you, there is also the gift as a sign. But wherever the gift is, there is also not far away the giver, to whom alone all worship is due.

[8] So first seek love in Me, through the voluntary keeping of the commandments, then the gift will enlighten you, and you will recognize the Giver in the gift, burn with love for Him and worship His great holiness.

[9] Therefore love first, then the gift will be righteous, will be a light to you, alive in the bread. And only then will the blessing of the Giver be in the gift. And then you will worship His holiness in spirit and in truth.

[10] As far as Emanuel Swedenborg is concerned, let them (the questioners) try whether they too are able to say such things without My wisdom!

[11] He was awakened by Me and was led by My angels into all their wisdom from Me according to the degrees of their love. And what he says is good and true.

[12] But My teaching and My living Word, which comes to you from My mouth through the Love in you, is higher than all the prophets and all the wisdom of the angels! For love is the first and highest - after that comes wisdom.

[13] Whoever therefore has true love for Me, to him will also be given wisdom in abundance. But who seeks the truth without love beforehand, he will find nothing but deception and will be a look-alike and in the end will not know which one is actually the real one.

[14] Therefore love first, and leave the pretense, and the sun will rise in you. Amen! Amen! Amen!

[15] These are three hard answers to you from the great height of Me, Jehovah. Amen.

11. *To My Friends*

9th May 1840

[1] In your mutual testimonies of love, give Me a place to add a little greeting. For you see, I invite Myself right away if I taste just a reasonably good bite. But I knew that you would not be unkind to Me today if I took the liberty of coming into your midst as an uninvited guest.

[2] See, those I love, since they have begun to seek Me and love Me, and have recognized My Voice through My poor and weak servant, to whom I come with pleasure, though more often perhaps at a somewhat inconvenient time. But what can the Father do that he has more love for his children than the children have for Him? Therefore you must already give credit to My great love for you, that I force Myself on you properly more often. - Oh My children, how I love you all! That is why you too love Me, your good Father, and always look at Me! Whether, I Myself will one day be your reward!

[3] Listen, you who like to see Me now in your midst, I will one day take them in the midst of My Love and they will dine at their Father's great table! See, and so, today, for the first time, I will be entirely among you. You will not see Me with your physical eyes. But I will touch your hearts when My poor, weak servant will present these words to you. And then you will know that I have entered in your midst!

[4] But you must not be embarrassed in your cheerfulness, but be cheerful and serene. Because think, when I am with you, you are also with Me, your good Father! And so you are at home, and there the embarrassment has ceased. (Matt 5:12; Luke 6:23; jl.ev02.186,08; jl.ev04.167,15-16; jl.ev06.018,10-13; jl.ev08.103,09)

[5] Since I am now with you completely, so take all, little children, My certainly most loving Father's greeting as it is given to all of you! And this My true greeting may also be a true blessing for you, as sure as I am the true Father for all of you, if you receive it just as willingly as I am always happy to give it to you. But the greeting is:

[6] Peace be with you! My love is your only wealth! And My grace illuminate the darkness of the world before you and gently show you the way of eternal life! Amen.

12. *Church-spirit and love-spirit*

14th May 1840

[1] To him who is fearful of Me (more of the Church than of Me) and yet would like to have a word of consolation because he thinks I have something against him, because of the weakness of his faith - because I did not immediately do to him as I did to those who have longed for My Light for years, since he still lived quietly in the outer church and took the rushing wind for My Spirit and the thunder for the voice of life in the Son - tell him:

[2] I looked at his heart and found a good seed in it. Let him diligently water it with the water of life out of Me, which he will find in great abundance in the Scriptures of the Old and New Testament. Then this mustard seed will rise in luxuriant freshness. And then many spirits of the heavens will come cheerfully and joyfully and will make their dwelling among his many branches and twigs of the new plant of Me (in him), then I will come and soon also completely awaken his spirit and make eternal dwelling with him.

[3] Let him not be afraid, if he loves Me, and (let him not) think that the Church of stones is alive, which is made by man's hands just as well as any other house! Nor (should he think that salvation is brought to him) masses, which are a silent service, or confession, which is useless to you if you do not change completely in your heart, or all the sacraments, which are a true poison for the soul, if you do not make it alive through true love for Me in your purified heart.

[4] He shall know that for the living, everything is alive and for the dead, everything is dead. The one who has My love (i.e., the pure, heavenly love for God and neighbor) has Me Myself, the Life of all life, in him. But the one who does not have My love is like matter, which is dead from the death of the wrath of God; he himself is dead, and life passes him by silently, as he himself is silent for life.

[5] So you, Samuda (a friend of Lorber's), see only My great love and seek it everywhere! And where you will find it, there, believe Me, is also life. And therefore do not let yourself be bound to anything but My Love, you will live, even if you die a thousand times!

[6] Do not seek the light that is dead, but love - so light will become alive in you in great abundance out of Me, I, who am love and life itself from eternity to eternity. Amen. I, Jesus-Jehovah, Amen.

13. *Unnecessary worries*

24th May 1840

Question: May we not ask You, oh Father in Heaven, in childlike humility, that recruitment cease, whereby the man is taken away from the woman, the father from the children, the son from his parents, the citizen from his trade and the farmer from the cultivation of the fields, and often forced to a state in which few of Christianity is to be found. How long is this evil to last according to Your will? May it please You to demand a sacrifice from us, so that the hard yoke, the sight of which fills us with bitter melancholy, may be taken away by our brothers! But not ours, but Your holy will be done for all eternity!

[1] As your good, holy Father, I have joy at all times when you turn to Me in whatever matters. Only you do not have to ask Me for some foolish stuff to which I then would not like to give you an answer, because it would be senseless to encourage you in an error or superstition.

[2] But such questions are those about time determinations by year, day and hour! For see, I never determine a time for something, but always act according to the nature of the circumstances with people, like a father with children and as a God to the (world) people. Should I not then be cruel if I were to say: "In the next year I will let My judgment break out upon you" - and would certainly do so, even if you were radically reformed!? Well, judge for yourselves! And if I did not, would I not then be a bare liar! And how could this be reconciled with My Love and Holiness?

[3] For this true cause I will call upon all prophetic timekeepers and time calculators and in the end they will be shamed. And so it is not I, but people will unconsciously determine the time through their actions. And I will then come like a thief, when they will least expect it.

[4] A second such foolish question is: By what kind of sacrifice would I be persuaded to do something? Behold, such a question from My children hurts Me, because I see from it that they still look at Me as some kind of idol, instead of in all truth and love for their only good Holy Father who wants nothing from you but your childlike love. Your childlike love, that is the only sacrifice, your Father enjoys it and your God is most pleased with it!

[5] But as far as recruitment is concerned, it is not the greatest evil of all, but only a consequence of worldly love - and thus to be seen more as a consequence than as actual evil itself. And so is the soldiering, which will last as long as worldliness is born of human self-love... Therefore, you should not make so much of it for the sake of the recruits. For be completely assured that My children are never to bear arms because I am their weapon against all evil. And even if they would have to do the same as the children of the world, which will and can only rarely happen, believe Me, I will also be their Father and a strong God, as a sharp, invincible weapon.

[6] Look, there is very little to it, what you would be in the world as country people or guarantors of the cities, or soldiers, or princes, kings and emperors. What matters is how you would be - out of self-love or out of love of neighbor or out of My love in you (i.e. out of love for Me and out of it) for your neighbor.

[7] I am well aware that there is little religion to be found there (in the military profession), and that the excesses there are obviously worse than in the civil profession. But the punishment for this is also more severe than that of the citizens. And so many things are prevented, which often have free rein with the citizen.

[8] By the way, religion - as it is generally among you - is as good to Me as none at all. For where there is nothing, there still something can be built that can be good there. But where there is only

bad, there is little room for any good. But all worldly things are at the same time hellish, and therefore filled with all kinds of cruelty, whose reward sooner or later will not be lost, whether in the citizen or the soldier.

[9] However, My children shall not worry about anything! For I have much to give to the oppressed and needy, if they only want to come to Me. And those who have lost something in the world because of Me - one way or another - they will find it again infinitely one day in the bosom of their good, holy Father. Amen.

14. *Words of wisdom*

25th May 1840.

Jakob Lorber asked the Lord for some words of His wisdom.

Therefore your curiosity shall be satisfied; but watch what your intellect will comprehend out of My wisdom, which a created spirit will never explore in the least part eternally. But when your heart will become heavy, then think that I am only accessible through love and eternally never in the wisdom of My intellect.

But these are words of My wisdom!!

[1] I am and I am not, I was and I was not, and I will be and I will not be eternally, a point infinite, a line from the middle of ends without ends, with ends without ends, big as a nothing and small as infinity.

[2] I am a multiplicity in nothingness and am nothing in multiplicity, I am an infinite nothingness, and infinity is a nothingness in Me eternally in time and temporally in eternity, so that I am not everything in order to be everything, and am blind in the face of all things out of Me, beside Me and in Me, so that I see everything, the great small and the small large, since it is and is not through and through!

[3] I am a God without God, I am love without love, I am wisdom without wisdom, an uncreated creature in the creatures that are not created, and yet are to be created to be nothing, to be something, and to become something, to become nothing through Me in Myself and in Myself without Me, so that I may be all to be nothing, and nothing to be all. So is the human being that he is not, in order to be something in Me without Me from Me, so that he lives and has no life to live eternally and temporally eternal, spatially without space, and unspatially in space!

There you now have three words of My Wisdom; but never think about it, for all this will remain eternally incomprehensible to your mind. For as little as you will ever take the earth in your hand like a ball and play with the suns like peas - much less will any created spirit ever grasp these three words in all their depth. That is why you also need to make nothing of it; because the impossible is impossible even for Me. I Jehovah, The Eternal Wisdom, God, The Most Holy, The Most High.
Amen!!!

15. *How should we read the prophets in order to understand them properly?*

26th May 1840

[1] Such questions you could after all address to Me, if you are sincere about seeing My ways illuminated. And I will not give you a fully definitive answer to that either, but yet a ray through all the angelic heavens - originating out of Me - will nevertheless illuminate your heart and your intellect will see and feel great, wonderful things of the new life from Me in you, which all is an effect of My love in you, as also everything on the terrestrial bodies is an effect of the sun, through My grace.

[2] And see, therefore, if you read a drop of water from the boundless sea of My grace in the prophets, you must take a strong magnifying glass (that of humility) - and then place the drop on the table of your conscience and light a lamp under it, filled with the oil of living faith, so that the glowing flame begins to burn strongly. And so then above this hot flame of love, your table of conscience will have become glowing and you will see bubbles rising, then take the magnifying glass and look with it at the hissing drop, and you will discover countless wonders in and on it!

[3] Then you will have great joy and pure pleasure. But there you will not yet understand them (the miracles of grace). And only when you then humbly turn to Me in all love and will ask Me and strongly desire My light of grace of all heaven, only then will I let a ray shoot along like an arrow, which outwardly wounds you a little bit, but in return will wake your spirit out of the sleep of death. But the spirit will then understand in My living light, all the innumerable wonders of the drop.

[4] And so you will then have the eternal living Spirit to behold the miracles within the miracles through the greatest of all miracles, namely through your living freedom, through the love of your great, Holy Father in and above all heavens! Amen. - I, Jesus, the eternal love and eternal life. Amen.

16. *Words of thanks from the servant*

26th May 1840

[1] Let us then also graciously receive our feeble thanks, as You, bending down from above, have now revealed to us poor, worthless sinners such great and deep secrets of which we are not worthy in the least. Look, oh good Holy Father, upon our contrite hearts, for we are ashamed to speak even gratefully with our human words, after having heard Your words full of life.

[2] Oh great thanks, great honor, great glory be to You forever, as in heaven, so in our hearts!
Amen. J.L.

17. *About the oath or vow (Matt 05:33-35)*

28th May 1840

[1] Someone asks about the right and validity of the oath or vow, which is a reasonable question.

[2] Behold, if I am in the heart of any man, then he has the truth in him. He does, thinks and speaks out of it, and this threefold occupation is (in such a case) a true action and needs no more than yes or no. Everything more than that is a sin; because there is a shameful mistrust placed on My sacred holiness, which is the original source of all wisdom and truth in Me eternally, by both the one who demands the oath and the one who takes the oath.

[3] But if any man does not have Me in his heart faithfully, all his acts are false and deceitful in doing, thinking, and speaking. How then (since in such a case) do you want to demand a landmark from the truth-less one and thus impose My holiness as a seal on the lie, so that a false deception of some selfish assertion of a self-loving person would receive the full validity as legally true!

[4] But now I am giving you advice from My Love so that you may spare My Holiness! - see, if an oath is a sure sign to you, can it not be a mere "yes" or "no"? - If you punish the false oath, you may as well punish the "yes" and "no"! (Matt 5:37; James 5:12; 2 Cor 1:17)

[5] I advise you, if someone has lied in his statement, either affirmatively or negatively, his name will be publicly declared dishonorable above all the people until he has gone into himself in all humility and publicly confesses his lie, which will then be the first truth on his tongue.

[6] To this end, you can and should take from him either a third or a half, depending on the circumstances, and probably all his possessions, as a legal atonement for the truth that has been maltreated by such a liar for his own self-interest. For he shall not have his own bread, nor a roof nor a field, because he abhorred the truth!

[7] And you can be assured that even the (worst) villain will not lie to you. Rather he will be silent, like the spirits of hell who cannot speak My name.

[8] If anyone is righteous in his heart, believe him at his word, without oath, you can be assured that he speaks the truth and signs it with his blood.

[9] But whoever has a faithless and selfish heart, is far from God and hell is near. From him you can demand an oath for the sake of another, but ask yourselves, what use is it?

[10] Therefore your speech should be: "Yes, yes" or "No, no"! Whatever is above, is a sin in the spirit of My sacred holiness. (Matt 5:37; James 5:12; 2 Cor 1:17).

[11] This is My law without any subsequent regulation! For My commandments are firm and do not suffer any change like your pagan ones! Amen. I, Jehovah, the supreme Wisdom and Justice from Eternity. Amen.

18. *Earthly and heavenly legal order*

28th May 1840, Thursday afternoon

[1] I give you (in the following) a drop of wisdom - palatable for you finite creatures through My eternal love. For as God, I have no children but only the eternal Word in Me, which is the only Son with whom I am well pleased. But in the Son, I am also your Father and am well pleased with you, if you have received this My dear Son in you and thus also My sanctification through Him!

[2] But this (drop of wisdom) falls on the hot sand of the desert-earth, since you can enrich your knowledge with it, but are unable to act upon it, which is the main thing - since only action, but never (only) knowledge, determines eternal life.

[3] You see, all your political "justice" is based on all the falsehood and evil of self-love, which has marked the earth with boundary stones, on which "mine" is written everywhere and never "yours" - from which irreparable error your offenses mostly originate and which is why quite illegal laws had to be invented, who have to secure for everyone his imaginary property by force of outrageous punishments, even by death - while I have created the earth, like the air, like the water, like the rain and the sun rays for all collectively, and I have not granted any privilege to anyone.

[4] But now the earth is circumscribed like hell, since everyone has his or her own special, inalienable place. Thus only a corresponding administration of justice can be set as limits to malicious acts, and accordingly only similar punishments can be set as limits to malice. And so then the punishments, when they are appropriate to maliciousness, cannot be other than "legal" - seen from hell, as everything, I tell you, is taken literally from it, so the boundary stones, so the laws and so also the punishments.

[5] See, in such circumstances it is difficult to guess from the heavens where one has everything for all and all have everything for one out of love - what the gospel teaches you, that you should give the coat in addition to the requested coat, in order to avoid all disputes. If everyone did the same as in heaven, then no new laws of hell would be necessary, because then no-one would have anything and therefore would also remain free from any robbery or stealing.

[6] Now I have briefly shown how things stand. For this reason you should not force your (heavenly) Father into the right hand of hell and thereby offend His long-suffering and great patience in the face of such abominations and iniquities, and all the more so since I am already standing at the door armed anyway to thunder the last judgment over the earth so that all the hellish rubbish can be thrown onto the pile, where it's author has long since established his permanent dwelling place.

[7] Take good heed of these My words and act out of love in doing so, and one day it will be shown how much gold will be found in the rubbish of hell. Amen.

19. *Patience to maturity*

30th May 1840

To Jakob Lorber, because of the painter W.:

[1] It cannot be immediately as you wish, but the right time, if I want to address a word to someone, is only well known to Me alone.

[2] But the time of the one to whom I (according to your wish) should address a word to, has not yet come to full bloom. Therefore, only a short time until the water of life [will come] from the rich well of Jacob! Then be small and see great, hear well and be silent in speech! Not only count the suns, but even more so the humble grass of the earth. And not only do mountains rise on the moon, but rather dwell in the valleys of the earth!

[3] Behold, with children I speak childlike, with men as a man, with lords as a lord, with princes as God, with all higher than the Most High, with rulers as the Most Mighty, with the great as the Infinite, with sinners as shepherd and judge. And so I speak with each one according to his own kind as an unreachable God. But with the One who loves Me in all humility, I speak as Father, lowering Myself to him like a brother from the heights of all immeasurable heights, as the Most High in all My infinite fullness.

[4] Therefore only a short time remains until iron becomes gold through the laborious infusion of the living water!

[5] I, the real, the only true Immanuel. Amen.

20. *The external appearance of Jesus*

1st June 1840, afternoon

[1] As for the pious desire the painter W. has had for a long time, more in his head than in his chest and it's viscera, I say that no image, neither of paint, even less made of wood or even metal or stone, is pleasant to Me.

[2] For see, all this is nothing but matter and therefore dead. But when you now represent Me figuratively in matter, then you represent Me in death as a being similar to My outer-flesh-form - which has often already drawn the life out of your heart and has attached in it's place a dead picture of My flesh.

[3] Therefore, you should strive much more for the living image of My Love and My Grace in your hearts than for a faithful imprint of My Flesh! For just as your life does not dwell in the flesh but only in the heart, therefore also from Me, all life does not pass from My flesh but from My deepest depths into you - just as naturally all light and all warmth of the sun emanates from it's center, where a small spark of My grace and merciful love dwells at rest. Behold, this is the truth!

[4] But if you still want an image of My flesh, I will also give it to you as I gave a king to the Israelite people. But woe to those who want to worship it! Their soul will become dull, and their spirit will hardly find My Life more fully within themselves.

[5] But this is the shape of My flesh, and this is the shape of the head, hair, eyes, nose, mouth, ears, chin and neck:

[6] Let the head be 10 inches high, without the hair, and 7 inches at it's widest, without the hair. The forehead is $\frac{2}{5}$ of the full length of the face, and then the nose is $1\frac{1}{2}$ fifth, and so from the nose to the end of the chin is also $1\frac{1}{2}$ fifth.

[7] The forehead is curved in an oval shape, without wrinkles, very light in color, full of divine majesty against the hair, which is said to be light golden blond.

[8] The eyes should be large. The iris is blue. The pupil very black in relation to the blue. The angles are pure. The eyelashes fresh, the brows strong and dark brown.

[9] The nose should be straight and noble, soft and not too broad, not too narrow either.

[10] The mouth full of dignity and grace, half open as when a lover speaks to his bride, not too narrow, nor too wide, but just right, so the upper and so the lower lip, soft in the corners and gentle in the middle.

[11] A slightly prominent chin, not too broad, nor too narrow, well adorned with a beard slightly darker than the hair, the latter divided in the middle of the chin. The beard should diminish slightly along the two jaws and should not take up more than $\frac{1}{5}$ of the cheek. The upper mustache should also be fair, so that neither the lips nor the two corners of the mouth are impaired.

[12] The ear, however, shall be exactly according to the proportions of the nose, and shall be free (uncovered) from hair, which shall fall a hand-width behind it, gently curled over the neck.

[13] But the neck shall be of medium length, perfect, like that of a virgin.

[14] The expression of the face should represent a bridegroom full of love in the melancholy sight of his unfaithful bride, similar to the one saying farewell with the most loving heart, with a tear of pure and true love.

[15] The figure is dressed in a sky-blue, Israelite, wide pleated garment with white, finger-width bands, standing, barefoot, with the right hand outstretched towards you sinners - as if saying:; "Come to Me all you who are toilsome and burdened! I will give you rest!" - and placing the left

hand on your heart, as if saying: "Children, there is the way of life, there is the door to the Father! "He who does not pass through it will not come to the Father."

[16] This now precisely described picture should stand as if on a hill, behind which a great glory rises. To My right and left side shall be two great pillars, adorned with two fiery cherubim. And in the middle of the pillars there is a stone tablet, held by a seraphim. From these two pillars on the left and on the right, a strong wall extends.

[17] Below the hill in the plain, however, several groups of people are to be depicted, a few of whom turn their eyes towards Me, but most of them, turning away from Me, stand on small broken prayer tablets. On the left, at an angle, there is a group of people, who are putting ladders on the walls and want to storm them, while the ladders are much too short and too weak, and several broken pieces are meant to testify to this.

[18] Behind My Head, parts of the new City of God's Holiness, which has just begun to descend before you, appear very faintly, as if enveloped in a light haze.

[19] Behold, this is then a perfect image when it will be presented as I have faithfully indicated. But it will be difficult to do it justice without My grace. But if the painter W., the iron painter, wants to do it out of pure love for Me, then grace will not be withheld and the image will astonish everyone who will look at it, even if only out of curiosity, and will break many a stony heart, because it will then not be a mere image, but as such a substantial initial letter of the new Jerusalem, which it should only be regarded as! - Amen.

[20] I, Jesus, the true Christ full of love and wisdom! Amen.

21. *The highest commandment*

2nd June 1840

In response to a question (about Mark 12:30): "You shall love God your Lord with all your heart, with all your soul, with all your mind and with all your strength! - This is the noblest of commands."

[1] Oh you, My dear children! Do you not comprehend such small things which are and should be your daily bread? Tell Me, how then will you understand greater things, such as a Gospel of herbs, plants, bushes, trees and all the grass, as well as stones, earth, water, air, fire and all the stars, as well as all the animals, which all testify of Me? And how much less will you subsequently grasp the incomprehensible, spiritual and heavenly! How will you dine at the great table of Abraham when all your teeth (wisdom from the faith of the Word) have become hollow from the worldly sweets and thus unable to chew your daily bread, which you ask for daily in prayers to Me (unfortunately the great multitude gathers around the bread [full] of worms!)

[2] Behold, the cause is this: Since you love wisdom more than love, and therefore have little love, and therefore also little true understanding than the just giving of love.

[3] But if you first loved Me like the children loved their parents before the loosening of the tongue, or like a blushing bride loved her bridegroom before the actual closer acquaintance - then streams of light would flow from your loins!

[4] Therefore you must turn it around and love first! Then your faith will become alive. Otherwise, however, your head will be stuffed with all kinds of things, like the stomach of an ox, and your heart will remain empty like a cream puff. But you should make up for your mistake with your children - and then you shall become like them.

[5] But this is the understanding of that "daily bread":

[6] "With all my heart"; "heart" here means the Spirit of Life who, as a faithful image of My love in the trial period, is in you and is actually pure love. Then "with all one's soul"; here "soul" is to be understood as an ethereal body of the spirit, which is to be completely permeated by the primordial love in it, so that it thereby becomes alive in all its parts. "With all your mind"; here "mind" is to be understood as your natural knowledge, which is to be taken captive by My love in you, so that the soul, as the body of the spirit, may receive firmness with skin and hair and feet to stand and walk and hands to grasp and act and eyes to see and ears to hear and nose to smell and a mouth, provided with all its components and suitable to take higher and better food and to speak words of life from Me - which afterwards are "all the forces", which should be there full of love!

[7] See, this is the short and very easy understanding of the small text from the words of My dear Mark and all those who say the same thing. But remember, it is not for your mind, but for your heart, that I have given it to you so that you should finally begin to love Me because of My willingness, even if all other things from me would not be able to compel you to love me.

[8] Therefore, take it into your still empty heart so that it may be filled daily with the bread of the heavens. - This is what I, your holy and supreme God, desire above all as Father in the Son Jesus-Jehovah. - Amen, amen, amen.

22. The Evil Seven

4th June 1840, afternoon

(About Luke 11:24-26): "When the unclean spirit has gone out from a man, it roams through desert areas looking for a place of rest; and if it does not find one, he says, 'I will return to my house which I have left. When he gets there, he finds it nicely swept and tidy. He goes up there and gets seven other spirits who are worse than himself; and they move in and dwell there; and the end becomes worse than the beginning for such a person'".

[1] Tell A. and all his adult relatives, who are: his wife and daughters: "He who seeks, finds; He that knocks at the door, shall be opened for; and to him who asks, what he asks will be given for in abundance.

[2] If any man has a wife, and the wife loves her husband in silence, that she will not know the world, thinking that the world will think unclean things of her (if she knew that she was attached to her husband with all her heart), she is cold and timid outwardly, and will not let her body be touched, while she is burning with desire inwardly. So now the husband uses all his efforts in vain, to make his wife secretive and devoted, but she always remains shy, partly because of her femininity, partly because of the world, but partly because of her stupidity and foolishness - what will this husband do?

[3] I say that he will leave his prudish wife in her foolishness out of love until the end of her days, and will not touch her with a finger, but will plant his seed in a strange land where there are many weeds and thistles, and will think: "Even if I cannot reap a harvest there, I will plant a seed in my name for a future sowing and a rich harvest.

[4] And I say that this man has done right, this as chastisement to his wife, because he did it for love. And I say now also to you: this husband is I, and the very foolish woman is you!

[5] Now I have already so often wanted to grab you and press you to My heart but you always escape through all kinds of worldly shyness and foolish - as it were humble - worldly chastising reasons. You keep the love belonging to Me hidden in yourself and think that the time will certainly come when I will come and blow on you so that you then could love Me immeasurably. Or you also think that I will already notice this love in you (perhaps through some microscope). But you are mistaken. And if you insist in it, I will do as the husband does and leave you in your prudishness.

[6] So be open as I am! And talk to Me in trust and in open, free love! And My old book will have no letter from which a sevenfold light will not shine towards you. And in your heart, revealed with great scripture, you will read the secret of the great spirit-world.

[7] Now so see and hear the understanding of the three verses (of Luke)!

[8] Such a man, morally and rightly, lives according to the (external) law and keeps it strictly and precisely of his own accord and out of a sense of justice, and thus also defeats every temptation steadfastly through the will subordinated to the intellect - there the tempter and seducer sees then that nothing can be done for him in this house. And so he leaves it in anger - and goes away; then searches all such barren places all over the world. And when he sees that neither good nor bad seed can take root in such places, he says to himself: "Where there is no moisture, there are deserts, and therefore no place for me to stay. What shall I do now? I want to turn back and see what my first possession looks like now!"

[9] He turns around and hurries over there. Now he finds the place completely cleaned and well decorated with virtue and victory wreaths. He likes it there very much, but he feels too weak to take possession of it again, since he is only a spirit of the flesh.

[10] Then he returns to hell and takes with him seven spirits, each one worse than he - than there are: a great flatterer, a great hypocrite, a great eulogist, an ambitious man, a proud man, a despiser and slanderer, and finally a master of court and ceremonies and an epicurean and a gourmet, behind which he again places himself. And so then this evil gang comes, it gains easy access and takes full possession of it.

[11] And no matter how badly the first state was under the temptations of the flesh, this second state will still be much worse than the first, since man has thereby given himself over to all wickedness in his selfishness, since all his righteousness did not come from love for Me, but from his self-love and therefore has consumed all (true life) "moisture" in him, therefore he was also no longer able to bear fruit and therefore became dry and like dead.

[12] For see, I alone am the life in you - only through your love for Me, through the right attitude towards the commandments both in acting and speaking, as well as in thoughts out of love for Me.

[13] And may you also act (as industriously) as the bees and ants - if you do not do all this out of love for Me Who alone gives you strength and life to resist hell and all its further temptations - then you will never find rest, neither here, nor there. It will surrender to you like to the little animals mentioned, from which honey and bread is taken away, despite their stinging and pinching weapons, by being mere creatures and being guided by instinct, just like a man who has let his will be captured by the cold mind and left love standing unnoticed and therefore also his freedom and the true life from it.

[14] Behold, this is the understanding of these three verses! - Therefore, beware of the understanding if it comes from elsewhere than from My Love alone! Let him always be subject to it, just as the deity is subject to Me, their eternal love; otherwise you will become like such a swept and adorned house, as the parable of the three verses shows you. Amen.

23. *About raising children*

8th June 1840, Pentecost Monday, 7-10 pm

*O Lord, how shall the children be educated so that they may become able to be called
Your children?*

[1] Well, so write! It is the one well and justly asked question, to which I want to give you a fully definite answer. But see to it, when I give you a true light on this, that you become faithful shepherds to your little flock, which was given to you from the depths, so that you bring it to the height of all humility and thus on the way of all life through the shining fire of My love. But it will be much trouble for you and this trouble shall atone for your carnal lust which you have often committed with your wives, whereby your children have been given the garment of the harlot and a memorial in the destroyed Jerusalem and a wide and deep tomb under the rubble of Babylon.

[2] for you see, if you had been born again of the Spirit of My Love, you would have been able to purify the virgin you desired to be a woman, beforehand, in the streams of the living water that would have gushed forth from your being in infinite abundance. And so your marriage would have been a heavenly one, and your children (begotten in the joy of the angels, which is a true union of love with wisdom), would have been children from the heavens and would have been half reborn, in which the seed of the Spirit would soon flourish into fruit in the new earth, which is laid in the great gardens of the new Jerusalem. And your education would have been a great joy in the sight of your Holy Father.

[3] But now that you have married in the darkness of the world, to do the works of death, and to bear the fruit of hell, which are your dear, pampered children, it is hard to take away the poison from the brood of serpents. And this cannot be done otherwise, than by the total mortification of the flesh and full imprisonment of the will, because the self-will of such children is a purely hellish or satanic one, because there is not even a spark, that would be a heavenly one.

[4] But if you think I am saying too much here, I will say: examine your brood, and you will find nothing but: Self-love, envy, anger, sloth, aversion to all seriousness and a secret, determined aversion to all that is divine, which is why they can only be moved to learn some meager sentences from the hard catechisms through punishment or (worldly) sensual praise.

[5] And now then, if you have found such things in your children, then speak and confess openly, that I now only tell you this out of My exceedingly great love for the salvation of your children and yourselves, that your children are true children of hell!

[6] If you now want to procreate new children of love from your brood, you must be blind to a cute and lithe grimace and deaf to every one of its (foolish) desires and must capture early on every spark of its evil self-will, so that room can be created for My love and for a new will out of it.

[7] Everything that the children desire, you must deny them, and it would be a good thing, so that not their will but yours may be made alive through submission and just and salutary obedience in their hearts.

[8] Always punish obstinacy and unwillingness, sloth, the reluctance to see the divine, but especially a secret contempt in the heart for salutary admonitions as well as for My Name and everything related to it.

[9] Do not praise when doing just and even less reward the children! Sincerely tell them in a friendly manner that they have done a work of the new will, which the Father in Heaven is already a little pleased about. And if a child has done something of his own accord in a time without duty, as a rest for the body, which seems to be a good thing, then he will inquire of his own accord what made

him do it. And when you have learned the reason, whether it happened out of self-love, or out of love of duty, or out of love for you, or out of love for Me, then always judge your displeasure or pleasure accordingly.

[10] But with your caresses be as frugal as winter with it's warm days, so that the fruit shoots are not destroyed in a subsequent temptation, like the blossoms of spring due to a later ripening. However, cold winds blow frequently, so that the foul air and the young hearts may be purified for the welfare of the spirit.

[11] Teach the boys to obey blindly and let them recognize the cause of the commandment in My love. And punishes their curiosity and excessive gambling addiction and strictly rebuke them.

[12] But keep the girls at home and do not let even the slightest desire be awakened in them, be it in whatever. And do not leave them in the slightest of desires until you are clear about their secret source.

[13] Be most careful of meetings with strange children who enjoy a worldly education, otherwise you yourselves will have pulled together heavy hail clouds. And not one ear of wheat will be spared.

[14] With age, step up your righteous severity seven-fold.

[15] Listen rather to your children weeping in the humiliation of their corrupt vanity than rejoicing in their always haughty worldly joys, that you may be like the angels in heaven, who have great joy in the (repentant) weepers of the world.

[16] An angry girl shall fast seven times as long as her anger lasts, that she may be made gentle as a dove.

[17] Let your love be hidden from them as I hide it from your eyes, so that the new delicate fruit does not suffocate in the heat of an untimely fire. And (as) the fruit appears, which sprouts from the new seeds of heaven, and becomes firmer and firmer, and (as) the true, pure love for Me becomes more visible and apparent in their hearts and out of it a working faith, so also open your heart in understanding love for the (spiritually) newborn children.

[18] Behold, this is the way of life for your children! And this is the only one, and apart from this there is nothing, just as there is no other God except Me. Whoever wants to convert, will find blessings and recognize that it is from Me. But whoever will do according to the book of the world, he will surely find his reward there with the prince of the world in the murky waters of eternity. Amen. I, God, the most holy, and Jesus, as Father. Amen.

24. Poetry of heaven

9th June 1840

[1] Since K.G.L. (Karl Gottfried Ritter von Leitner, Secretary of State in Graz, friend and later biographer of Jakob Lorber) is also a poet in the best human manner and has a well prepared heart and is a man full of good will towards Me and has joy in My love, also is a great friend of My Wisdom and is very cheerful when he hears My new word and reads My old - so I will show him a small example of the poetry of heaven, which is a colloquial language there and reads as follows:

[2]

In the pure heavens, expansive circles,
according to the angelic loving ways
all the blessed brethren sing
pure songs dedicated to Me alone.

[3]

First they sing of My love,
from the purest, most holy heart;
then they burn with delight,
as they see Me as a sun of mercy

[4]

And when their purest fullness of light
illuminates their spirits' shell,
then they see through in the most beautiful standards
countless miraculous forms of My love.

[5]

delightful blossoms in the hearts
rich in well-known sweet pains,
which are the highest gifts of heaven,
because they refresh blissfully tired angels

[6]

And when they're overjoyed,
they gather in transfigured multitudes;
then a song sounds out from all around them,
that I say to you here to be a faithful patron.

[7]

"Father!" they sing dearly,
"Father!" they sing immersed in Me,
"Father!" is the word on every tongue,
"Father!" is the breath from every lung.

[8]

"Great is Your power and great is the glory,
countless armies of Your love's creation,
unmeasured the profoundness of Your ways,
incomprehensible Your omnipotent grasp.

[9]

Who has ever looked into the eyes of the deity?
Who knows all the Beings' wise goodness?

Where is such an intelligent being
that one could read the scriptures of wonders?

[10]

Look down into never-before-seen depths,
as they dripped with new wonders!
See the Father's love there,
see His wisdom unfold!

[11]

Look down into hell, see the dead,
behold, the multitude of good messengers
bear glad tidings in their hands,
to perfect a lost one there too!"

[12]

And when they have looked on
great wonders of My love,
and as My Wisdom has been graciously bestowed
yes, to hell itself the angels send -

[13]

they will burn with love anew,
that even suns rejoice in it
and then shine brighter upon worlds,
announce what bright and beautiful days you have had.

[14]

Then they will pour out through all the throats
a voice of sweet sound-waves,
now sometimes roaring like great waters rushing,
sometimes as if the winds are changing.

[15]

Singing in this beautiful way,
giving Me the little song of praise:
"Dear Father! See in Your grace
also the poor brothers' dark paths!

[16]

Look down upon the earth, children are seething,
Hear, oh Father, their lamentations echo!
Oh free these weak brothers
of the foul, evil, poisonous Hydra!

[17]

Father, make children of the serpent too,
yes, if possible, even the arch-inventor
to all the tricks and princes of all lies,
humbly submit to Your omnipotence!

[18]

And so only Your will grant us,
what is necessary, that the peace of salvation
may arise in the world's depths,
Father, let what we beseech, be done!

[19]

So we are ready to serve
all brothers in the dark bowels of the earth.
Oh hear our childlike entreaties,
let the dead rise graciously!"

[20]

Behold, these are the pure and pious sages,
how you should praise the holy Father,
beholding His almighty works,
Praise His love's holy strength.

[21]

So your activities, your doings and writing
you may have some serious doubts.
But if you do as you please,
you'll remain fools, even as old men.

[22]

And when the trees have grown old
and completely empty of life,
then it's probably too late, to make
up for mistakes of your youth

[23] Epilogue: And behold, My dear Karl, I have a great love for you since you are eagerly seeking to purify and glorify My Name in your heart. But there is something I have against you, which is that you still make speeches of human wisdom. For behold, the spirit elevates the spirit, love the love, man the man - so also the world elevates the world, as one part to another. But now that you have looked into My depths, leave the superficial stuff of the world, hanging on to nothing but unripe deadly nightshade, which is of no use there.

[24] I tell you, do only what I advise you to do! For I have already come very close to your heart. And if you believe and want to, you too shall soon become a capable tool for Me and see never imagined depths, which I want to put into your own heart.

[25] Only then will you become a true poet and a man after My heart! Amen. I, your dear Jesus, Amen!

25. About the poem 'The Angel'

13th July 1840

This word of the Lord is contained in the main work 'The Household of God' (vol. 1, ch. 34, verse 37, jl.hag1.034,37). The word referring to the 'angel' occurred four days before the side-word addressed to Carl Ritter von Leitner on July 17, 1840 (see 'Heavenly Gifts', vol. 1, p. 51; jl.him1.051).

[1] Before I will still lead you into this My housekeeping, I want to tell you briefly something concerning My angel - but especially to those who have taken a so-called grammatical offense in almost every line because of the world. Since their heart is not mischievous, they shall, where My weak secret scribe of My new word has made some N-dash too much or too little due to an already old, inattentive habit in him, complete it according to their insight, so also the unorthographic and the I-dots; but whoever would dare to displace even one word or to search for a better rhyme or to search for some missing footnote unnecessarily, I will look at him with angry eyes. Do not seek the word in the sense, but the sense in the word, if you want to reach the truth; because in the spirit is the truth, but not in the truth the spirit, which could be impossible, since the spirit is free and precedes every rule, letting truth draw from itself. Since you say this even of your geniuses, why do you look at My Spirit with critical eyes, as if a schoolboy had given you some bad lesson for correction? Therefore, if someone thinks that I am not fit for the world with this garment, let him keep Me at home; but it will be more meritorious for everyone to add to My Scripture a rule taken from it than a criticism of the world - for it is much more blessed to give than to receive! Understand this well! Amen.

26. *The Redemption*

15th June 1840.

[1] This is a question to L., H.I, H.I, S., which they should answer deep within themselves in the peace of their hearts, so that then also a small gate will be opened for them into the secret chambers of their love to recognize themselves and My love and to ignite in the same powerfully to Me, who alone can redeem the soul through the rebirth of the spirit and through it then, the whole creature.

[2] But this is the most important and biggest question: How does Moses' law require freedom of will through love, through love, rebirth and through rebirth, eternal life? Why was redemption necessary through the Mosaic Law, since nothing is needed for rebirth except the attitude of the Law out of pure love for Me? So what is salvation and to what does it mean for man, and how can he take part in it?

[3] The answer to this question will be very difficult for everyone who only tries to blunt the sharpness of his mind at it; but who will approach Me in love and all humility, he will find the full answer faithfully in his heart's chamber.

[4] But to My poor, weak servant Jakob, I will give the full answer so that you then can compare yours and test your heart and the depth of the chambers of love in it. I, the great master in all things. Amen.

27. Answer. (The redemption.)

17th June 1840.

[1] This is the full answer to the greatest and most important question given by Me on Monday, the greatness and importance of which only becomes brightly apparent in this present answer.

[2] It is necessary that the answer should be fully understood, that the essence of man is shown in his natural and spiritual sphere, without which foreknowledge of it would be in vain to preach, since the whole thing is only addressed to the spirit, which however is not yet alive with you, but is on the way to become alive in the love, which is it's mother. And so that the first impulse is given to your spirit, I also gave you exactly this question on which the life of the spirit, it's rebirth, and then only eternal life in the very highest freedom, is based.

[3] Behold, man is composed of a natural body, which is a vessel in which a living soul is formed through the various organs; because in the creation through procreation, only the sole being of the body is constructed. And only in the seventh month, when already the bodily being is formed organically, even if not yet completely in form, but still according to all the parts through the vegetative life of the mother, only then, in the region of the pit of the stomach, a vesicle, imperceptible to your eyes and originating from the Procreator, in which the substance of the soul is contained, is opened and communicates itself to the whole organism through the connection of the nerves, then transforms a magnetic fluid found in all nerves into it's own (soul-substance) and then penetrates with electrical speed soon also into all other organs, but especially at last also into the heart muscles, which usually happens only on the seventh day - with some, sometimes a little later.

[4] Then the heart very slowly begins to expand through the gradual filling of the soul-substance, and when it has gradually become full like an electric bottle, it discharges into the veins through an upper chamber. This discharged fluid then communicates itself to all the fluids there and forces them into all the vessels and thus also then the fluids present themselves in the vessels to the movement back into the veins and through it, again back to the heart, during which time the heart is already being recharged and the fluids that have returned to it, are immediately carried on again.

[5] And so the pulse starts to beat and the circulation of the fluids and a little later, of the thereof emerging blood. Therefore now the mass of the body is formed by the so caused constant traffic and exchange of the fluids - namely the blood - and the solidity of the soul electro-organically by the substance contained in the fine fluids. And when the stomach has also been fully developed to absorb coarser fluids from the mother's womb first, to support the fluids and blood used in the destination, then the human being is detached from the nourishing bonds in the womb and is born into the outer world, gifted with five natural outer senses to absorb the sensory world or actually the different substances, as light, sound, taste, smell and finally the general feeling, which everything is now destined to form the soul and to let the body grow according to it's need, which then happens for several consecutive years. And so now two people are in one, namely first a material one and in that, a substantial one.

[6] Well, pay attention here. But about three days before birth, another infinitely fine vesicle is formed in the region of the heart from the very finest and at the same time most solid substance of the soul, and into this vesicle a once evil spirit, which is in essence a spark of divine love, is put in; no matter whether the body is male or female, the spirit is without gender difference and only with time takes on something sexual, which manifests itself through desire.

[7] But now this spirit is still dead, as it was already in matter since long and extended times. As now the soul is an imponderable, substantial being, simple and therefore indestructible, and receives it's nourishment through the senses of the body through it's now gradually fully developed senses -

as there are: for ears, reason; for eyes, understanding; for taste, the pleasure of the received impressions of sound and light; then, for smell, the perception of good and evil; and finally, for general feelings, the consciousness of natural life in it, which is caused by the constant circulation of the fluids and substances absorbed by them - then the soul becomes able to think, which thinking is actually caused by the circulation of the finest substances in it's organs corresponding to those of the body.

[8] But as before the circulating fluids of the body formed the being of the soul through the substances supplied to it from the outside world, so likewise, through the circulation of the finest substances in it's organs, the spirit enclosed in the vesicle should and will be nourished until it itself matures, to burst the vesicle and thus also gradually penetrate all organs of the soul - and as the soul in the body, so also he in the soul is to become a perfect third person through nourishment from the thinking processes of the soul, which happens in the following way:

[9] The spirit has, just like the body and like the soul, corresponding spiritual organs - as for hearing and reason, sensation or perception; for light and understanding, the will; for taste and the comfort of the received impressions of sound and light, the receptivity of all worldly things in respective forms; for smell and the perception of good and evil, insight of true and false; and finally, for general feelings and the consciousness of natural life, the love arising from it all.

[10] And as now the food of the body is through all the senses, so also is that of the soul and finally also that of the spirit. If the general food is bad, in the end everything will be bad and therefore reprehensible; but if the general food is good, in the end everything will be good and acceptable. Now see, these are the natural relationships between body, soul and spirit. Now the question is, what is a bad and what is a good food?

[11] See, everything worldly is bad because it turns the spirit again to the world from whose night in the death-dungeon, I have snatched him from matter and laid him in the heart of the soul so that he there again becomes alive and purified from all sensually natural material worldliness and so that he there finally would be able to receive life from Me. But when now bad food is given to him then he again becomes worldly, sensual and finally material and therefore dead as before birth, so also the soul with the body as it through this, has become completely bodily itself.

[12] But when now a good food is given to the spirit, which is My revealed will and the mediation through the works of redemption - or My love in full existence through living faith, then a new spiritual vesicle is formed in the heart of the spirit, in which a pure spark of My love is enclosed. And as it used to be with the procreation of the soul and out of it that of the spirit, so it is also with this new procreation of the sanctuary. When it now becomes completely mature, then this holy love tears the loose bonds of the vessel and then flows like the blood of the body or like the finest substances of the soul or like the love of the spirit into all organs of the spirit, which state is then called rebirth, like that of the insertion of this life-vesicle is called birth.

[13] And behold, at the same time, however, a lot of infernal love-vesicles are also laid by hell at the time of procreation, especially when this was considered sinful and aimed at purely animal gratification, in the area of the belly and genitals, which are then also born together with My love almost at the same time - like the caterpillars in spring when the warmth of the sun comes, so also this brood through the rising warmth of My divine love in the spirit of man.

[14] Look, that is also where the temptations come from, as every one of these exorcised beings of hell makes incessant attempts to intervene in the life of the soul wherever possible. And when then the human does not powerfully confront the beasts with the new born love out of God, so then they flow devastatingly into all organs of the soul and there like sucking polyps, firmly settle at the places where the spirit is to flow into the soul, and so prevent the soul from taking up life out of the spirit and so also through it that of divine love. So when now the spirit sees that it cannot expand to

take up a fullness of new life from God in itself, then it withdraws again into it's dumb vesicle - and so in it also all the more My love, which is God in man.

[15] And when this has happened in man, then he will again become purely natural and exceedingly sensual, and also lost, because he does not know that such has happened in him, since these beasts very leisurely and pleasantly bribe the senses of man at first and thus gradually capture him completely, so that he merely knows, hears, sees, tastes, smells and feels nothing more of everything that is of the spirit. That is then a tribulation, the like of which did not exist from the beginning up to the time of the present - and will also no longer exist from now on, when man now takes his refuge to God outwardly through prayer, namely My prayer, through fasting and reading the word of Scripture and through this gets a great longing to be delivered from the great tribulation.

[16] And when man has taken this seriously because he sees in himself a great amount of dark doubts, so I then start to work from the outside as an overcomer of death and all hells through the works of redemption and then give man out of My mercy, cross and suffering according to My wisdom. Through this, the world and it's joys then become so bitter for man that he gets a bare disgust for it and begins to long for liberation from the life of suffering. And see, now that through this these beasts no longer get any food in the soul from the sinful outside world, they then become weak and dry up almost completely in the organs of the soul and through this go completely into an unconscious state.

[17] But since the outwardly effective soul-redeeming merciful love of Jesus Christ now begins to flow into the sick organs of both body and soul and enlightens the organs and makes the soul perceive in itself as a reminding conscience of the beasts of the myriads of sins, then the soul is frightened, which is manifested by the anxiety of the heart and also as an inner constriction of the chest in the region of the stomach, and then asks in this humble pain, which expresses itself through true repentance, for grace and mercy to God in crucified love, - and see, then the spirit preserves it and begins to stir again in the vesicle whereto he has retreated.

[18] Then, through the merciful love of God, man is strongly reminded of the laws of Moses, from the first to the last, and is commanded to obey them most strictly, that he may humble himself and deny himself to the innermost depths for the same cause, as a washerwoman presses her laundry into the tightest threads for so long that even the smallest dirt particles should be carried away by the water that adheres in it when it escapes, which is repeated for as long as only some dullness is seen in the water. Only then will such a wash be put under the rays of the sun, so that the latter may still take away the last drop of dirt through evaporation, so that it will then be blown away by the pure winds in all directions.

[19] And behold, so are the laws of Moses out of God according to the number 10, which is a number of God, and show that man must first believe that I am, when he is in tribulation, that he then has the highest respect for Me, yes, that he even believes that he is guilty to choose the advised Sabbath out of the seven days and to sanctify it in rest as a true day of rest of the Lord, so that he learns to deny himself and to look deeper and deeper into himself to recognize through this his inhabitants and then turn to Me, so that I destroy them in the above mentioned way and cast them out of his soul's organs.

[20] And has he until then humiliated himself deeply under My greatness, power and strength, it now depends on the laundry wringing - this is and will be understood by the exact keeping of the seven remaining commandments, whereby he is to humble himself even deeply among his own kind, and is to take captive all his evil desires, and is to break his will completely and make all his desires and even the slightest wishes of his heart subject to My will; then I will come with love and warm up the dwelling place of his spirit like a hen warms her not yet born chicks. And see, then the spirit, which had already started to move earlier, is reborn again through the warmth of the divine love and immediately flows over again into all parts of the purified soul and eagerly slurps up the

outwardly working merciful love from the purified organs of the soul into itself, whereby it then becomes stronger and stronger.

[21] And when now then the love of My mercy has penetrated into the depth of his heart, where still the extraordinary vesicle of the divine primeval love rests, then the purely divine vesicle enlivens again, in which the great sanctuary of the love of the eternal holy Father was sealed, inspired by the love of the Son, which now has redeemingly purified the soul - and then overflows, merging completely intimately with it, and then overflows, uniting with it completely intimately, right away in great clarity like a great rising sun into the whole spirit and therefore also into the soul and through it, also into the completely deadened flesh. Then the human becomes alive through and through, and this total coming alive is then the resurrection of the flesh.

[22] And when then now everything is penetrated by the Father, then the Son is taken up by the Father into heaven, that is in the heart of the Father; but the Son takes the spirit of man, and this the soul, and the soul however, the body - that is, the nerve-spirit already known to you, because all the rest are only excrements of it.

[23] And when now then the Father, that is, the love of the Father will prevail in man, then it will be light in that man, as the wisdom of the Father is never separated from his love - so then also man will be as full of love, full of wisdom and power and through this, now completely reborn in all love and wisdom. Now see what trouble, long-suffering and great patience it costs Me all the time to be able to hardly redeem one out of thousands, and how often even of such My efforts are misjudged, despised, cursed and trampled underfoot, and see, I never cease to constantly call you: Come to Me all you who are toilsome and laden, I will refresh you all! -

[24] But it is hard to preach to the deaf and blind. Since they have thrown themselves into the tribulation of the world in the fullest measure and thereby have defiled their earth, which is their flesh, with the cursed fecal of stinking hell, which stench is a true pestilence of the soul, then I must let a flood of sin rain down again from heaven at all times, by which are understood the bitter works of redemption. And through this then again the cursed soil of the soul has been completely washed, and through the winds of grace, the swamps and morasses have again been dried up, only then there is again a possibility to again be able to preach to you the ways to life from Me.

[25] And when I now already have preached to you for quite some time, then follow My voice and return to the fold of My beloved lambs so that I will lead you as the only good Shepherd on the pasture of life and you then give Me wool, as white as snow, and I will then prepare a garment for you out of it, which will adorn you for all eternity.

[26] And now look further at the pursuit of this My educational answer and see:

[27] If then a farmer has a small tree garden and sees that the trees inside are full of wild growths, then he thinks: 'What shall I do? If I tear them out of the earth, my garden will become empty, and if I put others in it, they too will be full of wild growths in the beginning, and perhaps not even as strong as the existing ones. So I will therefore carefully cleanse them of all the evil worms and their nests, and will then seek in due time to graft noble twigs of good trees on them. And so these wildlings, which are otherwise fresh and very healthy, will certainly all still be able to get along with help from above, which one day will certainly bring Me many good, sweet and noble fruits. And see the wise farmer, as he does as he wisely thought, in return receives a rich, joyful harvest in just a few years.

[28] And see, you parents are all such peasants, on whose earthly or bodily ground and through the careless whore-like manner in all the fornication of Sodom and Babel, totally and utterly wild growth of hell have been arisen. Therefore, after this, you shall be doubly diligent to cleanse these shrubs of all the thousands of vermin, which means that you shall take the greatest care of all the wishes and desires, which all originate from the indwelling vermin of hell - and exterminate all of them through the way of truth, which is already clearly indicated to you by Me, and right at the

beginning also already cut off the useless side shoots of the often good-seeming, but still always the life of the stem weakening self-will, so you will soon bring up a healthy and powerful stem. And when then the time of grafting will come, which is the announcement and grafting in of the law issued out of My highest love through Moses, so you will certainly be able to expect under My strong help that your wildlings, purified and carefully nurtured in this way, will certainly take hold of My will powerfully after their own has been completely taken away from them before, and will bring from it in the shortest time in abundance the most beautiful and most wonderful fruits of all kinds, when you eagerly keep on watering them with the water of life, so that their heads will soon want to rise fully high up to heaven, whereby then their spiritual sphere of vision will blissfully expand and they will then always suck in more and more light of grace, which constantly flows out in great abundance from the sun of grace, which has come into being through the work of redemption, from whose light and warmth all creatures can then be newly and finally completely reborn to eternal life.

[29] For this is the redemption, that the Holy Father and love may be recognized, Who - atoning for the whole world and sanctifying it again - bled on the cross and even for the transgressors, opened the holy gate to the light and to eternal life at the last lance-thrust into the heart of Eternal Love. And as One was seeing and living in faith and love, so all can see and live in faith, which is the true part of salvation, so that then the vesicle of eternal love may be fertilized anew by the rays of the Sun of Grace and may the ancient love of the Father, through the works of the Son, rise up in you in all the power and might of the Most Holy Spirit from both in the pure love of your born-again heart.

[30] What incidentally the work of My redemption means and is, I tell you: Firstly, it is the greatest work of eternal love, since thereby I, the Most High, in all the fullness of My love and in the infinite fullness of My Divinity became man Myself - yes, even a brother to all of you, took the whole weight of the sins of the world on My shoulders and thus purified the earth from the old curse of the inviolable holiness of God; for secondly it is the subjugation of hell under the power of My love, which formerly was only in the power of the wrathful deity and therefore was far away from all influence of My love, but which is the most terrible weapon against hell because it is the very brightest opposite of it, whereby it is also already driven back into a whole infinity at the loving devout mentioning of My name; and thirdly and finally, it is the opening of the gates of heaven and eternal life and the faithful guide to there; for not only does it reconcile you with the holiness of God, but it shows you how you must humble yourselves before the world if you wish to be exalted by God. It further shows you to endure all mockery, suffering and the cross out of love for Me and your brothers in all patience, gentleness and surrender of your will - yes, it teaches you to carry your friends on your hands and to bless your enemies with the divine love in your heart. -

[31] But since now the world is nothing but the bare outer form of hell and the earth, blessed again through redemption, would in this way become the renewed bearer of hell, the world has risen above the earth and dwells in high buildings in the splendor of selfishness, self-conceit, self-love, love of splendor, lust, the good life, wealth, avarice and usury and the general selfish lust for power. But so that now the earth should not be shamefully polluted again, it has been washed and sanctified through the blood of Eternal Love. And even if somewhere the serpent gets rid of it's filth either through wars or under-handedness or by robbery or fornication, harlotry, denial of God and adultery, both natural and spiritual - then the redeeming flood of sin of crucified love will have an immediate effect through the awakening of people and seers of God, who will then again destroy the filth of the serpent from the earth, after they found it and throw them into the pantries of the great people of the world. Then the worldly heart delights in such treasures, but My children then have to suffer misery for a little time because the earth becomes barren for this short time. But when they then take refuge under My cross and hear My voice speaking of new life through the mouth or through the pen of My seers and diligently water the meager earth with the water from the well of

Jacob, then the earth will immediately be blessed again and bears fruit of the most beautiful kind - and these fruits are then again the share in the great work of redemption, accomplished on the cross.

[32] After all I still have to add to you, especially to the parents: this My divine Fatherly advice that you are to rather not let your sons get married, even if they would be well provided for in all worldly ability to provide - be it in office or possessions - until they have been at least half reborn, so that then their wives will want to be sanctified through them to bring blessed fruit to the world, which will soon become a blessing of heaven itself to a whole great generation, whereby you will then found yourselves a great kingdom like that of Abraham in the heavens, of which you will rejoice eternally more and more in the ever-increasing glories that come forth from your blessed seed.

[33] But give your daughters to My sons who have come out of My love for you and have recognized Me well in the world and have let themselves be drawn by My love and guided by My wisdom and always hear My voice and have their eyes fixed on My heart. Through this you will make Me the blessing Father-in-law of your daughters. And I tell you, as you have made Me through it the next of kin, so you can well easily think for yourselves that I will one day not let My family-in-law perish; and so I say that they shall dwell in My House and dine always at My house table and certainly have great joy with the beautiful grandchildren of My dear sons and their daughters blessed by them, and when they are led at My Fatherhand into all My kingdoms and there will see My great glories - only then will they understand what it means to have Me as an in-law relative!!

[34] Now see, that is a complete answer. It is indeed not taught - but what is much more, it is faithfully given to you from the Source of the Eternal Love and wisdom of your holy, more than good Father in all eternal truth, like a great stream of light streaming forth from a great sun in the high morning, which will shine through and through for you when you have only little by little completely absorbed it in your still quite un-illuminated hearts, which you will feel all the more clearly when you counter your still very weak answers - and from it you will certainly clearly see how much you still lack and how deeply you have already penetrated into yourselves.

[35] But finally I still tell you that your answers are deeper than your hearts; because I have put them into your heart unconsciously, appropriate to your better part. Only in My answer you will find the symbol so that you will discover a deeper sense in your answer than the shallower one you thought to put in. But that will be a sure sign to you of how deep I am in you and how shallow you still have penetrated Me.

[36] Therefore come to Me all of you who are toilsome and burdened because I want to refresh you all and fill you with My favor. Amen. I, the eternal Love and Wisdom. Amen, Amen, Amen.

28. *The Angel (a poem)*

23rd June 1840

[1] Here I want to give you a sublime epilogue so that you may see the greatness of a little spark of My eternal love and God's eternal strength and holiness, and therefore your insignificance in everything that you are, do, think, write and compose out of yourselves. But at the same time, you should also get from this what you can become through Me.

[2] But what I will tell you here, you shall hear in a humble song according to heaven's way. And if there will also be sublime forms of speech that will shape the building of a supernatural greatness (before you), then you should not, as with human songs, take this for a "poetic momentum". For with Me there is no such thing, but only the purest truth. And My name is already in itself the very highest momentum of all singing.

[3] Now follow the song! It is the song of an angel. And it comes from Me and brings you a good and exceedingly great message, as follows. (The extensive poem announced with these words can be found in the anthology "Psalms and Poems". The poem is followed by the postscript in the spiritual diary of Jakob Lorber:)

1

On all the worlds' suns farthest great morning stood
a great angel, stretching out his bare giant hand
in My world creation of endlessly deep depths center,
and wanted to tear a sun there from it's illumination-area
like a heart boldly from all the worlds' center
and then, like a nut, chew it up in his mouth.

2

And this he does merely to try to get his strength,
which he has faithfully procured from My love.
But he thought to himself according to the angelic custom:
"What should I try this, since there are
already more than millions of such sun debris under My kicks,
so I want to reflect and do something great."

3

"I will therefore turn my eye toward the great morning,
and there borrow for my sight the brightest shining rays,
to behold then from all worlds null and void dust,
before still becomes such a dust short time to the robbery,
a dust, which carried once the most high,
whose name we do not dare to speak with our tongue."

4

"For I want to see great things in order to edify myself,
so I can look in my big brother's workshop,
where they plan in all love a resting place
for disused world leftovers of dead giant manes,

as well as the all remotely limited large shell globes,
in each of which billions of suns are pushed.

5

Also is the measuring of these rooms a true pleasure,
because then the small world in our chest is enlarged.
What else are a thousand of such spaces my eyes look,
since the same billion of such globes do not delight? -
But well the spaces between these shells armies
are a delight to measure in their light deep seas.”

6

For when one measures from one shell to another
and since the great distance forgets about itself
and thinks: How small yet such a small room against a spark,
which is sunk from the eye of the Lord as the material of the world! –
o then I would like to become the smallest of all the dust of the world,
even, if it were possible, even a human child on earth! -

7

"And so I further think about God's eternal greatness
and so compare my angelic beings' void nakedness,
so rises then deeply from my wide heart reason for live
a great thought of light to a great wound,
that I will not be like the Lord even in the least,
as long as even world globes due to my size have to give way!

8

"O what is of all beings angel-size, power and strength,
so it cannot see the Lord's smallest works of love!
What is useful, measuring infinity with stare
and count all globe armies into eternity, -
if one can and will never get closer to God through this,
and so the largest of all sizes loses by size. –“

9

O then I fall down on my knees and call out loud,
so that before my voice a multitude of worlds terrifies:
O great God in your heaven of immeasurable heights,
hear mercifully an angel' s, your servant's plea! –
I would like so much to see your love's apartment
and how then my dead brothers rise again!

10

"O take my size, Lord! and make me as small as possible,
that where your children are, I may be with them
and show there of your omnipotence great things –
and then sing with them joyfully of your holy love
and as a brother they lead according to Your holy will
and guide them in our way lovingly always in silence!

11

"And is also your love always turned to the little ones,
so think - also I went small one day from your creator hand
and became great as a world leader according to your will
and, as you can see, always guided the same according to your goals;
that I have recently thought a little big of my strength,
for this, O Lord, You have already lovingly punished me! –

12

"Now turn again Your mercy to me
and make me a human on the small earth for it,
so that I too, as small as they, may once call you 'Father'
from the lowest levels of grace that are pleasing to you!
O Lord! Hear your great servant's pious request
and make me small and place me in your smallest center!" –

13

And behold, so I heard the great angel's lamentations
ring out loud, that his voice's sound pierced me my heart,
and let then by a soft thunder distant rolling,
similar to an echo, repeat his request –
as a sign that I have heard all his wishes well,
and I have been forestalled them, as will be seen.

14

For while he still lay praying on his broad knees,
I have already bestowed the high grace on a woman here
and I have already placed the seed in her for a man,
before to my angel's ear the Amen has penetrated;
and as the great Amen he heard in the rooms,
so he also saw the earth already edging at his feet!

15

And behold, he took the earth gently in his hand
and pressed a kiss on this pledge so dear to me.
And when he has done this in loving delight,
he earth was already completely revealed before his eyes –
and at the same time saw a woman even beautiful, who came to meet him,
and saw how she, as a mother, immediately took him into her heart. –

16

And as he now moved in his mother's heart,
for he lovingly stretched out the angels' arms from it,
there came another woman to greet the angel' s mother,
and how it would be with their fruit', she also wanted to know.
But before the last one could open its mouth for greeting,
thus spoke the Angel already loud in the first one and announced to her:

17

While in the heart he has begun to speak
in this way: "O Mother! See the mother of all suns,
she carries in her breast what all heavens do not embrace!
Therefore, O Mother, you shall not let her welcome you!
For he who once made me a great world leader,
just smiled kindly at me from her heart."

18

And when the mother heard this clearly in her heart,
she was anxious through and through from feet to head.
Then it was noticed by the mother of my body' s purest being
and could not solve her such a big riddle herself. –
And behold, the love of God began to stir in her
and spoke: John, keep yet silent from My mother's blessing!"

19

"Soon the time will come in which you will go before me,
to prepare My ways and a land to stand.
There you will find many deaf and blind human children,
and to them first you shall loudly announce of my arrival,
that I have come as the Lamb of God in their plagues,
to bear the sins of all men faithfully and without guilt for them!

20

"And as you were great also in your angelic sphere of action,
yet that greatness was hardly a droplet to that in the sea,
in which your Lord, before whom the spaces of the worlds quake,
as brother gives you to see in weak people' lives,
so that the weak may rise strengthened through my love,
even if the worlds all once perish through my power!" –

21

And look, there started jumping for joy in the womb
John, as he saw with - - - Nothing knotting My greatness.
But Mary, my body's mother of the purest heart
it soon noticed how Elisabeth blushed
full of life, as she remembered her age state
and also the custom of old women of the Promised Land.

22

Then Mary spoke quite touched in her light-filled soul:
Elisabeth, you shame yourself yep on this holy place? –
Consider what we have become by God's highest grace,
that shall never bathe itself red in all too great shame;
for what in thy womb jumps from exceedingly great joys,
is great before my life - therefore rejoice humbly!"

23

Elisabeth, well reminding herself before Maria's height,
considered well how it is with her and with Marien –

and fell therefore on her knees before the pure
and began to cry with great joy
and began lovingly to cry from oversized joys
and spoke: "O Mother of Grace, be highly blessed
and your fruit, by which the world will be freed from the curse. –

24

"For what I carry under my heart is even small;
how could it also, and if it were worldly great, still be something
before thy grace, whose size all heavens
may not embrace and bear such a bright light,
that still, when all suns are fading, will light up to all,
the faithful in heart will follow his ways.

25

Oh, God! Where does me the unlimited grace come from,
that the mother of my Lord visits me over steep paths,
not shy of high mountains, battlements, nor the distance! –
It glow probably completely incredible brightly the dear stars
in the high sky there, and also from the leaves of the fat palm trees
whispers a praise in high psalms quite understandable to me!

26

"O mother! now I understand clearly first in my heart,
the whole great earth offers you a sacrifice,
what is right and cheap, because nobody will understand it,
how us, the poor people, we who are weak and completely confused,
in our night of sins' could become such a miracle:
The Lord, God of Abraham, accepts the human troubles!"

27

And behold, Mary went to the mother of John
and spoke: Elizabeth! - on the desert bank of the Jordan
will what you carry in your heart become the voice of a caller
and will there level paths along the river's stony banks,
he will be, as it is written, the angel of the Lord
and will at the baptism of water desire penance from the people.

28

"And so, o believe me, in the beginning it is only determined by him
"And so, believe me, in the beginning only through him
is the Lamb recognized, that takes away the sins of the world.
And there it will also happen that the Lord from him on earth
in water under the open sky will be baptized.
There will he and many who there listened to his teachings,
hear a great testimony of the lamb from the heavens.

29

"And shall see the Spirit descending from heaven
and the same lingers shining over the head of our Lord,

and will see God completely unify himself with man,
so that the world would be freed from all sin-pains! –
so too, who has become toilsome and burdened,
be delivered from hell and from its hordes.

30

"And now, Elisabeth, cheerfully hear at the end
from my heart a greeting still unknown to you: -
John, My faithful angel from the spheres of light!
As once the suns you had to sweep after my order,
you shall soon prepare the hearts of my children for me
and bravely fight like a lion against all hells.

31

,For behold, of all who were born and still be born,
was no one ever greater than you, sent by Me on earth;
for all fathers and prophets in the holy land
have I awakened from the little angel' love state.
But you have come into the little Israel –
a prince of angels, shining with the name Michael!

32

But look, and who also will be called small once in my kingdom,
will be greater than you as a prince without all measure comparison!
And do you want to become great too, like the smallest children here,
so also you, like them, must be born anew from me;
for behold, from now on will every angel have to be here on earth
because look, from now on every angel will have to endure
human complaints here on earth like me the creator.

33

And who will be afraid to walk the paths of my love,
and shall not enter the angel hard narrow bars,
which, as you once, will only mediate dead world tracks;
but to weigh a new creation's fullness of life's anchor, -
oh look, will never given to a pre-created angelic spirit
than only the one who dined at the children's table,

34

which I will give abundantly to the children in this world.
My rich table will be, O hear without a gesture of fear! –
a heavy cross on this earth, since a flawless person will lift
the human being the hellish nights' veil of sin.
and will wash the earth from the feces of the brood of Satan
with his blood silently shed under bitter suffering. –

35

"Through this, human children will be completely reborn –
and angels only, if they have freely chosen themselves my cross
and have descended from their old heaven to the earth',

in order to defeat hell there for himself, as I for all.
Only then do they become like me and my children,
to take, equal to the children, the kingdom prepared by Me.

36

And now speaks "Amen" God in my hearts fullness of life,
and every word that has now flowed in silence,
be to you a great seal of secrecy and faithfulness of that
which you have been told now out of my hearts freedom.
For behold, through me the Lord gave you to realize His will,
so also keep him and act, faithful to him, in silence. –

37

And look, after Mary gave this speech the conclusion,
she offered Elisabeth her hand as a farewell greeting
and let the very old rest in quiet devotion –
and hurried home quickly to do good there again. –
And when she had gone halfway, in the morning,
so Joseph began to worry about her at home even much.

38

He let the work stand and saddled the donkey,
in order to his wife, his hearts pure queen,
against hurried run over plains, mountain and ditch,
trusting in me, well loaded with fruits to trot happily.
But before my dear Joseph made himself ready to travel,
Mary held him captive already in her circle, -

39

which she has wrapped around him with her soft arms,
who cares for her, to warm with her love.
And Joseph, when he saw this, he began to weep,
for he was drunk with joy now again with his own,
whom he only recently wanted to leave out of fear in pure love,
because he could not understand my blessing's early sprouts! –

40

The same now faithfully presses Joseph against his broad chest,
fully mindful of the high grace in her - and well aware,
what only shortly before an angel has faithfully announced to him,
by saying: Joseph! fear not her who was allied to thee
quite purely from above; because what is alive in her,
begotten of God, thou shalt call Jesus, that is the Christ. –

41

Therefore even the pure Joseph was very moved,
when he now saw Mariam dripping full of highest graces
and saw the high travel-tired lovingly embrace him –
and heard how the angels sang high psalms around her;
in his love's close circle he saw himself devoured,

by all the angels wide rows as the happiest sung about.

42

Then out of great love he fell down before my grace
and praised his God in this new ark of the covenant
and spoke: O Lord, take graciously upon the work of my hands
and give me old man strength as a gift of grace,
so that I could faithfully create for you and your mother
a nourishing bread in all love, completely free from debts! –

43

And what he has faithfully requested of my grace,
was granted to him in all places he had to enter. –
Now you see, I gave you here in this song's right lines
even clearly to understand, where you shall to like to linger,
so you too will experience my angels wise seeking
and like them you will soon despise the world greatness around you. –

44

What good would be to you even a still much greater being
than the angel already known to you, - could it redeem you?
And could it well tear you from the death's hard bonds?
For see the great worlds there glistening in their courses
and say: what would the dead masses be to a spirit? –
I say: to nothing but to multiply death in a wide circle!

45

And now open your eyes and listen with your heart,
since you already know that I myself never foster to joke in songs,
so I will reveal to you still here an oversized secret
and so purely destroy in you the error's utmost,
show you of my wonders' greatest things clearly in purest traits,
that you may see how the great ones deceive each other very much

46

Now see, before the redemption hell had advanced
to the love of the great God like the treacherous thief,
who so secretly thinks to himself: If only I could sneak into the house,
I would certainly reach my goal without much effort!
Is only the love with the cunning expelled from its seat,
the other will then comply according to our pleasure.

47

But love noticed the treacherous senses of such robbers
and knew wisely to escape their cunning out of love.
The 'earth', a place most hated by Satan, was chosen
by me to faithfully find through
my small coming down again on it all that was lost
and so in my love to found a new kingdom there. -

48

And since Satan has been greatly mistaken,
then he was afraid, because he could not carry out the deed,-
and see, there he sought me out in all creation's spaces
and found myself as human here linger with my children.
Then he thought, me weak one - to lure by temptation;
But only a glance from me brought his power to a halt :-

49

For behold, before my becoming flesh through the word of mercy,
You can believe it, for I speak to you without all deception,
my dwelling and that of all spirits was elevated above
all stars, yes for you in incomprehensible great distances,
and was thereby the whole world to open it to you,
like a footstool under my deity's holy feet. -

50

So then went also from my highest holy height
through all armies of spirits into the worlds my sight,
so also my word was always carried only by an angel,
in order to show to some world its shortcomings
and also to reveal to some pious man of
eternal love there still very secretly held plan. -

51

Now see and understand well the wrath pitfalls of Satan! -
In his wrath he wanted to crush me completely,
and if he failed, he would pursue me
from one eternity to another until infinity.
Thus he would have appointed himself ruler of all worlds
and would have also tuned all that lives there according to his curse. -

52

And if he had achieved this blindly in his delusion
and would have repressed the Godhead's love from its holy place,
so would have, consider it well, the deity angrily inflamed,
and destroying everything then allies herself anew with her love;
then nothing would ever have been created again.
and all destroyed would remain frozen in God's eternal north! -

53

Alone as such already the deity has decided with himself,
as the love felt sorry, that it completely melted away in sorrow,
and behold, the Godhead perceived it strongly in their midst
and said to Me: Why the suffering, and why the request?
Should My Holiness serve all devils even longer?
Therefore tomorrow I want to begin the work of destruction! -

54

And behold, love spoke in the times you know,

since Abraham the pious is mentioned to you by Moses:
"O Father! Have mercy with the children of Your love,
Have mercy with the children of Your love,
and let her defeat through humility all evil thieves-
and found you, O Father, a new holy place
and so destroy all devils' evil hordes chain! -

55

"For see, O Father! deep in my heart's inner ground,
let it still be known to the peoples of the earth today,
I, O Father, will prepare a holy place for thee,
will myself fight against all power of the proud prince of hell,
will lay all our enemies defeated at our feet,
and no power shall ever stimulate holiness in you. –

56

"I myself will now go down to the earth of the narrowest way
and there from a woman's body as a man arise, -
and will, as such, well in all humbleness' narrowest paths,
patiently and faithfully admonish our children to your name.-
and will sift the sinful earth in my blood
and wash it - and then sift the good from the bad.

57

And when then the earth is so cleansed from the old Satanic curse
and will be recorded in a holy book
by incarnate angels of your grace holy word,
so I will gather all that was lost in place and location
under one roof the sheep of my flock
and take care that then only one shepherd and one flock will be.

58

"And then, O Father, I will found a new heaven
and a new earth spotless and free from sin
from My hearts most loving, healing filled depth;
then the evil shall fall endlessly into the reef
of the endlessly large space, which will remain
filled with your fierceness for eternity! - Hear, O Father, My voice! -"

59

And behold, there the Father spoke strongly from all the spaces of creation:
"And do you, My beloved word, want to germinate to the purest man,
then according to my will you must decide right and soon,
if you do not want to see the world melt into nothing tomorrow;
for I have become weary of the worms of great sins,
therefore you shall announce your arrival to the earth today!

60

"So send then there the angelic spirits' legions,
yes send them in all worlds dark regions

and let the earth be cleansed from all the serpent's excrement,
and wash them from the sinful appendix by plague and war,
that the Father's holiness may be recognized in you.

61

"And so then, what as love you have spoken in me now,
will be accomplished - and all the power of the evil night broken,
then I will come and see the apartment prepared for me.
And will it be built up in my holiness' trust,
then I want in all fullness of My Holiness
to take up residence there - one God for all eternity!

62

But pride and lies shall fall forever
along the endless space deep beneath all worlds spaces,
where nothing but My grimness's eternal floods of wrath are flowing
and instead of the love my curse's eternal thunder resounds,
thither shall fall all richness vain serpent seed; -
this must happen, to Me the God who is holy, holy, - Amen! -

63

And see how it was decided was also carried out completely,
what I have already faithfully touched above in all brevity, -
now behold, the angel of this song has come to you
and has taken away your sins, as once, by your repentance
and show you the Lamb of the world approaching your heart;
so lift up the heart, and see what once the nations saw! -

64

And see what the apostles, your brothers, wanted to see
and yet did not see their dead brothers resurrect,
the holy city descend, My sun shine,
and hear words full of life resounding everywhere, -
prepare your hearts, rejoice, you who are uneasy
nor are in sins, behold, I have come down to you! -

65

Yes I, hear peoples, I the Father in the Son of Man!
I come to you and all My kingdom with Me for your reward, -
for time has run out, power is broken,
I have in My heart considered My covenant well; -
rejoice, you who have longingly longed for me,
look up, how high already there in the morning my sun is shining! -

66

The father - thinks! - the Father has addressed the song to you,
Has ever such a one, think, seek, also a man poetized?
Try - and test yourself, how far your knowledge reaches
and your hands' work, try whether it well equals mine!
and so in this song you will hear a holy breeze,

think that great things are at your door! –

67

O let certainly not the angel depart from you empty handed
and hear his calling, as he humbly admonishes you to repentance;
so hear ye deaf, see ye blind men My great angel –
John is the conscience, showing you your shortcomings
Who will faithfully follow the voice of his inner caller
in his bleak life streams, rigid sins shores:

68

Wicked desert steppes will immediately bloom roses,
and instead of water baptism will the baptism of my efforts
immediately illuminate his madness's infernal paths;
and then he will immediately behold after his love degrees
the great effect, overflowing then out of my grace,
from the opened, of the new covenant holy ark! –

69

The ark was sealed until today's hour of life;
it helped before no calculating on the whole world round,
to unlock what I have reserved for myself until now, -
and now see how the miracles all unfold before you,
how all this now happens through my love's rule;
o children, see through Me in you now all things shape anew! –

70

And say and speak, where do such great things come from? –
And yet once thus you have perceived my love
and have understood My holy Spirit' gentle waving
and have seen My trees standing full in the juice,
then children, kneel down, rejoice and sing all –
and also you peoples in the stars, my deity hall:

71

O great, eternal, holy father! Honor, prize and glory
comes to you from us, pure from your sanctuary;
in our hearts it has pleased You to occupy
for You, O great God, the small dwelling of Your love;
so bless then this small country then and its holy shoots,
and let the blessing, like us, be well heard by all.

72

O may it you, best father, be well pleased here,
so that you want to stay there in us then for and for.
How good you are, O Father! Who can measure your love! –
You come, us poor sinners, instead of punishing quite well deservedly,
only to refresh and to change hearts in us!
Therefore your holy name will never ever be forgotten by us!

O Father! Holy Father, hear our childlike supplication,
Dear Father You, let also the dead resurrect!
You know, yea, dear father, who is to blame for the death of the brothers! –
Therefore let, best father, as you have let happen it with us,
also there, O most loving father! Grace for justice enact!
For you have suffered for them as well as for all of us. - - - Amen.

[4] Well, there you have the angel, as he lives and breathes in you and outside you, in Me and outside Me. Hear his voice in you at all times! For before I come, My John (the "Baptist" or "Pioneer") comes at all times with the rod in his hand and a very sharp voice in his breast, like the voice of the great preacher in the desert. But if you have converted through true and serious repentance, only then will the great consecration follow before the great day of redemption and finally the resurrection from death. Amen.

[5] This is what your most loving, holy Father tells you. Amen, Amen, Amen

29. *Jesus at the councils, in the churches and among the children*

29th June 1840

[1] Wherever you are two or three and also several more gathered in My name and in My love, I am also among you - but not like at the councils, since I was never among them. For at the councils they were gathered together with the intention like the Jewish Council before the High Priest Caiaphas and consulted under my supposed inspiration about the privileges and sanctity of the hierarch and his infallibility and calculated the great loss of the temporal income of the chair and cared little about Me, leaving Me with the most precise need hardly as much room as a mite in space. My external name, like that of another historical person, and some fragments of My word, from it a pagan blind faith and a dead love, a systematic idolatry and a ceremonial cult that arising from it, are the only things left to Me.

[2] In this way I became like those rulers who are placed on the throne by their officials as a cover for all their wickedness, and who still have to put themselves very high, so that they, almost always unconsciously, use their ruler's name as an official sign of strength in order to give their decrees and ordinances a supreme legal force.

[3] See, this is exactly what happens to Me in most of My churches: everywhere they try to withdraw Me from the eyes of My children and stuff their ears with empty sounds, so that they should not hear My Fatherly voice. They hold wooden Christs before their eyes, so that they may not see the living, and with the ringing of bells they make their ears deaf to My voice, and do not let My living word be heard in their hearts.

[4] Behold, therefore I now come into your midst for all of you, and warn you against the leaven of the selfish Pharisees, that you may always see the face of your Holy Father, and hear his Living Word: become small like children, so that My kingdom may become yours. For therein lies the greatest wisdom - as in love the highest Bliss!

[5] But to you, you My dear "Wordsmith", I will give the consolation, as also to your wife, who has already become dear to Me, that I have recorded your little children in My book. Tell them that I have accepted them as children as if they had come from My blessing and that I also want to be a most loving, holy Father to them!

[6] And so also today I want to grant them a small wish, namely that they should diligently capture their will in everything that I have ordered and announced through My servant and will still announce - and that they should render the most willing obedience to their parents who have been informed of it! Then they will all soon recognize and begin to perceive within themselves what this means to have Me as a Father, who has such immense treasures and riches to give away to those children who love Me.

[7] But you, My dear friends, still very few friends, be cheerful and joyful in your heart! For I am with you, and rejoice with you, if you have joy in Me. And this joy will be a bright star for you when you leave the world. It will guide you faithfully on the long journey to My great heavens and will lead you there, as well as partly already here, to My great city! Amen

[8] Now then-rejoice! And whomever of you wants to speak to Me, let him speak. And I will loosen the mouth and the tongue of My poor servant in that hour. But be distant from all pride, and closer to the love of your heart! Amen. I, your most loving Father in My son Jesus! Amen, Amen, Amen.

30. *Marital advice*

6th July 1840

[1] So then write to the brother, who is a chief administrator of a very torn city, in which much fornication is practiced spiritually and physically, that I have heard his request with pleasure and therefore also give him a lesson from My love.

[2] But he must believe that I can help and his faith must be alive in the power of the will and the highest love. And then he must not fear his wife because of money and not give in to her because of it, even if unwillingly (which he certainly would not have done if he had a poor wife). Because he is only to think of the rich young man in the Gospel, and it will become clear to him how difficult it is for a rich man to enter into My kingdom. However, what often seems to be so impossible with man, that is certainly possible with Me. For see the earth's orbit around the sun, as I have divided it into days and nights to enclose a full circle of the year! And I say - up to now, no mathematician has yet been able to discover the "squaring of the circle", which is nevertheless laid by Me as the basis of all planetary and solar circles!

[3] However people cannot see the forest for the trees! Therefore, they do not see the forest in a seed. And so, My dear son also sees the great evil wrongly and thinks that it is in the small things. I therefore advise him to hit the nail on the head in My way, without shyness and without fear. For who acts out of true love for the sake of My name, he must never be afraid. And whoever seeks to glorify Me in the heart of his brother, his sister and all the more of his wife, the children and because of them - verily, I say, he will never be put to shame.

[4] But this is the short advice: For all that I will show you, you shall earnestly refer to the testimony of the Scriptures and show your wife, by word and deed, that you are the head and she only the body, that she should obey you according to My will, as Sarah did to Abraham, and Mary to her dear Joseph - for which reason I have always given My orders to Joseph, but never to Mary, who after all carried Me in her womb, so that My order, out of which all things have been made, would not be changed in the slightest.

[5] And when you have done this, then show your wife that true marital happiness consists only in the fact that a relationship between man and woman becomes equal to that between God and man, or between spirit and soul, or between the true church and an existing state, and in such true relationships more so.

[6] Further, show your wife that it is with the women who rise above their husbands in their hearts, the same as with the atheists or deniers of God, to whom the nights become long torture benches, especially if they also lose the temporal goods, which usually happens from Me, so that finally, if they have not sunk too far, a return is still possible.

[7] The man learns to recognize Me in his love for Me, but the woman in the love of the man. But how can a woman say: I love my husband, if every word and wish of his is not holy to her? - Therefore, the most important thing for the man in marriage is to recognize himself completely beforehand, so that he can see in what manner the woman stands with him, and then the woman will judge him according to his spirit.

[8] But if the man in his own blindness is a true weakling of will and gives in to his wife in one (point), he has grafted a cancer on his stupid trunk, and soon there will not be found a healthy marital fiber.

[9] Therefore, the man should not marry before he has fully understood himself!

[10] The money is expendable to you, if you have My grace! But be indispensable to your wife, since she does not yet have My grace! What good is your money and goods without My grace!? And if she has them through the pious heart of the man, she will look at her money blindfolded.

[11] Oh My dear son, behold, I know your wife much better than you will ever know her. Believe Me, therefore, your wife has a threefold pride: she is proud of her money; she is proud to be your wife, because of your office, which is her inclination towards you; for if you had only been able to be a copyist, she would never have become your wife! But since she now thinks herself very rich, and is also quite chaste, she is also proud of you, which you do not notice so much, and that out of a certain habit. But touch her only once on the ticklish-weak side, then My words will immediately become clear to you.

[12] Therefore first show her that you are the head and I am the Lord! Secondly, show her that her money is exceedingly expendable to you and that on top of that, she owes you, as well as Me through you, the greatest thanks for the tax-free administration of her property, which must consist in true love and the consequent humble recognition of your male rights. And thirdly, show her the Gospel of the rich spendthrift and that of the rich young man; first demand an explanation from her in a serious and friendly way, and then you explain it to her, which I will help you do.

[13] Then let her also see My new word and show her in what eternal death and of what eternal life consists, what rebirth is, of what it consists and how it is indispensably necessary for the attainment of eternal life and how without it, also the spiritual is indispensably connected with the temporal death.

[14] Do all of this immediately, so with My strong assistance, everything will still give. And within a year and a day you will have made another woman of her. This will happen even faster, if you leave her untouched with your flesh and pray for it in your heart's chamber.

[15] After a while you can also introduce her to My servant J. L. For he has closed a strong thunder in his chest!

[16] Now act, and My grace will not stand in the way! Amen! I, Jesus, the best advisor. Amen, amen, amen!

31. *False and true charity*

7th July 1840

[1] Every poor person in need of help is a close brother to Me, like the miserly rich man to Satan.

[2] If I send My poor brothers to your door, you rich, wealthy and able, think that I have not yet withdrawn My love (from you).

[3] But once you have got it - I am speaking here in general - that the poor no longer dare to come in front of your home, then know that My love has also taken a leave of absence from you for all times. Such a rich man is then worldly, to all seductive appearances, under the protection of hell. But in all his supposed happiness there is not even a spark of My love and much less of My grace.

[4] The same is true of those worldly and financially wealthy people who, for reasons of prestige and a certain duty, give either much or little as alms. And an abomination are those so-called "mild", I would like to speak and say: "whore's" contributions, which sparingly come from certain dance, play and many other amusement opportunities that I hate above all else, merely for the sake of their name, and to grant the public courtship all the more freedom of action! Oh the eternal shame of erecting an altar of sacrifice to Me in the chapels of Satan!

[5] Therefore, My dear ones, do not act as the children of hell do, but let your gift be seen by no-one but Me, by the poor and by you. And let everyone give abundantly according to the proportion of his wealth!

[6] For verily, verily, I say to you, you shall have an earth for a penny and a sun for a drink of living water and you shall be princes there! But if you do so out of pure love for Me - there, friends, I tell you nothing but this: first of all no-one will ever see death nor feel it in his physical life, for his sweet death will be a great awakening in the arms of his most Holy Father. And what, for the second, will mean: "to be a friend of God forever" - that, friends - oh consider, He who calls you His friends! - you cannot believe it!

[7] But now My servant will show you a poor man - he is doubly poor, in body and in spirit, help him first bodily, but then also spiritually. Whoever will be the first will have much joy. Do not ask "to whom?" but help him who is brought before you! He is your brother, and you should not worry about anything else if you want to be true children of your Father in heaven, who lets his sun shine over good and evil and gives food even to the ravening animals. Amen! I, Jehovah, your Father! Amen, Amen, Amen.

30. *About balls and amusement parks*

17th July 1840, morning

[1] I tell you this, as My lazy servant, in order to indicate to you the cause of the response that befalls you, if you hear anything about the dance, the "redoubt", the "reunion", the "ballet", "casino", and so even now especially about the foundation for the poor of the so-called bourgeois "resource" (closed amusement society, literally: source of recreation).

[2] This response is very true, since it comes from the Spirit. but with you, by a direction unconscious to you, starting from Me, it was first naturally caused in such a way that three girls very valuable to you (spiritually) were completely spoiled by the above-mentioned institutions and thereby also became unfaithful to you over the hair and under the heels, which was certainly good for you, but in general still very bad, since a faithless girl (who (in the natural sense) becomes unfaithful to a man, either because she likes another one better, either because he is younger and more handsome, or because he is richer and more flattering, and also has more lust shooting out of his horny eyes at her than a former one with a face pleasing to Me and a sincere heart), has let her heart be captured by Satan in the moment of her unfaithfulness, and has become a serpent, uglier than Satan himself, and has transformed her love into the poison of the whore; the harlot is just a harlot, but such an (unfaithful) girl is a queen of harlots and not worthy that she carries the earth and blows the air, the sun shines on her and the rain moistens her (spiritually); I say: in front of a bear, in front of a dog, even in front of a pig and all ravening beasts you should open the gospel; only in front of such a girl it should remain closed (i.e. the understanding even if she reads or hears it). (i.e. the understanding, even if she reads or hears it), because she has mocked the heart of a sincere man. But this is the cause spiritually: As your senses are disgusted, sickened and depressed by a stench, a carrion, an abyss, so it is with the senses of the spirit. For it is a dance entertainment, a "reunion" and a "ball" an open grave full of rubbish. The "casino" is a carrion (heap) of large dead amphibians. And such a "resource" is an abyss, since Satan has set up an incense burner barrel in the lowest depth, so that one should not notice the coarse, seductive stench of his filth that makes itself felt here and there by some spiritually sensitive noses.

[3] If little is enough for wisdom, I have told you everything with these short words. But also your friends shall take a note of it. And so it is still necessary, because of their more limited insight, to add a few more words.

[4] Satan has seen with sorrow and much anger that (in this city) several better families have refused to submit to his amusing temptations because of the stench. Therefore he invented a means, namely in an infinitely deep abyss, where he has placed a large, well-closed barrel at the bottom; but he has covered well the abyss of hell with beautiful, very smooth planks and decorated the entrance with very fragrant flowers of the world - so that no-one should even suspect anything evil!

[5] "For", he said to himself, "here I will prepare a good meal for myself, and will begin to live on the tender flesh of the children, and will not always eat the tough flesh of the emaciated harlots; they shall chew and digest my (hellish) angels in the future. I will hide behind the fragrant, enticingly beautiful flowers, because no-one shall notice me. And when the flower-addicted little children stream down, I will seize them, devour them, digest them and let them down as fine filth into the barrel in the abyss. Then let parents see how they shall get them out of there, as I, Satan, am the most powerful one! It will be easier for them to pull a fixed star from the sky than to rescue a single hair of a child, whether a young lady or a young man.

[6] There you have revealed Satan's own word and Plan! How do you think I like such an institution?!

[7] I have shown you (now) with Fatherly and divine care the great danger in all My incorruptible truth. In the full depth of his wickedness, Satan stands exposed before you, My few children. Therefore take good heed of My love and this great grace of your Holy Father flowing out of it and be on your guard! For whoever sees the enemy, can flee him. But woe to the blind and deaf, and to those who will not turn back according to My counsel! I will rather send My angels into all the hells to convert those who go astray and illuminate the darkness there, than that I would even look at such a barrel with a merciful look! Amen. - Mind you, I say this, God from eternity. Amen, Amen, Amen.

32. *Important educational Council*

17th July 1840

At the request of A.H. whether he could entrust the education of his children to a young man who contacted him.

[1] Say to A. H.: I have tested his heart and have found in it an honest mind! I will give him advice; he shall take it to heart and act accordingly.

[2] Nobody can give something that he does not have! To educate, however, not only a good, willing heart is needed, but also a well-instructed mind drawn by Me. For he who has never let himself be drawn by Me and does not know where and who I am and how I work - where then should such a one draw the little children?

[3] Therefore, treat this young person as a doubly poor person! You can have your children taught by him to read, write and calculate and in other blind sciences. But as far as I'm concerned, it can't be. As far as the outer church is concerned, you shall have the children taught by a clever chaplain; however, you alone shall faithfully work the heart according to My teaching given to you.

[4] But as for the young man in particular, he is equal to everyone else in My love and can, if he so wishes, easily like anyone else, find My grace and life from it.

[5] Lead him therefore to My servant so that he may show him the way. And if he wants to walk it, it will be for his greatest benefit, temporally and eternally.

[6] But he is not to be forced in the least, be it by whatever; but he should consider the counsel of My servant as the highest means (learning), so that I may become a necessity for him, and he would also be provided with everything.

[7] But you always look at him seriously and with understanding. And if you had something against him, you should only always tell him in private.

[8] He has to follow the advice of My servant and obey you alone. And in this obedience to him, the children shall obey strictly everything that concerns them, which you have prescribed for them. However, My Will shines everywhere!

[9] If you obey Me, this obedience will be visible in the man and so also in the children. And you can then soon stand as a small flock under Me, the only good shepherd. Amen.

33. *Worldly sense and light of the heart - addendum to the "Angel"*

17th July 1840

[1] With regard to my angel (song), tell the sincere K.G.L. that he can try out of love for Me, with his excellent earth-language education, to revise My great song according to his insight and his judgment. And if he had thus brought it to the level of worldly splendor, then let him read it to himself and also to all of you, so that you may notice the difference.

[2] I say it will please your mind, but your hearts will grow colder the more you deviate from the original. For look, things are like this: If one speaks to the ear, then an educated language in a secular way is right, because the ear is secular. If you speak to the eye, you must speak in well-lit pictures in a secular way, because the eye is secular. Furthermore, if you speak to the feet, your speech must be familiar, to lift up the worldly feet. If you speak to the palate or stomach, your speech must be sweet if it is to please you. And when you speak to the shallow, (arid) waterless heart of a girl, then your speech must also be like her heart, outwardly full of flowers, but inwardly full of nonsense, which kind of speech will of course not cost you much effort, for it is said: the more stupid and senseless, the more beautiful and popular.

[3] But I did not give My poem under all these conditions, but only under the sole condition of the love of your spirit in the soul and in it's body, but not in it's excrement.

[4] Therefore you should also understand it, where it is given to you, and be far away with your worldly understanding, which is a true cancer of the spirit, since it consumes love and kills the will. But as the marrow is nourished from the heart, so also your intellect is to grow from love and be a good fruit from the life of the tree - but not like a parasitic plant on the branches of life, undermining, suffocating and finally even destroying it.

[5] Remember this, you who are eager for knowledge! What do I care about all the science and education in the world! Ask yourselves whether you can manage even a blade of grass with it! Yes, there is even nothing in wisdom, but only in love!

[6] Therefore love Me - this is My Kingdom! Everything else will be given to you according to your love! Amen.

[7] I, the Eternal Love and Wisdom! Amen, Amen, Amen

34. *A small nota bene*

2nd July 1840 around noon.

Here is a small nota bene to justify the correction.

[1] If I call you stupid, then that means in the correspondence as much as: You have the full measure of My love - and are blind in the bright sea of My great mercy, like a night owl or also like a prisoner, who after 30 years has come out of the dungeons thickest night into the brightest daylight; which state is called 'stupidity', just as the one is 'stupid' who is in such a state. And I say: Bless you, since you are worthy to be called stupid by Me; for truly I tell you, whoever does not first become stupid in My bright great grace, will never see My Holy City! He would have to become stupid beforehand in all love and humility, Amen.

[2] It has an equal standing with the nonsense that says: If someone has withdrawn his worldly senses more and more from the world and the spiritual senses are not yet fully developed, then man is in the state of nonsense, which the world then calls a 'foolishness'. But I still say: Rejoice when your great Holy Father calls you fools, because then you know that my kingdom has come very close to you. For verily I say unto you: Until someone has not become nonsensical in my mercy-love, he will not enter my kingdom to live.

[3] Therefore be glad and rejoice beyond measure, if I call you foolish and nonsensical, and lift up your heads and see My Spirit floating above them! Oh overjoyed are you whom I call so; for this is the great blessing of your Father in whom you will all find eternal life.

[4] But sad be he from whom I will stay away with this great naming of My grace; because there he has also lost his child rights with Me and will one day have to endure a severe judgment before the face of God! But My children will only taste the blessed judgment of My most loving Father's heart, Amen.

[5] Understand this well – this say I, your most loving, holy Father. Amen, Amen, Amen.

35. *About spiritual sight and hearing*

24th July 1840

[1] Behold, I have still many mysteries behind My back and many a word in My Holy chest full of Life and full of Power, full of Love, full of Mercy and full of Grace, of which you have never known and why you would say: "what I do not know does not make Me passionate!" Oh yes, that is quite right and (such a remark) could be applied quite well to worldly knowledge - but not to My great Grace, in which Infinity is present for all eternities of eternities for your ever increasing and growing welfare in the hidden depths.

[2] Oh friends, believe Me that it is I who am telling you all this! And believe - as one eternity after another passes away - that you will still have to say: "Is there not such a small number, even in the most fragmented power, according to which we would be able to bring our knowledge to God in any possible relationship? "And there will be a voice from your breast answering you, and this voice will come from My heart and will say: "There is no such number! - Always and forever you are nothing in all your wisdom! But I am all in all! And you can be everything in and through Me - but in and through yourself, eternally nothing!

[3] See, therefore, I still have many things to say to you which I Myself withheld from the Apostles, since they would not have been able to endure it, because they were only temporary fruits, ripened by My necessary, visible presence. But since you love and believe without Me being visible, you are also able to endure greater things. And so you shall now again experience something that will make your mind inexpressibly perplexed and amazed. Therefore, take note of what I am going to tell you here in a moment, and embrace it deep in your heart!

[4] Look, everything that you have ever thought and dreamed, now think and dream, and will still think and dream into all future, will not be lost forever. Just as it happened in you - just in this way you will find it once again true to it's essence and immediately recognize it as yours and rejoice or grieve over it. This has been necessary to touch upon in order to bring the future closer to your understanding. For he who does not know and see that in him the whole creation circles, lives and interconnect, cannot grasp the reason for his urges, desires and thoughts.

[5] See, in your spirit the whole of Infinity lies essentially buried, and every single one of them is infinite. That is why you can think of a countless number of Earths, Suns, trees, animals, people, etc. side by side, i.e. you can multiply one and the same phenomenon, Earth, Sun, Tree, animal, human being, etc., infinitely. For if it were not so, you would soon be finished with your thinking. And this happens in the following way to make it quite clear to you:

[6] Namely, if you were to place two very bright mirrors over against each other, one would be completely reflected in the other. This image was then reflected in the first one, and this reflection then again in the image of the second one - and thus always mutually A in B and B in A, and this of course always in this way. That's just the same with you! Your soul is such a mirror to the outside world and your spirit (is) such a mirror to the inner spirit world. That is why it then also comes that everything and every individual is infinitely present in you, and therefore also with the spirit, the rapid presence of what he has thought and wanted.

[7] Now you know that the more finely polished any mirror is, the purer the image becomes. If you now polish your soul properly through humility, so that it becomes a completely level surface, by removing any excess, then you will soon begin to see miraculous things in you - namely through the soul - the outer forms, and through the spirit out of Me, which is a soul of the spirit, the full content of every object.

[8] And I will set an example: if you think of a stone or a tree, an animal or whatever, you will first see it's outer form. But then the light of the spirit will pour into the soul and will illuminate this image through and through. And so you will then be able to see such a thing through and through. Then when the soul-mirror becomes illuminated by the light of the spirit, the inner forms will begin to reflect themselves in the soul and thereby also become visible to your mind, as if you see them with the eyes of the body. And then when you wanted to talk to one of these things, then My Spirit will be in you, from which everything, from the greatest to the smallest, are nothing but fixed thoughts, will enter into the imagined thing and speak out of it from the primordial foundation.

[9] See, there now lies revealed before your eyes, ears and hearts, how once Adam and Abel and many others were able to speak to all of creation, and in what ways you too could make contact with the spirit-world, if you so desire.

[10] Therefore you should also first "polish" your soul, so that you would be able to do all this! For there is still much that bears witness to Me. But you are still too foolish and senseless to note My name in creation. Therefore grind, smooth and polish diligently on your soul, so you will soon look at the world with completely different eyes and never in eternity reach the end of My miracles!

[11] A good scribe, however, will soon give My servant a rock (or any other natural object), when the time and opportunity is right and I will give the same speech in My servant. And the scribe is to record what has been made known and to clarify as a good testimony of this My word!

[12] For you see, there is no space and time; but it all depends how your life is apart from both (space and time, i.e. in eternal existence). With the eyes of the flesh you perceive things outside of yourself; with the eyes of the soul within you, and with the eyes of the spirit, you see from the center of things and so also your own being. But it is only by the entry of My Spirit that all things become capable of speaking and alive through and through.

[13] See, I, your Holy Father, show you many things! Therefore be diligent in love, so that My grace does not remain absent! Amen.

36. *The rock on the Schlossberg*

26th July 1840, half past 8 in the morning.

The mentioned rock is located on the Schlossberg in Graz to the right of the Gothic residential building in the former Dr. Gödl's Garden; it can be reached through a back gate near a conical turret. From this rock one overlooks the western area of Graz. - Five people wrote simultaneously what Jakob Lorber related concerning this rock: C.L., S., And.h., D., Ans. H.

[1] According to the calculation of the human number, the earth was founded seven million years before the creation of man and circled chaotically through space around the dull shimmering sun; it was a water-ball in whose center a solid mass gradually began to form according to the will of the Creator. And this solid mass multiplied more and more through its inherent attraction, so much so that gradually rugged, undivided crystal-like peaks began to rise above the surface of the water. As a result, the earth became heavier and heavier by virtue of the nutrients it drew from the mercy-love of God (but what this nutrient consisted of, it is not time to reveal yet).

[2] And now, when the earth on many and multiple sides began to rise above the surface of the waters in their solidity, winds began to blow over them and the waves began to wash over the hard cliffs, loosening parts and pieces and depositing them as soft parts in the clefts of the large crystals. Now only was the earth gradually able to absorb the vegetation of herbs, grasses, bushes and trees, first those under the water and then those on the earth's strongholds, which state of plant growth alone had lasted for seventy thousand years. Only then did the creation of the lowest animal-classes begin, and then repeatedly about every 2000 years, one level higher - until finally the great time came for the creation of man, which was more like a release of him out of matter.

[3] However, after a few years, man became disobedient to God's commandments, and in the fury of the Godhead the whole visible creation except for small pieces of the earth was almost completely dissolved in the fire and storms of God, so that from the center of the earth to the surface thereof, not one stone was left intact, but was crumbled into small and tiny pieces. And even these pieces would have been destroyed if they had not been held together by Love.

[4] For merciful Love then became again one with the Godhead through a mediating representation from its innermost reason, it pleased the Godhead again to form worlds and earths and suns from the infinite chaos of worlds; but the destruction of the whole creation retained clearly legible marks and characteristics, as I Myself now show to you here in your face. But one thousand eight hundred and forty years after the creation (of man), the same number as after the incarnation of the great God up to your present time (*¹) - look, this country, or rather the whole continent you call Europe, was still largely buried under the stormy waters of the sea, but God's love saw the future in great clarity before Him and knew well that from that time on, after an equally long time, people would multiply greatly and very much.

Then ignited, miles deep under the earth, the fire of love, the earth here and there, larger and smaller parts of it, and the fire burned mightily and lifted the solid layers, tearing them apart, into the heights. And as the fire, through the indwelling power of God, created for itself larger and larger spaces under the layers of the earth, so the fire with terrible violence, worked its way up to the surface in many places and threw masses upon masses over the mirror of the floods in all possible directions.

Mind you, this happened around the said time, namely 1840 years after the creation of man.

[5] And as you now see the directions of the mountains on this mainland, you can also imagine the different currents of the underground fire; for there the great love of the Lord went criss-crossing in

the depths of the earth and prepared a fruitful dwelling-place for the future people. However, not simultaneously as all these great elevation that you see here now rising high above the plains, I made the beginning, but almost a thousand years later, when the abundance of waters was gradually lost in the open depths of the earth, and at this point, as you see it rising, the plain was still covered with water.

[6] There was still a solid rock of 2000 fathoms deep under the earth, and the love of the Lord sank also into the middle of this. It was only a small spark of this divine fire-power, but it was strong enough to lift these masses, as I put before you, up from the depths and make them rise above the floods at the present height. However, it did not emerge all at once as it is now, but after repeated outbursts of such divine power. Of course, I have emerged on a smaller scale and have come to stand in the place where you see me, as well as this whole mountain, of which I am a small part, but which mountain the people not so long ago made a few fathoms lower. For at the highest point, very high and steep rocks rose up almost in a circle, which were later destroyed by man to create a more even surface on this mountain. Even I, a lower part of the mountain - although still standing here from primeval times, have suffered much of My former form both through time and through the hands of people; because several thousand years ago, the waves of the sea still rinsed at my forehead, yes, even some monsters of the sea lived in My lap.

[7] Only according to the will of the Creator, in the depths of the midday regions of the earth, a great elevation of the mainland occurred in the same way through the fire of divine love from the depths of the earth. Behold, then the sea sank gradually in this land, so much so that here only great lakes, which you call inland seas, have remained. And then it happened, after these inland seas had existed for several hundreds of years that the Lord, out of His merciful care, has made the whole of the midday part, which you now call America, to tread over the surface of the waters in such a way, that these inland seas have come to stand so high above the actual surface of the sea, that the heaviness of the waters, longing for their origin, began to open their way through the softer parts of the mountains.

[8] And look, there, when the waters ripped the mountains apart, great stormy floods passed Me by for 500 years; for what you now call the upper country, there, in the area where you have made a bridge (Weinzerlbrücke, ed.) over the river and on the mountain an old castle, (Wildon, ed.) stands a mountain, which was 100 fathoms higher than it can be seen now - it was broken through by the great mass of the water. The floods of the highlands then poured into the great lake whose waters had washed around my foot and lifted it up again to my forehead and multiplied the water so much that a mountain, which was some hours away from here in the lowlands - where also later a castle (Ruine Gösting -ed.) was built and a market stands - was torn apart left and right. And the floods made their way on and on in the same way; wherever they found a resistance, they tore the soft parts and filled up the hollows that were formerly in the sea.

[9] How high these floods have rose, everywhere the traces of the loosened stones will still show you, which have assumed a rounded shape by their rolling down. The first flood went high above my head, and it was not until a century later, that the river reached a lowland and it's mirror turned upwards to me. And again after a century it fell so low that it laid only a fathom deep over the whole plain - which you can see through me - from one mountain to another. And after another century the river lost so much of it's flow, that it was only a thirtieth part as wide as the present river (Murbett -ed).

[10] And when the mountains were completely overgrown with trees and grass, a persecuted human race got lost in this land and lived on the heights, which were not yet called mountains, but 'Tauren'. And when this people was discovered by a later following one, it first got the name as a mountain people, which people was finally driven out of their seats by another, stronger people, which came from the evening; and only a few remained to live on the almost inaccessible heights to this day. And so today there is already a third people more than a thousand years in this land.

[11] However, I, as I stand here, was through long and extended times a very feared and dangerous point in this great stream, for the floods worked wilfully on me and seemed terrifying and horrifying to anyone who looked at me from afar. And when later the people of the upland invented a kind of ship, which consisted of a few trees attached to each other, there were only a few of them so happy, who would not have found ruin on my forehead; for although the surface of the river bathed my foot, its waves, terrifying to mortals, reached up to my forehead. And this area, which you now find so charming and beautiful, was a terror to people at that time.

[12] It was not until the times when a great city, called Rome, was built, that the waters of the river gradually diminished, and the surf on this small mountain became less and less; and so finally the water on my morning side lost itself completely, and only on rare occasions did the tide rise to the height of my morning side, which you now call the 'glacis'. And so I became accessible to people through it - when the fire that had been blazing out of my inner being until these times had ceased.

[13] Now that my crown was free of all bushes and trees, the Romans who later invaded this country used me as a point from which they made their observations over this whole area, and through it also searched for ways to get to the highlands, which at that time no longer had the name of the mountain-dwellers, but was called Norea, also Noricum, i.e. people who had already inhabited the plains and set out on the feet of the mountains, since their peaks had become inhospitable, because the floods of that time had washed away all the earth from them and left it in the depths or at the feet of the mountains.

[14] Look, I have witnessed how these highlands- and lowlands-inhabitants of this country have been defeated in the most cruel way by the audacious Roman people. On my forehead, more than a hundred children, hurled at me by their own mothers, found death. However, what happened to me only on a small scale, the biggest rocks in the highlands as well as in the lowlands would be able to tell you the most horrible examples of. But I, as a clumsy stone, am not called and determined to make you a historian, and would rather give you a little more insight into my own surroundings, as far as my field of vision reaches.

[15] That this whole, now so-called mud-plain is only an alluvial land, you could convince yourselves by digging 100 fathoms, in places probably also 1000 fathoms deep, where you would find several of my comrades, who were thrown into the floods by the fire. Also, if you could lift up all this alluvial land, you would discover nothing but only crevices and rocks, in which you would find many fossilized sea-monsters.

[16] However, at these places - as is lined up there, where the old castle stands, except for the adjacent mountain - you would immediately find stone, as there used to be a mountain ridge under the floods. Further down, if you have been breaking stones (*²) for some time - in the line, as there is a small mountain (mount Kalvarien) on the surface where you have erected the sign of the cross, and continuing in this line to the rest of the mountain, which you call 'Plabutsch', you need not dig so much to reach the stone. So, for several hours lower down, where there's now a market called Wildon, you'd soon find stone left and right as well. But even at that part of this muddy ground where valleys enter it, you would or could also soon come upon rocks which are marked with the same insignia of the sea here and there, which I mentioned earlier. And such places I could show you by the hundreds along the whole length of the river.

[17] But you are still to have a look at these smaller and larger neighbouring mountains, and there you are to know that not more than at most 2000 years have passed when these my smaller and larger brothers were still in full flames. And there is not a mountain in this country that was not originally created in this way.

[18] Only in your cradle land, which you call Asia, are there still primeval mountains, which immediately after the main destruction were assigned as homes to the pardoned people. But here in this land, if you would take the time and effort, you would also find stones on a high alp (*³), which

lies between noon and evening from here, which were thrown here during the great scene of destruction that followed the misstep of the first human couple, and also find masses of several planets substantially different from my kind.

[19] Now this is all I can and may tell you from my natural sphere. And you should not and do not have to worry about the further, deeper and mysterious nature; for these secrets lie in the depths of divine mercy and concern you little or nothing, - but all this you have to expect from the grace of the Lord as far as it is necessary for the ennoblement and immortalization of your liberated being, Amen.

(The speech ended 15 minutes past 11 in the morning.)

Footnote:

(*1) N.B. "Until your present time" were the last words spoken by Jakob Lorber on the rock; all subsequent words he said in C. L.'s room at the main square. Ans. H.

(*2) Quarry on the upper trench (i.e. Hsg.)

(*3) Choralpe near Schwammberg (d.Hsg.)

37. *A word about intercession*

28th July 1840

O Lord, I humbly thank You for Spain! May I continue to pray for it even further? And was I right to pray for it?

[1] Behold - don't you say: if art (in a lowly pursuit of gain) struggles for bread, it is of little use; and if bread is not given to art, has it only found itself in it's truth?

[2] But how do you think My service is when the servants struggle for worldly things - for bread, gold and power of the earth?

[3] Behold, there is no country like this which you have named, which would have committed more shameful fornication, bodily and spiritually, and more than this: have burned and murdered My innocent little children at all times.

Could you see and count, as I did, how many innocent maidens were desecrated and then buried alive and walled up by the overreaching hordes of monks, how many boys were sacrificed to sodomite fornication, to how many thousands and thousands of outrageous infamies, frauds and abominations they took scurrilous refuge in, especially on the spiritual side in order to achieve even a small temporal purpose; how they publicly cursed My written word because it did not suit as a basis for all conceivable atrocities.

[4] And if every worker has his worth and is worthy of his wages, I gave these workers the wages they had earned for a long time, as a deterrent example because of the hierarchy - and kept for Myself the eternal beyond!

[5] But that you prayed now and then was right. Only do it persistently! For the benefit will be on your side when you do it in My great love. But always bear in mind, that My judgments are always just and only affect those who have long deserved them.

[6] If Huss had been wise instead of obstinate according to My advice, like Nicolaus Copernicus, who was a wise calculator in My creation - he would not have perished in the fire. Because I'm telling you: You shall always deceive Satan with the wisdom of your gentleness. Amen. I, the just judge, Amen.

38. *Announcements at a spring (Andritz spring near Graz)*

30th July 1840

Revelations about the origin of the Andritz, north of Graz, near St. Veit:

Lorber speaks what the source tells him, that is, what the Lord says of the source. -

Writer: K.G.L.; Andr.H.; Ans.H.

[1] Before I (the source) show you my essence, it is first of all necessary to know where and how I originate.

[2] More than 4,000 fathoms deep in a direction inclined towards morning is a wide, large opening which was created by the divine fire during the formation of the mountains. All the water that is drawn in by the mountains from the humid air, collects in this opening. And since this large, wide opening is in this way kept almost constantly full, and as the weight of the mountain masses elevated above this opening, as well as the already very concentrated pressure in this depth (on the waters) presses down, it is not only on this spot, which you see here, but also in many other places, that this subterranean water is brought up to daylight through small as well as larger openings and through hollow passages of the mountains. For see, that is the way I am brought up to the surface of the earth on which you are, and not down to the depths, as some would think, because the foundation of this subterranean dwelling, which you call the bed, is a very solid rock in which I rest as in a cauldron.

[3] However in this cauldron there are three veins as thick as a man's arm, which run in a northeasterly direction more than three miles below the mountain, which you call "Schöckel", where there is a much larger cauldron and water reservoir, which also arose through the formation of the mountain by means of the divine fire-power, which is the love of the Father!

[4] Originally, fire dwelled in these openings for many centuries and continued to burn incessantly inside. And when the water penetrated through the cracks in the fire-wall in masses, I was almost evaporated and consumed on my way through the hot cracks. And my calm power was stirred up by the fire and had to help to bring the underground masses to daylight. But as these gulfs gradually grew larger and larger through the tearing away of parts, and as a result of this I was also able to penetrate and fall there in ever greater masses, in order to soften the great exuberance of the fire, which, although it came from the love of the Father, but as a fire contained a significant part of the wrath of the Godhead within itself - then gradually the same thing went out in the lower parts of the cauldron and only now and then burned in the higher regions of the raised masses for another two centuries.

[5] But finally, when, according to the will of the Creator, the mountains had received their right shape, height, width and load, Eternal Love sent a good little angelic spirit and completely quenched the fire.

[6] No-one would believe that such a mountain-dominant spirit is a fable! For since infinite, innumerable armies of spirits are willingly subject to the loving power of the Eternal, and find the greatest joy and bliss in it, if the love of the Lord gives them something to do anywhere, then the love of the Lord also gladly grants what these spirits desire.

[7] As you see me there before your eyes, I only penetrate through small veins a hundred fathoms long, up to this visible place. And you see, if a benevolent spirit had not also been assigned to my course, and if it had not cleansed my ways, they would have long since been blocked or otherwise destroyed by my blunt awkwardness. But it is this very spirit which is assigned to me, guarding my ways, which keeps my small ways in the same beautiful, calm and gentle order for almost a

millennium, and, for the sake of an example, does not let me become cloudy - so that people who like to visit me for my purity and quiet seclusion, and who delight their eyes with my serene freshness and clarity, may enjoy my beauty, should remember and well consider (if they are of any pure sense worthy of God) that purity and clear vision down to the bottom of their own being as well as that of another, can only be achieved by a calm and humble appearance in the quiet, drawn-in solitude of God.

[8] There used to be a number of pious people living in this area, whose sense of God and whose actions were nothing but love. These people came to this place almost every day with a pious and simple heart, as you are now. And if they found there a contemplation pleasing to God, had done devotion and sacrificed their daily work to the Lord, the same good spirit always came from there to the left hand of the monument (which was only recently placed there unworthily) and taught the pious crowd the love of God and wisdom, obedience and humility and in them, also God's great love and therefore also (all kinds of) wonderful secrets of nature.

[9] And then these people talked with this spirit for hours. And he only left them when a necessary action called him. Then if you would have been present and looked in my reflection, you would have seen that before God, everything gives joy and is receptive to joy. I will tell you this much - but it should not seem ridiculous to you - I was jumping like a lively dancer in my little pool, and the stones were laughing at me and clapping their appreciative applause.

[10] But the people living now, who have become far more material than these weathered stones that surround me, will probably never experience such a spectacle of natural spirituality and cheerfulness. For whoever has not made the life of the spirit alive in himself under the influence of the spirits of heaven through obedience and humility before the Almighty Creator, his life is merely a material life and is entertained by the spirits of matter, which come into him through food and drink. Such a person, since he thereby becomes matter again, cannot see, hear or feel anything with his material senses other than the matter from whence he is, lives and breathes.

[11] But it is quite different with the humble and obedient spiritual man. He does not only see matter, but he sees in matter the original (spiritual) being related to him, alive and wise, and through humble conversation with such a spirit, he experiences the deepest insights into the diverse, here and there intact, here and there destroyed, as well as often completely dissolved, coarser matter. But he will not only be able to place himself in speaking fellowship with one spirit, but there are many spirits for every realm of visible nature, both living and seemingly living, as well as seemingly completely dead, with whom he can secure an instructive speech.

[12] See, when you look at my reflection, you will become aware of many movements of my surface: one orderly, regular, circular, which is caused from within me - and another, disorderly, irregular, misshapen, which is caused by external circumstances, disturbing my reflection.

[13] Behold, the movement would be to you, if you were in the life of the spirit, not only a movement caused by gross material circumstances, but you would discover a quite marvelous, well-readable writing by the almighty finger of God in great clarity. But since you are not able to do this, I want to teach you something of this spiritual ABC and its consequent profound meaning.

[14] This circular movement is caused by a material-spiritual bubble rising from my inside, through which (do not be surprised about what I will announce to you) a purified spirit-being is released from the too hard pressure of dead matter; from which you can also take the following, spiritually corresponding lesson, that also your being has been previously released from matter in a similar way and that it is also in you - where it too, is still bound to matter - the same, from the innermost part of your being to your surface and there also in such an orderly, godlike circular effect shall reveal itself, in order to put your whole being - which is material in and for itself like my mirror-smooth surface - into a well-ordered movement. But let my position also be a corresponding image

for you, that this godlike life of the spirit becomes all the more beautiful, the more you have withdrawn from the evil world storming from outside.

[15] This little that you have heard here is all that I can and may communicate to you from me and out of me at this hour. However, if you will perceive from your spirit on your surface similar life movements as you see on my mirror-smooth surface, then come again and learn to recognize more deeply on my small and shallow shore miraculous things of divine love and power! Amen.

39. *To each his own*

2nd August 1840

[1] There are some of you who, in My revelations through the things of nature, allow themselves to be captured by some scruples and consequent sadness, because of their folly - since they do not see and hear as much as My servant.

[2] I ask this for your great consolation: Why Have you never been sad when you have seen that no grapes grow on the willow trees?? And yet the willow tree is no less a work of My almighty holiness than the sweet and spiritual Vine! - Why then did the apostles not weep and mourn, since I did not reveal myself to everyone like John?

[3] Therefore, be cheerful and joyful and full of pleasure in your hearts. For I, Your Father, see what everyone needs for the time being, and give to everyone as much as he can easily bear.

[4] Behold, My servant is small and simple and has a gentle heart and has been following humility and My love for several years. If I have now given him a small light of My grace, he believes it to be true in all points and branches, since all of this comes first of all directly from Me into him, and that is because he wanted it to be so, which is also what is dearest to Me!

[5] For whatever anyone asks in My name will be given to him without falsehood or deceit - certainly not overnight, but only gradually, according to his power and strength.

[6] Therefore love Me and believe without doubt what I am announcing to you through My simple servant! If a stone has already made you hesitate, what will you say, when I will reveal a whole sun before you physically and spiritually! And what in the case of an angel?

[7] So be cheerful and joyful and full of pleasure in your hearts. For I, your Father, see what everyone needs for now. Amen.

40. *From the tree of life*

6th August 1840, from 3:45 -5:30 pm, in the Freiburger forest near St. Leonhard, Graz.

*The forest contains pines, spruces and firs. - J.L. speaks, actually the Lord through him.
- K.G.L., Andr. H. and Ans.H. write.*

[1] Here in this forest, where you are just now and in whose primordial depth you intend to penetrate, there is a forest for the tenth time, and it is always occupied by the same kind of trees that are in harmony with the nature of the ground, since it would not be easy for another kind of tree to exist here.

[2] Because you see, each tree stands on its own spot and spreads a large number of large roots and especially small, so-called hair-roots, into the loose soil on which it stands. But every such tree is given a vegetative soul, or as you can more easily understand: every tree has a silent spirit within it.

[3] This spirit has a very simple intelligence. By means of this property which I have given him, he recognizes in the Earth the food parts which suit him, creates according to My will at the roots, since he lives exquisitely, many thousands of arms, with which he picks up and drives the juices under the loose earth and leads them through the tubes and channels which he has designed up to the highest summit and into all branches of the tree.

[4] However, the juices, as he recognizes them to be suitable for his constitution under the earth, he first separates them into the different parts in the branches. The coarser ones are deposited in the trunk, and even the more impure ones are driven over the sphere of the trunk and form the bark or, as it were, the skin or the clothing of the tree.

[5] The finer juices are used to form the branches. For see, wherever a branch has grown from the trunk of a tree, at this very spot you will see this branch penetrating almost to the center of the trunk in a much finer and more compact mass. That this happens in this way is due to the simple intelligence of the Tree Spirit, who makes the fibers and tubes of the branch-wood ten times finer than those of the main trunk. Only much finer sap can be passed through these finer organs, which are much more substantial.

[6] If you now look at the branches, you will see a far greater number of twigs sticking out from the branches themselves. The same thing happens from the branches into the twigs as from the trunk into the branches. And so the sap in the twigs is again more than ten times finer and more substantial, and thus also stronger, than from the trunk into the branches.

[7] Of the branches, a lot of the smallest tubes are left open in good order in many thousands of places. Through these tubes a juice is also expelled in tenfold fineness - or as you can more easily understand it - in tenfold (according to your learned expression) "chemical" refinement. From this juice the leaves or needles are formed by the spirit according to its simple intelligence, which according to My order are suitable for such a particular tree. And when such a leaf or needle has reached orderly perfection, then the channels and organs leading from the branches into it are gradually blocked or closed, so that out of a thousand tubes leading to it, only a single middle one is left open, through which the leaf receives its nourishment.

[8] Finally, however, even this channel is closed. And since the leaf then no longer receives any nourishment, it falls withered and dead from the tree.

[9] At the outermost tips of the twigs, however, there are a million of the very finest organs the diameter of a sewing needle, which are endowed with an animal life. When the juices arrive there, a formal battle or war takes place there, because the spirit in its unfairness wants to gain freedom

from its captivity (in the tree) and let the whole material essence of the tree down, so to speak. In such an undertaking alone, these organs constrict in order to block the passage.

[10] As he thereby becomes aware of his imprisonment in his simple intelligence, he gradually abandons his fruitless attempts and takes refuge in humble humility, whereby his whole being then begins to transform into love.

[11] Just as this happens, so these very cramped organs are softened and expanded by his warmth of love, and he himself becomes ethereal and truly alive through his love.

[12] When this has happened, then in his heightened intelligence he remembers the corresponding good of love, and acts as a love-effect on the outermost branches of these organs, as the fruit of the tree. And after he has now set himself as such for your eyes in a hardly noticeable size, then I let breathe out of My mercy, through the warmth of grace and the light of the sun, an extraordinarily small spark.

[13] He then seizes this spark eagerly on the many hundreds of offshoots and extensions and carefully encloses it in a small sleeve. When, as it were, this natural-spiritual marriage has taken place, then immediately the blossom, as the organ of procreation, and finally also the fruit, are made according to the tree and brought to maturity by the ever more and more spreading warmth of the spark.

[14] It often happens that due to careless inertia of the spirit, some of the offshoots of such trees are overlooked, then after a short time, this spark escapes back to its origin. Then the vessels of the twig constrict immediately and no longer give any food to such a fruit set. Such a fruit will soon fall from the tree withered and dead.

[15] But in the fruit which has become perfect, this spark of life is well and carefully preserved in a fine pod in the middle of the seed. And since it is a spark of life from My love and mercy, it contains, similar to its origin, which am I Myself, infinite numbers of its kind in itself. From such a seed, even in a thousand years, more than many millions of the same trees can develop, and so on to infinity. For I am eternal and infinite in the smallest as well as in the greatest and Infinite Myself.

[16] Now see, there you now have a tree, or as many as you like, in its entire existence - now I still have to show you the origin as well as the end of it.

[17] The creation of such a tree is in itself very simple. Namely, such a seed falls or is placed in the earth. As it is now in the earth, it calls a spirit (nature spirit) banished into matter to and within itself. This gives such a spirit the first life-impulse and the simplest intelligence of its being. Since he is fundamentally evil, he immediately wants to capture that little spark of life (breathed in from the love of God's mercy) murderously, but this little spark of life always escapes his pursuit. Therefore, this spirit always seeks out parts similar to it or spirits similar to it in the earth and enlarges and multiplies itself visibly, as you can convince yourselves by a tree that has grown up. Because this growing up of the tree happens exactly through the murderous pursuit of this released spirit - or if you like - of a whole legion of such spirits.

[18] The little spark of life escapes ever higher and higher from the area of such malicious pursuit. In their fury, many millions and millions of such spirits (attracted by the little spark of life) harden again into silent, dead matter, which you can see on the wood and bark of a tree. Through such pursuits, which often continue for many years, such spirits are (finally) humiliated again and then reach the appropriate useful freedom and finally become one with the spark of life.

[19] Such a spirit, which in this way has lovingly united itself with the spark of life at the beginning, will, after the full ripening of the fruit, be ethereally free and led into a higher, more intelligent being according to My eternal order, and so on until finally to you humans.

[20] If such a tree, as a material institution of salvation, has redeemed a sufficient number of (natural) spirits, and these redeemed spirits have lovingly united in their ethereal freedom from the

most diverse trees and plants, so that they represent a spirit in higher intelligence, then such spirits are then transferred into the animal world and brought there to the second stage.

[21] If all the spirits of the animal world again lovingly unite to form one spirit, then such a spirit is capable of ascending to the higher stage and being placed in man as a simple spirit (as a "soul"), from where, after maturity, it can emerge independently and freely acting to contemplate it's eternally loving primordial Source. Such a spirit will never have anything to do with matter. Only for spirits that have become evil again in man, where no means of love can be used in a well understood way, will a similar, long and difficult path be taken again.

[22] A tree stem that is used up in such a way (i.e. a tree stem that has given up it's spiritual life elements to higher levels of existence in the manner described) then dies again, dries up and rots or - even better - it is cut down and burned.

[23] Now see, this is the secret of the plants, shrubs and trees from their emergence to their end!

[24] However, since I noticed at the beginning, that here already for the tenth time a forest stands, I want to tell you briefly something else: see, just as often, this ground, dampening the hell-fire of satanic wickedness, has been under the floods for over a hundred years. Therefore, if you would dig only a few fathoms deep in some places, you would soon get to single charred trees from the past, where you would find insects from this time well preserved in the still existing resin in some places. And you would find this in layers of ten, twenty, fifty, a hundred, five hundred, a thousand and even more fathoms deep.

[25] Look what I am doing for the sake of one haughty angel! (Lucifer) I tell you, no earth, nor sun, nor any other material thing would ever have been created if this one would have remained humble. Alone out of love, I, Eternal Love, filled infinity with suns and worlds, so that I could still save even the smallest part of this fallen one.

[26] Therefore, you also consider all that I have done, still do and will do for you forever. Amen. I, the Eternal Love. Amen.

41. *I want love*

8th August 1840

Something to all, and first to A. H. -

- 01 -

If I use wonderful things to say to you on work-free days
from the poor servant's weak mouth,
inviting you to the newest covenant,
which is to bind you in love from now on
in order to found a holy kingdom for the earth -
see, there you will be sad and weak in belief,
thinking: thorns don't carry grapes!

- 2 -

In the future, after such hours,
when you have felt in My grace
- since I take from
your eyes the cloudy veil
and kindly also sins -
no-one carries a heart-felt fear.
For I am not giving you a new command.
Only love is necessary for all of you!

- 3 -

See what you get from things here,
like everything, this only comes from My mouth.
I tell you unheard-of things
when I Myself sing of My greatness,
so consider that I am full of grace, show
you holy paths of love.
Because no-one else knows what the sins are, but
to whom the Father wants to proclaim.

- 4 -

I will never judge according to faith,
never look at forcing screws.
Everyone believes in the power of his spirit's sight
But understand quite well,
everyone as he believes and how he loves!
Otherwise, I tell you, he will be grieved

to the bottom of his heart
sooner or later on earth.

- 5 -

Only love I have commanded you,
- never faith - through heavenly messengers
This is all I have taught, advised,
To awaken you to noble deeds.
Whoever loves out of a true heart,
To him I give the light of faith at the hour.
Since he has turned his heart to Me,
He will be perfected in My grace!

- 6 -

Since you too have turned your heart to Me
And sent many a request for light,
I come lovingly in darkest night
- what I say, do consider it well -
Even to you, as a comforter and as a teacher
and as a true, great grace-privileged.
Well, if so, what makes your heart dull?
Do you know? - Only your weak love!

- 7 -

I want love, for it is life!
I gave love on the cross.
I, who was Eternal Love Myself,
now offer you love again.
So gladly believe what I say,
be it near or far from the spirit;
because I give this to you freely as a reward.
But in love, only heavenly bliss is enthroned!

01] See, when I now reveal the material world to you, I do not intend to do anything other than to clearly show you the uselessness of the world - or rather, the love of self and flesh - quite clearly before your eyes - from which you will finally gradually recognize and understand how you should not care about the material world at all, but only about Me, My love and the grace flowing out of it.

02] Otherwise, could you not justifiably ask: "Why should we not love the beautiful world and its treasures and strive to possess it to the full with all our strength, since it was also created by God?"

03] But if I now unveil the essence of the world and its matter for you, then think that out of my great love I want to stir you up to engage in a great war for your complete rebirth. For if you will only recognize matter deeper and deeper, then its vile value will appear all the more clearly before

your eyes. And you shall see that there is no good dwelling in death. Amen. I, your most loving Jesus! Amen, Amen, Amen.

42. *The atrocity (a parable)*

9th August 1840, 9:30 am

[1] I finally give you a little information concerning an atrocity that was committed here 30 years ago. But you shall do nothing about it.

[2] An owner of this property had a wife lawfully entrusted to him according to your legal system, with whom he lived for three years in discord, because of a whore more pleasing to him. He had a house in the city and was a citizen there; but because of his fornication, let his wife dwell here with a child.

[3] And since he had squandered his fortune by his licentious way of life, he wanted to seize the fortune of the woman or the wife, since the charming whore would no longer listen to him in his state of being impoverished because of her.

[4] So he came out one day and tormented his wife incessantly that she would give him her fortune.

[5] But since she did not want to do this, not even under any of the conditions he pretended, he believed that he could finally force such things out of her through maltreatment.

[6] It was just about this time of year and about the ninth hour in the evening when he began to maltreat her; but she fought back to the best of her ability. Since none of this helped, he took a rope, threw it around his wife's neck and strangled her, thinking that she would be forced by the fear of death to bequeath him her fortune. But she had made the firm decision to rather die in her pious simplicity of heart than to support him in his fornication. He therefore choked her until the middle of the night when she, surrendering herself to Me, breathed out her spirit in great pain.

[7] When he now saw that she was really dead, he was so terrified that he lost his consciousness for a while. But finally he made the smart decision out of fear of judgment: took the light, staple and shovel, made a pit five shoes deep, threw her into it as she was dressed, and buried her there, right under the wine press, the place where anyone could least get to. But to his acquaintances he lied and mournfully told them that he lost his wife.

[8] There were indeed also written investigations made here and there by the at that time very tepid courts only at his request; but the dead woman was certainly no longer to be located among the mortals. And this act was all the easier to conceal at that time because, as you say, in this country they anyway did not really know who was the master or the servant, or who was the cook or the waiter.

[9] Now there you also have this incident. However, as far as the names of these people are concerned, you should not care much about them; because in My book everything is recorded, and even the wing of a mosquito is not lost forever.

[10] Amen. I, the eternal wisdom. Amen.

Notabene. These lines contain great things; but they are hard to chew. Therefore spare your teeth - and do not rush at this nut – but wait a while until the teeth become strong. Amen. I the eternal Wisdom, Amen, Amen, Amen.

43. *Gospel of the vine*

9th August 1840

*In the vineyard of Andr.H., near Maria Schnee, next to the convent of the Carmelites -
J.L. speaks - K.G.L., S., D., Andr.H. and Ans.H. write*

[1] At the place where you are now, a few hundred years ago, there was still a dense forest and other bushes and undergrowth. And two thousand years ago, enormous floods still played with the course of the small mountains, filling the hollows of the plain.

[2] This height, or rather this small elevation above the plain, where vines have been planted for several years, also arose, like other high mountains, over the course of time by the inner fire (of the earth). However, as far as the outside or the forehead is concerned, this is rather a deposit partly due to the formation process of a neighboring, larger mountain, partly, however, also alluvial deposits by the floods, which were prevented there by the opposing castle mountain in their rapid flow. Look, this is the preliminary, necessary revelation about the creation of this small area.

[3] Now see, in My order it is generally arranged in such a way that a nobler stage of the plants always displaces a less noble one, namely partly through the influence of the weather and then, however, mainly through humans. For where in any place barren trees, thorns and thistles have grown and stood and lived vegetatively for a long time, the soil of this place will be refined by this that the world of trees, bushes and thorns, which was useless for intelligent (higher) survival, dies and rots again and thus forms a fertile land. Then it happens through My order that in such more fertile places nobler plantings is done by human hands, whereby then a new and also more perfect way to their redemption is opened to the decayed spiritual intelligences.

[4] The vine is just such a nobler kind of plant, which was cleansed only after the merciful deluge in the times of Noah and was transformed and blessed by Me, and that for the reason that it, at its first coming into being - originating from the will of My enemy - the first man, because he had mostly forgotten Me and thus wandered into the light of the day in his pleasure - first became the awakening stumbling stone and thereby in a certain way forced the first humans - although heavily loaded with his poisonous berries - to turn back to their house.

[5] Now you see, it is for this very cause mentioned above that I, as already indicated, after the flood, have taken the poison from the vine and have blessed the vine four times, while I have blessed the water ninety-nine times; and it is precisely through this fourfold blessing, that the vine now belongs to the noblest species of plants.

[6] But before I can tell and reveal to you something from the innermost depth of this plant, I must necessarily first still acquaint you with his outward - as you are wont to say - botanical plant-being.

[7] See, in each berry you will find one, often also several almost heart-shaped seeds. From such heart-shaped grape pips, you can always infer the greater or lesser perfection of a plant. For just as the heart of the animals, the more perfect they become, the more it resembles your heart - the same is the case with the seeds from the plant-realm. And the united spirits of such nobler plants can also skip a large number of animal stages in their process of new formation, and often even be accepted into the class of mankind at once. And they also have this advantage that, while their spirits quietly continue their way, their material pod, consisting of innumerable delicate little pods, in each of which a higher life-food spark is included, higher living being first to the nutrition of the body and thus also serves to nourish and train the soul. And they have also this advantage that, while their spirituality continues its way quietly, their material cover, consisting of innumerable tender shells, in each of which a higher life-nourishing spark is enclosed, first serves higher living beings for the nourishment of the body and thereby also for the nourishment and education of the soul.

[8] Fruits such as cereals and other coarser fruits preferably serve to nourish the body - but the fruit of the vine, in pure and moderate consumption, serves more to enliven the soul than the body.

[9] Now see, the grape pip of the grape is thus constituted that it grows in the middle of the berry like a child in the womb and matures with the berry itself. There it happens, that through the marrow of the vine, through a tube thinner than a hair-thin spider thread not visible to your eyes, an ethereally fiery juice rises. When you look at the vine, you will see that it has very many limbs. With each such member, this tube is refined and at the point where the fruit of the grape is attached, it is divided into many arms, which you can see if you count the seeds in a grape, because each such seed is connected with such an organ.

[10] But the firm grape pip that you see is not formed from this fiery juice, not even the oily fruit enclosed by this firm grape pip; but in this oily fruit is enclosed an extraordinarily small and delicate pod similar to the outer shape of the grape pip, which is just small enough to occupy only the ten thousandth part of the size of the oily fruit. This small pod is filled with this fiery substance of grace.

[11] Once this has happened, the hair-thin tube from which the small pod hangs, is immediately tied up tightly. And from this tube, several small arms or side channels are formed and surround, as it were entwining, this small pod with the aforementioned oily substance, which then thereby becomes sweet-oily, because it is formed from the nobler spiritual substances, formerly already matured in the less noble plant-world, through My mercy love.

[12] Once this second act has taken place, this hair-thin tube is tied up for the second time and almost simultaneously forms the solid grape pip, which is done in the following way: Since during the small time period of the constrictions the juices have condensed in the whole length of this tube, the juices then burst at many places under the points of constriction, since the tube is naturally most tender and most fragile. The condensed fiery juices then flow out of it around the oily fruit and crowd around the center of it's living sanctuary, competing for love.

[13] Now when the core has reached it's solidity and the juices that are still following meet their kind and no longer feel the warmth of the inner spark of grace, then these juices break through this channel in a circle and spin around the grape pip like a caterpillar it's pupa.

[14] At the same time, however, a coarser pod is formed by outer, coarser channels that ascend through the vine, all of which is naturally done by the simple intelligence of the indwelling spirits of such a plant.

[15] If now this coarser pod has reached a certain proper solidity, then the nobler vessels surrounding the grape pip burst and flow into this shell in a sweetish, spiritual juice. But since this pod is also originally formed by juices, which must be bitter in their nature, so that the fruit, or rather the pod, receives a firmness - so now two kinds of juices come together within this pod, namely a bitter and a sweet one, which is why an unripe berry tastes very astringently sour.

[16] With time, however, the more bitter and inferior is overcome by the inner sweetness and good and pushed to the outer limit as a solid pod mass. And this then serves you as a good example: firstly, through the good that rises from within, life is preserved in an unbounded freedom, which the grape pip shows here, as all the juices surrounding it become milder and looser and thus also more mature and spiritual; and secondly, the overcome bitter and, as it were bad, becomes good as well, as it becomes the general vessel of such a plant sanctuary.

[17] And now look further, if you take a good look at the vine, you will also find on it leaves and twigs, and instead of the little twigs, you will discover the well-known thread arms. You will find overall more animal life in this plant, if you look at it very carefully, than in any other plant.

[18] These arms are created in the same way as the grape itself, but the spirits still had too little love-goodness in them, hence too little life to form a fruit. When they have now reached their full

size and now become aware that there is no life in them for the formation of a fruit, and this because of a certain carelessness - then they think in their simple intelligence that the spark of life has run away from them in a certain way. There they expand as far as possible, and as they then come upon a tangible object, they think in their blindness that they have found life, then spin around it in a similar way as the finer vessels does the grape pip, and no longer let go of it. The consequence alone shows that in such a stretching out they have embraced only death with their arms instead of life - and die the same death themselves.

[19] This is also a small hint for you! For if someone, disregarding his inner being, only believes to seek the fullness of life in the vast space of creation, he too has stretched out his arms and eyes far after death - while I teach everyone through daily experience that the world becomes more and more beautiful, glorious and transfigured the further you are from it. Even the far view of an area should give you a not insignificant hint about it. For you often look at a far-away mountain range with pious, enthusiastic pleasure. But how is it then, when you have come on this mountain yourselves that on this mountain or mountain range you find nothing beautiful and no more pleasure, than that of the distant vision of other areas?

[20] See, therein lies also that the more you withdraw yourselves from the world, and as it were move away from it, the more beautiful, transfigured, and transparent it appears to you; only there has he who contemplates and respects My works, a pure pleasure in it.

[21] For see, life dwells in the inward - and death in the outward! For the one who strives for the life and becomes alive, everything will be transfigured and alive. For he who has the life, breathes on all things with this life, and so they then come to life before him and through him. To the living one, death must hand over it's prisoners.

[22] But he who strives outward - be it for whatever - strives for death, and also soon seizes the next-best thing that comes his way, the one this, the other that, which in itself is nothing but death. Such a one scatters his life, becomes weaker and weaker and finally dies completely. And for him therefore, everything is dead and as good as not existing at all. This is also the cause why so many people lose even Me - as the most alive Life of all life - from their eyes and hearts as not existing at all any more!

[23] Behold, I had already mentioned to you somewhat of the gospel of the plants; so here you have a little gospel of the vine! And so let us now hear a small progressive observation of the vine!

[24] A third limb of the vine is the leaf. This is formed from a triple juice. For canals proceed from the mark of the vine, precisely at the point where the vine always forms a link. And this now happens in the following way:

[25] Namely, as I have already mentioned to you in the growth of the tree, also here already happens a much more lively striving for My spark of grace, which is enclosed in the seed. And when now the malicious (nature) spirits of this spark feel it rising in the fine central vessel, they quickly run in bundles after the spark in this small trunk. But when the little spark has risen to a certain height, then - what you would find hard to believe - it encircles the peripheral vessels of the absurd spirits with lightning speed. But these then nevertheless run after that (the little spark) and do not know - due to the thousandfold-curved movement of the main organ, whereto the little spark has gone. Therefore they look for it on this place (where the vine forms a limb) and then shoot away from the trunk here in finer potency and in this way form the stem of a leaf.

[26] If they have then striven on for a while in this stalk and still have not found the spark of life, then they consult among themselves in their simple intelligence and now want to turn in all directions to find the object of their murderous love. They therefore they deploy in all directions in a net-shape and send a lot of offshoots downwards, which so to say form the hairs on the lower part of the leaf. And they then also fill the net- and intermediate spaces with their substance through their search.

[27] Nothing but their own bad hope forces them to run out in masses upon masses after such parts. And when now the little spark of life becomes aware that there a sufficient mass has streamed out, it constricts it's channels except for a middle one at the speed previously mentioned. The spark of life itself, however, often breaks out precisely in the middle of such persecuting hordes, where the already known process takes place.

[28] The same process happens as often as you notice a limb on such a vine.

[29] But the spark of life lets these leaves arise from the cause, so that it can firstly proceed with it's further formation under a soft shadow, and secondly it then sucks out of the sea of light for itself for the formation of the juice surrounding it's core, which flows out in abundance from My merciful sun, the ethereal substance in itself, in which the fourfold blessing actually consists.

[30] This fourfold blessing then becomes, when the grape has been squeezed, the spiritual in the vine. However, not before the juice has thrown out all impurity, the spiritual in the juice emerges.

[31] But see, also in this there is again a small gospel - how the inner power of life only then passes over effectively and perceptibly into purified matter, when this has automatically, certainly also only through My strong assistance, removed the parasites of death. Then the matter itself is transfigured and pure, like the juice of the grape in a barrel or wineskin.

[32] Through a similar withdrawal from the world into the protective and enduring vessel of humility, your material being is also purified by the action of the emerging spirit. In this humility a similar fermentation then takes place, whereby all unclean and dead things are returned to the world. But life, united with it's sacred matter, remains like a good wine in the vessel of humility eternally together in all strength.

[33] Now behold, this is given to you about the vine, as much as you can bear! But there are still, as everywhere, infinite things hidden, which you would not be able to bear for now. However, in due course you will hear still more of it, partly through My servant, but partly, if you want to be attentive to your inner being, also in yourselves. Amen.

44. *The essential*

11th August 1840, afternoon

(Addendum to "The atrocity")

[1] Now notice, you mute, deaf and blind inquisitive ones! Do you think then that I am a storyteller like an old woman or a silly babbler, as you are, for among a thousand words with which you abuse the air, there is hardly one that is half useful! Behold, that I am not that at all, but My words are power and life and essentially true.

[2] If I give you on one occasion some well-fitting image that corresponds to your inner being, you are not to strive for a deed that has long since passed, which happened more than seventy years ago and is of little more importance; but you are only to strive here for My kingdom, which I, to make your heart more understanding, present to you under all kinds of forms, as I did it through parables in the times of the apostles.

[3] But how are you foolish when I offer you the golden treasures of heaven - that you can still lustfully snatch after excrement and rotten worms! Oh you fools, do you think I will make Myself for you worldly judges a criminal babbler? Oh you have been greatly mistaken! I Myself am a just judge and as such I do not need your court. Because what is judged by Me, that will remain judged eternally. But your courts are unjust and full of wickedness (i.e. without love) and spoil (spiritually) everything they judge.

[4] But I judge everyone according to his love - as you, after your blindness, make your judgments bad and fatal.

[5] Therefore you shall also not judge at all, so that you will not be judged - but only instruct, mend and render the wickedness of thieves, robbers and murderers harmless.

[6] And therefore I give you this advice in conclusion: Read the parable of 'The atrocity' and seek yourselves in it in humility and true love for Me. Then I will gladly come to your help and guide you in My grace. For your hearts shall become formed and the senses of your minds wise. And thus your whole being is to become alive in My love.

[7] So let the dead be dead, and do not worry about their names, but rather seek that your names be recorded in the book of life! Seek above all My kingdom and its eternal truth! Everything else will be given to you in due time. - Amen. I, the Eternal Love and Wisdom. Amen.

45. Do not worry!

13th August 1840

On the above-mentioned day, Jakob Lorber's friend, Andreas Hüttenbrenner, Mayor of Graz, received a letter from an unnamed person with the following wording:

“Well-born Lord! Also the scriptures, which are sent from our countries abroad for printing, are subject to the k.k. Censorship Laws. Since the attention of an official was drawn regarding your intention, I would like to remind you and your participants not to violate these laws in order not to expose yourself to certain inconveniences.”

Jakob Lorber and his friends then addressed the following request to the heavenly Father:

“Lord! We ask You in all humility, well aware of our great weakness, as a result of which, without You, Oh best Father, we can do nothing, but with and in Your great love and grace we can do everything according to Your holy will. You know all our doings, and on our head is not an uncounted hair. You know that the world can no longer attract us, but least of all the political conditions of any kind; that we seek only Your living word, in order to live according to it, Oh best Father, a life pleasing to You and quiet, but otherwise harmless to all the world and it's conditions. Graciously tell us what is behind the letter to brother A.? Oh best Father - You, Eternal Love in Jesus Christ, hear our request! Your will be done! Amen.

The following answer was given:

[1] Well, so write! I tell you, there is nothing behind it! But if such a great light from the very highest heavens descends to earth, how can it be that it would not be detected!? You then see the quiet glimmer of an infinitely distant sun, how would it be possible that the very highest light should reach the earth so completely unnoticed?

[2] But do not worry, everything happens only according to My will! Of none of you will ever a hair be bent. Therefore be cheerful and full of good courage! For I am always with you.

[3] Love only Me and always look at Me! And make your trust stronger than a diamond. For he who builds on My ground builds firmly. And eternities will not weather a stone in all chambers of a house that was built on My ground in true love to Me.

[4] Truly, truly, truly, I say: This whole earth with all it's beautiful glories will be blown away like chaff, yes, in all infinity, every sun will be eternally destroyed - but hear, what I have said will essentially exist as long as I, God, the infinite, the eternal, will remain!

[5] But woe betide the one who will dare to maliciously change a single check mark, for him it would be better that he had never been born. Because eternally cursed be he who there will resist the Spirit of My great mercy!

[6] I put no obstacles in the way of the world and let them walk their muddy ways; but this is what I say: I will plunge the mocker into the grave of darkness, punish the despiser with sudden death, and whoever tries to stop My steps, will be squashed like a worm. But who out of temporal interest will look at My ways with destructive eyes, him My gaze will devour destructively, and there a (blind) devil shall rather find mercy than such a brother of Satan!

[7] I once walked on the earth as a poor beggar and weakling and was crucified. Now I come as strong hero and My judgment with Me! Whoever will embrace Me with love, he will live eternally; but whoever will turn even one finger against Me, he shall be crucified in the fire of My wrath!

[8] Let that be for you a sure certificate from My mouth that you have nothing to worry about. For now I take up everyone to whom I come and who takes Me up. He who shall hear My voice, will live; but the deaf will perish.

[9] This I say, the Eternal Truth, from the great center of My infinite power! Amen, Amen, Amen.

46. *The pearl oyster - and the primeval stages of the animal world*

15th August 1840

Writer: K.G.L. - S. Andr. u. Ans. H. - The theme "Pearl Oyster" was chosen only today, when we went to the desk. Our Lord spoke through the mouth of His servant J.L.:

[1] Before I will tell you something about this object (pearl oyster), it is necessary for your understanding to do a little review; because a more advanced level cannot be understood, before the previous has become a certain clarity in your mind.

[2] Now see, among all scholars and so-called natural scientists, no-one knows, and hardly anyone will know out of himself where in creation one (being-) class ends and passes over into the other, nor where the first begins. So nobody knows where the mineral begins and where it ends, nor does anyone know the beginning of the plant-world and the end of it. And least of all does anyone know where the animal world begins and where it ends. Because to the researcher, everything appears melted into each other, while with Me, the most sharply limited differences is made. Yes, I tell you, there are also not two things in all creation that can be an exception to this.

[3] To the dull eye of such a natural scientist it certainly appears that night and day unite in an imperceptibly transferring confluence. But see, this remark of such a natural scientist lies only founded in the extraordinary weakness of his inner vision.

[4] But that you may necessarily grasp and comprehend this more easily, so I will give you a few very palpable differences.

[5] Behold, day and night melt intimately together for the nature-blind man, he will find a hardly noticeable difference between the night and the faint shimmer of the day. But if you look at distant mountains, especially if the air is still quite cloudy, you will see nothing but a flat wall in the mountains, while these mountains are in now way a flat wall, of which you will have been convinced many times before. The same is the case when you look at a perfectly flat surface, e.g. a well-cut diamond. If you were to look at this surface with a microscope, which would magnify the lines ten million times, you would discover whole clefts and abysses on such a flat surface - from which it would be very easy for you to comprehend, even in a natural sense, how much the half and often quite blind naturalists err on nature when they think that things flow into each other in their classes, forms, and characters.

[6] It was necessary to send this ahead, for otherwise you would not be able to understand what follows. It is better to have no conception at all of a thing and its conditions, than a false one. For he who there stands on a rotten step, he will not lift his foot to the second before he, together with it, will sink into the abyss.

[7] Well, so notice where the animal world begins! You will think that water is the mother of the animals. But it is not so. For where you discover animal life forms in a drop of water with a microscope, the animal kingdom is already at the thousandth stage of further formation.

[8] The first class of the animal-world, is the infinitely small inhabitants of the ether. They are of the same magnitude of what you call "atoms" in your language and are so extraordinarily small (note: only to your eye), that on a point, which you could discover as such only under a high magnification, already several trillions of superfluous space would be found.

[9] If you wanted to discover such little animals with your eyes, you would have to be able to enlarge such a point a trillion times, which you will probably never be able to do in earthly life, since a mortal eye will never be able to see things in their truth, but only the eye of the spirit.

[10] Now you will ask where these little animals come from and how they are created? There I tell you: These little animals arise from the confluence of the sunlight rays, which meet everywhere in the immeasurable space of creation. And therefore it will also become understandably clear to you for what purpose the much light, which flows out of the sun into the wide, seemingly empty space, is, I make use of in a certainly not unwise manner.

[11] The shape of these little animals is that of a sphere, whose surface is extremely smooth. Their food is the essence of light. And their lifetime is the trillionth part of a second, whereupon they - after their death, by trillions of them uniting - begin to form a second class, which indeed do not differ much from their predecessors in size; only their lives become so much more concentrated, that they already feel a need for food; that is why they are already provided with an organ and are to be understood by the expression "monads".

[12] This little animal species has its habitat already in the planetary sphere, i.e. in the areas where planets orbit the sun. Their lifetime is the thousand billionth part of a second. See, how big also the difference between the lifetime of an atom and a monad is, but for you - according to your natural perception - it is a completely imperceptible one yet, since you will certainly never be able to distinguish with your senses the trillionth and the thousand billionth part. And yet the calculation will show you a tremendous difference. Now in the same way, and with almost the same shape, one class is formed after another with an ever more potentiated life, until at last the life of such beings has prospered to such potency, that it begins to settle in the uppermost region of the air as a bright, bluish haze.

[13] The life span of these beings has then already gradually increased to the thousand millionth part of a second. Then, it happens more often that many trillions and trillions of such blue-light-little animals seize themselves through an inner instinct and copulate to the further formation of a higher class.

[14] Such a process then becomes visible to your eyes under the shape of a so-called shooting star. The life of many such little animals steps out of its light-larvae on that occasion and unites again to a life. However, the larvae fall then by virtue of its life-force-compression as apparent, often as softer, often however also already as stone-solid, so-called "meteorites" to the earth and multiply the earth with their dead existence.

[15] The now released little animals collect then on the mirror-smooth surface of the atmospheric air in large masses and become visible to you as so-called "fleecy clouds". With these little animals, which are still infinitely small for your eye, a reproduction of their kind already takes place, which is not permanent but intermittent. For when they have multiplied up to a certain mass and large number, then they become heavier and heavier by virtue of the lifeless, released life capsules and sink then below the surface of the sea of air. Through this again a certain marriage of mentioned little animal masses with the heat-containing light concentrated in the air, which is understood by the so-called "electrical material", takes place.

[16] Thus an already more perfect, very lively class is immediately formed, and this then fills the air in dense cloud forms.

[17] If then - which of course happens only periodically, depending on the more or less strong outflow of light from the sun (which comes from the various great processes on the body of the sun, as yet unknown to you) - these clouds, in your understanding, have grown into a great mass by virtue of their already again increased reproductive power, there then a class change happens again. Life releases itself from the still spherical larvae, which are now already so large that they can already be seen under a strong microscope, and then suddenly move with great speed and great noise as visible lightning to earth, often also again into the damp parts of the air - and communicates itself in this way in great speed partly to matter, partly to the vegetation of the plant-world, but mainly to a class of animals that is closest to it in its sphere of life.

[18] In the emptied larvae, however, the moisture of the air, which moisture is actually a well-blessed substance of My merciful love, is immediately drawn into the larvae when life leaves them and then falls to the earth as rain after the unification of many such blessing-filled larvae.

[19] Only now does an earthly animal-life begin, in the spaces between such water-filled little capsules, and sucks the food out of My merciful love.

[20] When then now the redeemed and released spirits from the lower plant-realm detects this, they immediately step out of their enclosures according to My order, unite with this as it were electric animal-life in millions to one and form the so-called infusion-animals, which are already somewhat familiar to you; you can convince yourselves of this, if you take whatever plant you want, put it into water and let it stand for some time. If you then bring a large drop under a good microscope, you will certainly soon discover many free-living and moving, shaped beings in a volume the size of a grain of sand. This is now the first animal species that appears in visible matter to the attentive observer.

[21] However, after a longer time you will discover in such a drop not only one, but indeed thousands of animal species, which differ substantially in their form and behaviour. And you must not think that these animals originate simultaneously, but there always one class emerges from another through union.

[22] If you would own very good instruments, which, of course, are not yet available anywhere in the desired perfection, then you would discover in the composition of a higher class still clearly countless forms of a lower class. For there a twofold mode of procreation occurs, namely with like kind and that with a higher class, which happens in the following manner:

[23] A higher class of animals devours very voraciously an immense number of living beings from the lower class. Thereby now from the material substrate and the individual constitution of the higher class, its kind is reproduced. However, as far as the many spiritual potencies in such a higher class are concerned, they form - uniting again - perpetually a still higher class, which act, of course, can never become visible to the material eye, since it is spiritual of nature.

[24] And so it proceeds higher step by step, until again a cycle of a thousand species has passed through. There again a visible, great process happens, which manifests itself through storms or other large movements in the water, when such spirits become powerful and let their presence be felt in the winds. There then, a division happens. Some unite with all kinds of worms of the earth, but others unite to that (worms) of the water. And this further generation then happens by movement of visible larger pods, which you already call "little eggs", from which then again one and the same genus reproduces for the reception of a more diverse lower class.

[25] First such worms come then already the smaller genera of the shell-animals, and indeed first that of the snails. First of these are also the shellfish, which both genera develop almost simultaneously - only with the difference that the better, in a certain way male part becomes snails and the worse, in a certain way female part, becomes shellfish.

[26] In this snails- and shellfish-genus, a thousand fold progression (further development) occurs up to the turtle. However, we do not want to pursue the orders this time, but want to remain now with the so-called pearl oyster.

[27] The pearl oyster is in the advanced formation in the nine hundred and ninetieth stage and has emerged from a union of the mother-of-pearl mother oyster known to you with the mother-of-pearl snail also known to you. There (namely) a twofold life unites, a female and a male.

[28] The female life closes itself into an outwardly rough, inside however very beautifully metallic shimmering double shell and vegetates completely content in it. It feeds on the substrate-rich worm larvae, from which it sucks the substrate into itself. The completely sucked out larva, however, it uses to the further construction of its housing, which happens as follows.

[29] When the oyster animal has taken its food through its many sucking proboscis, it keeps the substance as its food and pushes the empty, softened shells back to its shell through these same proboscis, where they stick and become firm through the entry of salty water, as this makes them tart, astringent and compact.

[30] If now a pearl snail becomes aware of such a female oyster, then it immediately crawls towards it, sits on the wrinkled shell and drills openings or holes in the noticeable finer part of the oyster. When the oyster now becomes aware of such a dear, kind activity of the snail, then it begins to deposit its indigestible food parts, namely the larvae, as mentioned, at the places where the snail has worked itself through, in order to kind of block the openings. The snail, however, hinders the success as much as possible. For it then also sweats its excrement into such openings, which naturally creates a kind of sphere within such an opening, which is then formed from the excrements of both the pearl oyster and the snail and on which - especially when it has grown larger - still all kinds of scars of such a struggle are well noticeable.

[31] This struggle often goes on for many years like this. And when a certain period of life has elapsed, then the snail leaves its place and goes to the so-called mouth of the oyster, where it pierces the flesh of the oyster with a sting peculiar to it. Thus it opens the door to the life of the oyster, from which it leaves its own house, unites itself with this life and then make its appearance in a higher snail genus as the so-called Nautilus snail, where it is full of joy, builds a beautiful house, even paints it with beautiful ornaments on the outside and inside and for the sign of victory - especially in storms, as if it wants to show its elevated life - formally raises a flag.

[32] Now see, this is the whole natural educational history of the pearl oyster and can serve you as a meaningful image of how, through perseverance and endurance in the good, a more beautiful and sublime life, through the union of the good and the true, emerges from Me and strongly and courageously uses even the storms of the times for his delight. For to the victor, the sign of power is a crown and gives him a peaceful bliss at the sight of his perseverance. Only to the defeated is the sight of victory trophies a torture.

[33] Therefore, you too should dig into your inner being with the sting of your humility, in order to thereby open the door of life in you to your spirit. And as the precious pearls remain in the dead shell as a sign of noble striving, so your deeds, if they have come out of My love and truth, will remain permanently for posterity. And there will be none so small that it would not want to be strung fruitfully and salvifically like a shell-pearl, however small, on the great ornamental string of human life.

[34] Behold, this is again a small gospel, which a pearl shell preaches to you. And so, as in it, in every natural thing, there is a great clue hidden, corresponding to My eternal love and wisdom.

[35] Therefore be diligent while it is day among you, and gather much of the oil of My living olive tree for yourselves - so that when night comes after the day, you would be able to light a lamp at night time and expect Me, the Bridegroom of your life. For when I come to someone, I never come by day, but always at night, yet I enter only a house where I see a soft light of My love burning.

[36] For love is the true oil of life. When you pour this oil into the lamp of your heart, I will light it with My grace. And when now thereby the night of your soul is enlightened, only then will I come as a true bridegroom of life and take up dwelling in your hearts.

[37] Hence be busy and diligent! Amen! I, Eternal Love and Wisdom, tell you so! Amen.

47. *The way to rebirth*

15th August 1840, evening.

[1] Here I give you very short rules of conduct, which are to be observed exactly and well, when you want to be safe from all persecutions of the world and also take the shortest way to reach as soon as possible the possession of My grace and from it, the complete rebirth.

[2] First of all, everyone must follow whatever political law in all its external essence very closely and certainly put up with any scrutiny pressure; for there is nowhere a power but in Me and through Me. Everything is subject to Me either (rarely) consciously or (mostly) unconsciously; because there good and hard rulers rule according to the circumstances of the life of the subjects, because all this depends on Me. But if all vices are still quite usual among the people, as it is the case with you to a highly damnable degree, how should I give you unselfish regents, who let even more whore food come among the people, so that the people then completely suffocate in all fornication? So woe to any agitator; he shall be punished not only with death in time, but also with eternal death.

[3] For rulers stand too high as to be of themselves what they are to the people; and there is no-one without My righteous will, and the good and gentle is a comfort and the hard and greedy is a righteous scourge in My hand. Whoever rebels against him, will stand against My scourge and will kick hard against the prick. But who lives there in My love and grace flowing out of it, his back will never bleed under the sharp blows of My scourge, but he will grow strong as an oak under the hard blowing of the stormy winds. But blessed is the pure born again; because he will find great bliss in the great outpourings of My love.

[4] My kingdom is not of this world, therefore give to the emperor what is his and to Me what is Mine - namely, your heart in obedient, pure humility. Do not worry about the rest, for I your Father am among you. Therefore be obedient to your ruler; take willingly without grumbling the light cross on your shoulders and follow Me, denying yourselves, in all love and gentleness, so you will live and make alive in My grace, which you will only look at all the time in My name Amen.

[5] Secondly: As far as the external ruling church is concerned, every subject of faith born into it remains in this relationship to it, as long as he is of their outward faith with regard to all their dispositions, like subjects to their ruler, only with the difference that a desertion is not to be punished as with the state, but tolerated with impunity. But I add that I will look with angry eyes at him who will leave his earthly mother of faith, and one day he is not to fare much better than a mad suicide. For since you have a body through which the first impressions reach the soul and nourish it, there must also be an outer pantry, which is the outer church, so that through it your wicked body may be broken through and worked on like a child in its mother's womb.

[6] But who now leaves his mother's womb too soon, say, what will or what can become of such a one? Obedience and humility is the nourishment of the soul for the rebirth of the spirit. But if the Roman teaches you such things, and does so excellently, what then drives you away from your body's mother of faith? So then everyone remains loyal to his church, and shall as a Roman be 99 times blessed to Me, if he corresponds to his church in obedience, and everyone else only once, as if he is a self-loving just man, as no humility and very terribly little love can be seen.

[7] Verily I tell you, it will not be easy for anyone to come to My Living Words in any sect, except in the Church of Rome, where obedience and utmost humility is preached over head and neck according to My Will. But as far as the ceremonies in it are concerned, no-one should prod at it; for there for the living everything is alive, for the pure man everything is pure, for the obedient everything is right, and for the humble, everything is sanctified. Only a sow wallows in the mud and seeks vital air by digging in it's own excrement.

[8] And so the dead man will find everything dead and full of filth, while the pure man looks with completely different eyes. But how can someone argue about the conditions of the church and the state, who believes to be in My light? Does he then think that I do not have so much insight and power to change circumstances when they do not want to appeal to My will? Oh such judges are deeply under even a weak believer when they think that I needed their judicial assistance! Truly I tell you, such things are an abomination to Me. Because there everything happens at the right time, and I alone am the judge of all things and circumstances, because I alone am holy and love-righteous - but you are all liars and full of fornication. Therefore follow your church in her desire and let your hearts be pulled towards Me, then very soon you will come to the life of grace and thus to the rebirth of the Spirit and you will enliven your outer church in your body, Amen.

[9] Thirdly: For as a tree grows, sprouting branches and twigs, then buds, leaves, blossoms, and in the same female and male stamens, all of which in time falls away as worthless and useless, so that the fruit may flourish freely and effectively in all the power of its ordered essence - this is also the case with the ceremonial church. If someone were to eat it all together, he would perish with such unripe food, but only the ripe fruit is edible, although not infrequently healing powers have already proven themselves in the blossom, which have served you well in many a disease. Now see, these vegetative processes are like the dead ceremony; but must you not say: They are necessary for the sake of order, because if the trees stand flowerless, little fruit will appear? But there only the ripe fruit is blessedly edible, although not seldomly already in the blossom, salutary powers have proven themselves, which have come in handy in many a disease. Now see, these vegetative processes are equal to the dead ceremony; but don't you have to say: They are nevertheless necessary for the sake of order, for when the trees are flowerless, little fruit will appear?

[10] The Jewish church was an exemplary, purely ceremonial one, as leaves and blossom to the living fruit of the Word of eternal love. Now I ask: Was it not right if it was what it had to be? When you are given children, with what do you want or can you teach them to recognize Me and My will better than just through the help of ceremonial perception?

[11] But no-one is to seek something meritorious in it, as if it is suitable for eternal life, because nothing helps but a contrite, humble heart, full of My love and grace - what then the living church is in you, in and through which only the dead church becomes alive and full of deep meaning - either so or so, rising from death or sinking back from life to death. That means: You can either by obedience to her enter into humility and thereby into grace and by grace into rebirth, or you can bury yourselves in the dead ceremony like the Gentiles and thus perish in their vain, helpless flickering.

[12] All of you are initially nothing but Jews and children and therefore very much need church ceremony as long as you are still children, but - what goes without saying - it does not have to remain with that; but who has gone through the elementary class, step into a higher class and learn to read and write there and finally calculate in My love and act in the grace of My wisdom. And whose heart has lovingly become pure, he then comes to My school where he will only come to eternal life through rebirth. But who, disregarding his inner being, gets stuck in the ceremony, which is dead in itself, will himself become dead, for he was so stupidly sinister as to seek the purpose in external sensorial means, which is the greatest nonsense, indeed a nonsense bordering on the most blatant madness. If anyone throws out the child together with the bathwater, he is a great fool; but whoever throws away the child in disregard and keeps the bath, he is already dead out of his superstitious malice. But the wise man keeps the child with the tub and only pours away the bath - the child, because it is a living fruit, and the tub, in order to be able to bathe the child even more often.

[13] But therefore, if you want to become true children of My love and grace, do not let yourselves be annoyed by the blossom; because if the blossom looks how it wants to, what do you care? Think of the fruit, and the blossom shall also appear sanctified to you, for you know that it is not to be left

with the leaves and the blossom. But if such a one has grown into fruit, he is not mistaken if he looks around more often and respectfully progress with the becoming of his spiritual life; well, but the one is not pleasant to Me who, scorning his children's shoes, rises proudly like a vulture and then, from dizzying heights, looks murderously at the modest dove-cotes and greedily looks at their fall in order to gain something from it!

[14] Think that without My approval, nothing happens and eternally nothing can happen, so everything will immediately appear completely different to you! Every man has indeed the full freedom of his will; but the leadership of the nations is My work! This I have told you so that you may have full rest in your heart, without which you may not become capable of anything higher. May the peace of the Sabbath be your greatest blessing; because true love is a pregnant woman who needs rest in her delivery! I therefore tell you this, that you may have complete peace in Me, your Father, who is always holy, holy, holy forever and ever Amen.

[15] Fourth: A further relation is the reading of the so-called forbidden books. Here I do not say that you are not to read them at all when they come into your hands as I do not forbid someone to pronounce the name of the lying prince and where it is necessary to mention him as a warning. But now ask yourselves, what all of what you have already read, serves! What is in the books that come from the proud human intellect? I tell you, nothing but nonsense and over head and neck foolish gibberish, and has no use, but has stuffed your head with all kinds of will-o'-the-wisp and your heart with all kinds of rubbish and has thereby closed you up in many ways and made your spirit dark. Or say: is he right when I call out to him: Come to Me when you are weary and burdened, I will refresh you; ask, and it shall be given you; seek, and you shall find it; and knock, and it shall be opened to you; when I still call out to him furthermore: Whatever you will always ask the Father in My name, that He will give you immediately, and seek above all My kingdom, everything else will be given to you freely!

[16] But how is it then, if you know this and still do not come to Me so that you may receive it from Me and learn from Me the great ways of My grace and receive eternal life from My hand, unless you consider Me, like you, to be a bare liar, or consider Me to be so hard-hearing and hard-hearted to give you My living Word, and you rather let the world tell you a lie and starve in their madness, than that you come to Me in trust out of true love and receive there the truth of all life and being from the primordial source, instead of seeking the life in death. Oh you fools, I give you the bread of life, and you want to bite into the hard dead stones; I call you loudly to come to Me and you run after mad dogs and behave like them. I cry out like a night-watchman into your ears day and night, but you cover your ears up with whole piles of rubbishy books, so that you do not want to hear anything of My voice, and like drunken sleepers seek life on the blackened glued rags! What expression could possibly describe such foolishness? Oh I say that you will weep in eternity over your madness, that you, disregarding gold, have chosen lead, while so much of the noble is offered to you!

[17] Therefore read little, but pray the more, so I will come to you and give you more in a minute than all the libraries of the whole world have to show - of which I have hopefully given you some very strongly speaking evidence.

[18] So do not worry too much about the ban on freedom of books; because before whom I have opened the great book of My eternal grace, he will quite well be able to do without reading forbidden writings, as My book does not follow any worldly censorship; because it will always be opened in the heart of the faithful where no worldly censor's view is able to penetrate and also no barriers will be drawn forever. Amen.

[19] Fifth: But as for the Scriptures, let him who is of a simple heart and has an obedient and docile nature read them; and shall not read it out of pride or curiosity, for there he shall find death sticking to the letter, but he who reads it shall read it as a guide to the living word and act accordingly - and

is also not to brood and do research in it, but is to live thereafter forthwith and grow up in love with Me. Then in due time, he will be given the knowledge and shall be revealed in his heart the spirit's and eternal life's heavenly purpose, just as it is the case with you, My servant, since you have never read this holy book completely and yet you have become a professor of the professors therein in every point of it by My grace. But what you are and understand can become everyone's when he does not strive for vain knowledge, but only for the knowledge of My love and the grace flowing from it in and through the pious, humble simplicity of his heart.

[20] It is the same with those mystical writings whose reading is no more fruitful and useful to you than any stupid, donkey-like and filthy novel, which at all times can quite well be compared with a mud puddle, if you cannot come to any conviction about it in you; for with all this, you weigh down only your memory as the mouth of your haughty mind. Instead of making him hungry and thirsty for love and wisdom, you are only feeding him all kinds of filth and thereby diminishing his appetite for the food of life. Oh ye repeated fools!

[21] I am the living Holy Scripture and giving life, I am the best interpreter of it and at the same time I am the deepest mystic! Therefore read little, but act accordingly, then everything will become yours. Because the mustard seed is small, but it can become a great plant, under whose branches even the birds of heaven will take up residence Amen.

(Continuation on 18 August 1840)

[22] Sixth: As for the priests, I say: There are many of them; among them, there are very few that deserve this name. For there are those who are priests because of prestige and power, who are disgusted by My great poverty and complete powerlessness in worldly things, because I didn't want to be a prince, but just a savior of the world. And there are others who are priests because of their spiritual caste dignity. These presume to be the Church alone and then, out of jealous arbitrariness, condemn everything coming from Me through some poor fisherman and teach straight against My will and say, their belly bloating big: I reveal Myself to no-one but the Church, which they believe to be. In this shameful way they then also block the doors to My living word for many thousands and thousands.

[23] Truly I tell you, this treacherous kind is an abomination to Me; because it is My enemy as it is angry because of My condescending love towards the sinners. But I tell you: They will never hear another word from Me than the great one: "Turn away from Me, you cursed ones, for I have never known you; for you have always been despisers of My living Word and always resisted the Holy Spirit! My written word you burdened with eternal damnation, so that it will expect you. You had made Me a liar, for it is written: "He who keeps My commandments, it is he who loves Me; but he who loves Me, loves Him who sent Me, namely the Holy Father, and We will come to him and take up residence with him and reveal Ourselves to him." I've said that to everyone; yet you curse and blaspheme this My everlasting true promise and resist My Holy Spirit in it; therefore may My curse strike you eternally, for you have surely been servants of Satan all times. Therefore depart from Me and receive the reward from him whom you have served in his chapel, which he has built on the threshold of My Sanctuary!"

[24] Behold, these are the so-called priests of the spiritual, blasphemous caste dignity.

[25] Again, there are others who become priests for the sake of their belly, in order to be able to fatten themselves properly on a so-called good prebend. This species has no spirit and is like a fat sow or a fattened ox, good for nothing. Such priests disgust Me, for their god is their belly, and the grunting of their fat pigs, the bleating of their sheep and goats, the roaring of their fat cows and well-fed oxen is a thousand times dearer to them than to hear My living word, which certainly

would be quite desperately inconvenient for them, when I wanted to let them hear it. But they really have nothing to worry about in this alone invigorating respect, because I never use to throw My words as pearls to the pigs. And for the bad service, which they did to Me, they will have been paid more or less well enough as I gave them an abundance for almost nothing, after which their heart thirsted so longingly through the whole life on earth. Since they were so frugal, so they are to lie down in the eternal rest of death after life on earth after such belly exertion and wait there, until the last sun will be gone out, to the resurrection of the flesh and belly!

[26] Again there are others who are priests because of the money. These then grant indulgences for money and sell the sky for yokes, fathoms, shoes and inches; but they are much more generous with hell and the so-called purgatory than with heaven. When their coffers have become empty, they keep hell and purgatory fully wide open, and who does not buy indulgences or otherwise pays quite a lot of masses, he will be thrown in without grace and mercy, so that there is then again something to redeem, namely quite many sounding souls - namely from hell the foxes and from purgatory, the mildew.

[27] Look, they almost tear their mouths apart on their pulpits and beat around with their hands like possessed people, to thereby startle up any last penny out of his rest in the pocket of a beggar and to catch him in their doomed snares. Such eager carriers of My word will once receive very much reward; their heaven shall be a heart of gold, and a soul of silver, and a body of copper; and as much as there is life in these dead metals, so shall they also have forever.

[28] There are others, however, who are literally ascetic trackers and hypocrites, in order to attract the attention of a shepherd, to place themselves in his favor, and thereby to see themselves as soon as possible transferred into the possession of some very prestigious benefice. They almost pluck their eyes out for devotion and humility; they bend their bodies down to earth almost all the time; perform their sacrifice extremely slowly, and they almost always move their lips as if they were praying, hardly speaking in a half, always broken voice; when they pronounce My name, they almost kill themselves; they fast and observe the exterior for the sake of the exterior in the most punctual manner before the people, but with themselves they laugh at everything, and their heart is firm as a stone, so that they out of nothing but devotion are not even aware of the poor brothers, who pleadingly closely pass them by. And as they acted as chaplains and thereby wanted to become vicars soon, so they act as vicars to become deans; and if they have become that, then their attention is directed to a brilliant canonry, and so on up to the episcopal dignity; and even there the cardinal's hat still floats before their eyes, if not even the tiara itself. But what concerns Me in truth, they never cared about that. They never wanted to know anything about My living words and preferred to put Me - as the Life of all life - with skin and hair into the dead ceremony and have a formal revulsion against the Holy Scriptures.

[29] See, there are many such skulkers in the Roman Church, especially now. They are priests who do not give the people any nuisance, but they bring very little good fruit, because their word is like a fruit, where no core of life is within, and perishes rotting in the earth, which is: the hearts of the people. I let those reach their aim more often while I never lack inner admonitions, which constantly call out to them: Put your cross on your shoulder and follow Me, then you will live and truly revive the dead hearts of your flock entrusted to you! But instead of listening to it and doing it afterwards, they prefer to buy, if it's still going well, a so-called little crucifix, hang or nail it somewhere and blink before it now and then, if someone sees it, with their sanctimonious eyes; but if it depended on them, that little crucifix would have a long rest. And in this lighter way they keep their tender shoulders free. They even send fervent prayers, sometimes in writing, to the people, variously but also with themselves out of spontaneity about the speedy recall of some worthy, deservedly higher one out of pure neighborly love - through some saint - to Me.

[30] Oh look, this kind is also an abomination to Me. These will once make very big eyes when they will see which strange monstrous creature will take their lives to the beyond.

[31] And still again there are others who are more lecherous than dogs and goats and there commit fornication of all imaginable kinds and often bury their children alive in the earth so that they do not appear in a despicable light with some worthy bishop, as well as before the much better people to whom he was given as a true guiding monster. I say these will one day come to be very much to the left; verily with them shall once be fed the whores' burning garments.

[32] And of such various ones there are still a lot more, all of whom are called priests: but I have never recognized them as such, but especially in the monasteries, where they often live together like wild dogs and cats out of brotherly and neighborly love and each one often begrudges every bite from the other.

[33] But there are also priests who deserve this blessed name. These are friendly and loving towards everyone. What they have, they give to the poor. They do not condemn anyone, but they just carefully seek to save what is lost. They comfort the afflicted, they shelter the strangers and give them a soft bed, and out of true love they place a stone under their sacred head. They don't allow anyone to pay sacrifices, but say him who wants to do so: Brother, the sacrifice is holy and of inestimable value, for it represents again vividly the great work of redemption in faith and love. That is why it cannot be paid for and carried out for the good of an individual, but just as through the power of the great redemption all can and are to be born again to eternal life, so also works the power of the sacrifice appointed by Christ himself for this purpose. Therefore, sacrifice your gift beforehand as help to a poor brother, and then, if you have anything left over, bring it faithfully and lay it on the altar of the Lord and pray for your enemies; then the great Lord will look upon your sacrifice in the most holy sacrifice from my hands with favor and give you what you need.

[34] Behold, this is a true priest to Me, whose sacrifice is infinitely pleasing to Me. Verily I say unto you, go and hear his preaching, for not one word is his, but livingly Mine! But this one will soon know how great the reward will be that awaits him. Verily I say: He will live with Me, his Holy Father, forever! I do not need to tell you more; but by their works you will easily recognize them, as a tree by its fruit.

[35] See, here I have shown you the whole sickness of the Roman priesthood as it is in and of itself; but I say that all this is of little concern to you and - each one of you sweep in front of his own door and never of his neighbor's and least of all of a priest's, but always be willing and obedient, and do not let yourselves be annoyed and deceived from evil by its example, but follow as children the teaching which must be right in the Catholic spirit, and if weeds should have intervened, they will be destroyed in due time. And do not judge the ways of such a priest; because I, the true judge, am already sitting on the neck of such a one anyway, and before he will know it, the same will be broken. Just don't let anyone use you as ear blowers; for cursed be a postman and a chatterer, for he is like the evil sower who mixed tares among the wheat. The bad priest will once argue for himself and for you; but you will argue according to your obedience and true humble charity only for yourselves.

[36] Therefore you should not upset yourselves against the church because of the priests, since there are also quite a lot of honest and faithful ones among them. But least of all you should be upset by any bishop. As such one already stands higher and presides over people, so you can also already think quite well that he does not stand there all alone but that every one of his steps and words and deeds is very exactly counted by Me; and through him the external state of affairs shall be kept in good order at all times.

[37] But as far as your inner being is concerned, you know anyway that it always depends only on yourselves and afterwards on My grace, which neither an angel of heaven nor any bishop nor whoever can give you, but first of all you yourselves through true love towards Me and the neighbor through exact keeping of the commandments - or as sinners through earnest repentance.

[38] Because out of everything what you do, radiate love to My and the neighbor. Therefore care little and think not at all about a bad priest, and keep fraternal communion in all good among you, and I will come to you and make you alive through and through. Love those who hate and persecute you, and bless through prayer those who curse and condemn you; then you will start to perceive great effects of My light in your dark hearts. Amen.

[39] Seventh: Finally, as far as the so-called ear confession and the seven holy sacraments are concerned, I tell you and even ask you not to be offended by them, use everything justly and in the right living sense, and you will live! For nothing is right for the dogmatist, but everything is right and holy for the righteous person; even the nest of a bird will elicit praise from his heart, and yet it is only a dead nest of a bird. How much more can you imagine that things that have been built for your sanctification will not be taken out of the air, but how you use them, will always depend on you.

[40] Whoever confesses and acknowledges his sins to the priest has thereby publicly confessed his sins before the world, and such confession will be forgiven him one day, if he sins no more. But whoever sins after as before the confession, has made confession a savings bank of sins, which one day will bear him high interest to hell. Therefore, he who confesses and does true repentance and immediately sins no more, does very well; But whoever thinks that all this is so completely null and void, will one day be very much mistaken, because he will find a chasm which he will find difficult to jump over.

[41] But if you say: If we had it like in the times of the apostles, then we would certainly be completely different people, since we could grab into the bowl with our own hands (like a Judas!)? But I alone say that these cried out at the top of their voices for a regular service and a visible reformatory like the Israelite people for a king, while they often came to fight like wolves and bears at their communion table.

[42] Now if I have given you rule, order and system, what is it then that does not suit you therein? Use it justly, and respect it as you have it, and do not wish otherwise; for, as I have already said, the outside is of little importance, but everything is up to you as you take it! As good and true as it can be, just as bad and false it can be, if you want to use it that way or not. But if healing and poisonous herbs grow under the sun, think: It is not the sun, one way or another, but always the inner nature of the plant, either good or bad, whether blessing or poison. Therefore it is always up to you, whether good - or bad Amen. I your dear Father. Amen, Amen, Amen.

But this is the shortest way to rebirth.

[1] Admittedly, in this respect, the righteous man is like a tree whose fruit does not ripen at once, but gradually; but if the spring was mild and cheerful and the summer was persistently warm, alternating with small rains, you say: this year we will have an early maturity. See, it is the same with you, when you have spent your youth cheerfully in gentle love for Me, then also the summer will become all-invigoratingly warm, alternating with rain of grace from heaven, and you can be assured that the eternal golden autumn for the eternal ripening of the immortal fruit, will not be far away. Because as far as someone wants to be born again of Me, so far he must recognize his sins and publicly confess them to his humiliation, that is: earnestly through confession outwardly and inwardly to Me and must ask Me for forgiveness as it is indicated in My prayer and must like a Peter feel true remorse and sadness and fear and weep over the so inestimable loss of My grace, and has to make the most serious intention of will to not wanting to sin any more for all eternity.

[2] Then he has to firmly undertake to fully break with the world and to completely hand himself over to Me and have a great longing for Me in his love - and in this great longing, has to withdraw daily from the world and all the businesses in it and for at least 7 quarters of an hour with closed

doors and windows neither pray nor read anything, but he has to spend this time in complete calmness, just dealing with Me in his innermost being.

[3] And all the time, however, as often as someone has come into this peace, he is to give the following small inspiring speech in his heart to Me in most steadfast earnest and say:

[4] Lord! - Here I am. I let You, oh most loving Holy Father, wait a long time, since You have been calling me incessantly since my childhood.” “Come to Me, I will refresh you!” “Now, oh Father, the time has come that my ear has opened and my otherwise rigid will has surrendered entirely in Yours, full of humility and obedience before You, as well as according to Your will to all my better brothers. Therefore, You, my dearest Jesus, come to me and refresh my sick soul with the balm of Your infinite love; let me find my great rigors in Your bitter suffering and death; let me see the five holy wounds and recognize in them my great iniquity! Oh Jesus, you overcomer of death and hell, come to me and teach me even more to understand Your will; teach me to recognize my complete nothing and Your everything!

[5] Oh my sweetest, most loving Jesus, Lord of all hosts, come to me poor, - come to me weak, - come to me blind, - come to me deaf, - come to me leper, - come to me gouty, - come to me lame, - come to me crooked, - come to me possessed, - yes oh my, my, my dearest Jesus! Come, come, come to me dead and let me only touch Your holy garment, so I will live. Lord, don't take your time, because I need you infinitely; I can't be without you, because you are everything to me and everything else has been destroyed out of love for you! I can no longer live without You; therefore, oh my dearest Jesus, come to me immediately! But as always, so also this time Your holy will be done. Amen.”

[6] After that, come to rest and grow in longing and love for Me. If you will only practice this for a short time, I say: You will soon see lightning and hear thunder; but then do not be frightened, nor become afraid; because now I first come as judge to everyone under storm, lightning and thunder, and afterwards then in gentle, holy travail as Father!

[7] Who wants to make a so-called general confession in the true sense, he will plan a lot, because it requires more humility and self-denial. That means, very well noticed, there has to be a total intention to no longer sin and the Holy Communion has to be taken in living faith out of pure love for Me; only then will it's miraculous effects be immediately felt in you, which will immediately manifest themselves in exceedingly great, incomprehensible joy and heavenly bliss.

[8] Behold, this is the shortest and most effective way to pure rebirth, in which alone eternal life can be gained. Any other route takes longer and is less safe, as there are many thieves' routes, where guileful thieves, robbers and murderers lurk behind the road bushes; whoever is not well armored and armed to the teeth, he will get there hard. Consider who he is telling you this!

[9] Therefore I mean, instead of worldly resources and entertainments and very dirty societies, you could justifiably choose My rest and Sabbath-resource and there for free, without entrance fee, talk to Me and use the other entrance fee for something better!

[10] What do you think would be better there and the more pleasing to Me? For look, as I once said to the apostles: That no-one can serve two masters, therefore consider well who is reminding you of this Amen.

[11] I, your Holy Father from eternity, am it Myself. Amen, Amen, Amen.

And I servant say Hallelujah, Glory and Praise and Glory to God in the highest as to the Father, Son and Holy Spirit. Amen. - (See the epilogue of Aug. 20, 1840, "Gifts of heaven", Vol. 1)

48. *Nature-soul development in the animal realm*

16th August 1840, morning

Writing: K.G.L. - S. - D. - Andr. u. Ans.H. – The Lord spoke through Jakob Lorber as follows

- [1] So that you can understand your current theme (provided by the friends of Jakob Lorber), which consists in the inner (spiritual) representation of a dove, it is necessary to take a few glimpses of what was communicated to you yesterday (via the pearl oyster).
- [2] Although the inhabitants of the air, following the inhabitants of the water, capture the higher level of further development, it is nevertheless necessary, when one has risen from the water, to first look over the surface of the earth and to only then rise into the regions of the air, in order to make a closer acquaintance with their winged inhabitants.
- [3] In the water there is a strange kind of creature of a very shapeless shape, which looks no better than a multi-branched tree and is called "Polyp" by you. This polyp settles like a tree plant at any place, takes root there and seizes with its four, five, six, often also very many arms or proboscis the worms and other water insects coming close to it and swallows them up in itself, by which it then - particularly in the lower depths of the sea - grows to a tree-like size.
- [4] If thereby now its digestive organs became more solid and firmer, so it begins, also herein like a tree, to die partially and lives on only in its outer, recently grown proboscis. However, little by little, especially if it begins to lack sufficient food, it will die completely.
- [5] If this has happened, his whole formless being passes over into an innumerable multitude of small, reddish worms. These worms then feed, multiplying enormously, well comfortably on such a dead polyp. And when they so have eaten themselves to death in a way, then their life unites to one life, from which then a kind of fish appears.
- [6] This fish is the same one that you know as "cuttlefish" or "cuttlefish worm" (Sepia) and has its home in large quantities, predominantly in the deepest depths of the sea.
- [7] Its food also consists of a kind of black-brown worms, which have approximately the shape of an oat grain, are provided at its sides like a fish with two fins and know their enemy quite well. When our octopus wants to grab its meal, it clouds the water with a black juice, which also has a numbing effect on the small animal world.
- [8] Well, this is how it always prepares its meals. And if it has fed on thousands and thousands of such worms for many years, it naturally dies in the multitude of its genus after having absorbed several million of such lives.
- [9] These now so potentiated united worm-lives then again unite - as already known - in one, which of course no natural scientist has ever dreamed of. But I, as the Originator of all things, know well all ways, which I have predetermined in My works. And thus I tell you that out of the union of such lives again another being emerges, namely the so-called "sea-hawk" or "flying fish".
- [10] This sea-hawk now feeds partly on the insects of the sea, but partly also on the insects it catches in a rapid flight in the air; therefore it also has according to its inner configuration, a double arrangement, namely that of a fish and that of a bird. It has a bubble in its belly, which it can immediately fill with atmospheric air and, according to its intelligent capacity, empty again completely or half of it.
- [11] But there is again for the natural scientists an indissoluble knot, because they do not know how the fish in the middle of the water comes to atmospheric air and where it takes it from. However, it

will not be as difficult for Me as for the natural scientists to solve also this riddle completely for you. So take note:

[12] The fish lets a few drops of water enter the bladder through an dedicated channel. Under the bladder, however, there is a dark, metallic-looking tissue. This tissue has the characteristic that it immediately assumes a temperature of over 80 degrees as soon as a drop of water is in the bladder above it. Through this suddenly generated heat, the water is dissolved in an instant into steam and thus fills the bubble with atmospheric air. This chemical action is, according to My will, as familiar to every fish, according to it's needs, as the movement of your hands and feet is to you.

[13] Well, such an organization has our flying fish. But see, he couldn't fly like this yet, even if his wings were a mile wide. But besides this bubble, he still has pulled a lot of tubules or organs through his whole body, which - if he wants to fly - are immediately filled with an extremely light gas. This filling is done in the following way:

[14] The atmospheric air is divided by an own internal, electrical process, thus the weight of the atmospheric air sinks as a dripping liquid in the bubble and is immediately transported out of the bubble by a dedicated channel, which opens only at such an occasion. The very light gas, however, then flows into the mentioned many tubes and deprives the meat mass of the fish of it's natural gravity in a just proportion, so that it's body becomes balanced with the atmospheric air. Now the fish stretches out it's wings and can by this means naturally rise like a bird. It's fins then give it direction according to it's intelligence, and it's wings lift it to any desired height.

[15] See, this is now the mechanical nature of this animal. But as this animal lives on two kinds of food, so it also has two kinds of enemies; namely in the sea, a bigger species of predatory fish, and in the air a lot of big water birds, which almost always punish this air-usurper for its cockiness, with death.

[16] Since this fish is now a quite good-natured species, the following division-process happens after it's exit from such life: The female parts, also the dumber ones, unites and immediately changes into a bird species, which is known to you under the name "seagull" and is still limited to the food of water insects. But the male parts also unites (with many of it's kind), and it becomes the object of your present topic - and thus we would have come to the very meaningful "dove".

[17] I tell you, like the lamb among the quadrupeds, is the dove among the inhabitants of the air, for which reason it is also well known to be presented by Me as the image of meekness, yes, often also as the image of the holiness of God. And so this animal stands at the head of all inhabitants of the air and at the same time, through it's gentleness and complete harmlessness, on the last (i.e. highest) level, where their spirits (i.e. their soul elements), immediately unite in predominantly with countless spirits from other noble creatures to become human souls. - Their feminine part corresponds to the gentle love, their masculine to the grace flowing from it.

[18] You will indeed ask yourselves, since there is such an enormous number of animal species in the sea, how all of them can get to the (stage of) the dove. But there I tell you, there are very many different kinds of the so-called polyp, and there exist then corresponding polyps for almost every animal species of water. And these polyps are throughout not, according to the opinion of your naturalists, a very lowest genus of the animal world, but rather true purification institutions, which constantly - ceaselessly - devour in themselves what they find. And so they are an intermediate level between worms and all possible fish species. For through them, the world of worms is taken to a higher level.

[19] The fishes however stand already all on this (higher) stage, because they become inhabitants of the air after their life-unification. And so almost every fish species corresponds to a bird species.

[20] However, in the sea is still another other species of animals, which is further formed through the shellfish life already known to you, whose last stage of development is already so shaped, that

they can live partly in water, partly also on earth in atmospheric air. Similar animals are the tortoises as well as other, tortoise-free toad or frog species; which animals are all already gifted with the senses of sight, hearing, smell and feeling as well as taste. Furthermore, the sea-calf, the sea-lion, the walrus and so also all quadrupeds are to be regarded corresponding animals as semi-inhabitants of the water and the earth, through whose genus-unification, corresponding quadrupeds of the earth originate.

[21] There is then still another third further development stage in the sea, which is however rarer, therefore also more magnificent and wonderful, of which I will give you more details at another opportunity.

[22] But now we return to our dove, which we want to illuminate even closer.

Footnote:

*) In these unifications one must always think of the souls of the creatures, less of their physical bodies. For only the former live on as soul parts in the higher creatures. The bodies are dissolved into their atoms and serve the higher creatures only partially for bodily construction.

49. *History of the origin and life determination of the dove*

16th August 1840

[1] Although the dove emerged from the sea in this now familiar way, so it belongs however still to the class of the birds of that genus which can consume food from all three kingdoms of nature - almost like a human being. It can consume grains, grass, worms, insects and even small stones, in which respect it resembles your domestic chickens.

[2] However, the dove itself branches in it's genus, like also every other bird-type, into several genera. And there is a so-called wood- or wild dove, a turtledove, a laughing dove, a field dove, a domestic pigeon, which latter is still different from the so-called goiter dove or golden dove, pearl dove and so on.

[3] And so there are still many genera of different types of doves in other countries. However, the most noble of all these pigeon-genera is the house-pigeon, also "the common house-pigeon" named, who is to be recognized easily by it's unequally colored plumage. Because it should be a main focus for you in general in the animal-world: Wherever a tame animal species of the same kind appears to you to be multicolored, there it already stands closest to your nature; because the color already expresses a characteristic of the inner nature - for which reason therefore also the white color is to be preferred to all other colors, since it corresponds with the animal world to an almost flawless inner disposition. This is a characteristic according to which you can easily calculate the stage of development of an animal species by this means!

[4] Now, the common house-pigeon is, as already said, the noblest type of the birds in this type and is the life epitome of all of its pre-genera as also of almost countless types of other, more gentle air-inhabitants. And so it is also a receiving vessel of the better life from the plant-realm as well as sometimes even from the mineral realm.

[5] Behold, if now a dove dies, the life of all possible species, of birds and land animals as well as of plants and stones, unites with it's principle of life (i.e. with its soul-spiritual being) and enters as such united spiritual life, into man.

[6] However, you do not have to believe that only from the dove such a transfer takes place, but there are still a thousand species of both the air-dwellers and the quadrupeds on earth through which such transfer take place. And no matter how strange and wonderful this may sound to you, it is nevertheless just so. For there no-one knows My ways, not even an angel of heaven, but I alone and the pious believer, to whom I want to communicate it.

[7] Whoever believes this, many miracles will be revealed to him. But the unbeliever is neither to be informed nor helped. In vain he looks with his blind eyes into My great workshop of life. I tell you: He will find nothing but excrements of death. For life is spiritual. And there no microscope helps to eavesdrop on this in it's sphere of action; but only the eye of the spirit, which is faith, can look into the depths of the wonders of life there.

[8] And believe, as much as it was also shown to you by Me and already said, so is this not even the trillionth part of even the life of a mite yet! Therefore think that your Father has still much more hidden in the background, which will be given to you all gradually more completely and perfectly, the more you have made yourselves more simple-minded and therefore more capable through true humility, which consists in the most willing obedience.

[9] But precisely in this simplicity, it can also rise with it's pair of wings above all earthly things into the light-filled air, and there in rapid flight turn it's face in all directions and carry itself through

the streams of light, in order to suck there from the eternal fountain of life, always fresh food of life into itself.

[10] Likewise also you! If you have become like a dove in your gentleness and upright simplicity, then your spirit, like this sensory symbol, will reach heights in rapid flight in My kingdom of life, of which no mortal on this earth has not even the slightest inkling!

[11] And as often as you look at a dove, remember in your heart this little gospel! And think when you understand such a thing, that the great kingdom of My grace has come close to you and that the time has ripened when the fig tree has become juicy and full of shoots.

[12] Next you shall get a glimpse of the special nature of a bird and see how it flies and how it's food is used in it!

[13] In this knowledge, you will get to see extraordinary things and recognize them well in you. But, when I will also have discussed and dissected such things in detail with you - so think thereby that I do not want to teach you to fly naturally - but spiritually! Amen.

[14] I, the Eternal Love and Wisdom! Amen.

50. *Position towards the church*

20th August 1840

[1] A very small epilogue to those who think that in the word: "The Way to Rebirth" they do not hear Mine but Satan's voice (in the explanations of the Father's pleasing relationship with the churches, especially the Roman one), or at least consider that word to be a vain work of My writer. Let these lines be addressed to them!

[2] They doubt the authenticity of My grace. But if I were also capable of doubting, I could also very much doubt their love there! For they may well have the faith of understanding, but a believing heart is still far from them. Instead of making the heart understanding and receptive through feeling, they only keep on filling the intellect. This is swollen in them by only reading, like a fully inflated ball. This ball hangs by the cord of the will on the heart. The heart now wants to expand and to absorb My merciful love in itself to the fullest extent, especially when I give something quite humiliating a little veiled, so that it can no longer penetrate (because of the covering) through the fine pores of the ball of their reason and consequently falls on the heart and wants to find entrance there.

[3] The balloon of the intellect, filled with the gases of air, then pulls on the cord of the will by virtue of its specific lightness, like a balloon, so strongly that the openings into the spiritual chambers of the heart are thereby firmly tied up and the gifts cannot penetrate here either. But what follows from this? Nothing but doubt, because the living gift between the two ends of the cord of will, as it were slipping up and down, finds its entrance neither into the one (mind) nor into the other (heart). There I must then step in and deflate the mind a little, so that it sinks again, the cord becomes slack, and so the constricted heart gets air again.

[4] The proper state, however, should be the following: The heart is enlarged more and more by the humble descent of the intellect and absorbs it. There then the understanding itself is warmed by love and expands in the heart. Through this also love becomes more and more tense, finally ignites itself in its blissful warmth, and the light of its gentle flame shines through the mind in a lovely soft light. Then the treasures of heaven shine in the mind, become larger and larger and ever more dismantled and dissected (as under a microscope) through the warmth of the light - from which then comes the beautiful understanding of the heart of love and the true, living faith, and the mustard seed transforms itself into a tree and invites the birds of heaven and finally also Myself to dwell in its branches.

[5] This saying serves to reassure you in the event of future similar accusations, as if you (Jakob Lorber) were a servant of two, or as if I also wanted to make use of an instrument of Satan for My grace. But the little that follows, serves to ventilate the minds of the doubters!

[6] Is it praiseworthy when children leave their sick mother and wish death to the suffering for the sake of their many infirmities? I say that the Roman Church is a harlot; but you were born in her and sucked the first milk from her breast. She first taught you to call My name, nourished you like a quite tender mother and forbade you only to eat such food that would have spoiled your stomach. Through this she awakened in you an appetite for stronger food of the soul and the spirit, which according to My will was never withheld from you (by Me), so that you could indulge to your heart's content. And still today you revel like no-one else anytime soon - in her lap!

[7] How is it then that you cry out with Jacob and John, "Lord, let lightning and brimstone rain down on their sick heads"? Listen, there still very little true love can be seen! Do you think that destruction is the way to recovery? Oh, no, you are wrong in this respect. That's what all sectarians thought. But they too were very much mistaken, and the result was: fraternal strife, war, murder,

and abominations of all kinds! Was such an improvement blessed? Or can a sect say: 'My teaching is not sealed with the blood of the brothers!'

[8] Behold, she, the Roman woman, is that adulterous woman who should have been stoned to death. But I also say here: "Let him who is without sin cast the first stone at her! Again, she is the Canaanite woman and has great faith and much love. Again, she is the woman who suffered from the flow of blood for twelve years and stole and enjoyed healing from My garment, because she had much faith and love. And again she is like the great harlot and afterward penitent Magdalene, who anointed My feet. Among all these figures the Roman Church can appear.

[9] On the other hand, other "disciples" are full of anger when they hear about My "flesh and blood". They believe what they want, revive themselves with the crumbs that fall from their masters' tables (which is My fragmented word) and want to prove in their high-spirited frenzy that I am not at all; and if there is still something left of Me, then I can only be when they have been so condescending and have taken Me into their "idea". Verily, I say: if any sect in full possession of My Word cannot come to a better conception of Me than one that proceeds to My total annihilation, I even prefer the Turks in their honest and strict blindness, since they still consider Me to be something higher than their idol Mohammed; and incomparably I prefer the Romans, everywhere they still offer Me as God and Lord at least an outward, visible sacrifice, which for many is a living monument of My redemption.

[10] Behold, so this is how it stands with Rome! I do not like the Vatican or St. Peter's Church. And in their place I would much prefer a house for the poor. Rome is a city that has committed fornication with the kings of the world. She is a whore and acts like a whore. She adorns her grimacing face and puts on beautiful clothes for her half-decayed body to look as if she were still a virgin. Behold, all this and a thousandfold other things are well known to Me. But do you not say yourselves: a whore often raises her children better than a proud mother who thinks she has eaten all My wisdom with a spoon? So I also say: this whore has already brought up many good children and through this has anointed My feet. Therefore I will help her and look at her so that she may repent, for she has sinned much, but also loved much.

[11] But I say to you that you were born and baptized in her, therefore you shall not desire destruction but healing. I give you the balm and heal the hereditary evil in you. If you now live according to the given rules, the church will respect you. And if she experiences miracles in you, she herself will long for the balm and will quietly heal many of her wounds. But if you want to go astray, little blessing will reach your brothers!

[12] Live as I have shown you, then you will never be examined on My account! For I will protect you and My work will emerge unhindered from daylight as a great magnet that will draw everything to itself. But you do not have to weaken it through your disobedience and through such doubt.

[13] If you say, How can there be a ninety-nine times blessing in it? Then I say: The angels in heaven will rejoice ninety-nine times more over one repentant sinner than over as many righteous who think they are justified by My full Word. For I say this truly: Luther, Calvin, Melancthon, and others do not weigh more than one John of the Cross, nor one John of God, nor one Francis, nor one Thomas of Kempen, nor one Taulerus, nor one Theresa, nor many thousands more. (Because in their faith the understandable, dogmatic justice of faith prevailed before the godliness and love of the great mystics and love-heroes. Compare for example Luther's dogmatic communion dispute with Zwingli in Marburg! His position on the letter of James (James 2:14 ff.! The relationship between dogmatic doctrine and love in his catechism!)

[14] Yes, the most eminent Protestants could have learned a great deal there! Even Swedenborg experienced many things in Rome that initially helped him to open the gate to his inner life in a very significant way; for he was one who knew how to obtain the quintessence of everything and actually took advantage of it.

[15] Behold, therefore the wise man goes into the old junk room and often finds there great treasures covered by the dust of the ceremony. He wipes away the dust and places the pure gold in his treasure chamber. You should do the same! For it is written: "Let the little ones come to Me and do not resist them; for such is the kingdom of heaven"! And he who does not become like them will not come immediately into My kingdom, until he becomes like them, who do not brood, but in simplicity believe their parents in their word and do accordingly; and even if through them, My grace has outgrown their parents, still honor their word, even if they do not need it.

[16] Noah was absent, because he was intoxicated; but he cursed the son, because he laughed. And the two who, loving him, covered his nakedness, he blessed. Do the same, if you want to be blessed ninety-nine times! This say I, Eternal Love and Wisdom, Amen, Amen, Amen.

51. *The Purpose of the New Revelation*

21st August 1840

[1] As far as the purpose of all these revelations is concerned, it is that they show, firstly, your highly learned worldly minds, how foolish it's endeavor is to want to explore things and to draw them into the realm of it's unspeakable relational limitations, which, because of their depth, greatness and holiness, will remain eternally above his sphere, since such things are put into the pious-faithful heart of only the simple-minded, yes, as a shameful sign for the worldly wise, also to the children in the cradle, as I can also give it even to the stones.

[2] But it secondly also consists in showing you and all the world the true paths of My merciful love, which it takes to establish the eternal salvation of all beings, and how, when and why all this is and happens in this way - so that through it an end may be put to all worldly doubters, and things may be seen in their original true conditions. For as a good master-builder certainly knows best what this or that must be for in a great work, so also only I can know why this, why that, and how, when, and by what means.

[3] Whoever researches and ponders without My grace, always goes astray. But he who comes to Me and learns it from Me in his heart, he has it in the fullness of truth, in which not even a single point will ever be changed in all eternity.

[4] And thirdly, the manifold wickedness of mankind from all classes and ranks is to become clearly evident from this - and well understood how such people - because of their blind wickedness - stubbornly drag down the holiest and purest into their sensual worldly mire and disfigure it dreadfully for their damnable, selfish purposes.

[5] In short, everything should and must become open before the world, so that then everyone knows how he stand with it. Yes, the center of the earth is to be uncovered as openly before all the world's eyes as a concealed food is before the guests for strengthening nourishment. And so also no sun is to be so far away that it should not be broken down into it's smallest parts under the microscope of the living faith of simplicity, and were it extends greater than that of your greatest thought, which you are only capable of thinking. And there shall not be any thread, no matter how small, and no matter how finely spun, which would not reach the strongly magnifying light of My sun of mercy! Yes, I want to form transparent celestial bodies out of points and dissect the central suns into revealed points, so that the world may see that in the end, I am all in all.

[6] When, through this, the world will now come to the realization that apart from Me, no salvation is to be sought and can be found, then peace will kiss the earth and everyone's position will be secured temporally and also eternally in all love for Me! Only then will the emperor truly be emperor, well-appointed by My anointing, the king a king, the duke a duke and the prince a prince, without any damnable constitution, except the constitution of love from Me and the overflowing grace. And there the wolf shall be a sick-nurse for the lamb!

[7] Through this I want to equal out everything, so that no "waterfalls" and "landslides" ever occur there again, but only the sea of My love and streams of My grace. Everything else must become "flat land".

[8] And behold, all this shall happen so that the true church may be purified among mankind and it's victory may shine more than the light of all suns, united in one - whereby then "one shepherd and one flock" may become, whose sheep shall hear My voice at all times, until the end of all times - when all matter will be destroyed in the fire of divine love - or else, if these My warning words should rot fruitlessly in the mire of the world, immediately in the fire of My righteous wrath of justice!

[9] Behold, now the time of "little time" has come! (In contrast to the "great time of times" at the Incarnation of the Lord). He who pays attention to them will have great things to come in eternity. But to him who will be annoyed by it and will bear misgivings about My loyalty, the "little time" will soon pass and the great of eternal wrath will seize him! Therefore: either - or! Let everyone do as he desires! But we will always meet. Amen. This is what I, Eternal Love and Wisdom, say. Amen, Amen, Amen!

52. *The inner body design of doves and other birds (continued)*

23rd August 1840

(continuation of the announcement of August 16, 1840).

[1] Regarding the inner arrangement of a dove and its flying, it is all the same as with any other inhabitant of the air.

[2] Its exterior is covered with down and smaller and larger feathers. But its interior consists in a human-like heart, in a peculiar stomach, in the intestines as well as in a rather wide lung and liver, which entrails are enclosed by the necessary light limbs from the upper side and, halfway, at the lower part, only by a soft skin.

[3] The heart naturally performs the same function as the human heart and all warm-blooded animals, including the lungs. However, as far as the stomach and the liver are concerned, there is a great difference between that of the pigeon and that of man and all other warm-blooded creatures.

[4] As for the rest of a bird's flesh, it is usually made of soft, light and whitish fibers connected by a fine nerve-like tissue, by virtue of which it is capable of greater expansion and contraction than the flesh of other animals.

[5] On the body (of the birds) sits, usually on a long neck, a small head, provided with extraordinarily sharp senses. Because an eagle, as well as almost every bird, sees better with his eye than you through a good telescope. Likewise, his hearing far exceeds yours. Its olfactory organs are sharper than the organs of the best dog. Because with it, an eagle perceives carrion lying several day's journey away and knows exactly the direction from which the stinking fumes of decay reach its olfactory nerves. Likewise, his taste is so strong that he even perceives the spice and the salt that suits him, in the firmest stones.

[6] Just as his organs are equipped with the highest degree of stimulation of the senses, so is his brain stimulated and full of activity. And it is in the same degree more intelligent than in all other animals, even the great elephant is not exempt. For this reason also some species of birds have a memory of very special strength above all other animals, which you can also convincingly infer from the fact that some birds can even imitate regular human singing styles as well as words and often also entire sentences, which is not possible for any other, however docile animals. From this you can also infer that this species is closer to you than the other, which, like you, laboriously moves with its feet on the Earth.

[7] All this is due to the fact that a bird, by virtue of its internal arrangement, is organized in such a way that it possesses the highest receptivity to the impressions of the outside world, and that in its very stimulated brain, it can already form a certain regulated idea of what it has absorbed through the senses - for which reason, even in the natural state of a bird, its voice often appears quite well articulated.

[8] Now the question arises: How does the reproduction of birds happen? The answer lies in their procreation and in their eggs.

[9] According to My will, the female has the ability to reproduce itself on the so-called ovary in a vesicle-like manner through the intelligence that is unconsciously inherent in her from the food she ingests - which happens in the following way:

[10] For from her heart go very extraordinarily fine organs, through which a white substance is passed. Where the organs opens out, a net-like tissue is formed from this juice, which existed since the primordial beginning. Once this tissue has received its proper form, whereby it looks as if a string of small, somewhat shapeless funnels has been strung together, then this tissue is attached to

the backbone by the organs that form it. When this has happened, then these organs tear off and direct their openings into these funnels.

[11] If this is so ordered, then in the same way vessels are also led, from the stomach, through the liver into the openings of these funnels. At last, when all the vessels have been somewhat enlarged by this from the heart, another vessel grows in every such vessel, and likewise directs its opening into each of such little funnels. Now, when this whole organism has been fully formed in the time which is appropriate to the nature and size of the bird, then first a viscous droplet is deposited from the juices of the stomach, so that the mouth of the two organs which have been pushed into each other, projects into the middle of this droplet.

[12] Now, when this too has taken place, then at first completely water-white juices from the heart begin to pull themselves through the outer organ, thereby driving the outer droplet coming from the stomach, apart, like a soap bubble and filling it up to the size of a grain of hemp, or like a hazelnut or even an apple, depending on the size and nature of the bird. Then the juices, coming directly from the blood, start to penetrate into this white ball and form the so-called yolk.

[13] During such formation, certain extraordinarily fine organs also develop through the intestinal canal, piercing this new fruit in a certain way. And now take note:

[14] The hen, that is the female, has two drainage channels, one to drain off the excrement and one to drain off the egg that has grown to maturity. However, this second channel unites with the excrement channel before the opening of the latter through the aforementioned organs that discharge from the intestinal tract. These form a wide tube, which divides into as many branches as there are funnels in the ovary.

[15] And through this tube, during the act of mating, an ethereal-spiritual substance is led with great speed into the center of the yolk. But this substance is that which I have already mentioned before of the union of animal-life from the waters as well as from the earth.

[16] Now when this has been done, the middle organ from the heart grows into an extraordinarily fine tissue around this new guest of life, namely in the primitive form of an extraordinarily small, completely naked bird, and then extends from its center in all directions of the egg, thus opening to it the paths of food.

[17] When this has happened, the organ sweats out of the stomach - from the dissolved stones - a calciferous mass, which immediately hardens into a firm shell due to the internal heat around the soft egg. Now the egg is complete and ready!

[18] This development of the egg can indeed also occur without mating; but then it is not viable. But if it is now viable, then the fruit becomes completely mature through the vegetative warmth. And after it has consumed all the supplies in the egg for its development, it breaks through the shell and goes into the outside world as a perfect bird, which, although it still has to be cared for by its parents for a short time, is then also already endowed with all the abilities of its parents. Now, that is the formation of a bird!

[19] Since we mentioned its stomach before, you know that a bird's stomach consists of very blunt, muscle-like, thick leaves.

[20] This stomach is not both a storeroom and a digestive workshop as with animals; for the goiter serves - at least with birds of prey - as a small forestomach; the (actual) stomach is only concerned with digestion, which happens in the following manner with the so-called core-eaters, to which also the dove belongs:

[21] The stomach always has a small supply of stones in it. It opens and takes in a little bit from the previous stomach. Now when this food comes between its leaves, they begin to rub against each other as if you were rubbing your hands. This causes the food to be crushed with the help of the pebbles in the stomach, and of course the pebbles wear out as particles are constantly being

detached from them. Through this friction, however, also an electrical heat is released or generated, decomposing these detached stone-particles chemically. The lime-like particles are distributed to the destination already known to you; but the mineral particles serve to nourish, maintain and strengthen these stomach leaves; and the coarse sediment is discarded of with the excrement.

[22] Now the question is, why this mineral diet for the bird? - The first cause is already given. The mineral food is used for digestion, like a so-called voltaic column, but also for the delivery of the finest hydrogen gas, which can be developed at will from the water that is often absorbed, and this in the chemical way you already know.

[23] The oxygen, or the tartness of the water, combines with the corresponding mineral from the stones. Also the peculiar heavy fat of the gas is separated by an extremely fine, organic filter. The purest gas, however, flows in countless small organs into the quills of the feathers, which are previously formed by secondary organs from the separated fat, mixed with other juices coming from the blood. There is in the quill a so-called "soul" or "feather mother", which is formed from several bubbles strung together.

[24] When the bird wants to fly, it instantly fills these bubbles and it's other organs with this gas, making it considerably lighter. Then it immediately spreads it's wings, rises with great ease, gives itself direction with it's tail, and directs it's mass nimbly with it's pair of wings. Only at the beginning of flight does it need it's wings to lift, but as it flies, it becomes lighter and lighter, no longer using it's wings to carry it, but only to move forward.

[25] If a bird now wants to settle down again on earth, it lets some gas escape as needed and fills the quill with atmospheric air. This is now the secret of how a bird flies and how all this is effected by it's inner mechanism.

[26] But now we still have his lungs and liver left. The lung is also so constituted that it's elasticity is firstly far greater than that of all other animals. For a bird can draw a hundred times as much air into itself as a human being.

[27] A similar chemical process occurs with the air as with the water in the stomach. The gas from it flows into the hollow bones. The oxygen combines with the blood to form nerves, muscles, tendons and bones. Only the nitrogen is exhaled again and can be used at will to form the voice peculiar to each bird.

[28] But the liver of a bird is of the same quality as the cell tissue under the bladder of a fish. It consists of a large number of pyramid-like vesicles, which are only attached to each other with very light and more loosely held, mucous-like fibers. These pyramidal cells or vesicles have the property of small electric vials, sucking the electromagnetic fluid developed by the friction of the stomach leaves and are now filled one after the other like an electric battery. This electro-magnetic fluid is then used at all times, as often as the bird wants to fly, to form the already known gas.

[29] However, what is released from the so-called carbon during such a process, accumulates in it's own small gall bladder and is reabsorbed by the stomach if anything difficult to digest enters the bird's stomach, which is especially the case with the dove.

[30] Well, there you have the natural bird developed from it's origin to it's perfect being. And thus only the cause of the different coloration of the pigeon's feathers as well as their fast flight, remains to be addressed.

[31] The different coloring of the plumage is partly due to the different kinds of food, but partly also to My will, in order to indicate the greater gentleness and to give you a hint as to which animals can initially become distinctive and familiar to you.

[32] Regarding it's fast flight, this is due to the greater amount of electro-magnetism in a bird, which can very easily be seen from it's lightning-fast flight.

[33] Now you know everything that is necessary for you to know in your natural-spiritual sphere. But regarding the further relationships, these are still too much above your still primitive grasp of concepts for you to be able to understand them. Therefore everything in it's time! First the seed, then the germ, then only the plant, then the root, the stem, the leaves, the blossom, and finally the ripe fruit of your spirit, developed through the warmth of life of My sun of grace in your hearts. Amen.

53. Explanation of the parable

24th August 1840

[1] Take note: Remember well; when I now say: take note, I do not want to direct attention to some long committed crime by you through this, but only use the opportunity and the resemblance of such a crime, for your use. **Crime** shows here your first world life, which has a great similarity to your spirit. **Here** indicates your dual presence, natural and spiritual; **30 years** denotes a sane state of your soul, which will be opening the gate of life as well as that of death, which consists in the knowledge of good and true and evil and false. **Perpetrated** refers to taking the wrong into oneself and acting badly out of it; the **half passed time** says that you're still not in order.

[2] It should first be said that there is no natural judgment value in the parable, and secondly, that I have overlooked your missteps.

[3] In the sense of the parable, the **owner** is your worldly mind; the ecclesiastical from the word is understood under **reality**, the religion under woman; lawful according to the legal system means: according to the equity of outward form; **married** means: bound to the heart by free will.

[4] Note, whether Ans. H. doesn't notice anything, where it actually wants to go? Worldliness is the **whore**; **pleasing** here means sensual and carnal worldly aspects of self-love, discord enormous swaying. **Lived** means to be in charge; **woman**, as above.

[5] A **townhouse** is the world philosophy; a **citizen** there says: adhere to the philosophy, namely the very bad canton.

[6] Fornication means **to hang on to the world**; **for the sake of fornication** says for the love of the world. The **woman with the child** means the ecclesiastical life including the labor activity as fruit of faith. **Now** also means the present ecclesiastical; **living** describes: to exist ignorantly.

[7] **Wanton**, without deeds out of the Word; **Way of life** says an uncomfortable state out of it; **To waste wealth** means: to get rid of everything spiritual. **Attacking a woman's fortune** says: To reveal churchly things, as far as they do not suit the self-love, namely out of resentment.

[8] Meaning: You cannot find peace with worldly wisdom and whore or the world no longer holds on to anyone. **Impoverished state** means blindness by worldliness.

[9] **Coming** means deciding with oneself; **Day** at all: earthly time with regard to an inner will-o'-the-wisp condition. **Torment** means to discard one after the other; **incessant** means: without any consideration. **Conceding fortune** says: want to remodel the church according to his view and convenience.

[10] Meaning: to recognize the impossibility of how little there is to be achieved with all arguing under whatever great mind-trickery, as My will is stronger than the weak cord of the world's intellect; wherefrom then also often purposeless prayers and invocations to achieve their intentions, which such one considers to be the best, because he does not know My well-calculated ways.

[11] Meaning: The first is the complete disregard and misjudgement of inner treasures; the second is to hold oneself guiltless and harmless out of one's inner, better conviction, admittedly only out of one's own idea, and the third is to find oneself in other ideas because of the great similarity.

[12] The **present summer season** signifies a similar heated state of mind. The **year** signifies the natural life of man, the **ninth hour in the evening** signifies the pitiful state of everything external in this parable - and thus shows the passage of twilight into the real night. **Maltreatment** as above, as well as begin.

[13] Implies the inner awakening of the conscience and the resisting of it.

[14] Means stubbornness of conscience; **to take a rope** means to appease oneself with fallacies. **To throw it around the woman's neck and strangle her**, means: to want to completely suffocate one's conscience with regard to everything ecclesiastical, under which one finds oneself necessarily in political terms; because by **neck** are understood ecclesiastical state relations, **choking** means: to adhere with reluctance to the state-ecclesiastical out of external political considerations.

[15] **Opinion** means: faithless state; **Fear of death** describes the condition more closely; **bequeathing fortune** means: get rid of all inner reproaches and see to gain worldly things out of the church.

[16] Meaning: After closer examination becoming aware that such churchly things are neither good for one nor for the other; so better do completely away with all that junk. **Pious simplicity of heart** shows spirituality - and **fornication** as above; **support** means: to be useful.

[17] Meaning: total neutralization of conscience. **Midnight**: inner, almost atheistic state. **Pain**: fruitless efforts of conscience. **Confiding herself to Me** means: fall silent; **breathe out the spirit** means: to take a complete rest.

[18] Indicates a brief, satisfied state.

[19] **Frightening** means: complete withdrawal from everything spiritual and to put oneself above everything, so to speak; **For a time**, indefinite duration of the condition; **to lose one's consciousness** means: to know nothing more about the spiritual nor to sense it.

[20] **Finally** says here: the feeling of death in oneself; **making a decision** means: giving yourself a direction; **from fear of judgment** says: out of temporal political considerations; **smart** says: worldly wise.

[21] Meaning: **Mind, will**, love of the worldly goodly, as well as outwardly useful, **and there is light**: world-judicial ability, diligent perseverance; **shovel**: worldly help through whatever.

[22] Implies proportionate wisdom in it out of police considerations; as **inches** denote a spiritual measure, so shoes denote the measure in worldly terms, so too does the number 5; **pit** indicates a security.

[23] Meaning: to protect oneself by juridical(*1) against heretical conjectures from the church side out of police narrow-mindedness.

[24] Meaning: "Mix the church with the worldly judgments and regard it as such, in order to use it only juridically. –

[25] Meaning: spiritual pressure by the state. **Straight** denotes: out of state considerations. **Under** denotes: political law; **wine press** means: to affirm State judiciary for the people through church.

[26] Meaning of the deepest politics, where the state is most ticklish because of the people and can sin carelessly, reckoning on the stupidity of the people.

[27] Meaning of the belletristic; **to lie and mournfully relate** means; to act esthetically, to do esthetically, **to lose his wife** means: putting the church or religion into the esthetical.

[28] Means the more frequent reflection on oneself and questioning juridical tactics about the real purpose of religion. **Lukewarm court**: the weakness of juridical conscience; **on demand** means: out of his own worldly distress; **here and there** means the same as now and then; **by letter** says here: little lively concerned; **to do research** says: sometimes look inside oneself.

[29] **The dead** means: the once-extinguished conscience in everything churchly; **among mortals** means: among the worldly wisdom; **to locate** means to enliven spiritually.

[30] Meaning: This state remained all the more easily uninspired by something churchly;

[31] Because the church and the political had melted into each other, one excused the other or the judgment was pronounced from one to another, and was one like the other, since there was nothing spiritual in it, bad and of no use.

[32] This means: again spiritual awakening through my grace, because just no great wickedness was behind the wrong one.

[33] Means the outward appearance of the church and its servants and its name.

[34] Means: In the spirit you will discern all things.

[35] Means: Even the very least thing has a great significance there. Amen.

Footnote:

(*1) Juridical: Legal (i.e. student) (the publisher)

54. *Brotherly concern*

24th August 1840

From a letter by Jakob Lorber to his brother Michel, a nurse in Greifenburg, Upper Carinthia.

[1] Rest assured, dear brother, that I bless you always and pray for you to my and your God, who has now become my best, greatest, and most loving friend, and through me lets you know that I am also telling you:

[2] You should only be constant in your love and simple justice. And you should, out of love for Him, abstain as much as possible from co-sleeping, which is aimed only at sensual satisfaction. Then you too shall soon have a spirit so awakened, before whose eyes the center of the earth shall lie revealed like a drop of water under the microscope.

[3] For thus says the Lord: "Tell him that I am a true God to all who love Me and keep My commandments. Whoever purifies himself in My love, will never see death, even if his body has died a thousand times. For truly, I say, there is nowhere life but in Me. And now the great time of times is near! But whoever loves Me, to him I will come and make him likewise taste the strength of My love and the great power of My endless mercy."

[4] O dearest brother, do not think that these are words of my invention. They come from the highest of all heavens. Therefore pay attention to them in your heart! Oh brother, infinite things are hidden behind them. Jakob Lorber, Theographer (God's scribe).

55. *About the mountain 'Straßengel' near Graz*

29th August 1840

[1] No matter how untidy and improperly many a structure may seem to you, oh believe, not a little dust rests or moves from its place except according to the fullness of My eternal love and wisdom.

[2] You see, this area where you are now is surrounded by disorderly mountains and hills, some higher, some lower. If you would ask your naturalists, "Why so? - they would give you no other answer than one which you could have imagined without them. They would say, "All this has come into being, as it were, by chance through the unskillful, raw forces of nature, and will also gradually change again more or less through them. And further some will say: "This kind of mountain was created by fire, another kind by a gradual addition from Southwest to Northeast". Still others will say: "This kind of mountain was created by alluvial deposits and the like, and several such reasons for its formation.

[3] But how, if I now opened such a hill in the middle and divided it up to the flat surface, in different directions from its apex - and the scholars with their alluvial system would then walk through these now opened alleys and look at the bowels of the hill, and this would ruin all their educational systems by containing between clay and sand layers, masses of stone weighing a hundredweight, here and there again stone rubble, here and there lime, here and there coal, here and there petrified animal bones of terrestrial animals, and large bodies of water; and here and there would even be found utensils on which there were still clear traces of the diligence of human hands!

[4] What do you think the natural scientists would tell you there? I think they would strongly shrug their shoulders and make continuous movements with their heads, and you would bring out of them just as little as out of a tree. And see, just such a conglomerate is this hill. And therefore, for your knowledge, it is firstly necessary to know how such a hill came into being, and secondly, why? And thirdly a small historical note is to be added.

[5] You already know from earlier communications, namely from the animal kingdom, from where, how and why this kingdom originates and exists. But there is still a small gap in your knowledge, and it is precisely on this occasion that this gap is to be filled.

[6] You know that matter is nothing but a great school of humiliation for the arrogant spirits. You know that water in its pure components is a flood of grace from My merciful love. You know that the light of the sun shines out of My grace and the warmth out of My love.

[7] Therefore, those little animals that arise from the light (light atoms and light monads) are nothing but bearers of My merciful love and grace from My height to the material depth of the earth. They are nothing but countless animating love-particles, pouring out of Me to bring back life to the dead spirits in the way I have shown you previously in the depiction of the plant world and especially in that of a tree.

[8] Now behold, sometimes it happens, especially in regions where there are some great waters (the more waters, the more grace!), that I see in some part a great maturity of humiliated matter. There I then let a greater stream of life flow out of Me. The free good spirits of the water notice this and feel a great joy for it to flow through their common life. Then they release themselves from their community and play a loose game with the water, so that they often put it into a restless, bouncing movement within an hour's radius.

[9] But the closer the stream of life approaches from above, the higher they carry the floods joyfully upwards. But how even in man a great joy expresses itself in a circular movement (NB. whereby I certainly do not want to have understood your dancing at the balls, but that of the man after My

heart (David before the Ark!)) In the same way, these spirits also unite in the water, carrying it with themselves in a rapidly undulating circle. And as they then see and perceive that the life out of Me from above in a visible cloud form has stretched out the redeeming arm, then the lively spirits in their joy double their circling flood-movement and tremble over the image of the redeeming arm of My mercy.

[10] See, such a movement is then felt by far surrounding myriads and then flow underwater from all areas to such a main branch. At the same time, however, such contributions also happen from the dry land. And the nature-spirits often travel miles in short periods of time. And in their frenzy they spare nothing that comes their way: trees, houses, equipment, people, animals. Everything is taken along in their joyful frenzy without the slightest protection.

[11] And there, such overland phenomena (i.e., those that take place on the solid land) offer two essentially different characters. There are those who are modest in their zeal. These then express themselves in a so-called whirlwind or a formal tornado. The others, however, are more untamed in their joy; these then glow in their zeal and then speak out as so-called whirlwinds of fire or flaming tornado's.

[12] Now look, when now these vortices have united with everything that they have taken with them on their journeys, then through such rapid circles, which are unbelievable for you, a great loosening of matter takes place in a wide circle - what matter, be it sand, stones, aquatic animals, land animals, implements and the like, is brought together to form a mountain (as this very hill is) on the spot where the main redemption takes place.

[13] Here you now have the 'how'. And now that you have this, the 'why' will no longer be far from you.

[14] For the one 'why' is already given in the answer to the 'How'. The other why, concerning the manner of the formation of this hill, becomes clear to you when you look back at the representation of the essence of a tree and consider the wood of it, in which the malice of such spirits appears in a newly established form. It is quite the same with such a great liberation! For wherever a meal is given, there are also uninvited guests or even those who have not yet put on a wedding dress and are therefore not yet ripe for life. These will then again be pushed out into the outermost darkness in the way visible to you for a humiliating test.

[15] Above all, However, a misconception among you must be corrected. You should not think as if visible matter such as: stones, earth, plants, trees, and the like, are the spirits themselves. But all this is only a prison for them and cuts them off from the thread of life out of Me. And only insofar as My will is sufficient, a small door will be opened for them to gradually escape death through a free will intelligence inherent in every spirit. But what matter is in and of itself, I tell you, it is nothing but the wrath softened by My merciful love.

[16] Why matter here and there expresses itself in this way, that will be more clearly explained to you, if you wish to visit the known Alp ("The Choralpe" as an announcement was made on September 13, 1840), along with several others; but then most clearly in the revelation of the center (and the rest of the design) of the earth (see Lorber's work "Earth and Moon" j1.Erde.001 ff.) But now a little more history!

56. History of the mountain "Straßengel"

29th August 1840

[1] In 1263, the vices of theft, murder and fornication had grown so much among the people living in this area that it was necessary to send an angel here with a black torch of wrath, to set fire to the entrails of such people everywhere and to destroy them.

[2] This was the general type of death that then appeared not only here at the time, but almost throughout Europe in various parts under the name "the black death".

[3] At this time, however, there was a peasant family that was quite pleasing to Me living at the foot of this hill towards evening. I have given the landlord - because of his piety - the inner vision.

[4] On a sultry summer evening, heavy storm clouds gathered here, and soon they emptied themselves exactly above this hill, accompanied by a thousand powerful lightning bolts with the most terrible thunder.

[5] The farmer noticed a different meaning in this extraordinary weather than your present-day naturalists might notice, and spoke to his pious servants:

[6] "Dear children! Do not be afraid! Nor does the Lord forget in His wrath those who love Him with all their soul, with all their mind and with all their strength. The mighty, punishing right hand of the eternal Ruler of the world lies heavy above this black cloud; but His left hand rests in blessing on the heads of those who love Him. And be assured that the Lord will certainly and truly give us the same angel whom He sends to scourge the world, as a consoling savior!"

[7] And behold, when the farmer had spoken these words pleasing to Me to the grateful hearts of his relatives, he heard someone calling for help from the street that was just passing by at that time, someone beset by lightning, storm and hail. He hurriedly left the room, took a fir cane and hurried to the aid of the afflicted, found a person lying almost half-dead on the street, immediately loaded him on his shoulders, carried him into his home and cared for him there all night long.

[8] The next day, this stranger says to the farmer: "Follow me up this hill! And the farmer followed him with his stick. Then the stranger said to the farmer: "Put this stick into the earth!" And the peasant did as the stranger commanded him. And lo and behold, immediately the stick turned green into a stately tree!

[9] And the stranger said further: "Behold, this is a sign to you of my mission and of your faithfulness! For I am a messenger of the Lord to the earth and will destroy the defiant human race. But when you took the stick and rushed to my aid, and in your pious simplicity saved a man's life, as it were - behold, I take half of this friendship of yours, and a significant part of the wrath given to me shall be soothed by it!

[10] Then the angel, now recognized, reached for the fresh tree, broke it in half and said to the farmer, "Look, this is the black torch of death, on which many thousands and thousands of people will find death both temporally and many of them eternally. But all the days of my reign I will protect you, and according to the will of the Lord, you shall fear nothing. For I will come to you every night. And you shall go in divers places by day, and tell the afflicted, that whosoever will be saved from death, let him flee to the top of the hill, where the tree is that we have planted, and there let him repent, and fast three days and three nights. Then he shall take a branch from the tree, and he shall be spared my wrath by this sign."

[11] Now look, this is the original story! And this farmer was named as an "angel by the road" by several surrounding inhabitants who were saved by this. But for the sake of his piety he did not

want this name, but gave it to the rescuing angel. But the angel gave this name to Me in the presence of the farmer.

[12] For this reason, later descendants, in pious simplicity, planted My portrait on this broken tree, above which this present church was soon built.

[13] However, as for the more distant historical aspects of this place, you can find it in any chronicle of this country anyway, since it is merely historical without any further moral value.

[14] So look at this farmer, whose cane is still to be found in this church until this hour. And be likewise full of love and simplicity! Then you too will find everywhere and at all times safely in Me a great "angel of salvation by the road"! Amen. I, Eternal Love and Wisdom. Amen.

57. *Healing of diseases*

29th August 1840

To Andreas H., who wants to know about a poor sick person, whether he should be helped or not - and what to do.

[1] It is true that the question comes from a good heart, since it does not yet realize that I can and will always help if it devoutly leads a man to eternal life.

[2] I do this all the sooner if I am forced to do so by a firm trust of some pious person. But first you do yours, then I will do Mine too, which will be right for eternal life!

[3] That person's body is tormented by a threefold evil. One is inner nervous exhaustion (or hidden scrofula). The second is bare gout. And the third is a so-called flu (general catarrh), which has returned to the chest. If the one is relieved, the other one gets worse. And three masters would have to be served here, which would be very hard, almost impossible. Had there not been baths (in previous use), a general poultice with milk, fresh wheat bread and water would have been the best; and for the night some lime tea with fresh honey. However, now it will not do much good anymore, though it will not harm.

[4] It is difficult to help in such cases, since the sick one have trust only in doctors and very little in Me, so that their faith may help them. Therefore you do yours, and I will do Mine either still here or in My realms. For I am a Lord of life and death at all times and everywhere. Amen.

58. Preface to the writing "The Fly"

3rd September 1840

[1] It is good to direct one's emotional eyes to so many things more often and to perceive My love and wisdom in them - no matter how small the object to be considered! For there is always something infinite in it. And so it is also worthy of a spiritual view, since everything in which the infinite is hidden is an atom from Me, in which an eternal being prevails.

[2] If I now let an unheeded fly buzz something to you in a little song, think that even this small animal does not belong to the uncounted. For, if the atoms of light and the monads of ether are known to Me in their exact numbers through all infinities and eternities, how can a fly not be, for the formation of which more than a whole billion atoms are needed!

[3] So we let a fly hum a little!

59. The fly

3rd September 1840

The lively fly hums in a funny way
a nice little song to praise Me, mighty Creator.
In blissful joy it hums sensibly of love
and circles in the sea of the same from inner urges
and speaks clearly perceptible words of grace
and proclaims and shows to give you - poor (humble) paths.

Now see the little creature, how cheerfully and happily it circles,
and how, completely carefree, obedient to the urge, it points itself
in a grateful attitude in the direction that I have given it.
And it will never, like you, strive for the forbidden.
I say, it is not for nothing so close to you.
And even if the means may be small - it is nevertheless chosen by Me!

A pair of wings, delicate, like the ether, I gave it
that it should rise easily into the air
and circle there in cheerful flight in the rays of the sun
and absorb there light with little eyes full of blissful delight,
then carry it to the life of the dead formations
and testify to the firmness of My invigorating mildness.

Thus have I wisely given it six light feet,
and gave it that it might feel the sweetness of life,
to suck the food, a suitable trunk.
And behold, what I have now told you, take it as a key
and think carefully about the fly in your heart!
I say: The fly, the fly - it sings to you of victory!

[1] See, this is a small task for you in the meantime (to think about)! You are to work it out in your free time dedicated to Me.

[2] This small, insignificant theme I have given you so that your humility may find good nourishment. Later, however, this little creature of Mine will anyway show you a testimony of nature from the foundation, Amen. I, to whom all things are well known, give this to you!

(In March 1842, the Lord, through J.L., gave an extensive teaching about the fly, which was published as a special publication under the title of the same name).

60. *Size of the creation and the love of God*

5th September 1840.

[1] The cubic content of the earth. It's diameter is 1720 miles; thus its periphery is 5160 miles. It's surface would thus be the product of the diameter and the periphery, thus 8875200 square miles. Raised to the cube with the diameter makes the volume of the earth, 15265344000 cubic miles. This is in cubic fathoms 976''982016'0000000000 - cubic inches 364''''734 279''587568''000000'000000 - cubic lines 137''''''172733''''''875252''''338664''000000'000 000.

[2] It shall be taken on a cubic line 10 naked semolina grains, thus making this for the contents of the whole earth: 1371''''''727338''''752523''''386640''000000'000000.

[3] But now every semolina grain is to be divided into a million particles, which particle already becomes so small that it can only be perceived very faintly under the sharpest microscope. Thus the whole earth consists of: 1371''''''727338''''''752523''''386640''000000'000000.

[4] See, I have given this calculation to My servant to first mechanically divide the earth into the smallest parts for you, without which division you would not possibly ever be able to form any correct idea of the total revelation.

[5] If you now still want to have the sun divided in this way, you would have to multiply the products everywhere by 1,000,000, that is, you would only have to add six zeros everywhere, and the whole content of these will be known to you as far as it is necessary; because it does not depend on so-called mathematical accuracy, which is only known to Me alone, but only on the greatest possible approximation.

[6] From this you then can get a quite good idea of how much I have to take care of and have to constantly watch out of love; for there the wise preservation of the smallest, and thereby of the greatest, depends on the mighty order - and there the preservation of the whole depends on the preservation of even one single atom. Yes, I tell you, if one were able to destroy even one monad, the whole visible creation would soon be destroyed. However, only God can do this, if He would not have the love - - but in full possession of this I will and can therefore not act against my love, which love is my most actually divine order, except and without which nothing could ever have been created and also only exist for the trillionth part of a second.

[7] See, that is why I now gave you this calculation and showed you the great number of a billion - and I tell you, a billion suns have really been pushed into a sun shell globe. Now think a little about the vast territory of death! But think about the fact that first of all from one globe to the other there would be room for a billion globes and also remember that a billion billions of such globes make up only one (a whole of creation), and that furthermore My numbers of creation continually grows, and that the whole infinity of such numbers of creation rests in My hand like a dewdrop, and that there are again countless such drops - so it will become clear to you how great I am, how great My concern and how great first of all My love has to be, which keeps all this like a point and breathes life over everything according to the needs of existence!

[8] Behold, I am a very great Father who has many things, and My dear children one day should not miss out on the least! - Mind you! - Those who love Me - for My House has many dwellings. Amen. This I say, the great holy Father, Amen, Amen, Amen.

61. About the fire-salt of love

12th September 1840

On the request about Mark 9:49 and 50: "For everyone will be salted with fire. Salt is a good thing; but if the salt has become bland, how will you restore its seasoning power? Have salt in yourselves and keep peace among yourselves".

[1] First write the following invocation: "Lord! Together we know nothing; and our heart is more void of understanding than a stone, for we have hardened it by our boundless folly and manifold wickedness, and can never soften it without Your mercy. Therefore, oh most beloved Lord Jesus, be our only refuge in all things, and soften our stony heart with the fire-salts of Your infinite love, so that we may love You, You eternal goodness, ever more and more, eternally! Amen

[2] And now write down the explanation:

[3] Oh how weak your love is still - since you do not understand what the salt is, and even less what is fire-salt!

[4] Behold, he who thinks that salt is wisdom is still very foolish! Is it not so that you say and teach that oxygen is the air of life in the atmosphere? And if it is not present at all, you know that the flame of the torch goes out and the fire does not ignite in the stifling air. And you further say that if the wood is not dry and has not absorbed much oxygen, it will not burn well and therefore there will be few flames. You also know that in pure oxygen even the iron burns with bright, sparkling flames. You even know that phosphorus is a pure acid and has a greenish-white light inside. See, you know all this! But how is it, then, that you do not know what the fire-salt of life is?

[5] Oh you deaf and blind - hear and see! For the salt of fire is nothing else but true love for Me, with which you must be thoroughly salted if you want to enter My kingdom.

[6] For, just as salt is the only living spice of all creatures and at the same time, through it's concentrating power, the preservation of all things - so too is the pure love of the Spirit for Me, likewise the fire-salt of all life, is the sole preserving and working power of eternal guidance!

[7] However just as only oxygen is combustible and causes bright flames and with that also illuminates the dark chambers - so also true love alone is fire and flame and therefore also capable of light, which light is a true light because it is an equal light of My eternal, true wisdom-light.

[8] And just as a stale salt is of no use and is not suitable for the flame, but only generates foul embers, since it's acid has become impure - so it is with a tepid love that cannot be kindled to a flame. It is only a deadly, lazy ember of coal in a closed chamber, which consumes all salt, but causes death to those who deceitfully warm themselves with it.

[9] Do you not say to the maid, if she smokes your chambers with spices, "Throw salt on the coals first"? Behold, you too do the same and throw the fire-salt of My love on your deadly, rotten coals, so that the flame of love may strike them, destroy the worm of death in you, and enlighten you and warm you to eternal life.

[10] For the "worm" is Satan, and his wrath is the rotten embers; but they have no flame, and therefore no love, no light, and no life. Therefore, everyone must be salted with and in the fire of My love, as also every sacrifice offered to Me, if it is to be pleasing to Me.

[11] Yes, I tell you: You must become completely the salt of fire if you want to become My dear children! See, as salt is a seasoning of food, so you too shall become a seasoning of My eternal love. Amen! This say I, Jesus, Eternal Life!

62. The Choralpe

13th September 1840

J.L., S., Andr. and Ans. H. climbed the Speikkogel, which belongs to the Choralpe, on the Styrian-Carinthian border on September 9, 1840. On September 13, 1840, the Lord spoke the following about this mountain-hike through the mouth of his servant J.L.

[1] You have now made the long-time recommended journey to the so-called Choralpe, which is somewhat remote from here. On closer observation of this mountain range, you will have encountered many doubts, and these are mainly due to the following reasons:

[2] For you have seen that the main rock, from the foot to the highest peak of this mountain, is in an almost constantly uniform plate formation, but which plates do not always take up one and the same direction in their position. For you will have noticed that such a direction of the plates rises sometimes towards the east, sometimes again towards the west, and sometimes the plates push themselves vertically into the earth. Yes, you will have seen that even various such sheets lie on the surface of the mountain, sometimes individually, sometimes in groups, here and there. And so you have also seen - as in the farmhouse you know well and also on the back of the alp itself - very large blocks lying freely on the surface, which were completely free towards the west and only towards the east here and there a little bit covered with earth.

[3] And when you came very close to the actual so-called "Speikkogel" and were astonished to see its bare rock faces, you again discovered nothing but similar flat rocks. And so its highest peak was also covered with such stones.

[4] Now see, you have more or less perceived all of this and have also had various speculations about it arising within you. But I say, that you have not come close to the truth with any of them. Therefore it is necessary, for now, to show you the cause of this formation, and only then to tell you the name of that rock which belonged to another world 6000 years ago.

[5] The formation of this alp and the way it was created was as follows: Just as it was once announced to you that not only this country but the whole of Europe was buried under the floods of the sea, so this place, too, where for many thousands of years now this Alp has stood, was nothing but flat, here and there a little uneven ground due to the submerged waters of the sea.

[6] You will have noticed from the sheets (rock slabs) that they consist of nothing but sand mica bonded with lime. The formation of these slates was therefore no other than the fact that one layer of sand was deposited on top of the other on the occasion of the periodically occurring, so-called Equinoctial storms. When the water was calm, a slimy skin formed over the sand layer, over which another sand layer was deposited during the next Equinoctial storm - and this continued for a long time until finally more than 26,000 such sheets were deposited on top of each other.

[7] You may ask where the floods might have taken this sand from, since one layer after another was always reinforced by the lime slime mentioned above, from which the floods were not able to remove many grains of sand.

[8] Behold, I tell you, the earth is so arranged that firstly, almost from the center of the body of the earth, an innumerable number of the most diverse sources and veins lead in all directions to the surface. But you should not think that pure water flows through these springs and veins; but there are primarily sources of fire, through which a subterranean fire of an electric nature flows incessantly in all directions, and especially towards the poles of the earth. Then there are mineral springs, through which metals and ores gush out in liquid form. There are also sources of fat, through which the so-called crude oil flows in all directions. There are also many sulfur springs,

earth pitch springs and the like, in addition to the water springs - a countless number of all conceivable types.

[9] See, when these springs now reach the surface of the earth, driven by the inner power of the spirits and the fire at their command, they then also become increasingly firmer - that is, when they have completely reached the surface of the earth's crust and merge into the mass of the sea. Any matter-separator, or in your case called a chemist, would prove to you in an objective manner that this is so.

[10] Now you see, this is the reason for the increase of sand and all kinds of other mineral conglomerates. And now you also know and is aware of the storeroom of the aforementioned mica-slate and core-sand as well as the lime that connects them.

[11] Now the question arises - since we now see a more than two thousand fathoms thick layer of crust formed in this way - how did this alpine mountain with all its secondary branches come about?

[12] Listen, several thousand years ago (a certain number is not necessary here for the reason that the process of forming such an alp in and of itself has already lasted several thousand years), a small spark of My merciful love was laid by Me over sixteen thousand fathoms deep under the earth, and this spark, according to My will, completely raised this crust, bursting the rock on all sides, into the air, just as if you were under a blanket, and raised it with your finger over your body. And this crust was raised from east to west and remained there resting in a horizontal direction, since it was immediately supported by other masses driven from the interior of the earth.

[13] The plate that was lifted up in this way had approximately the shape of a very large earth sponge and through the driving force of the fire, lifted up steadily higher and higher above the sea level and finally formed an important island above the surface of the sea. And like this main fissure, several smaller plates were also raised horizontally in this way, but not all of the same height, and thus formed a magnificent swampy forest. Finally, however, the massive pillars supporting such plates were washed out and worn away by the floods. By this the plate lost its balance, toppled over and leaned on its pillars. As a result, such a plate took on an inclined position, as you have noticed yourself on the so-called Speikkogel itself. And there were then for the formation of this "Choralpe" no doubt several hundred larger and smaller plates, which necessarily suffered the same fate. Only traces of a few are still there, but no more whole ones.

[14] Now if you had taken a look at the so-called "Kumpfkogel", you would have discovered a horizontally lying plate there, which is already very weathered and has fallen off and crumbled on all sides. In many cases, however, you would have seen such debris facing to the west, to which you could easily climb up in the morning. However, towards the west it was as if broken off (as it really is). For especially in the places where you saw such protruding plates, there they still towered over the other layers of the mountains in hundreds, fifty, thirty and ten fathoms, like a half-roof, just a thousand years ago. But earthquakes, violent storms, and strong lightning broke them off, and they fell on the western side, which you can easily tell by the fact that the mass of stone on the western slope shows a completely opposite turn of the plate.

[15] As for the softening (the loose parts) of such Alps, it is not as alluvial deposits, partly of sand, partly of crumbled layers, which were younger and therefore softer, because they came from the last formations.

[16] See, such a mountain Alp does not actually have a volcanic origin, but it has been raised by an underground fire in the manner already described.

[17] Now see, that is the way this alp was formed and created! Here and there you will also have seen irregular white stones lying around, some of which are more brown and gray and some of which are completely white like snow. These stones did not grow on this ground, nor did they fall

on the Alp, but into the sea, except for the very white ones. In the last period, when I started the formation of this mountain range, these stones were also lifted up when those slabs were raised. Namely, those which fell away at the time of Adam in a general natural revolution and have a more brownish appearance, and finally those which were hurled onto the already formed Alp during the subsequent destruction of a larger planet, which was located between Mars and Jupiter, because at the time of the destruction of this planet, the earth was located just below it in a line towards the sun. According to your calculations, this happened a little over five hundred years before the time of Abraham. That is where these white blocks come from, which you have seen here and there lying on the surface of this alp.

[18] You will indeed ask why I have destroyed such a world body? You see, I did not actually destroy it, but only divided it into four smaller worlds because of a great discord that arose there among the inhabitants. And see, just as with your gold, silver and diamonds, so on this planet these white stones were true stumbling blocks. For about such a stone, which you have seen lying there uselessly, these inhabitants have strangled each other by the thousands and thousands and have divided themselves into four main tribes, which persecuted each other for such stones. For they imagined among themselves that whoever did not possess such a stone could not be reasonable and was only an unintelligent animal. Therefore the mightier ones collected such stones in heaps, yes, in mountains, and did not give anything to the weaker ones so that they could tyrannize them the easier. And so this deception and greed went so far that such stone-owners looked upon themselves as gods and as such imposed themselves on the other people.

[19] But among such "gods", one wanted to be above the other. Therefore each one rummaged around in the bowels of this celestial body, as far as it was possible, in order to make his pile of stones as large as possible and thus prove his divinity. What happened then? Such gods maltreated the people in the cruelest way and made them burrow day and night in the bowels of this planet. Others again had to gather in large groups in order to forcibly reduce the stone pile for another "god". And so it went so far that these "gods", of which there were hundreds, wiped each other out except for four. These four now had their nations gather such stones from all parts of the world and erected formal, vast mountains with these stones.

[20] Because of such stone culture, the other culture of the country now remained in the background and the peoples with their gods would be on the brink of starvation. Now these four gods have issued a very beautiful law. Namely, the peoples of the one god were allowed to capture the peoples of the other God and eat them, as you do the game! Behold, that was the time when these gods of goodness allowed themselves too much. With such a calculation I then had to draw a mighty line.

[21] A sign from Me, and an angel tore the whole celestial body into four parts, thus forming four separate smaller celestial bodies. But all these stones were suddenly thrown out into the wide space, some of which then fell to earth according to My secret will, some to the moon, and very many to the sun. Most of them, however, are still in infinite space at the present time. Behold, this is the short, well-founded cause of the fall of such stones in larger and smaller quantities onto your earthly body, of which here and there a whole mountain range has formed on earth.

[22] I also once mentioned to you that you might find small "dwellings" that are still very much destroyed and weathered, on one of these stones. This alone is not to be taken so literally, but only metaphorically. And there the "dwelling" means a writing, like the hieroglyphs of Egypt (thus a drawing in which, as it were, the thought expressed "dwells"), which writing, apart from Me, someone on this earth would hardly be able to read, except by My grace.

[23] However, you did not go where there is such a stone with some such inscriptions, for it is located almost an hour northwest of the so-called "Kampfkogel". But you had too much fear of wind and rain, and your mind was more concerned than your love for Me. You were also too

worried for the stomach; for whatever reason I could not lead you to wherever I might have had you, since I am not yet the Lord of your will! I wanted to indicate to you with large, legible writing through the cloudiness of the morning and the cheerfulness of the West that your love was weak and cloudy, but the greater your desire to eat. That is why I also let you tell now and then through a cold breeze how your love is. Yes, at last, when you were already hurrying home, I even let you, by a small freezing rain, but certainly palpably, realize that I was not quite satisfied with your business trip. For look, how could I have been? You only went there to eat and drink quite a lot! But you took My cause only so lightly. You also directed your eyes far and wide, but you did not worry so much about what was in front of your eyes.

[24] Behold, for this reason I have also withheld from you the two greatest peculiarities, namely that of the stone mentioned and that of the sound of the spheres under the so-called "Speikkogel," of which sounds I will tell you something more, for you now still incomprehensible, only then when one or the other of you, out of love for Me, will make good the error mentioned by a new visit to this region.

[25] For behold, this cannot be fully understood unless one has first of all turned a sharp eye to matter and has carefully observed it in its various forms. There is for him - especially if he is not yet fully awake spiritually - a closer explanation just as if one were to give the heavenly meaning out of the word, while he has never seen the word in the literal sense.

[26] Behold, nature or the world in and of itself is a great book, fully described by the depth of My wisdom and love! Whoever wants to grasp this properly, must sometimes allow himself to turn a little page in this book out of love for Me - but certainly only as much as I advise out of love. For I alone know the right aim and measure, and know what everyone can bear, and also how much it requires to awaken him.

[27] Whoever is once (spiritually) awakened certainly no longer needs to travel, but whoever is still sleepy in his love, for him I know the best means that will save him from eternal sleep, if he only follows My instructions and applies them to himself out of love and willing obedience.

[28] If there often come small trials, each one shall only courageously endure them in firm trust in Me. For before he knows it, the sun will break through where the cloud cover was thickest, warming and invigorating. This too I have shown you there repeatedly symbolically. But where the heart is still unenlightened, such hints of course pass by without anything having been accomplished.

[29] I tell you this because you are to be full of love and trust for the future. For everything that happens there in the outer world, happens in no other way than through My will alone. But I am an understanding God, and therefore also no breeze falls on the heads of the little flowers, without a great profundity of My endless wisdom. And every little cloud, every drop that falls from heaven, as well as every little stone that rolls down a rugged mountain slope - these are all great and meaningful letters of My merciful writing of love and grace!

[30] Behold, therefore, with these eyes you should in the future examine the things which have been previously mentioned to you, and you will see from them with great clarity that I am everywhere all in all. For there you will see the great rule of My divinity, power and eternal holiness, and besides that you will also recognize My unlimited love, grace and wisdom. Through this, like bees, you will gather the honey of My love and the wax of My grace on the great flowery meadow of nature for the eternal nourishment of your spirit, and you will recognize more and more that I am and will always be your good, Holy Father at all times and everywhere eternally. Amen.

63. Volcanic earth processes - Addendum to the "Choralpe"

20th September 1840

[1] Here is a brief addition, as a little flame, to illuminate many a confused undergrowth and fissure of this "Choralpe" that you visited!

[2] As far as the periods of formation (of this mountain group) are concerned, these appeared only after Adam and up to your time in continually active and still active manifestations, and the kind mentioned in the earlier communication, is the real and the most correct.

[3] The real reason for this is that everything that is there was made by Me in the first primeval beginnings, so it is also always caused by Me that at the place where I want it, either a mountain, a spring, a tree or some other plant emerges. And, because I, in accordance with My eternal order, always choose the most suitable means to call whatever into existence, and because this means always depends on My highest and freest will, so too the manner of the emergence of this alp mentioned is the most authentic. And it is also the most correct one for the reason that only I, as Eternal Love and Wisdom, know how to begin, carry out and complete every one of My actions in this way, that through it My holiness must be fully satisfied in all things, and because in this way it is never possible to make a mistake even by a hair's breadth.

[4] If there were reports of the flat stone form of this alp and many thousands of layers were mentioned, which seem to contradict the time period since Adam, you do not have to think that such deposits only happened from from equinox to equinox. Such plates from equinox to equinox are only those which are separated by a crystalline, brownish primeval limestone layer. The other sheets, often barely an inch or two thick, were caused by the fullness of light of the moon. And if you had counted the sheets of such a primeval limestone layer, you would have discovered quite well the moon's light change from equinox to equinox and even better from year to year.

[5] Furthermore, it is easy to understand that such plates did not exist before Adam. For the rock of the earth before Adam, was solid everywhere and looked like gravel, and allowed the light, almost like your glass, to pass through. And where the waves of the sea broke up parts of this rock, small grains were formed (it goes without saying, according to My will). And between these grains a sticky substance was then formed by the calm of the penetrating water and in this way joined such grains into a whole. And so this whole thing also became solid again and in this way became a stone, the stone which you call granite.

[6] Likewise as the granite was formed, other similar stones were formed in later times by all kinds of elemental eruptions. You will find such stones everywhere, you only have to look at your millstones, for example, in which all kinds of rock are connected to a whole by the sticky mixture mentioned above.

[7] But such stones, such as your Schlossberg, the Schöckel, the Plavutsch, and many other neighboring mountains and hills, existed as stones in the earth before Adam and were driven out of the earth's interior by long-lasting, so-called volcanic eruptions, in places where no plate formation - due to constant water turbulence from the interior - could have taken place.

[8] You will ask, How is it natural that a fire should form at a great depth of the Earth, and that the water surrounding the stone should dissolve into vapors, and that by the great power of such vapors such large and solid masses should often drift from the interior of the Earth for miles and miles to the surface of the Earth? - Here I give you the following explanation:

[9] In the inner rock of the earth, there are many hollow fissures; with time, water as well as air penetrates through the pores. Little by little, the water accumulates in such fissures to such an extent

that it fills all spaces tightly. Now, however, as one layer of water exerts a great and, the deeper the greater pressure on the other, by virtue of the naturally inherent heaviness, such water, which is enclosed in such a solid space, is now, so to speak, compressed from all sides. Through such compression of the water, an ever greater and increased friction occurs in it's parts. But since, as you know, spirits are also locked up in the water throughout the whole earth, they feel such increasing pressure, break the water envelopes, then emerge from their dungeons, unite in the form of a fierce fire, dissolve the water into mist and then easily tear up such a rock chasm and drive everything that stand in it's way, out to the Earth's surface.

[10] And since in this way new fissures and thereby also enormous depressions of the water occur in other layers of the Earth, which are then again forced into a similar eruption, it happens that such volcanic eruptions often last longer or shorter and thus form the highest mountains and mountain ranges. And if the feet of such mountains have slab stones, as on the Choralpe, it is because eruptions occur under the base, breaking the slabs and driving them up to the surface along with the other stones, of which the nearby Schöckel can give you an obvious proof.

[11] When such fire bursts forth from within, it's fierceness melts with great ease the stones that are close to it. And if, in it's passage, it also, as is the case with Naples and Sicily, reaches the already known sources of oil and resin, it ignites them. These then burn for many years, here and there almost without interruption. And if any mineral springs are added during such activity, which especially bring up sulfur from the innermost parts of the earth, then these sulfur springs penetrate into all crevices of such mountains, form there large sulfur deposits, which, pregnant with the earth resin and petroleum, then burn and smoke underground almost incessantly.

[12] If it then happens that according to My will, such a main volcanic outlet is blocked and the water is gradually driven away from such an area, then the fire also goes out, the volcanic eruptions stop and such a mountain then becomes quiet and calm and promotes the water accumulating in it's empty crevices through its former arteries of fire from the surface.

[13] However, this is not the case with the "Choralpe" known to you. Instead, a fire arose in the depth of the earth in a similar way, but, according to My will, as already known, only lifted up plates, pushed various other masses of stones, earth, lime, and the like under them (and lifted everything) together with the plates. As a result, this created a large empty space under such an alp, into which water immediately penetrated through the clefts. And in this way, as it were, a whole such raised layer came to rest partly on the surface of the water that had penetrated and still rests to this day - whereby it happens that, through the pressure that such masses exert on the surface of the water causes it to be driven through the various fissures and veins and small crevices, often to the greatest height.

[14] From there originate also all the waters of an alp, like the one you have climbed. And they are fresh and cold, because they are not driven by former fire sources. Whereas springs on other mountains, which were formed in a volcanic way, often reach the surface still quite hot, because in their course, they have to pass multiple still glowing places in the interior of such mountains.

[15] See, this is now the most essential of what was still necessary for you to know concerning the formation of the mountains. The only thing left to touch, is how the gray and brown stones have come between the plate layers of this alp. See, these stones are the actual original stones of the earth. See, these stones are the actual original stones of the earth. They have come partly with the time of Adam on many places of the earth more to the surface and were then reinforced with the plate formation little by little under the water itself. The Noahic ones, however, which, as you already know, look white-grayish, were first formed underwater from Adam to Noah and were first broken by an antediluvian, partial fire-eruption and hurled in all directions, as they are still frequently found on such Alps in larger and smaller pieces and masses.

[16] What finally concerns the all-white, supernatural ruins, this has its meaning in what has already been said.

[17] And thereby now the whole formation of the Alp is well explained, and no worldly scholar will ever find another. Because no-one knows the how, when, from where, why, and by what means, as I alone and the one to whom I communicate it, so that he may believe that it is I who has ordered and made all this. For if someone were to dig only eight thousand fathoms deep into the earth, he would immediately convince himself that it is exactly as I have shown and told you. But at the same time he will also learn that such arbitrary investigations are against My will and that I certainly always punish them with the temporal, if not with eternal death.

[18] Therefore, whoever is at the well and thirsts, let him drink the water of life to the fullest! But he shall not eat the fruit of the tree of knowledge until I have blessed the tree for him. Then he will be satisfied for eternal life by the fruit that hangs abundantly on the great tree of My creation, but mind you, not until I have blessed the tree for him, as I am doing for you now before your very eyes.

[19] In this case, you will also feel the blessing of life, and you will be happy and content in it, since you will be given more than you could ever have asked for. The natural scientist, on the other hand, eats like an ox in the lush clover field, then puffs up and perishes, because he ate the fruit that was unblessed for him. I say that such scholars are an abomination to Me; for they do not seek Mine, but their honor under the branches of this tree.

[20] But to you I give it in all truth and love, that you may know the great glory of your Holy Father, as it was, is, and will be forever. This say I, to whom I am true and faithful in every one of My words. - Amen.

64. Earthquakes and it's causes

27th September 1840

[1] There are still very many phenomena in nature, both large and small, whose true cause no so-called natural scientist has ever dreamed of.

[2] To such phenomena belong, for example, the magnet of the North Pole, the Northern Lights, lightning, as well as the so-called fast formations, such as shooting stars, clouds in the purest blue sky, crystalline formations, the ebb and flow of the sea, the vibrations of the earth, prolonged tremors as well as enormous shocks, which, as several examples and experiences show you, have often completely destroyed entire regions in a few seconds. To these phenomena belong also landslides, large avalanches, often the sinking of whole mountains and islands and still further the splitting of the earth, disappearance of springs, drying up of the wells, the strong receding of the sea and on such occasions the frequent breaking out of smoke and fire from the crevices of the earth. And there are still innumerable such phenomena, some of which have already been observed, but some of which have not yet been observed by anyone.

[3] However, of all these exceptional and extraordinary phenomena now mentioned, I want today only to examine more closely the earthquake as well as the vibrations of the earth and impacts thereof, as well as many things related to it.

[4] The so-called earthquake is not a phenomenon in it's own right, but is only the consequence of an earth shock occurring on some loose point of the earth, which is caused in the following way:

[5] Deep in the innermost structures of the earth-being, just as in the body of an animal, there are, so to speak, viscera. But, as already mentioned, innumerable armies of the once fallen spirits are banished everywhere through all parts of the earth down to it's center, to whom all are given a certain period of time, according to My order, to be revived. Now, if on any point of the earth any human race becomes too sensual and material, so that on the death of such people, their spirits are not given over to eternal life, but are given back to death, then these spirits step back again into the depths of the earth and are chained as they were before they were born.

[6] Behold, if this goes on and on for a long time, such a point inside the earth will gradually become overloaded. These spirits then begin to push, rub and ignite in their evil desires. Through this, however, also those spirits that have not yet been born, are likewise awakened from the state of their rest, blow up their small dungeons, then break out in their offended zeal in mighty columns of fire at the other spirits and want to destroy them. But the spirits that have been born and have fallen again ignite there even more because they believe that such a fire stirs as the so-called hellfire as punishment directly from Me, then burn in rage against Me and want to destroy and annihilate Me, all angels and heaven.

[7] When this then begins to happen, then I will send an angel of peace and rest. This angel opens the sluices of some large underground water reservoir. And the water then, guided by the angel, plunges with lightning speed toward such a raging point on earth.

[8] Now when the water with it's peace-spirits has reached such a place, then these emerge from their light-covering, ignite against such evil groups and chastise them with the fire of peace.

[9] But water itself naturally dissolves into the vapors known to you, and through such sudden expansion, with the help of it's spirits, it exerts such a tremendous impact that, at the very spot above such a point, mountains, cities, markets, and villages are shaken together like chaff and overthrown.

[10] As a result, new clefts and fissures now arise in the interior of the earth, which often extend up to the surface of the earth, into which fissures the unborn nature-spirits, united with the peaceful water-spirits, then let themselves be guided by the angel for further training. The evil fallen spirits, however, who were already born in that area, then remain soothed in the mud puddle that was created in this way.

[11] And see, that is the real reason for the origin of such a tremor!

[12] But as far as the so-called thumping and vibrations are concerned, which are denoted by the general expression "earthquakes," these are nothing other than the small displacements of the layers of earth, which partly surround such a basin, but partly are also disturbed in their rest by the opening of the lock by the angel as well as by the falling of the water, when firstly the layers under the basin are forcibly separated up to the loose point by such a higher force; and secondly, however, are then also preserved in a longer lasting trembling by the enormously heavy fall of the water masses. This movement is then the reason for the vibrations.

[13] But as for the earth's trembling after such a tremendous impact, all this is a consequence of the retreat of the water-spirits with the unborn spirits into the various new crevices and fissures of the earth's body. For this is why the earth was created, to carry in it's bowels a fallen generation of spirits for the final resurrection into a free, eternal life in and out of Me.

[14] As long as there is an unruly generation somewhere on earth, such phenomena will occur all the more frequently, the more sensual and godforsaken any human race on the surface of the earth becomes.

[15] For you see that all this is literally true, you can very easily see from it, if you first direct your gaze over the whole surface of the earth, and here and there you hear such phenomena in all the horror of their raging greatness, as, for example the destruction of Lisbon, and also that on the island of Jamaica, and the like - several, except for the present time in the region of Mount Ararat, which the latter occurred quite literally in the sense of My communication of today, and of which nearby, even up to you, not insignificant traces were heard a few weeks ago. Even as far as America, repeated impacts were clearly felt, which is effected as follows:

[16] If, underground, either a continuous layer of stone or earth continues uninterrupted to the free end, such a shock is propagated far away in the same manner as if you fastened a large number of poles to one another, in a straight line over a vast plain. If you would then make a huge impact on these continuous poles at point A, this impact would still be very noticeable at the moment of impact up to point B, where the poles stop. In this way such a shock can be perceived even in the most distant regions almost immediately.

[17] But although such perceptions are therefore natural consequences, they are not to be regarded merely as such; but, if they were improper, you may well imagine that it would be easy for Me to prevent them. But because they are useful out of My love and wisdom, so they will rather be led to such places as warning messengers, all where people are to be found, who hardly know anything more about Me than the trees in a forest. Such messengers then tell the people who forget God that I have not yet died, but still exist in all My power and strength. And, since only a slightest hint is needed from Me, so also such notified places of the earth can experience something similar as that in the region of Ararat.

[18] For see (in a depth of) hardly twenty thousand fathoms, yes, here and there (of) hardly two thousand fathoms, your country, called Styria, is thoroughly undermined with large and very deep basins of water. And so your mountains, as well as the few lowlands, rest, so to speak, floating on the surface of the subterranean waters, and here and there they are connected to the interior of the earth by masses of stone, columns of equal size.

[19] Accordingly, nothing more is needed than more forgetting of My existence as it has just occurred to a high degree - so you can be assured that I am also able here to present to you an even greater elemental spectacle at once. However, I say: Woe to people whom I am forced to visit with such phenomena! They will certainly have to await a second creation until they are given some path to another test of freedom!

[20] Now behold, as these events proceed according to My eternal counsel, so too no drop falls from the clouds, which would not have been first thought of in My love! And believe Me, when I send down a rain to the earth, as I did yesterday, from the higher drifts of emerging life out of Me, through the regions of light, the preservation of the whole earth - indeed of the whole universe - basically depends on the first droplet that barely moistened a grain of sand.

[21] You will certainly say that this is highly unlikely. But I tell you: If this droplet had not at the most precise time moistened this very grain of sand, the spirit captured and enraged in this grain would have shattered the grain, thereby awakening the spirits which surrounded it to a similar action, and these again their neighbors, and so on down to the last little atom of the earth. And you can be completely assured that in the next second, the whole earth would go up in devastating flames and smoke. And as here a grain of sand would have awakened the other to destruction, so one earth would awaken the other and one sun the other, and so on to infinity. And all this would be the work of almost a single moment - just think of a large mound of the cursed gunpowder to which someone would set fire to just one grain, and if the mound were as large as the earth itself, all the grains would simultaneously be seized by fire.

[22] But if such a grain of powder, which had just been exposed to the first absorption of the fire in a spark, would be moistened by such a drop - what will happen now, when the spark comes upon the moistened grain? The moistened grain will not ignite, and the whole other large lump will be protected from destruction.

[23] You see, nothing you may look at, not even the movement of a sun-atom, depends on so-called blind coincidence - but all this has been calculated and measured by Me in the most exact way since eternity. And if it were possible for a man or even for an angelic spirit to find a change in it, and if My eternal care did not participate for just a moment, then you would experience what devastation would take place out of the disorderly turning of even one sun atom.

[24] But I tell you: The center of gravity of a central sun depends in its order to the most intimate degree on the turning of a tiny particle no longer visible to your eyes. For My order is so well justified, and My gaze so directed at everything, that from the greatest to the smallest, one is there to preserve the other.

[25] Now you will also ask: Why these large water basins under the mountains and areas, whereby the surface is not safe for a moment from sinking into the mile-deep floods of such waters? But I say: everything is arranged in such a way that it can exist eternally, if the voluntary malice of man does not cause disturbances in My eternal order, which I must not hinder, because they come from the freedom of the will of people and because the free will of even one person is infinitely higher than a whole sun-region with all planets, moons and comets.

[26] And if I take the water out of these pools, then say, with what could the great fire in the inner chambers of the earth be softened and tempered?

[27] If such a phenomenon as that of the region of Ararat is frightening to you, it is on the other hand, however, a new blessing for the preservation of the whole. For if this were not to happen in the manner already mentioned, in the next moment, instead of the destruction of a small region, the whole earth would experience a completely devastating fate.

[28] Therefore, in everything that your eye and ear can encounter, I am nothing but Eternal Love itself. As the world once came into being out of the mercy of My love, so it consists in My love, and

so it will one day only gently be dissolved in My love. And even if the wrath of My divinity is the visible of matter, so it will still only be appeased by My love as long as My eternal order will find it necessary.

[29] And so you can also be completely assured that if in any place among a million people there is only one who has recognized Me in his love, then that place, even if the substratum were as thin as a sheet of paper, it would still be as firm and secure as if it's base were a rock many miles thick and solid. But wherever among a million there is no longer one to be found who wants to recognize Me as the most loving Sustainer of all worlds and all creatures, everywhere a sun-thick diamond crust will become too weak to stop the destructive necessity of My eternal order.

[30] Therefore, if you truly love Me, you should fear nothing at all, and the earth would also crumble into ruins under your feet! Verily, I say to you: Even on the fuming ruins of a destroyed world, you would experience that I am Eternal Love, and a true, only good Father to those who have recognized Me in spirit and in the truth of the love of their heart.

[31] Yes, I tell you, I will destroy the suns and scatter the ruins of the world like lightning and ignite with the fire of My wrath the whole eternal infinity, and yet not a hair shall be singed from those who love Me. For I am always a loving and holy Father to My children! Amen.

65. *About earth tremors and weather phenomena*

4th October 1840, from 9:45 until 11:30, morning

Writers: K.G.L. - Andr. And Ans. H. - The holy, most loving Giver of all good things gave us through His servant J. L. this piece of bread for eternal life.

[1] What has recently been reported about the crevices and cracks, as well as the wide fissures in the earth, these have one and the same reason except for springs and drying up of the wells, as well as with the receding of the sea and some lakes.

[2] Namely, before such an enormous earthquake happens, the spirits - which have returned from the world into matter - gather in hordes. This gathering of the spirits at certain points of the earth, offers the following phenomenon to the natural human understanding: Through the contact of minerals with water, a chemical decomposition happens in a certain way, which you generally call by the expression "fermentation". As a result, various gases develop and seek a way out. It then happens that if on such an occasion they get into an empty space, and there, years and years later, they often gather together so intensely that they gradually begin to lift up the earth's crust located above such spaces due to their natural tension.

[3] When the earth crust is raised more and more, it naturally begins to develop cracks, which then, depending on the continuation of the elevations, become larger and larger and finally cause formal fissures and deep abysses. Now, when in this way the gases accumulating underground have penetrated through small cracks to the great water reservoirs, they gradually, rising through the waters, fill up the surface thereof so enormously that then these waters, from which all underground springs mostly come, gets blocked off from the upper veins and then also raise the outer crust of the earth often up to eighty, a hundred, and often also two hundred fathoms - on which occasion then, of course, all springs, which have their origin from this, fail, and wells dry up, and the sea, which is always in connection with these subterranean waters, as well as other large lakes, recede considerably from their shores, which must naturally happen, since the great reservoir of waters is separated from the surface waters by such intervening gases.

[4] Now look, this is how this whole phenomenon appears to the natural eye, that is, to the sense of the natural intellect! But in truth it is not so; but when, as was mentioned at the beginning, the other spirits, still at rest, are offended and disturbed in their rest by the gathering of the spirits and their mad activity, then it usually happens that a peacemaking angel is sent there from the heavens. This opens in the interior of the earth cracks from the big water reservoirs to the places whose occupants have become also just as ardent in their deadly zeal. Now the peace-spirits hidden in the waters seek to calm such enraged mobs, and there, during such activity, such peace-spirits gather in great masses through the constant influx of water. And what was said earlier about the gases, see, that is the preponderance of the peace-spirits, which, at the coercion of the angel, have stepped out of the water to appease the angry infernal hordes of spirits.

[5] If then such a continued jumping of the peace-spirits out of the water is of no avail, then the angel - as already known from the earlier report about earthquakes - executes an enormous blow to the plans of such fierce spirits, among which the so-called great spirits of the world are the worst. This line through such evil calculations of the spirits consists in that the powerful angel seizes the place through and through and instantly tears it up with great force into the smallest parts, where still unborn spirits dwell in oppression.

[6] The spirits that have now been released - since they themselves have become completely incandescent - then also ignite the spirits of peace (or with the natural expression "gases") that have

often accumulated over miles and miles - and this moment of ignition is then also the moment of the earth tremor with which you are already familiar.

[7] What consequences such ignitions have, is already sufficiently known to you. But so that such ignitions do not occur too often, since they could bring about a complete destruction of the world-body with time, namely by the effect of the angel who is free according to My will (who, if he is equipped with My power for the execution of My will, he would care little whether for the glorification of My name one or a thousand earths would be scattered like chaff in the wind) – so I firstly have built here and there on the earth permanent deflectors of the fury of the infernal spirits, through which water is constantly led to dampen the glowing places. And if there are also accumulations of such gases known to you, they are, like the smoke through a chimney, in a certain way naturally discharged without significant devastation.

[8] Of course, people should not build their dwellings so close to such places, because in their vicinity, greater or smaller devastations must necessarily take place. After all, the earth is quite extensive, and therefore it is not necessary to build dwellings exactly at the chimneys of hell.

[9] For you see, in spiritual terms, the volcanoes are nothing other than the fierce and wrathful dischargers of hell. These volcanoes have many thousands of underground passages and mouths, which are not unlike the roots of a great tree. Nevertheless, they cannot touch every conceivable place of the earth, because the earth would then have to be like a bathing sponge, which cannot be, if it should and must be able to carry people, mountains, countries and all the great waters, so that it's surface is a firm school for the freedom of life in Me.

[10] Where therefore the volcanic passages do not reach, there such elevations happen very often by the accumulation of spirits that have become free. However, in order to prevent such an enormous destruction, openings are made by a second angel in the lowlands of the earth, as well as more often in the mountain gorges. Through these openings, the gases then flow out unignited, in the manner of violent winds, as storms over the surface of the earth.

[11] See, such increases happen almost every day. You may only observe the so-called barometer, and you will be able to sufficiently observe the perpetual accumulation of such spirits by the falling and rising of the mercury. For when the mercury falls from line to line, the accumulation takes place underground. The earth layer with the crust is raised. Thereby you are lifted together with your cities, mountains and rivers fathom by fathom higher into the lighter air-layers. And since the air column, which presses on the mercury, thereby naturally becomes smaller and smaller, then also the mercury in the tube falls according to the measure of the lightening of the air column above it.

[12] If then, according to My love, a well-calculated proportionate exit gate is erected for the free spirits or, naturally speaking, "gases", then they flow out in general, just like air from a furnace. The soil and bark then gradually sink back into their previous position. And to the same extent that the sinking back occurs, the mercury in the tube rises again, because the column of air above it naturally becomes longer, more intense and heavier.

[13] You would perhaps ask, if not now, then nevertheless little by little, what happens with these released spirits; I tell you nothing else but this: ask yourselves, what you use to do after your work is done. Namely, you go to your homes in order to rest there again peacefully from the day's laborious work of your hands. See, the same is also the case with these released spirits, and all the more so since they know the way they have to go until becoming the soul of a free human of the earth.

[14] See, these spirits immediately unite with the spirits coming from the free spheres of light, attract each other, unite by the so-called electro-magnetic way, which is often visible to you, but mostly invisible, and which would be better called the "nature-love-way", and then usually fall down again in rain, often also in hail and snow, fertilizing the earth.

[15] Between the rain, hail and snow there are only very small differences, which have the same reason throughout. In the case of hail, sometimes even more evil yet-unborn spirits have come along with the free spirits of the water. So that these spirits can cause no further devastation, they are immediately captured and bound by the water-spirits and thus, cooled and soothed in their fury, are led back to earth in the form of hail - for which reason such a hailstorm usually proceeds with greater violence than any other rain or windstorm.

[16] That this is so, is shown to you by the hither and tither billowing clouds before such a storm. When you see this, then the moment is there when such evil spirits are caught by the vehemence of the hither and tither movement of the peace-spirits, when such spirits then always make themselves known by an unwilling, audible grumbling, raving, frequent lightning and thundering. All of this helps them but little or nothing. In the end, they are all captured and, as already known, taken to their destination.

[17] When they have now reached the earth, they are taken up again by the softened matter, and the peaceful spirits then calmly part from their solid lumps. If such a hailstorm has caused some damage to your fruits here and there, you shouldn't worry about it regardless. Because this damage is not in the slightest proportion to what would arise if the peace spirits did not, according to My will, lay hands on the "untimely" destroyers of the world, because they would immediately ignite in their freedom, and the earth would fare - as noted earlier - like a great heap of gunpowder.

[18] Therefore you should not be so afraid in the future when you see this before your eyes. Because everything that happens there, happens out of love for you! And if someone is deservedly chastised a little by this, you know: if you chastise your children only out of love, since you are evil - how much more will I, the only good Father, chastise My children only out of love!

[19] See, this is how it is with these things, which up to now have been incomprehensible to everyone! And as it is in a small proportion with the hail, so it is - but longer during - with snowfall and also with ice. Because you should know - the further north any point on earth is, the more devious and evil are the inhabiting spirits.

[20] But now remember this: After what you have learned so far about the nature of things out of My grace, you can already get some idea of how much worth is all worldly wisdom! But if someone wants to learn a trade, he must go to a master, otherwise he will remain a constant bungler and cobbler. But I am a real and true master in all things. Whoever wants to get to know them therefore has to be instructed by Me, the Author of all things. Because it is not possible in any other way to get into My kingdom than only through the gate that I have shown you. Woe to the thieves and robbers who try to sneak in through the roof, for them it will be like the spirits in the hail; for they will be cast out into utter darkness for a whole eternity.

[21] But the common man should one day be instructed about everything, according to the receptivity of his love. However, the wise men of the world should be ashamed of an empty snail shell and of the from larvae-born infusoria! For verily, I tell you, one day an earthworm will immensely shame such wise men in their supposed wisdom.

[22] Therefore he who does not learn from Me, is a fool. But who has received it from Me - no matter how small the gift - he will not be able to consume what has been received in eternities and eternities. Because I am always infinite - as in the greatest, so in the smallest. And so a sun dust as a gift from Me is no less large and infinite than the largest of the suns, which shines like a blessing mother in the midst of her children among countless armies of suns.

[23] Take this now to heart! Because I, the Giver of all good things, gave it to you - a good, well-edible piece of bread for eternal life.

[24] Therefore rejoice in your hearts too; for you know when you distribute bread to your children that you are not far from your children. See, the same is also the case with Me!

[25] Wherever My Bread of Life appears, there also believe that I, your good Father, am not far away! Amen. This says I, your good Father. Amen.

66. *Be careful with physical pleasures!*

13th October 1840, from 2:30 until 4:30 pm

[1] So write here, you My very lazy, useless, very bad and extremely foolish servant, who only looks at Me with one eye and hears My voice with one ear - and the other eye and ear are still attached to the world!

[2] Turn everything to Me, so that in the light of My eternal day, you may recognize the infinite value of what I give you unworthy ones in such abundance that even the angels of heaven cannot understand and grasp such abundance of My grace and dare not come close out of awe, because such a holy light flows out of My love for you vile sinners!

[3] Therefore consider what you are receiving and from Whom you are receiving it! And in the future do not pay homage to the cup too much; for in wine lies the spirit of the flesh and thus of all fornication. And if you will continue to do that, then I will let you fall into all whoring - like everyone who pretends like you! And then it will be a long time until you would find the way to My grace again.

[4] And now write to N.N. and tell him that I want to say to him:

[5] Every belly- and stomach-pleasure, if it happens unnecessarily, is not suitable for My kingdom. Because the unnecessary juice makes the flesh of the breast - My future dwelling - black and dark, because the spirit cannot be awakened in the threefold night, i.e. in the night of love, in the night of will and thereby the night of sin.

[6] I give you no law, that you would not become slaves of sin again; but that you shall become free in My love, I only give you to recognize the ways of My love.

[7] Therefore let your flesh rest in death and do not wake it up with new stimulants - so that your spirit may live in My love through a sure hope, from the root of a true, living faith, which is a true light, flowing out of My great sun of grace, whose center is the warming resting place of My eternal love.

[8] Look around, and you will soon see this My sun already high in the morning and you will also feel it's gentle warmth. But you are not to want to awaken your flesh to sin; otherwise I will have to let My sun set for you. Your ground will turn into a hot sandy desert. And instead of the true bread of heaven and My living water, you will have to be satisfied with the fata morgana of the world.

[9] Consider this well, My dear N.N., see, I love you and help you over your neck and head. Therefore let the flesh rest in death so that I can awaken your love and you may soon taste the eternal life in you out of Me.

[10] Keep your children in check and don't let them jump into the world, and block the windows of your house so that they don't confuse their senses! The world has all it's gates and shutters of their houses open. But so it should not be with those whom I want to accept as My children.

[11] Amen. This say I, Father of you all!

67. *A Fatherly invitation*

14th October 1840

[1] As it can be - but it is left to your free will - and I will not, accusingly, see whether you have done it or not; but since you have become My children and friends, you can still do it in this year, if you can and want. But if you do it, then you should all five - counted with My gentle servant - be together. But I will provide you with a very useful sixth and, a little later, a seventh disciple, who will give you and Me a lot of joy.

[2] Right, children and friends, you will now also think: But what does the good Father want again? Something extraordinarily great is certainly coming. Yes, I say, something extraordinarily great is coming again, which I would like to show you, but still cannot show you without this small sacrifice, since you lack the natural impression for this purpose. Because in certain things - since you are not yet completely reborn in the spirit - a natural view is still extremely necessary for you, if you should again be initiated into a larger drop of My mercy. And that is now the case! I want to pull you one step higher again and therefore plan to do this with you. However only if you can and will, easily. Nobody should neglect anything of his own! So hear what I mean by: "as it can be!"

[3] But that is not about My will, but only the wish of My love that you would go to the foot of the so-called Klein [Small] Alps on a Sunday, where I am happy to take you - but not up to it's top, but only up to the foot, which is not far from the place called "Übelbach".

[4] But if you get there, you should keep a very attentive eye on everything, and first of all on the Alps lying in front of you, on their elevations and depressions, how and with what trees they are covered, with what bushes, herbs and sorts of grass they are clothed around their feet, and what the earth looks like there, what kind of stones there are, whether and what kind of minerals are contained there in the bowels of these mountains. You should examine all of this yourself as much as possible, or at least thoroughly inquire about it there.

[5] You should, however, pay the greatest attention to your feelings in all of this. Because that is actually the main reason why I intend this for you. And there you will, through a special admission from Me, feel overcome by feelings that you have never imagined and still less felt, which will tell you more than all the books in the world can contain!

[6] But why I refer you to this area in particular, will be explained to you in great detail in the subsequent big discussion.

[7] See, if any worldly ruler had ordered you to do such a thing, you would have left everything to do it. Of course you would then organise "business meals". But I will also provide you with the meals of My kingdom. And so it will not harm you, temporally and forever.

[8] But therefore you should already practice a little in the world, as the preschool of eternal life, to handle My business. Because if you will remain faithful to Me, then only great deals will await you in My kingdom, of which you now have no idea.

[9] See, I once said to My servants and disciples: "Go into all the world and preach the gospel to all creatures! And seal them with your blood and life! Because whoever seeks and loves life, he will lose it, but whoever hates it and detests it for the sake of My name, he will receive it, even if he dies a thousand times. And do not fear those who are only able to kill the body, but cannot inflict harm on the soul, but rather fear him who can eternally corrupt and kill the soul and the body."

[10] See, I do not say any of this to you because I well recognize your weakness; but I say to you: "What do you stand here idle all day, has nobody hired you? So you also go to My vineyard, and I want to give you what is right." That, see, that I am saying to all of you in this additional word! So

go there, if you want and if you can, and do your own thing afterwards. But then I will come to you as soon as possible and do My part!

[11] So again, mind you: "As it can be!" Amen. This I, your loving Father say. Amen. Amen. Amen.

68. *The size of the human heart. Feeling and understanding*

16th October 1840.

[1] A brief epithet to illustrate the South Pole.

[2] Behold, the heart of man is indeed small, but as vast as the horizon of his feelings, so great is man's power of faith out pure love for Me. I tell you, there is nothing so hidden that it can not be reached by the rays of pure feelings; and then if the pure rays of feeling have embraced something, ask yourself if it would still be possible to understand a matter differently than how it really is and exist in and of itself.

[3] Of course, it is quite different with intellectual people. They grope with this short hand (of the mind) after all things, just like underage children after the moon and other very distant things. These people then draw their feelings into their narrow mind and then let them fumble around in this haughty mind like a blind man who has sat down on a block of stone carved with hieroglyphics and feels around over it, without it even giving him the slightest idea that these are all hieroglyphics, and even less that this writing is a mysterious corresponding language from the bright rays of pure feeling.

[4] Look, so it is also with these My communications and revelations of My grace given to you. When you will examine and illuminate them with the rays of your feeling, their truth will immediately become clear to you, and you will immediately find yourselves as if the matter had been known to you for a long time. But seen with the mind, it will begin to alienate you more and more; because as I said, the mind has only very short arms, which are also very weak, and is therefore unable to reach great things, even if they were very close to them, and even less able to reach distant things, and then to draw them to itself - and then even pushing suns into it's narrow snail-shell to blindly touch it's violated emotion.

[5] Look, that's not possible at all. And as the mind has to realize in time that such things are impossible, it gets angry, leaves everything standing, removes all unnecessary stuff from it's snail shell and is content with it's own abstractions, finally says goodbye even to the violated emotion and becomes colder than the North Pole itself and begins to gaze at himself in his supreme stupidity as a god, if not even to worship himself, since he has finally gotten so far that he begins to know that he knows nothing, and in that ignorance imagines to know everything. That is then afterwards the greatest triumph, yes, a triumph for which the most harmless child would not give a penny - and every angel, no matter how small, is disgusted by it.

[6] That is why you also are to completely captivate your intellect to be obedient to pure feeling in living faith out of love for Me, so you will see all things as they are; and only then will you begin to see clearly where the eternal sun of truth and reality shines.

[7] This little is said to you so that you are to note in the future with which yardstick My revelations are to be measured. Amen.

[8] This I say, the great Master in all things. Amen, Amen, Amen.

69. *Love's striving for union. Preservation of individuality*

17th October 1840, afternoon.

- [1] So write another epithet, and this epithet still illuminates many a dark corner of the South Pole.
- [2] As far as the attracting forces are concerned, these correspond to love, which always hungers for peaceful union, and which, once it has seized, no longer let go what it has seized, but cleanses it's seized object from all hard parts until even the smallest dust of sand leaves the dearly conceived object, so that the object becomes soft through and through - like love itself, in order to be capable of the most intimate union.
- [3] But that it behaves like this you can easily see therefrom, when you pay attention to a loving couple, which embraces each other and hugs and presses against each other as long and close as ever possible. And if there were not hostile repulsive matter between them, such as skin, flesh and bones, the two lovers would unite to one; and even if lovers would become spiritually completely alike, the unification would still strive for a greater intimacy.
- [4] See, therefore wise limits are always set by Me in everything and everyone, so that despite all love, one individuality can never devour the other too much. And these measures as barriers are the repelling forces in everything and everyone. Therefore it happens even with the angels in the most humble and highest heaven of innocence that their great love is allowed to change it's state in order to constantly preserve it's individuality; they have a similar mental characteristic than the tiring and dulling of the flesh after the act of procreation. And if all this would not have been so arranged by Me, and all this out of My eternal order, then finally all flesh and all spirit would perish. For love for itself would have no goal and no measure, and may it yet be of any kind whatsoever, all of which will be clearly and completely revealed to you only at the later revelations of the spirit-world, heaven and hell, and that is when all will already have penetrated deeper into themselves, that is: into the center of their life from Me.
- [5] Now see, it is the same between the earths and the sun, which world bodies only appear for what they are to the fleshly eye - but whoever could look at them with the eyes of the spirit, would immediately see corresponding spirits in the most diverse gradations of love - in every drop of water, air and ether; yes in a grain of sand he would discover whole associations of like-loving and thus like-minded spirits. Yes, he would finally become aware that he himself is completely stuffed and surrounded by many spirits who are related to him in love, and he would also see earthly spirits in the sun and so also vice versa.
- [6] Behold, all attraction and movement is actually based on this, and so is all repulsion, propulsion or thrushing power. So then opposite poles attract each other, because love can only embrace what is opposite and attracts it in itself because of the beautiful resemblance: Thus because of the similarity, because love sees itself in the object, and beautiful therefore, because every object takes on a certain rounding in it's absoluteness, through which it becomes pleasant to it's primitive being, which feels emptiness, because a part of his love has made itself absolute. And just as the primitive being feels it's emptiness, so the absolute being feels only it's own impermanence and has no rest until it has reunited with primitive existence. But if certain barriers are then drawn against such associations, then polar as well as gender differences arise from it, which nevertheless constantly feel the need for unification and constantly strive for it.
- [7] And so as it is with love, so it is with the opposite because the self repels and detests itself, since it is an abstract equal and therefore can unite itself as little as an equal barrel with another.
- [8] Behold, this little and much is again a little flame for you; take it into your heart, so that it may again illuminate many a dark place of the south pole of the earth, but especially of the fleshly south

pole of your love, Amen. I, the eternal Love and Wisdom, Amen, Amen, Amen, who is called Jesus Jehovah, Amen.

70. *Fata morgana*

18th October 1840, Sunday from 10:45 morning until 1:30 afternoon

Writers: K.G.L. - S. And Ans. H. - The Lord gave us this morsel of bread through His servant J.L.

[1] So then take note! Among the many phenomena, of whose reason of origin no worldly scholar has ever dreamed anything of (and if he had also dreamed it, then he could only dream the very barest nonsense about it) - also belong the aerial images, named quite incorrectly by the scholars.

[2] For not only these aerial images, but also countless other phenomena in the field of nature, are in their origin of such a kind that all scholars of the whole earth - if they would occupy themselves for a thousand years in succession with nothing but only these phenomena - would know at the end of it just as much as at the beginning of their great researches.

[3] What would you say to a person who is looking for his glasses when he is wearing them on his nose? You would say to him: "Friend, what are you looking for?" And he would answer: "My glasses!" - then you would certainly laughingly tell him that he wears them on his nose. But if he would erupt in anger and annoyance about your opinion about the whereabouts of his glasses, which he assumes to be "completely bad under all criticism" - say, what could one call such an extraordinary person? You would certainly decide among yourselves after not long consideration to send such a person to the madhouse as soon as possible.

[4] And look, what would you think if I tell you that such a madman could still make a quite capable professor for those great world- and natural scientists, who - if they have "swatted a gnat" by calculating the orbit of a central sun to a minimum and also worked out a lunar or solar eclipse through many years of experience with the necessary precision, shout: 'Now the whole universe is already revealed before our eyes!' I say, the time will come, yes, and it is already completely here, that these great natural scientists will still have to make themselves comfortable, instead of running through the universities with pompous foreheads, to go quite humbly to a simple cradle of a child, in order to recognize there the extent of all their nonsense. Yes, truly I say: A child who asks his parents for a piece of bread with teary eyes betrays more wisdom in this slurred request than all the worldly wise since Plato, Aristotle and Pythagoras.

[5] Now then, since we had a small contemplation in this way, by which the insufficiency of the world's wisdom was put before your eyes, I will attempt to show you that also not only one, but several reasons for the clearest explanation of the so-called "Fata morgana" are always at My disposal.

[6] See, there are three such kinds of phenomena, which vastly differ in their reasons of origin, although they present in their appearance almost completely one and the same form.

[7] The first, common type of these phenomena is that which in the air represents the objects below it in an inverted way, sometimes the image appear quite pure, sometimes somewhat cloudy and distorted, sometimes enlarged, sometimes diminished. This happens in a quite natural way, but always at a very low barometer reading, when a complete rest has occurred in the air. For the air, by virtue of it's specific gravity, forms a sharply cut mirror surface on which the ether rests, just as the air rests above a still water surface.

[8] When the air acquired such a condition, the objects below are reflected just as if you had erected a large mirror parallel to the surface of the earth several hundred fathoms in the air above the object. If the air is completely calm, the image will also be completely pure, but if it has any small undulations on it's surface, the image will be impure and unclear, like an image in a somewhat

agitated lake. If, however, the air makes a bulge towards the earth, the image is reduced; if, on the other hand, the air-mirror is raised, it makes a cavity towards the earth and in this way represents a concave mirror, whereby the objects below appear either more or less magnified, depending on the degree of the cavity.

[9] Yes, even another phenomenon of this kind can form, namely that one and the same object is seen multiplied. This can happen only with reductions. If the air-mirror gets several bulges towards the earth, then each such bulge forms a separate mirror, in each of which the object appears just as if you had several glass balls in front of you and would notice your image on the bulge of each individual ball, and that, as already noted, in a ratio always reduced according to the degree of the bulge.

[10] Behold, this is now the origin of the first type of this phenomenon.

[11] From the spiritual point of view, this calmness of the air comes from a certain calm expectation of the spirits, which well feel that with a slowly growing lifting of the earth's surface, great things are happening in the interior of the earth, and therefore are calmly waiting until they are to break loose with great storming force at a hint given by Me through an angel for the restoration of the disturbed order in the interior chambers of the earth. That is now everything what the first kind of this appearance presents materially and spiritually.

[12] But that the objects always appear upside down, means that the spirits see the things of nature in correspondences and become aware of them. And so an upright image is the sense of the letter, but an inverted image is the inner, spiritual sense.

[13] This appearance is completely similar to the second one, by which otherwise very distant objects, such as mountains, cities, rivers and lakes, are represented as if close. The difference consists in that they appear only upright. Now, how does this happen?

[14] An example shall explain the whole thing sufficiently. If over a distant place, as e.g. Marburg, a first kind of mirage would take place, but at the same time, however, many fathoms higher, a similar surface would have formed at Ehrenhausen, and a few hours from here a third one, yet very low, and in such a way that the straight, angled line would not be interrupted by any material object, what will happen now? The mirrored Marburg is reflected by the second mirage, but the image reflected is, depending on the inclination of the mirage, continued at the same angle to the third mirror-surface, where you must then naturally see this image standing upright. In this way, objects that are a day's journey away can often appear as close as if they were only hours away. Your telescopes are in miniature almost nothing else than such a mirage, because by this also everyone thinks to see the real object, while it sees only the image on the mirror-surface of the glass.

[15] By such mirages, very distant objects can appear to you surely often also inverted which, however, happen only very rarely. This would only take place if a high air-level would also come to rest. Then you would notice on the horizon, as it were, as for example from Africa, distant islands - of course only under a certain angle, outside or within which you would see nothing more. Such an appearance happens in the following way:

[16] If you could imagine that the air had become so calm just above the Choralpe at an altitude of several hundred fathoms, you would discover Klagenfurt, for example, in this air-mirror, and that inverted, which is the same as if you looked sideways into a mirror and did not see the objects standing straight in front of it, but only those that were turned away from the surface of the mirror in the same way as you, in the opposite direction, at an angle.

[17] As for the spiritual sphere in this second phenomenon, it has completely the same reason as in the phenomenon of the first kind. Only when it is found in great heights after the latter kind, the attention of the spirits is directed to a local, not too deep lying disorder either in the interior of the mountains or also of single islands (which are also nothing else than mountains in the sea).

[18] Now look, as far as these two phenomena are concerned, some more modest natural scientists have already made similar speculations here and there. But now comes the third kind of such mirages, by which objects are presented to the eye of the wanderer, which are not to be found on the whole surface of the earth at all.

[19] Behold, neither the simple - much less the pompous - natural scientists could explain something or were able to untie this Gordian knot like Alexander with a blow - which blow, of course, did not cause such scientists much trouble, because they quickly deny such extraordinary phenomena, or at most let them pass as dream images of a tired wanderer. Of course, this is the easiest explanation!

[20] But how should also a thing be explained, which is not at all? And yet I say that the great natural scientists have not come closer to the truth with any of their explanations than with this one. Thereby they have at least stated that they know nothing, while in their other explanations only their complete ignorance lies at the basis. He who does not speak, knowing nothing, does not tell a lie. But he who speaks, knowing nothing and seeing nothing, is guilty of lying, and the more he has spoken, the more he becomes a debtor to the truth.

[21] But I say that such phenomena of the third kind exist quite well and occur most frequently in the southern regions, namely immediately after sunset, but also now and then before sunrise.

[22] You will now be astonished and wide-eyed, when I will reveal this secret to you with a different blow than the naturalists! Behold, people have already made the largest possible telescopes and wanted to devour the whole starry sky with one gulp with them; but I have always been so free and have drawn definite lines through their calculation, by which they had to realize again in the end that My construction is more magnificent than their instruments, yes, that I have placed world-bodies so far away from you with the least effort that they will never succeed to bring them closer to their lofty noses even with telescopes a thousand times bigger. But see, what I often and always withhold from the wise, I give in great clarity to the underage shepherds and wanderers.

[23] This is also the case with this phenomenon of the third kind. Behold, when in these southern regions the air, for the reasons already mentioned, has spiritually and physically reached the highest rest, and that above large, sandy plains, where there is neither a mountain nor any other elevated object, it often happens that the mirror of the air comes to stand so low above the surface of the earth that it barely reaches over half the body of the wanderer, and, languishing, instead of the atmospheric air, he must be content merely with the inhalation of the ether, which, of course, forces him to catch his breath very quickly and after a short time forces him to sink down on the ground, stunned.

[24] Then it happens that such a wanderer sees in this mirror of the air spread out before him things never imagined. What are these things? Look, now I will strike the blow! They are nothing else than very faithful reflections of the regions and localities of other planets and earth-bodies.

[25] The scholars will tear themselves apart and will say: How is this possible, since we cannot perceive anything similar through our best telescopes? But I can answer nothing else than what they will allow Me, if I will dare to claim that I am also of a somewhat better optician than they are.

[26] At the same time, however, I would also like to ask them a question: They should only show the mathematical formula according to which I have constructed, certainly with the greatest ease, the eye of a vulture, which is better than all the instruments of sight invented up to now; because it sees from the greatest height with the greatest ease and sharpness, the mites which attack carrion lying somewhere in a ditch. And if they should not be able to develop this formula, under which an eye is able to look both far away and near with the same sharpness, so I must assert on the other hand already that it is just as easy for Me to create such a reflection-mirror on the earth out of the air, which can faithfully reproduce an area of a planet, no matter how far away, under a certain degree of illumination.

[27] But that this is possible, I will immediately show you tangibly! Take any house standing there on a wide area! If you move away from it more and more, the image of it will fall on your eye at a more and more acute angle, according to the proportion of the size of your eye, by virtue of the outgoing rays which fall on your eye from all points of this building in the mentioned direction. The fact that the building becomes smaller and smaller is only due to your eyes, with which you are able to take in a smaller and smaller amount of the outgoing rays, the further you move away from the object.

[28] But now let's assume that your eye is not convex (due to which convexity only a very small surface is capable of perceiving any object, while the other, more averted surfaces are also capable of other receptions, so that you can overlook many things at once). - so, as already said, if your eye was very large and not convex, but completely flat, look, you could move a thousand or a million miles away from this building, and you would nevertheless always see it the same size, because from every object there are simultaneously rays flowing together and diverging in all directions. The image of an object must remain faithfully the same even in the greatest distance.

[29] Now look, that is also the case here! This large air-mirror is an optical tool of this kind, that it picks up the parallel rays due to its extraordinarily bright, shining surface. If, in addition, the eye of the wanderer gets the right expansion into the ether, then he sees such objects as faithful images of other world-body regions, for example, often fairy-tale looking cities, grand palaces, mountains, forests, rivers and lakes, yes, sometimes even living beings and the like more, which are found on a distant world-body.

[30] See, there you have now everything about the mirage! Since also here with the third kind, the spiritual reason is the same as with the earlier ones, nothing more remains for Me to say than that you should also bring the air of your desires and cravings around and in you to such a rest as soon as possible. Then you will experience quite different mirages than the weary wanderers on the glowing sandy deserts; for all seeing is a shining and counter-shining.

[31] Therefore, soon make yourselves capable of receiving the rays that flow from My sun, so that you may behold the mirage of eternal life in you! Amen.

[32] This say I, the great Master in all things, who is called Jesus-Jehovah. Amen!

71. *High tide and low tide*

24th October 1840, Saturday, evening from 3/4 6 p.m. to 9 a.m.

Writers: K.G.L. - L. - D. - Andr. and Ans. H. - The Lord communicated to us through His servant J. L. the following from His treasury:

[1] There are many opinions about the phenomenon of the regular rising and falling of the sea. But, as with everything else, so also with this phenomenon it is the case that all up to now, known opinions and so-called "hypotheses" with regard to the explanation of this phenomenon relate to the truth, like a blind marksman to the set target, who goes there in his night on the wide field, where some target is set. He goes on and on upon the plain and looks for the target to where he could shoot his arrows. And see, when he has come close to the target, he turns away from it and sends his arrows into the blue.

[2] And if another shooter, who is also blind, have had such luck to have, in a certain way, as you say, accidentally shot an arrow into the center, this would, however, be of no use to him, since he is blind and therefore cannot know where his arrow has flown to; and if he did know, what good would it do him, since he cannot see the center himself - especially if the target, as here in this task, is set so high that he cannot even reach it with his hands to feel whether his arrow is in the center.

[3] And when he then eloquently preaches to a whole blind crowd of how exactly he hit the target, some who are even more blind than he, will begin to wonder with extraordinary approval that he hit the target with such certainty, and will say: "That would have been impossible for all of us mortals, since we are all blind". But he will respond magnanimously: "Yes, I succeeded!"

[4] But the less blind, of course, will gradually begin to murmur in their ears and will say: "Isn't the shooter also blind? Where did he get this sure shot? Couldn't he have hit a nearby tree just as well as the intended target?"

[5] A person with sight, also be present during this operation, would say: "Listen, friends! I have healthy eyes and see equally well up close and in the distance." But the blind would reply to him: "What does it matter to us if you see when we are blind? And so we can no more believe you than the blind man, since we really cannot convince ourselves whether you can see." But the seer would then say: "If you do not see either, I can make you understand that I see, in the following way: Let any of you make any movement with his hand, with his foot or with his head, and when I tell you how you have moved, believe me that I can see." And the blind said to him: "If you could, we would like to believe that you can see and us too could say where the arrow of this archer, who are as blind as us, has flown." The sighted would do that too. But then he would say: "Look, the archer was leaning against the target with his back instead of against a tree when he fired the arrow, for which reason the arrow could not possibly reach the target."

[6] Now see what would come of it now? Do you think the blind would believe him? Yes, I say, you would believe it insofar as you could grab it with your hands. But since the archer would rebel mightily for his honor, the more blind would stick to the archer's eloquence, and the others would always be in a flood and ebb-like wavering in their faith and would say: "Yes, it is true, he probably told us our movements correctly, but who can guarantee that he also correctly tells us other things, in which we cannot convince ourselves whether it is as he tells us?"

[7] Now see, from this little parable you will see how difficult it is to preach to the blind world, and conversely, how difficult it is also for the blind world to grasp and understand the truth preached as such.

[8] See, all of you are also still blind believers - and I alone am the One who sees! If I therefore open things up for you and show you the false conclusions of the worldly archer, then believe that I certainly tell you the purest truth at all times and also give you a very good portion of eye ointment in each of My revelations, by means of which you also get your eyesight again provided that you use the ointment diligently and stick to the ebb rather than the flow.

[9] For the high tide is a symbol of pride - but the low tide of humility! Or in other words: The flood is a symbol of the abundance, the wealth and the restlessness connected with it - but the low tide of the seclusion, the sparseness and the quiet rest.

[10] To the skipper, the high tide is often more desirable than the low tide, if some stormy wind has left him stranded on a sandbank. But this usefulness is not a true usefulness. For it is true that the ship is lifted by the tide and then carried on - but are there not still, as is well known, cliffs before or after the sandbanks? Look, if the ship had not been put into the state of rest on the soft sandbank by the low tide, the storm would have hurled the ship onto a cliff, whereby then everything would have perished. Therefore, you too should choose the ebb-tide rather than the flood-tide as the mirror of your life.

[11] After this little, not incorrect, preliminary consideration I, as the only sighted archer, will take up the bow and send the arrow into the ebb and flow of the tide; and we want to see if I too hit a tree instead of the target.

[12] But if you were to ask a machinist: "Tell me, why is this pin there in your clockwork?" - won't the machine-master immediately know why this pin is here or there? Yes, I say, he will and must know, since otherwise he would not be a master and the work would not be the work of his hands. But if I am the great Master in all things eternal and infinite, then believe Me that I know the ebb and flow well.

[13] Now you will think to yourselves: So I would like to know what the ebb and flow of tide is? But I say: Just be patient, it will come! You do it with your children after all, because you are inclined to give them something, also often when the gift only consists of something very insignificant. But if I give you something important, how should I not make you a little eager for it first?

[14] Now see, everything that expresses any life has a form of breathing peculiar to it. And when this has ceased, then the spirits of life have fled from matter; but this itself then sinks back into the state of indolence, dies and decays and thus passes over into death. For example, if you observe whatever kind of animal, it will and must breathe; for if this act ends, daily experience already teaches you that then death has entered this form. You also say that if someone took their last breath, that they died, and you are right; for with the last breath, natural life comes to an end. But as soon as the physical life ends in its center, all vegetative life in a body immediately ends with the main life.

[15] So what is breathing and what is it for? See, every being forms either a positive or a negative polarity. But just as every polarity has a need for the opposite polarity and a negative or positive pole cannot arise or exist by itself, but only one through the other, see, so is natural life! Your life also consists of a negative pole, to which it is given to receive the positive.

[16] But how can this happen? By continuously stimulating the negative pole through respiration, by which stimulation a proportional need for the absorption of the positive is always brought about.

[17] Now see, you have an electric machine, for example. This machine can stand for years on any place and you will not perceive any other phenomena in it than that of its form itself. But if someone turns the disk of the machine around, the negative electricity is excited and, as it were, consumed in itself.

[18] But now, through this very consumption of itself, it begins to feel a new need for satisfaction. What can happen now? Although you can almost grasp it with your hands now, I will nevertheless tell you for the sake of order what has and must happen. As hunger cannot satisfy itself, so also the self-consuming pole cannot satisfy itself again - just as if your stomach had become empty, you also cannot satisfy yourself with the emptiness of another stomach, but you will say: "Lord, this negative food does not serve us, we have the need for a positive food!"

[19] See, that's the case here too! And so the positive electricity is a saturation of the negative. Once this saturation has taken place, the saturating success will immediately appear in the conductor.

[20] And so the breathing is what sets your life-electrifying machine in motion, excites the negative polarity and makes your being hungry for the positive polarity. Because with every breath, a constant friction is caused in your body parts. It is through this friction that negative life is stimulated and begins to feel hungry. And depending on the degree of need, the same is saturated with every breath, which saturation consists therein that nitrogen, as the negative pole, takes in oxygen with great eagerness. If this breathing stops, then the negative polarity begins to consume itself, whereby natural life also comes to an end.

[21] Now think, every living being is a "world" or an "earth" in a small way. But as every such being possesses a central life and maintains a vegetative life through the central one as long as the respiration continues, behold, it is the same not only with the earth, but with every world-body! - Of course, you must not think that the earth is an animal because it also breathes periodically; nevertheless, it is organically arranged in its inner structures to the extent that it is capable of breathing.

[22] Accordingly, the ebb and flow of the tide is nothing but the result of the earth's constant breathing in and out.

72. *Spiritual illumination of ebb and flow*

24th October 1840 (continued)

[1] But what is the reason for this exhalation and inhalation? Precisely because of how it is brought about in animals, namely because of the ever-renewed need for fresh food when the previous one has been consumed and thus become negative again.

[2] During consumption the organs fall closer together again, to a certain extent, as they begin to rub themselves in their own hunger. Then there is saturation again, through which the parts naturally expand again more and more. Hence the phenomenon in question afterwards: the ebb through the need for positive food - and the flood through saturation.

[3] You will of course say: If this is so, then we should also perceive this phenomenon on the mainland and on the mountains. But I say, it is not so. Do your head, hands and feet expand when you breathe? And you will say: No, these limbs remain still". So I say to you, also the solid parts of the earth remain calm.

[4] So that you can now visualize this phenomenon all the more clearly, step into a bathtub and then notice the water that is supposed to surround you sparingly in the bathtub, and you will surely notice that the water rises a little with every breath and will fall when exhaling. Well, if you think about this well, you will very easily see that I understand very well how to shoot My arrow into the center of the target.

[5] But if someone tells you that the moon is the cause of the ebb and flow of the tide, ask him how the moon, when it is on the opposite side, is able to cause a flood by virtue of it's attraction on the half of the earth facing away from it ?

[6] Anyone who could or would claim this, would be above the blind archer, who turned his back against the target and accidentally hit a tree opposite instead of the target. Or, who could think of, if he was lying in a bathtub, to claim that the water rises and falls because several fathoms above him have hung an apple on a string that a wanton boy has made to swing . Should he not prefer to look at his own belly, then - in order to also use a learned expression - it would have to become "empirically" clear that it is not the apple, but only his belly that causes the water to fall and rise.

[7] Well, we would have explained this phenomenon clearly enough, but as already said, all of this is only an external appearance, which, viewed with the eyes of the spirit, does not look like it can be seen with the fleshly eyes. But there is a positive pole: spiritual – and a negative pole: natural. And the positive pole is: substance - and the negative pole is: a receptive vessel. And the positive is: inside - and negative: outside. And the positive is like love and wisdom - and the negative is like mercy and grace.

[8] If it were not for the negative, love and wisdom could not reveal themselves in anything but themselves. Hence out of My mercy, beings became. And the beings are My mercy itself, and this mercy is the vessel of My favor.

[9] If it were not for love, there could be no mercy. But because love is, so also can mercy be. And so everything exists, lives and weaves as mercy out of My love!

[10] If you now want to know what the positive, nourishing polarity is, I tell you that this is nothing other than My love.

[11] But the mercy from this My love has formed beings to receive the love from Me. And love nourishes the beings further and further and forms on the way of it's eternal order, a being around the other, a being for the other and a being from the other - and thus prepares a series of stages of life, more and more perfect and perfected, in order to with it, reveal love forever in ever greater and

greater extent of it's infinite mercies and, as it were, to contemplate itself in it's infinity more and more and to be able to become more and more alive.

[12] Therefore everything is arranged and everything happens according to My order, so that death will one day be completely destroyed and the whole of infinity becomes an eternal perfect content of the fullness of life from and in Me!

[13] Think carefully in your heart about what I have just shared! Because, if I have already communicated and revealed many great things to you so far, I have still nowhere let you look so deeply into the plan of My eternal love and wisdom as just now.

[14] So once again - take heed what has been said here! Because see, I first made you eager, and I knew why! If I had just kept a simple pear hidden in My sack from your eyes, I would not have let you fidget for so long. But this time I have kept a rich treasure hidden, and therefore I also paused a little in order to give you all the greater joy; at the same time, however, also to make you feeling strongly that I am only and completely your most loving, true, holy Father.

[15] Amen. This is what I, your most loving holy Father, say. Amen.

73. *Visit to the Kleinalpe*

25th October 1840

[1] On October 25, 1840, in rainy weather, J. L. - K. G. L. - S. - Andr. and Ans. H drove to Übelbach and went to the foot of the Kleinalpe around noon under snow-flurries and frosty westerly winds.

[2] At the point where the alp came into view, the sun appeared on the foggy firmament like a pale moon disk and gradually became more and more luminous. Here and there the sky became blue and it stopped snowing. The frost and winds also subsided.

[3] A joyful feeling took hold of the wanderers.

74. *About praying for the deceased*

28th October 1840

[1] So write to the thirsty in My name and tell the hungry in My mercy that I really love them. And they should just ask more often a day whether I am with them.

[2] For there you should say: 'Oh my dearest Jesus, my sweetest love, my life, my bridegroom, my everything, everything, everything - are you still with me? Have You not forsaken me? Oh You my very sweetest Jesus, look mercifully upon the heart of Your poor beloved, who sighs so longingly for You, and in my love pines only for You, Oh You my very sweetest Jesus!'

[3] And I will then put a sweet answer in the heart, which will be as follows: "Just look at Me in your love, I am very well with you and have never left your side, and My heart will forever be facing you. But you too remain loyal to Me, remain loyal to your dear Jesus, Who loved you with all the might of His divinity before the world was founded!"

[4] And if you will feel such, then you can also already be quite well assured that I, as a quite glorious Bridegroom, and with Me the eternal life - am quite near to you."

[5] And also tell them that true love must be a little quarrelsome - therefore I must also quarrel a little with them. But this is My quarrel, that they turn your daughters a little too little to Me and tell them much in the day about worldly things, but only little about Me or let yourself be told by them.

[6] For tell and report to them that I am very jealous and therefore do not like to see people talking about other things than Me.

[7] I am like a passionate lover who listens and eavesdrop behind the door of his beloved and who turns from over-great joys into the most blissful delight when he hears his dearest lover raving about nothing but him; but also immediately becomes sad as soon as his lover directs her conversation to other things not related to her lover, whereupon the sad lover starts to think and to speak to himself:

[8] "Oh my beloved, if you love me as I love you, how can other thoughts come into your mind, while I think of you constantly and wait anxiously at your door, begging for the soonest entrance?"

[9] Behold, you My servant, tell them all this, if you will be My messenger of love. For this is more than the question: "How to pray for the dead?"

[10] However, since there has already been a question, namely from a beloved soul, I will tell you how one should pray for the dead.

[11] Whoever wants to pray for the deceased, must first know who and what the "deceased" actually are, and then also how and why he should pray.

[12] But the "deceased" does not only mean those who have departed from the world, but especially those who are still alive in the world, but who have died in their hearts and have no faith and no love and are therefore truly dead.

[13] See, for these you should first pray with advice and action, shining before them like a sun to the weary wanderer through sand and deserts, and refreshing like the dew that has fallen abundantly on the dry moss of the hard rock - so that they might find themselves again to you as the boundary beacons of My grace and would like to recover through the moss of My grace, which has abundantly covered My boundary stones.

[14] There you have for whom, how and why you should pray! Your love for Me and your brothers should always be the most noble prayer. 'How and why' should be clear to you with a little example:

[15] "You see, some great, powerful lord had several prisoners in his dungeon, which indeed remained there a long time, being all seducers of the poor. But in his righteousness he could not revoke the law once given and thereby free them from the punishment that the law had imposed on them. But when they had languished long enough in the dungeons of recovery and thereby satisfied the holy requirements of the law, the lord resolved to set them free again. But he thought to himself: "I have a lover too! So that my joy may be perfect, I want someone to tell her that so many unfortunates languish in my dungeon. She loves me infinitely and has the fullest trust in me; she will certainly come quickly and with a pounding heart plead with me for mercy and grace for the prisoners. And as the lord thought, so it happened."

[16] What do you think the Lord has done? The Lord was very pleased that he could show his beloved how much her love and trust were capable of, and that he could at the same time provide his beloved with an opportunity through which the fruits of true love and faithfulness would become very clear to her. The prisoners, however, will praise the lord when they see how he is accessible only through love, and will then themselves become friends and children of the beloved and thus also of their beloved.

[17] Behold, you shall pray, not thinking to move Me to mercy by your loud prayer, but that you may strengthen yourselves before Me in your love, and that therefore your petition may be acceptable to Me. Not for the sake of the prisoners, but for your own sake you should pray for them.

[18] But as far as the departed are concerned, this is just as true as for the "departed of the world". - You do not know in which state the departed are on the other side. But that is not the reason, but everything is because you know that I am a great friend of love and will be forever and that love is good for everyone.

[19] You will be happy if your children give you gifts, even though you know that the children have paid for them out of your money. It will please Me all the more if you do as your children do. And it will be no less joyful for your blessed departed ones when they learn that those they left behind, remember them with true love.

[20] See, this is how things are, and this is how you must also act if you truly want to be My dear children.

[21] But you, my beloved soul, pray confidently - and I, your dear Jesus, will not let you be put to shame. Amen. I, your dear Jesus, say that!

75. *Spiritual illumination of the Kleinalpe visit*

29th October 1840, Thursday, from 3/4 3 o'clock to 1/2 6 o'clock in the afternoon

Transcriber: K.G.L. - Andr. and Ans. H. - The loving holy Father gave today through His servant as "diet", the following:

[1] After the mission of visiting the Kleinalpe has been reasonably fulfilled, I want to keep My promise and add a really good "travel fee" for you.

[2] Already on your outward journey you must have noticed the constantly rising mists, if not too much, nevertheless a little, after you will have noticed that these mists mostly began to form in the middle of a mountain and rarely reached beyond its crest.

[3] Secondly, you must have noticed, especially when you left the Murboden and turned to the well-known market with the name "Übelbach", that you were surrounded in this valley with almost equally high and mostly equally shaped hills on both sides and that these hills are covered with all kinds of well-known types of wooden species and herbs and bushes from foot to crown and was only bare in places which human industry has exposed.

[4] Furthermore, you will have discovered that the valley makes various bends in a similar way as many other similar valleys. And if you have taken a cursory look at the rocks here and there, you will have discovered the same plate formation as on the Choralpe, with the exception of only a few isolated places; but that here and there the structure consists of wider steps than on the Choralpe.

[5] If you have also observed the fairly even steep slope of the mountains, you must have noticed a certain correspondence in this as well - but often especially the pyramidal shape of the hills.

[6] And when you had reached the height in rather stormy weather to see the highest part of the Kleinalpe itself, a fresh, cheerful wind blew at you, carried a few light snowflakes to your face, and soon afterwards the sun showed itself to you quite unexpectedly, after whose emergence all the fogs around the middle of the mountains were dispersed, so that you could easily take a good look at everything necessary for the predetermined need.

[7] This is now the material what you have observed. But I had also predicted to you in advance of certain feelings which still remained strange to you until there. Now I ask you, have you also perceived something of it? Yes, I say, because when I promise something, then I also keep My word punctually. And I tell you, you would have felt much more if you had remained in your feelings.

[8] But I have to draw your attention here to a mistake generally occurring among people, by which people deprive themselves of great bliss on this side. And this mistake consists in that when people expect something extraordinary, then they stretch their expectations so high and far above themselves that in this way, through the active expecting, everything glorious and sublime that goes on in them is left unnoticed, while their eyes, ears and all other senses survey and feel far and wide, yes, if it were possible, even beyond infinity.

[9] Behold, this has also been a small mistake with you. You have turned your eyes to externally extraordinary things and in a certain way expected that such an aforementioned feeling should fly into you like an invisible bird and then produce certain magical effects in you.

[10] Therefore remember this little parable for next time:

[11] "Once a great king went to a foreign city. All the people went to meet him far out of the city to see the great king and his glorious entry. The great king, however, was consistently not a friend of such grandiose majesty. He got out of his golden chariot far from the city and hired an unsightly

carriage, ordered his court steed to drive more slowly, but he hurriedly drove on this unsightly carriage, unnoticed by all the people streaming toward him, into the great city, which was almost completely deserted because of him.

[12] When he arrived there, he wanted refreshment. He went from one inn to another and found one after another empty, until he finally entered a very small inn, where a weeping servant met him and asked him almost unwillingly what he wanted.

[13] The great king first asked him the cause of his sad displeasure. And the servant answered that he was so sad because he had not been able to go out to see the great king. But the king answered him that if it was only about that, he should only be very happy. For he would certainly be the first of the whole city to see the great king. The poor servant did not believe him at all. But the great king said: If you are the first to see the king, you will be greatly rewarded; but on the contrary, you will suffer an equally great punishment for your unbelief.

[14] And when they were thus engaged in conversation about seeing the king or not, the people began again to stream into the city, and this was finally immediately followed by the royal triumphal procession, and that without the king.

[15] Now the poor servant asked: "Where then is the king, that I may rush there, and be the first to see him?" But the king said: "If you would first look for the king far away from the crowd, you would not escape your punishment; for look, all the people who have hurried far away would have seen him long before you! But now behold, as we stand here in the little hallway of the house, not one man has yet given us a glance; for they have fixed their eyes on the splendor of the royal retinue and are peering at the king! Now look at me!"

[16] And the poor servant did as the great king commanded him. But then the servant did not know what this meant. And while he began to stare at this man, he noticed that the glorious triumphal procession lined up in front of the hallway of this little house and began to greet the great king. Only then did the poor servant realize that this man was the great king himself, but at the same time he regretted the lost time in which he had awaited the great king with his senses outside the city, while the latter was completely with him and let himself be served by him."

[17] Behold, just so it is also the case with you! While you were expecting the king outside of the city in a great, unsuspecting crowd, he has drawn a little stroke through your somewhat too highly estimated calculation and has taken the liberty, while you were longingly expecting the rustling of the invisible emotional bird, to sneak quite secretly like a thief into your heart and to discuss there for a short time - unconsciously to you - with your spirit. However, I let My presence become perceptible in you through a transfiguring, quiet intuition.

[18] Thereby the main part of this task would now be solved, since I have shown you that I have faithfully kept My word, although you have not completely succeeded in fulfilling the conditions determined in the prediction - which admittedly also could not have been so easy, and that firstly, because you are human and therefore imperfect, as in the one so also in the other, and secondly, because you are still very weak, and therefore can do little or nothing at all without My constant cooperation, and thirdly, because you are My children. Therefore I must be content with the will as well as the deed. And look, therefore it is also very easy to serve Me, since I also give the whole day's wage for an hour of half-done work, but give the children clothing and bread for free.

[19] Since the spiritual part, which concerns Me and you, has ended, we want to take a very brief look at the area!

[20] As far as the formation of the surrounding Alps is concerned, this has already been sufficiently shown in the representation of the Choralpe. But how such a valley was formed, there you need to take nothing but a piece of dry bread crust and slowly break it arbitrarily from below upward, so that the break is turned upward. And if you have done this, then it is also explained with it how such

a valley has originated. Namely, subterranean fire-forces as already known to you, raised the rather thick stone-crust. It broke in several parts, and along the valley, the fracture continued uninterruptedly.

[21] But since at the same time such a fracture occurred upward, it is self-evident that inwardly, on both sides of the middle fracture, two side fractures had to take place at all times. Here and there, the side-parts of the broken slab slid in deeper, but here and there they supported each other like an arch, depending on whether the inner fracture occurred more vertically or at an angle.

[22] That in the course of time, partly by the washing away of the softer stone, partly by a muddy and lava-like discharge through the crevices and fissures, partly by the precipitation of various mineral springs, these rugged quarries have been filled in and, in addition, have been to a certain extent softened and rounded off by the water that has long stood above them, as well as covered with all kinds of earth - all this should already have become quite clear to you, if not entirely, by the preceding conversation.

[23] But that the formation of this mountain region is almost a thousand years older than that of the Choralpe and other important mountains in the lower part of your country, see, this is probably not known to you.

[24] But, you will ask, how should we know that? The answer is easy and clear! Because the more dense any rock-layer of a mountain is and the more it appears broken and reassembled with lime, the older is such a formation, as it contains traces and clearly legible marks of primeval, great scenes of destruction - whereas the formation of such mountains like the Choralpe and several others of it's kind are finer and sandier in their table. And since it has almost no significant points reconnected with lime, but every fracture seems to be a new fracture and is also really so, the formation is also much younger and cannot be called a primeval, but only an ancient one.

[25] The rock of your castle mountain is older than that of the Choralpe and also that of the Kleinalpe, and so also the rock of other small hills, which are in your proximity, although the formation of these hills is much younger than that of all the Alps. But what the formation of these small hills often has more than that of the Alps, is that their rock was lifted by a force from much deeper in the earth than the rock of the Alps.

[26] That is the natural formation of these mountains, of which a few more pyramid-like hills have the same origin, which I have already made known to you clearly at "Angelstrasse". And there are very many such mountains everywhere. Especially where you are. If you come across such little coal-hills, you can be almost always assured that such a mountain is mostly due to such a formation, especially where the so-called lignite is to be found. This is evidenced by the fact that the wood is still intact here and there, where only the bark of the wood shows real charring, which is due to the fiery outbreaks that have engulfed the forests. However, concerning the black coal, this is partly due to the Flood of Noah, partly due to volcanic eruptions that occurred later, and partly due to landslides and great earth-avalanches, which occurred all the more frequently in earlier times, the higher the floods reached the mountains and robbed them of their vegetation.

[27] Why all this has happened, has already been partly made known to you and will still be clarified quite clearly at the complete unveiling of the earth and especially of it's center.

[28] However, as far as this fog that accompanies you is concerned, I just wanted to show you something more grandiose - and in a way I wrote it in large Fraktur script over the mountains - how it is with you.

[29] The feet of the mountains were, what you will have surely noticed, throughout pure, likewise also most of their snow-covered tops. But I was not concerned about your feet and your heads, therefore I let the fog come out just at the place in which area it looks still rather foggy with you, and this area is the chest.

[30] And as you moved on and on according to My will (for otherwise you would not have gone to this region), you will also have noticed that the mists gradually decreased more and more and the breasts of the mountains became free and showed quite abundant varieties of vegetation. And as you continued moved further, you even saw a completely green breast of a mountain, which must have shown you that the further My will is pursued, the more lively also the hope becomes.

[31] And when you have now completely reached the determined height through the storm and snowstorm and have almost given up all hope to see something and to experience it according to My will, see, then, for the sake of your perseverance, I let My sun break through the middle of the cloudy veil and immediately, the area illuminated and cleared up. With this I wanted to show you and say that I come just when you think it least possible.

[32] That the sun did not show itself to you completely clean, and that only under a light snowstorm that was still going on - through this I wanted to tell you how it still looks with your love. When this becomes warmer and warmer, then the sun of the spirit will certainly also clear itself, in whose rays you will very easily recognize your shadows. But what the shadow means, I will not tell you, because you have to know that anyway.

[33] Finally you will have noticed, when you drove home at a very foggy time of night, that it flashed a few times. And the darkness of the night was so well illuminated that you were surprised about it, and you were also right to be surprised about it. Because through this I wanted to tell you on purpose how it actually looks in your breast, about which you can also be very happy and full of cheerfulness - namely that the night of your life has already become as bright as the night of your return journey, since it has also begun to flash a little behind the mountains of your realizations through the mists.

[34] So think about this trip! Because that is why I have prescribed it to you in order to create a true picture of yourself in great nature.

[35] See, this is the promised "diet" which are worth more than a sun full of gold. For there are many who gaze at nature with their eyes, but few who find themselves in it.

[36] Amen. That's what I say, the great dietitian! Amen.

76. *About the servant Lorber and a new disciple. In praise of meekness*

30th October 1840

[1] For the coming Sunday, I have planned with you that you shall all meet already at eight o'clock in the morning, on which occasion I will explain to you in detail everything observed on this journey, so that yesterday's message is also to be regarded merely as a pure introduction.

[2] However, mind you, such a simple language as I have used in the introduction, I will not use there, because yesterday one or the other could think with himself, to say something like that would perhaps also be possible for My servant, who is nevertheless only a pure poor one, since he knows nothing but what he receives from Me.

[3] He certainly knows that, and he also does not speak anything from himself and also cannot, since he knows much less science in anything than any of you. That is why he is a rather suitable tool for Me, since there is almost nothing in his head, but at times all the more in his heart, which is the only I can use, since there is no memory in it, but a memory of love in and for Me - and in this memory, the perception of what I want and say. This state of man is the right one. The state of the "knowledgeable minds", however, is a completely wrong one and is nothing but the most premature reverie of a sick, unnaturally used brain.

[4] In this I will not so easily speak. And your mind will be choked, but your heart will rejoice the more.

[5] But when this communication will be finished, then K.G.L may make a test in private on the man, without, however, saying more than that someone is able to make true communications in writing or also orally about every subject immediately on demand by virtue of inner vision and literal hearing without any preparation and other scientific education.

[6] This man is the one you have all thought of and who, if received wisely, can become a very useful worker in My vineyard. But his free will should not be subjected to the slightest compulsion, but he should rather taste the bread of life piece by piece, and soon afterwards he will begin to go hungry.

[7] Also he shall not make acquaintance with My servant immediately, but only when his hunger has become greater and greater. And if he is also thirsty for the living water, only then shall the sheets of My "Great Household" be opened to him and so also the secondary words. Thus he will already become a right man and will again find Me where he thought to find Me the least.

[8] But if he will say that some things in these My communications are very strange, but there is no order and no system underlying them, then it should be said to him that My order and My system is completely different from that of the people who count one, two, three, four, five, six, seven, eight, nine, ten; but do not consider that each of these numbers is only a boundary mark of an infinity. But what lies between one and two and three and so on, they do not consider! But I have and know the right order and therefore I do not say one, two and so on; but until the infinite gap between one and two is filled, no advance towards three can be made.

[9] To whom do you think is known the beginning, the middle and the end of all things? But I am the Alpha and the Omega and am the eternal center of all things themselves. Therefore My order is also the right one, since I am the eternal order Myself. And if the new man will find Me again, My order and My system will also become evident to him.

[10] But if someone cannot see this, he should only look at the earth and it's vegetation! Everything will surely seem to him like "cabbage and turnips" growing among each other. And when he lifts his

gaze to heaven, he will not see the stars, as if they had just happened to have been carelessly splashed on by someone with a phosphorized brush ? And I say: Everywhere is the greatest order! Poisonous and healing herbs grow on one spot, as do thistles among the wheat - and yet, there is the greatest order everywhere!

[11] So the bricklayer also throws his sandy mortar between the stones he has laid, caring little about the location of each grain of sand. But I say that there is more order in the position of the grains of sand in the mortar than in the whole building. Scholars will of course say that such an assertion borders on nonsense where there is nothing nonsensical.

[12] See, if that man only pays attention to this a little, it will gradually be given to him. But it takes cleverness and a lot of love and gentleness. Listen! - especially a lot of gentleness!

[13]

In gentleness you must understand each other,
through gentleness rushes a holy breeze.
Only the power of gentleness will succeed,
to bring the weak to perfection;
For gentleness judges no offense.
Everything can therefore exist through it.
Where it is laid in the building to the foundation,
it will make a firm bond.

77. *Correspondence teaching. The outer world as a school of the spirit*

1st November 1840, Sunday, All Saints' Day, from ½ 9 a.m. to ½ 1 p.m.

Writers: K.G.L. - Andr. and Ans. H.

[1] Before we proceed to the special examination of everything mentioned in the previous message, it is necessary to draw your attention to an error that holds so many people captive and often deprives them tremendously of a good part of their earthly as well as their later blessedness.

[2] But this error consists in the fact that people, when they have been given a great deal, often think that they have everything; but some again think that they have still received nothing, and resemble a perforated vessel into which one draws in vain.

[3] For if someone would believe to have everything, when I have given him infinity - how could I give him still more? Behold, according to human terms this would certainly sound a little strange, and justifiably someone would have apparent reason to say: If infinity has become faithful to me, what else should I receive that would be more than this? This is indeed correct according to the outward appearance, but not so also according to the inner truth from Me, since I am not only the Lord of an infinity, but of an infinity of infinities - which wants to say so much as that everything and every single thing, since it is from Me, contains infinity in itself, since I, as the eternal origin of all things, am infinite in everything and everyone.

[4] If any man had brought about a work, however great, it would nevertheless be finite, because it's author is a finite one. But if I call the smallest work into existence, and if this is also finite according to it's outer extent and narrowly limited from all sides, it is nevertheless infinite according to it's inner essence, since it already contains infinite things of it's kind. See, for this reason people are also mistaken when they have received very much, i.e. infinite things from Me, and then believe to already have everything - since in this way infinite things are certainly not everything.

[5] But on the contrary, a manifest ingratitude is expressed by those who, when they have already received very much, that is, infinite things from Me, still think that they have nothing. These people have not yet the slightest idea of the inner value of things. They count them only according to their outer volume and care little or nothing about the valuable inner essence of things, but do not consider that the shell of the nut is not edible, but only the inner oily fruit. Such people are stingy and scrape together all sorts of things, and with all their abundance they starve like that very stunted miser who gnaws on a scrawny crumb of bread when the barrels are full of gold and even while gnawing still thinks whether it is not a pity for this crumb of bread that he eats it; for there might still have been some man who in his ravenous hunger would have offered him a penny for such a piece of bread.

[6] Now that we have met two extremes here, ask yourself: What does the just middle look like, or what should it look like, so that it would be just before Me?

[7] Then I say to you that the righteous center should be a truly childlike one, which does not think according to the measure of the gift, but according to the need of it, and always gratefully accepts however and whatever the Father gives. A righteous child is cheerful, grateful and satisfied with every gift he receives from the hands of the good Father and has no need beyond what he has received, since he knows that the Father will always give him as much as he always needs. For he knows that the Father is very rich and therefore able to provide for the child at all times. Also this child will not be dissatisfied with the gift. For it has always been sufficiently satisfied. And because

the Father is at the same time a very wise Father, he gives the child only that and as much as he always deserves.

[8] See, that is the "righteous middle". And in this just middle you should also find yourselves and should not think that you have received everything. Nor should you think that you have received too little or nothing at all, that is, in comparison to what you can and will still receive from Me, if you gratefully remain in the just center. But you should be like the mentioned child, who is always content and happy, because he knows his father well. If you know Me well in your hearts as the very best Father, you are all true children of one and the same holy and very best Father, who is present here among you just now and through the weak mouth of the servant giving you this through the pen.

[9] Now after this necessary preliminary consideration, another shall follow, which is just as necessary and important as the subsequent discussion, which shall follow after this consideration.

[10] I said in the proclamation that you should be lifted up again one level higher. And this level shall be given to you completely in this second contemplation.

[11] See, in the evening, millions of people lay down their limbs in their sleeping-beds, and again the next morning millions of people get up with rested limbs, some for the usual daily work, others for the usual daily idleness. And so a thousand people stand up, and of these thousand each one has something different to do. But of all these risen people there is not one who got up as he should have gotten up. Because everyone completely ignored the appearance of the morning as well as the following day - unless he was just annoyed by some violent thunderstorm disrupting business, or a nearby tree-shattering lightning had whispered in his ear a little with its rolling thunder: "Listen, you weak, busy person! If I, the shining lightning, had come only thirty cubits closer to your weakness, then all your world reckoning would have been done with one strike."

[12] But man is like a sparrow, swaying on a willow branch: when the shot misses he flies away, twittering in fright, as if he wanted to say with this fearful twittering: "That was a mortal danger! I want to avoid this area! And never shall the hunter with his fire-tube find the distant branch, on which I now want to hide very well." But not much later, the same sparrow sits again on the branch, on which he has heard the mighty voice of death.

[13] People are also like that! A danger remains it's teacher only as long as it has lasted. When it is over, everything is over! Man returns to his everyday life and remains the same blind man as he was before and resembles a deaf and blind man in the playhouse, who goes in there without seeing anything, nor hearing anything.

[14] For the world is also a great theater house, in which innumerable scenes are performed every second, each of infinite value. Who is not deaf and blind, will certainly find a vain pleasure in it. But he who is deaf and blind, resembles a polyp that has settled in a dark marsh of the sea and feels no other need than to feed with a thousand mouths.

[15] But when you wake up in the morning, look at things around you with an attentive heart, pay attention to your feelings, which always appear modified, even if only a little cloud in the sky changes it's previous form, even if they change again, if you direct your eyes to any region of the world. You feel differently in the morning, differently in the evening.

[16] When a friendly breeze blows, aren't your feelings cheerfully and lovingly moved? - When a warm south wind blows, which drives wonderful masses of clouds through the blue sky and you see the birds of the air frolicking busily around in the violent waves of the southern air - are not your feelings themselves aroused and heroically tuned that you often spreads your arms like the wings of birds to rise up like birds into the surging warm air and bravely fight there like the birds with the pair of wings against such rather violent currents of the southern air? But when a damp east wind or a powerful north wind begins to blow, you become very miserable in your feelings and you

modestly withdraw from these unfriendly, very violent winds. When the high west rises, then you look up, and your eyes feast on the lamb-like formations of the little clouds and your feelings grow further and further under the wide halls of the blue and white interwoven sky. And won't your feelings again be completely different when a fresh morning breeze blows towards you in the clear morning from the red clouds of the rising?

[17] And so you may be present at any appearance, even wherever you travel, and even be engaged in whatever action, pay attention to any appearance, no matter how small, and you will certainly always become aware of how much the feelings change themselves, even often so strongly, that when you enter your own room again, it seems to you as if you had entered it for the first time, or everything seems a little strange to you in the same room.

[18] Whoever of you has never felt this before, because he has never been made aware of it, just take the trouble once and go or drive from here only two hours far to the south, e.g. to the so-called "Feldkirchen" or "Straßgang" or "Fernitz", and then return again and note down the feelings that occurred to him when he entered his room again. The next day, however, he journeys in the opposite direction, returns and does the same thing in his room, and he will certainly notice a quite enormous difference in his feelings.

[19] But now the question arises, what is the reason for such phenomena? The answer to this question is the real lever to a higher level. Behold, just as you will always think and feel differently in any teaching, depending on its nature (since its subject matter was either historical, technical, geological, mathematical, religious), so this is all the more the case when you walk in My great sphere of teaching, for there I speak to your spirit constantly through all the aforementioned and a thousand other phenomena.

[20] But, as you already know, it is hard to preach to the deaf and the blind, because they can only experience the smell of the food, but they cannot see what the food looks like. And if you tell them what it is made of and how it is made, they do not hear it, because they are deaf. Behold, there are countless of these appearances - well-prepared dishes for the spirit! But in these aforesaid changes of feelings you feel only the smell of these dishes, but you cannot see them, because you are also still blind. And how they are prepared, that you also could not hear, because of the still existing great deafness.

[21] But this is the higher stage, that I give you in this preliminary contemplation a little eye ointment, by means of which you are to become a little seeing, namely in your heart, in order to think afterwards from these appearances intelligently in the center of your heart that such things do not happen for their own sake, but just as a professor does not step onto the lectern for his own sake, but for the sake of his students.

[22] For each of these appearances is nothing but a bright mirror, which is so artificially arranged that every man, who is only somewhat awakened and does not sleep too long into the "day", can see his inner being modified from second to second by it, as also the total picture of all people and of each individual in relation to the totality. Yes, he can see in the same the whole relation of hell, the redeemed and unredeemed spirit-world, as well as in the innermost bottom of this mirror, heaven and all that is of heaven. And he can see in it all this in infinite potential, because I, permitting and performing all this, as already said, am infinite Myself.

[23] Therefore, when you go out in the future, however and whenever, do not consider any phenomenon so insignificant that it would not be worthy of your attention. And believe that I do not say too much, if I draw your attention even to the smallest swirl of sun-dust and also to the busy trilling of some tiny insect. For even this is of no importance when it is not observed by anyone (because the insect is then only active in a way that concerns Me alone) - but it is not so when your eyes meet any object. Because then a little sun dust, like a mite and smoke coming out of any

chimney, is immediately consecrated by Me for the observer to an apostle and appears at that moment as a well-instructed teacher in My name before your eyes.

[24] Behold, this is the "higher level" which I have promised you! Therefore, I already told you in the previous message: There are many who will gape at nature's phenomena, just - as you say - like a cow at a new gate. But there are extraordinarily few who find themselves in the phenomena of nature.

[25] And there was none of you to whom it would have happened because of you, not only because of you, but because of all of humanity; yes not only because of all of humanity, but because of all of creation, not only because of all of creation, but because of all of hell; and not only because of the whole of hell, but because of the whole redeemed and unredeemed spirit-world; and again not because of this alone, but also because of the whole of heaven; but not because of that alone, but also because of Me and because of you.

[26] Then you and many more, to whom this "blessing" will come into their hands, will say: "Understand this, whoever may and will understand it, but we do not understand it! For as one for one alone and yet again not for one alone, and as one is one and yet not one, that rhyme together whoever can and will. For he who has one apple, cannot have more than one apple!

[27] That is true, I say, but it is also true that the one who is blind sees nothing and the deaf hears nothing and therefore cannot understand how one thing can also be many things at the same time, and vice versa, and how a picture can be completely applicable to one person and at the same time can serve as an image for all people. And still less can he see that what is not, still seems to be, is and can be everything, and that on the contrary everything that is and seems to be everything, is basically nothing after all, or at least becomes nothing.

[28] Thus a small twist of logic would be made here, from which the mind can find sufficient material to violently strangle itself. But the heart will rejoice, since it will see from it that the outer matter, which seems to be everything, is in fact nothing, but the spiritual in matter, which seems to be nothing to the blind and deaf, is in the end everything! Yes, the heart will rejoice when it will see from this that in the end only I am everything in everything!

[29] So this rain was already a very important phenomenon - it goes without saying only for the inner man - since through it was indicated, and indeed all for you alone, an equally mighty shower of grace from My spiritual heaven into the heart of your spirit. But not only for you alone, but for everyone this rain will one day apply, not only for everyone, as already said, this rain came also for the preservation of the earth, as well as for the preservation of all creation, as you already know what even depends on the first drop, when and where it falls, for the earth and all creation to be preserved.

[30] But again, as already said, this rain did not come only for this earth and the preservation of the whole of creation, but also for reasons that are well known to you in spiritual terms for the rebuke of the whole rebellious hell; for nothing happens in the spiritual world that is not also represented in a natural way. And so also in the whole of nature nothing happens without a sufficient corresponding spiritual reason. And therefore, if you see such a thing, you can already know in the future how and why this happened.

[31] But again not only for the whole of hell, but for the whole redeemed and unredeemed spirit world; for the redeemed as a spiritual gift of grace for growth in My love, and for the unredeemed as a means of redemption from matter softened thereby; for every drop is a golden key to the opening of a dungeon that will last for many millions of years; but again not only for these alone, but also for the whole of heaven, so that he can get rid of and relieve himself of his excess of grace; but not only for the whole of heaven, but for Me, so that My love would again like to find greater space to drain from my Father's heart in ever more powerful streams and rivers; and yet again not

for Me alone, but for you, so that you should again see more and more how extremely good your holy Father is.

[32] And like this rain, every subsequent phenomenon was of no less great importance. For each was calculated so well that not a patch of mist hovered in vain over the slope of some steep rock without telling you:

[33] "See, the great love of the almighty Father, how it carries me safely over the rugged, deadly slope of this high rock and how the caring love of this great Father gradually pulls me up from the night of my eternal dungeon to his great light and Father's heart full of life and how I still rise above this steep slope as a shapeless mist and do not yet know where this great grace comes from - but now I tell you people, who walk and inquire under my distressing mist shape:

[34] There was also once a time when it happened to you as it did to me just now. Consider this! And that the love of the holy Father will soon let me be what you are now, in order to praise the great holy Father, since He does such great things for His unworthy creatures, who in their freedom did not want to recognize the great love and incomprehensible gentleness and condescension of the so great and more than holy Father!

[35] Behold, this is now a gospel of such a little mist, which, if you will take the trouble, you can follow in all the turns now made known to you, and there you can ascend to My heart, whence you all once went, and from there, completely filled with love, you can return to yourselves, and that in the presence of your holy Father.

[36] Just as the appearances followed each other on this journey of yours, so you can think of yourself and your spiritual development as your spiritual path of completion in this order. And the circle of your entire journey was exactly the one I have just announced to you. Because at this point, when you saw the sun, you were as if in My heart. And from there you have returned again - transfigured, filled with My secret love, in which everything around you has enlightened itself and the sun of My grace even let you see your shadow outside of you - which means: As below the rays of the sun the shadow of man falls on earth besides him, so also the shadow or the evil of the soul, which are your sins, falls out of you under the warming rays of My love, since you are filled through and through by love for Me with the eternal light of My grace.

[37] See, this is now the promised big "diet supplement", of which you certainly had no idea - but you should also see and recognize from it that, if I promise something, I will always keep My word most punctually.

[38] But only you must not again believe that I have given you so much now that I would not be able to give you still more. For only persevere firmly in My love and also exercise it in a just way on all your brothers and sisters according to legal need, then I will already humble you somewhere else this year, and indeed towards even greater "diets" than this, on some business-free day, where you shall again be lifted up by a quite enormous level - by which it will only become clear to you why the earth has become a place of improvement and of the greatest mercies of the great holy Father.

[39] Behold, I have kept quite a few pieces of bread for you in the spacious bag of My love. Just eat diligently and have no worry about the daily bread! For I have so much bread that you will never be able to consume it.

[40] And My bread still has the quality that whoever has eaten just a little of it will be satisfied. At the same time, however, this bread stimulates the appetite as much as it satisfies it, that you want to enjoy more and more of it. And then this bread becomes sweeter and sweeter and tastier the longer and the more you enjoy it. Therefore, just be very diligent in eating My bread! And do not worry about wine, for wine and bread are both for hunger and for thirst. But it works like this - you will

also become more and more aware of yourself and thus finally arrive at the highest clarity of this truth.

[41] If the path is bumpy and rocky here and there, don't worry about it, because you are not allowed to walk, but you have and can, spiritually and naturally, harness a courageous horse to your carriage. And if you have to move your feet here and there in order to fully reach the goal, then believe that none of you will have crooked legs because of it.

[42] Take note of this! Do, act and live in everything and towards everyone according to My will; then the true inner sun will soon break through the cloud-veil of your life in you and illuminate you through and through with life.

[43] Amen. This is what I say, your very best Holy Father. Amen.

78. *To a very weak one*

4th November 1840

[1] There is a very unstable person who prefers the big to the small (and more for the pleasant than the useful) - and makes many visits to the higher-ups for the sake of his honor, so that he can then tell someone again that he is been with this and that gentleman and this or that lord had literally reproached him for not having visited him in so long - and he did that more for the petty reputation than the actual inner friendliness - and is also very busy with the female world and pays homage to the lovely flesh of the beautiful children of Eve - who also attach great importance to old friendship where it is about pleasant men, although he does not despise the poor because of his good name – but to the new, respectable one, especially female acquaintances are always preferred to old men of the same rank.

[2] So he is also a friend of the scholars and possesses great pieces of renowned artists - but again more for his honor than for the honor of these scholars and artists (in order to be considered thereby with the understanding as an insightful man!).

[3] And so this poor man often runs his feet sore out of sheer self-satisfaction in order to do others some petty favor that no-one has ever cared too much about - and yet, with all his personal kindness, he is always more a friend to himself than to those who are befriended by him.

[4] To this man, since he nevertheless, with all these usual human defects, possesses a rather good and half-willing heart and secretly already has a rather pure pleasure in My now descending grace and also has a hidden longing for My kingdom and also begins more and more to respect the good and truth of it for it's own sake and to appreciate it in his heart (which has also enabled Me to look at him seriously in My love and, if he wants, also to help him out of his labyrinth) - thus I say to this man:

[5] That he should stop his useless, exuberantly manifold visits as much as possible and instead should rather start to visit Me, his Father! This will be of more use to him, temporally and eternally, than all the thousands and thousands of visits he has already paid to people for nothing and nothing again.

[6] Because his visits – which have become mostly annoying - never resulted in any advantage for him or for them, were often quite worthless - except that he was often laughed at behind his back, being praised in his face, but often smirked at behind his back. Of course he did not see this - but I see and hear everything!

[7] However, so that he may know that he is still very ignorant, the judgment of those people who belong to the better ones should also be made known to him, as a reward for his many years of effort. What do they say? Nothing but that he is a good fool, but at the same time very ignorant and stupid, and resembles a well-known good-natured beast of burden, which always willingly lets itself be nipped in the back for the worst food.

[8] For such a reward, then, this person is so busy and runs and runs from house to house to get his back full of spiritual and material blows! Oh the weak one!

[9] I do not want to address here all the inconveniences that have already happened to him for the sake of such foolishness.... What has been said, shall only show him how he did not need to come to such hard inconveniences at all, if he had at least followed the good advice of his very few true friends, who are also My friends, and had sat down at Jacob's well to drink the water of life from it and had made a well-behaved visit to Me, his eternal, holy best Father, there in quiet peace.

[10] But that would make him melancholic! Understand it well! But how is it that he does not become melancholic when he runs breathlessly from one female being to the other, in order to disperse his natural love or finally even to suffocate in the deadly mud of such madness?

[11] He shall answer this question for Me: "Why have you not yet married any virgin?" - since you have already courted thousands and have already lied many times about marriage and in this way also already, in your earlier time, seduced some underage girls! What excuse can you give Me, so that it will cleanse you before My eyes and My holiness will not condemn you?

[12] I tell you, you had better not answer! For every one of your answers would condemn you! And would you tell Me: I have not yet found the right that is without fault! I say: Oh you false judge! Why did you look so carefully for the splinters in the eyes of the girls and did not want to know about your beam, even many beams in your eyes? Because you are afraid of being deceived by them. Why did you not fear that they would be deceived by you and become unhappy? Therefore depart from Me, you self-loving selfish one! For all girls have come out of My love the same as you! Why then were they not right for you? I say, because in their weakness they – all of them - were better than you!

[13] Therefore do not answer, but be silent in all penitent humility, lest your answer condemn you. And may you say: "My income was too small for me to be able to take a wife and keep her". Then I would give you the answer: Listen! Since you measured your income and found it too small, why did you not at the same time measure your small abilities and your great demands, and why did you not also measure the excess of your sensual desires, since you saw with longing eyes the luxuriant happiness of the great and rich of the world and wanted to be like those who have what you desired, but if it did not work out that way, you preferred not to have a wife, but to have free fornication!

[14] Oh behold, there are yet poor and good girls in the multitude, several of whom thou know well -why then dost thou not marry one of them? You would say: "For the sake of our mutual lack of means!" But I suppose you would be rich! Yes, then you would look down on a princess as pityingly and sensually as you do now on a lowly maid, who is also My daughter.

[15] But in order that you may realize that this is exactly the case, I call your attention to your secret fantasies of thought, in which you promoted yourself by all kinds of grandiose, romantic reveries to the various most brilliant circumstances of earthly life; and when you had then reached some peak - how you then snatched around like a sultan after the most beautiful and most charming girls! Yes, you often hid your dreamed-of height and, as you used to say, "incognito" crept up to some virgin who had at some time had turned you down quite rudely, and asked for her hand in marriage. But since she, in your dream, refused your hand again, you revealed your fantastic Sultanic imperial dignity before the brittle one and spurned the beautiful one, who had now gone into herself and was humiliated by such a revelation, and had great joy when you saw her crying and wringing her hands towards you, now a great emperor.

[16] Oh behold, such thoughts are a faithful mirror and show man very precisely the direction of his desires and tendency of his love, which is based on nothing but imperiousness, which is the cause of all damnation! Therefore, do not answer, lest you catch yourself and condemn yourself in your foolish excuse!

[17] Or would you like to say: I can't marry a common woman, since I am an educated man and a royal-imperial civil servant and have all pleasant acquaintances! What would the latter say to that?" But I say: There is no woman in the city so mean that she would be too mean for you - although you would want to leave out of anger, if someone other than I would admit this truth to you. For behold, if there is any common whore, she has often become such out of double need, namely first of all out of spiritual (for with sheep, the wool is like the fodder) - and then, however, often out of natural physical need, the demand of the stomach as well as the satisfaction of the natural instinct, to whose early development and unscrupulous promotion the poor, abandoned, now despised whore has come

only through such courtiers similar to you. In her weakness she easily believed the sweet words that flowed from the hyena breast of a sweet courtier likened to you, who unscrupulously often poured one satanic kindness after another into the very receptive breast of a luscious twelve-year-old girl, like poisonous daggers, in order to look at the spiritually bleeding girl with eager, lustful eyes and then to lie in wait like a tiger for the next opportunity to inflict the first stab of death on the unhappy, weak unsettled one, and then to make himself big and able to say: "Well, that's going to be one of them, since she already allows everything happen to her!"

[18] See, when you have corrupted their nature to such a disgrace - you hyena, you tiger! - how dare you look Me in the eye and say: "I cannot like such feminine meanness!"?

[19] Therefore, you had better not answer, lest your excuse become a millstone to be put on your neck and with which you would like to be sunk into the bottom of the sea.

[20] But you say: "I will not be served by a pauper!" But I say: You are not worthy of a pauper! For the poor are My daughters. Woe to those who deceive them and make them feel worthless! Their heart shall be dulled like a stone, so that it shall never be moved by the gentle gaze of such a poor woman, and such a wicked man shall remain wifeless and childless until the end, and his vile name shall be buried with him!

[21] But whoever marries a poor woman out of love, he has Me as his Father-in-law and enjoys My blessing. And it is better to marry the poor than the rich. For the poor, in their distress, do remember Me, their Father, and always seek help from Me when things go badly for them; whereas most of the rich hardly know Me by name and, when things go badly for them, they despair and not infrequently become suicides. Behold, therefore, do not answer, lest you be condemned for your foolish excuse!

[22] And do you want to say: „Evil experiences have deterred me. What I have seen elsewhere has caused my marital state!" But I say: Cursed be he who thus excuses himself! For he obviously shows himself to be a self-loving despiser of the weak female humanity. And his conscience cries out to him: 'Because you know how little you are worth and how unfaithful you have always been in all spheres of your life, therefore your freedom is dearer to you than a poor but blessed marital state, which alone could bring you to spiritual order!

[23] For if you thought as an upright Christian man should think in his heart, you would say: "Oh Lord! I am a great debtor to You! Have pity on me beyond all measure bad self-lover! For in my ignorance I have sinned grossly before You, and have greatly sinned against all Your weak children, and am now myself weaker than all whom I formerly thought weak - and all this through my boundless, self-willed folly!

[24] Therefore, I beg You most earnestly that You may again look upon me graciously in Your infinite love and give me an honest mind, so that I may again perceive the true human value of Your daughters and not remain, as until now, where I, like the evil world, sought value only in wealth and youthful beauty and, in addition, in an unbelievable loyalty and dependence (since I was a jealous, stupid donkey according to my great self-love!).

[25] Oh Lord, now that I see my great error, be gracious and merciful to me, a poor sinner, and let me recover what I have so often despised in my wicked, perverse heart. For since I am not one who has ever been drawn by the spirit, but always by the flesh, I also know that until now, I have been only of the flesh and not of the spirit. Therefore, Oh Lord, let me also honestly find again righteousness pleasing to Thee, that I may be purified in it, that I may one day arise from it in the spirit according to Your holy will! Amen."

[26] Behold, this excuse is better than all the others, and in this alone is life instead of death!

[27] Although I do not want to impose on you by all this exactly the duty that you should marry - if you have any better reasons to remain single, and that out of pure love for Me, i.e. if you are

capable of it and can withdraw from your much visited world - but I want to have seriously admonished you to true remorse and repentance by this, that you should finally realize how much you were wrong all the time, that you were busy trying to push all guilt away from you and to grossly impute it to others. Think only quite firmly within you whether this could have been approved by Me in eternity?

[28] Therefore I now showed you what is necessary through My poor servant, who also cannot know out of himself what is right and what bad (since he himself is still neither right nor bad), and who knows what he knows only from Me through a special, undeserved, great grace for the sake of others, not for his own sake - so that the others would be judged in their hearts through him and he only through them in the end - and so that you would be judged in your flesh, in order to thereby escape the eternal judgment of the spirit.

[29] For whoever wants to be accepted into My new kingdom must first be judged, so that he cleanses himself completely from all the old mud of his accustomed foolishness! But you are still thoroughly foolish and crossly confused. Therefore there was also very much to judge with you and will still be judged moreover so much, before your name is registered fully in the large book of life. Therefore, take heed of this word addressed to you! It is a new word of life full of light and truth and also full of love!

[30] If you want to live, then marry some girl in proper order, and I will bless you with My peace. And you are making a small sacrifice in yourself for the many sacrifices of female loyalty that you have already slipped in and out of! And have no fear of being betrayed; but rather fear that you are not deceiving anyone yourself! And don't have your advantage in mind so much as the advantage of those you want to be trusted with! Then you will do well - for a short time and then forever.

[31] For can you know whether you will live another fifty years? Or must you not rather think that every second of your earthly life is in My hands and that I can either lengthen or shorten everyone's life according to his obedient behavior, since I alone see when the fruit is ripe - either this way or that!

[32] So think about which is better: this, or whether you want to turn to Me and want to forego everything out of pure love for Me !? See, you can do that too! But then remember that half a service is no service to Me at all - if you would believe that you are saving your freedom in this way.

[33] For behold, in your supposed freedom you are only a slave of your flesh, your desires and your free worldly lust among the people, with whom you like to chat about great things and then laugh at your own follies afterwards.

[34] But all your flesh, all your desires must become deeply submissive to you, like the very best slaves, and you must at once give the barest farewell to all your mad habits, and then immediately turn to Me in everything! Listen! I say: immediately! Because from now on every hesitation would be accounted to you sky-high.

[35] Now, in your weakness, judge for yourself what would be easier and more beneficial. I will give you no further advice on what you should do, but only tell you that the reward will be equal to your obedience.

[36] So do what you want! It is the same to Me, either way. But to remain as you are now, that I do not advise you!

[37] See, you too stood idle that whole long day. So now you too go to My vineyard and work in it one way or another for the last hour! And one day I will give you what will be just. Amen. I, Eternal Love and Truth Myself! Amen.

Post Comment

[38] Like all the others, this adjoining word must be added to the "subwords" and should be read out to the indicated unnamed person at a specially designated meeting - he should not be ashamed, but only be very happy if he wants to become a seventh disciple what he will learn when I pronounce his name.

[39] But if he should want to gloss over and justify himself as he usually does, then he should also experience how far he is from My kingdom and how very unfit for a disciple!

[40] For to whom I say many things, I will also give many things and have given him, if he will do My will, also already by the fact that I have told him many things. For if the master-builder lays a wide and broad foundation, he will certainly not want to build a snailhouse on it, but the building must correspond to the foundation. But if already an earthly master-builder acts so intelligently, how much more will I do, who am the most powerful and most understandable master-builder of infinity!

[41] Therefore let not the one who has been deceived be ashamed, but let him rejoice greatly. For I do not give such gifts in vain! But whoever wants to be glorified by Me forever, must first be revealed before the world and glorify My name in his humility.

[42] Little is what I demand of you, but infinite the reward for it! Therefore rejoice, all of you, that I ask these things of you, for there will be no end to My kingdom forever. Amen. I say this, Father and Lord of you all! Amen.

Thanksgiving prayer of the servant

And I, sinful, worthless, worst servant dare to add in my great dishonesty:

Honor, praise and thanks be to you, Oh most holy, best Father, from our weak, impure hearts! Oh purify us all with the holy power of Your infinite love and mercy! - so that we may one day thank you, oh you dearest, most holy Father, more worthy and praise you more holy than was previously possible on the great night of our sins!

Oh most holy, best Father, have thanks also for the glorious gift of this new brother given to us in Your most holy name! Oh Your most holy name be praised for this! Glory be to You, Father, and to the Son and to the Holy Spirit in You and from You - for all eternity! Amen.

79. *A lie?*

8th November 1840, Sunday, from 3/4 10 a.m. to 1 p.m.

Writers: K.G.L. - Andreas and Anselm H.

[1] Today the most loving Father gave us the following teaching through His servant Jacob Lorber, with the heading given.

[2] It will seem strange to you, as if you could think from this heading that I am able to lie to you. But of course it is not so; but the matter is completely different. And not everything is lie, what appears to be - as also not everything is truth, what appears to be. But how it is, a small narration shall teach you soon.

[3] Someone told his friend that he had seen an enormous dragon in a region of this country and even described it's shape in detail. He thus made the matter so probable to his friend that the latter soon found himself moved to travel to the place where his friend had said he had seen the dragon.

[4] When the friend came to the named, exactly described region, he did not find the slightest resemblance of this region to the one described by his friend, even the name was wrong; and on questioning, he was told that in this country probably no region under this name and appearance could be found.

[5] And so the friend returned again and spoke to the other with fierce words: "Oh you loose, wicked friend, what have I done to you, that you has served me so badly with your lie, and has exposed me to the laughter of the foolish!" His telling friend, however, still claimed that he had not told him a lie. "For," he said, "I have seen the monster as I described it to you; and when I inquired of the people what the name of this region was, they told me that it was as I told you."

[6] But now the narrator was asked by his counter-friend to lead him to the place on which his lie had grown. The narrator agreed and led his friend to a place that had a slight resemblance to the one described above. However, when he, the narrator, asked the people there about the name of this region, it did not bear the slightest resemblance to the one given by the narrating friend. And nobody knew a syllable of any dragon there.

[7] Well, what do you think after you have heard such a story - did the narrator lie to his friend or not? - Yes, I say, he has lied to him, and that with relish - and again the narrator has nevertheless told his friend a very pure truth.

[8] But now the question arises, how can a thing be lie and truth at the same time? Of course, a natural human mind brings this out as little convincingly as that black is white and white is black. However, it is not so with Me! For a thing, seen with spiritual eyes, can quite well be black and white at the same time and in the same place. And so it will also be shown how this aforementioned, lying narrator has nevertheless spoken the truth.

[9] This man had such a vivid dream one day, when he fell asleep under the cool shade of a tree, in which he saw the narration so bodily and vividly, that he could not help but think to himself that he had really seen all this.

[10] For although he awoke again under the same tree under which he had lain down to rest a few hours before, his dream was of such a nature that it seemed to him that he had woken up immediately under the tree, had then left the place and had come to the aforementioned region as a result of a further walk. And when he had seen and experienced there everything mentioned earlier, he returned immediately, came to the exact same tree again, lay down again, fell asleep tired for a short time and then really woke up under the same tree under whose shadow he had gone some hours earlier safely.

[11] Now see, in the natural what is told is indeed a lie, since in the whole country no such region and no dragon can be found. But it is just not necessary that, if something is not found in nature, it would therefore not exist.

[12] And so it is with all spiritual vision in general! Just take a blind man and tell him about this and that object, which you see that it is there. Is the story a lie for the blind man, because he cannot see the object of your story himself? And so many things can exist and be true, even if they are nowhere found - since beside the natural world, even in it, there exists a still far greater spirit world. Who can claim for example, that hell is a lie, since it consists only of lies? Or who can claim that there is no heaven because it is not visible to the eye of the scientist?

[13] Thus the being and not-being and yet-being is no lie! Because a material being is no spiritual being, as the spiritual is no material - and nevertheless the material is conditioned by the spiritual, as also again vice versa the spiritual is conditioned by the material.

[14] An example will illuminate you this sufficiently! If you look at an apple still hanging on the tree, you will certainly say that this apple has grown on this tree. And again you will have to say that this whole tree has grown from such an apple. And so you will soon see an apple grow from the tree and soon again a tree from the apple.

[15] Now ask yourselves, what is actually the fruit here and what is the thing that brings forth the fruit? - If you say that the apple is the fruit, I say: "But what is the tree, if it grows from the apple? And do you say: Yes, the tree is the fruit! But I say: What then is the apple when it comes forth from the tree?"

[16] Behold, also here every assertion can be in and for itself at the same time a lie and a truth. For the apple is as good fruit as the tree - and also as good producer as the tree.

[17] However, if one says: Yes, only one thing can be true! I say: "It is quite true that the truth is singular"! But it is foolish for man, in the narrowness of their judgments, to claim and say: This or that is "the first" - while you can easily see from this example that one can be "the first" as well as the other.

[18] For example, some extraordinary scholar would stand up and claim that God first created the tree, but another would step up and say to him: "If God first created the tree, why then did he put the ability into the apple, so that when it is put into the earth, a tree will come forth from it, bearing again the same fruit from which it itself came forth? Thus, after all, it is evident that God did not first create the tree, but only an apple!" And again the first scholar would object to this statement: "I believe that it was more in accordance with the order to create the tree first and to endow it with the power of reproduction". Behold, and so these two scholars would drift around in an eternal circle without ever reaching the goal. And would one, who had two interlocking clock wheels before him, claim: This tooth of this wheel grips into the teeth of the other wheel! and another would answer him: But dear friend, are you blind that you don't see that the teeth of the other wheel only mesh with the teeth of this wheel? Which of these two would be right again?

[19] I say: Each one is right and speaks the truth - and again: One lies as well as the other. The part of the lie consists here of course only in the one-sidedness of the assertion, by which the one truth rebels against the other. And to the extent that it challenges the other truth, it is a lie. In and for itself, however, it is as good true as that which it contests.

[20] But the one truth is this: One consists and originates from the other - and one is there for the other. But I am the eternal origin of all existence and have arranged everything in such a way that the natural originates and exists out of the spiritual and the spiritual again, vice versa, in a constant and unchangeable cycle, out of the natural.

[21] From this it is also clear to you how the spirit world constantly projects into the natural and the natural again into the spiritual. For when any spirit becomes free, it loves, thinks and acts in its

assigned sphere. This action and effect of a spirit, since it happened, cannot possibly pass by without a trace, as if there had been no action and effect at all. Therefore, the question arises, how does the action and effect of the free spirit become apparent?

[22] Then I say: Look at the things as they are, as they originate and exist, and you will have to say to yourselves that each of these phenomena must have some sufficient reason of origin - but where does this reason lie? Certainly not in matter, but in the spiritual working and acting, which working and acting is an inward one.

[23] But if any master-builder builds a house, he certainly did not build the house for the sake of the house itself, but he pursued a purpose with the building which completely corresponded to his intention. Since a master-builder already does this, and even as a mortal man would like to give his work an eternal duration, how much more will a free, eternal spirit arrange his actions and effects in such a way that they correspond to his love and his nature!

[24] And so it is again clear that matter itself is only a means from which a spiritual purpose is to arise in the intention of the spiritual producer.

[25] And if you justly consider this so, then it must become clear to you how the one is there for the other and how always one reaches into the other and projects into it. And from this you will further see clearly what is the lie and what is the truth, and will recognize how for the pure, everything is pure and true, but for the blind, the truth is lie. In this way also in Me, as the eternal Origin of all existence, there can be no lie; yes, it's existence is an impossibility before Me.

[26] To the blind man, of course, the existence of a thing as well as it's formal nature is unbelievable, since he cannot convince himself of it's reality. But if he believes that the thing is so, he has the truth. But if he does not believe, his persistent unbelief is the lie itself, in which his blindness imprisons him.

[27] Faith is therefore an salve for the eyes of the blind. If they want to use it in the simplicity of their heart, they will soon reach the light of their eyes and see things as they are. And even if they find them to be different from what they have been told, what they have been told, is true, because they believe it to be so.

[28] Therefore, everyone will also find everything sooner or later in the spirit, as he has believed! For as the light, so the color of the illuminated objects. But faith is the light of the spirit; therefore such a man will also see, how his light is constituted.

[29] But out of the tree shall not come forth any other apple than that which is put into the tree; as again out of the apple shall not come forth any other tree than that which is put into the seed. And so also every man is the fruit of his own faith, and faith itself is the fruit of man's love. And therefore: As a man believes, so shall he see, and as he loves, so shall he live.

[30] But whoever believes My words, he has received Me into himself, insofar as he believes that it is I who make such things known to him. And since every man is his own love at the ground of his being, then, when he receives Me into his love through faith, I become his love, as he becomes Mine. For as he has received Me, so have I also received him. And so we will then become one, as the tree and the apple are basically only one - and will interlock like the teeth of a clock gear - and from this then, truth will become.

[31] For whoever has received Me into his love through faith, he has received the eternal truth into himself and becomes the eternal truth himself. And since I am the Eternal Love Myself, I am also then in all truth the person who has made Me his love.

[32] And there that person will be like a refined tree, which has taken up the higher in itself, so that this becomes it's character, and will bear therefore many noble and precious fruits, in which nevertheless it's free independence will never perish. For as you can get back the original nature of the tree from the seed of a grafted tree (since it still exists independently in spite of the nobility) - so

it is also with the man grafted by Me, that he likewise, in spite of My reception and the ennoblement thereby effected, will keep his independence freely and eternally.

[33] Behold, this teaching given to you now is very important, and without it you cannot easily reach the inner firmness of your faith, and your love would constantly remain a cycle returning to itself. But if you know that the union with My love takes you into the infinite circle of My eternal work, then you can also conclude with the greatest certainty that next to the infinity of My work, there will remain little space where a lie could hide. For whoever separates himself from the light will certainly be illuminated only on one side and will discover a shadow on the opposite side, which is a lightless mirage of his own independence, but whoever is in the middle of the shining flame of My love - ask yourselves whether any shadow is possible there, too?

[34] Therefore make Me your love through faith in your love, so that the light embraces you and penetrates you and you yourselves become light out of Me. This I say, the Eternal Love and Truth. Amen.

80. *A little morning devotion*

15th November 1840

[1] Oh holy Father! Look at me, poor sinner, graciously, as I am stuck in a great poverty of heart. My faith wavers, my hope sinks and my love becomes weak if You turn away from me for just a moment!

[2] Oh holy, best Father! Therefore never again turn Your holy eye away from me poor sinner for a moment and always keep me in Your truly solitary grace, love and all-mercy! Amen.

Let every morning of peace
Let me care about nothing but You!
Let my faithful conscience
never be sweetened by Satan!
Let me always faithfully proclaim
Your grace! Find love
Let, Oh Father, always me be poor!
Only have mercy on us!
Let Your will always be done
faithfully fulfill us, the children,
that Your name may always be glorified
Your name always be glorified here on earth.
And that everyone may experience
and see the great mercy,
So let all find grace,
Bind themselves with love to You!
Amen, I say, Father. Amen!
Amen, salvation through Your name!

Poems from Jakob Lorber himself.

81. *About life, death and love. More about the Andritz source*

15th November 1840, Sunday, from 1/2 10 a.m. to 1/4 1 p.m.

On November 13, 1840, in the afternoon, J. L., Andr. and Ans. H. went to the source of the Andritz and stayed there for half an hour, enjoying the calmness and clarity of the spring.

[1] What the virgin, visible to you alone, told you as my servant, when you asked her in yourself at the footbridge, whether she would further communicate something about the spring, that also serves here as a good introduction. Namely: "There is only One, and only this One can speak. And when this One speaks, all nature is reverently silent, for it does not understand the word of any being except the word of this One."

[2] Behold, this is quite a good and fitting introduction, for nothing inanimate can speak a language and in any way answer; but I alone, who am Life itself and thus alive through and through, can make alive what I will and what I look at and can give the stone itself eyes and ears, a mouth and a familiar tongue, to speak the language that is comprehensible to Me as well as to the one whom I want to give the understanding.

[3] But since there is nothing dead for the living, as has already been remarked once, so for Me, as the most living, there can also be nothing dead and therefore also nothing incapable of speech. Because in My face even the ashes of a burned body must rise and answer Me all questions. For is there anything in the whole of infinity that would not be from Me?

[4] But I have been, as already said, from eternity the Life itself and will be it also eternally. But how could something dead come out of life? Even if a thing is lifeless before your eyes, it is not lifeless before My eyes! And even if you have become dead in and of yourselves through sin, you have not become dead in My sight. The first is possible, but the second is a complete impossibility.

[5] But in order for this to be understood accurately as a prerequisite for the following discussion, it is necessary that you obtain a closer clarification about death and about life itself.

[6] Everything that came out of Me, has emerged alive. But since My life is in itself the Love and the Wisdom in the greatest order, so also everything should continue in this order, in which and from which it necessarily emerged out of Me. Because what was not, could not emerge of its own accord, but had to be created by Me first and then as a created being, only emerge from Me through the power of My order according to My will.

[7] But when the beings have stepped out, then they also had to be equipped with the ability to move freely according to My order - just as the child immediately assumes a free movement with its limbs as soon as it has stepped out of the mother's womb.

[8] As long as the child is still weak and small, it is led by the leading string. But once it has become strong, you let it run free. And when it has become stronger and stronger, you give it, through education, which expresses itself through all kinds of sanctioned laws, such direction that most corresponds to your own order.

[9] But if a child is so bad that he does not want to conform to your order and is constantly against it, what will you do with him? I say: You will chastise him, and that in the same measure more, the more he contradicts your order. And if, as a result of all your chastisements, the child becomes worse and worse in his freedom instead of better and in the end even dangerous to your order, say, what will you do with the child then? Will you not say yourselves: If I drive the child from the house, he will return in time, and at night time, taking revenge for his wickedness, he will set fire to the house over my head. And then the whole story and my domestic order could come to a bad end.

Therefore, I will not drive the child from the house, but I will bind it's hands and feet, keep it in a locked room with sparse food and patiently wait for the time to come, if it will not repent and return to my order.

[10] Behold, what ye would have done unto your children, the same have I done unto that which has come forth out of Me. But ask yourselves: Did you kill the child before you because of that, when you justly limited it only in the abused freedom? Certainly not! And as you have not killed the child, although you are in and for yourselves all and all evil, how much less will I, the eternal, only Goodness Itself, kill something that has come forth from Me! Since I am alive, nothing dead could come out of Me; and since I am supremely good and loving, nothing can be killed.

[11] Now you will ask, what then is "dead" and what is "death"? I say to it: Dead in and of itself is only that which is deliberately deprived of the ability to move freely in it's evil order against My order. And death itself is therefore nothing else than a persistence in everything that is against My order. The consequence of such perseverance is then the necessary judgment, by which the hands and feet of a disorderly being are bound and consequently a chamber is prepared for it, in which the disorderly creature is locked up, until it, going into itself through repentance, returns to My order again voluntarily.

[12] But what life is afterwards, I do not need to tell you any more; for if you know what death is in and of itself, then life gives itself.

[13] Now that you have heard this and can also see from it why I only need to speak and all nature understands Me, you can also understand afterwards what the virgin spoke invisibly to My servant at the spring.

[14] But if you had such a confined child, as I have mentioned before, I ask you, who then can always speak to the child who is well constrained? And you will say: "We permit no-one but ourselves to speak to it, lest firstly, the wicked child be corrupted more than he already is by any untimely mouth feigning mercy, and secondly, lest by the wicked mouth of the child also any orderly heart be led into disorder."

[15] But if an honest man will come to you and will say: "Father, let me see your unruly child; I have found a good word in your name in my heart for your child. Therefore, let me see and speak to it." Then the father will say to the friend: Let me first hear the word, and I will lead you to my child and open his dark room for you. Behold, this Father is also Me! Whoever comes to Me with an honest, loving heart and comes to Me in My name, I will also immediately recognize him that he has come to Me for the sake of My name, in order to glorify this My name in himself and thereby in all My creatures. Behold, to him I will also say: Come to Me, and I will lead you into all the chambers of My prisoners and show you their dungeons and reveal their wickedness to your heart, so that they may be shocked by the faithfulness of your heart devoted to Me and shall see from it which is better, to be a friend or an enemy of My order".

[16] See, with this I want to tell you nothing else than that to him who is completely serious with his love and with the glorification of My name, also all chambers of My infinite creation will be opened to him bit by bit. And also not one point shall remain dead and strange to him, and the chambers of the air, the chambers of the earth shall be opened to him. And he shall see with one eye the great world of spirits and with the other eye simultaneously the world of bodies, so that he can see how one comes out of the other and one is there for the other.

[17] However, mind you, this shall not be granted to anyone - and would he ask for it day and night - until he has become completely serious about his love for Me. For the kingdom of heaven always suffers violence, and only those will possess it who seize it with iron force. But this "iron force" is none other than the force of love. Because love is able to do everything!

[18] But if anyone among you would say: Yes, I would like to do everything and deny myself to the last drop of blood, if only I could see or hear something, so that I could know whether there is really anything in all this? But I say to you in answer to such a statement: "Firstly, have you really not heard anything yet? Who gave you the light of the eyes, who the hearing? And who gave you all the other senses? Who gave you a heart to love and a mind to think? If you have not received these, since you obviously possess them, how can you say that you have not yet seen and heard anything?"

[19] Are you not far more in your whole being a living word from Me? But if you read a book and leave out the first word, which is the most significant and around which all the words in the whole book revolve, how will you understand the rest of the book of life? Look, you yourselves are the first word in the book of life! If you want to read this book, and read it comprehensibly, you must first pronounce this first word perfectly, which is you yourself, and only then the other words, which are all written in the great book to explain the first basic word.

[20] But what is this word? This word is: "Love!"

[21] What your love has embraced, that will also seize your life! If your love has embraced itself, you have thereby made your life a slave to yourself. But since your life is nothing but your love itself, your love has put shackles on it's hands and feet and has crawled into the dark room of it's own self-conceit!

[22] But if your love has embraced Me, Who am the freest life Myself, then it has also embraced the greatest freedom through this and has also made itself free through the greatest freedom of My eternal, one and only true life and becomes free itself, just as also the life is free, which it has embraced.

[23] Behold, this preliminary consideration is necessary to understand what follows. You have recently walked up to a spring, which you call the "spring of Andritz". Now ask yourselves, what did you see there? You have seen completely pure water coming out of the earth quite calmly. And if you really did not notice significant holes in the ground, from which the water, springing from the interior of the earth, comes to the surface, you must at least have thought that it seeps through the sand and other crumbled rocks very quietly. Furthermore, you have seen a peculiar green herb growing quite abundantly under the water. You have also seen stones and fish, as well as all kinds of other objects known to you. But all this we want to leave untouched for now, because for firstly you have already received the natural-essentials of this spring by My permission from the spring itself, and secondly, because the water and other natural objects will be spoken of in detail in place anyway.

[24] But as for the special usefulness of this spring, I inform you that if this spring would be transformed into a decent bathing place, it would almost have the quality of the pond near Jerusalem known to you, and there many people suffering from gout and disease, would be cured. There are indeed many springs, but not all of these springs are constantly accompanied by a protecting angel spirit. But this spring - as you already know - has such a spirit. And therefore a special healing power is inherent in it! That is the natural usefulness of this spring.

[25] But the spiritually useful thing is that everyone should quietly emerge from himself in the same way through small mouths, so that he will not cloud the life in him by a foolish vehemence and the light of grace will be able to illuminate him to the innermost ground and his whole life will be full of living hopes, like this spring ground is overgrown with beautiful, bright green herbs. And so also his humble realizations will move freely in all directions like the lively little fish in this spring in the bright water of his life. And the weak reed will appear only in it's outwardness, but the depth of his life will be free to receive at all times the rays of grace to the innermost ground.

[26] But also the whole pursuit of this spring shall show you that if man uses his powers too much for his daily bread, then also the water of his life becomes more and more clouded. So you will also have noticed that the same highly pure water is by far no longer so pure after it has set several mills

in motion in the course of a little half hour. You will say: Isn't it right to use one's strength in a useful way? Or is it not right that several mills have been built on this stream? Oh, I do not object to that at all - except for a few on which no white, but a black flour of the devil is produced. Also I do not want to say with it that you should not use your forces for temporal good, but only that you should use them justly according to My will.

[27] For just as the spring is allotted it's usefulness already in itself, so it is also allotted to every man, if he will only recognize it and act accordingly. But to use the given powers for unnecessary things and even for bad things - see, that is what in the end makes the water of life turbid.

[28] Therefore, you should not build too many "mills", least of all "powder mills", at the little stream of your life; so it will always remain as clear as it was from it's origin. And when it will unite with the stream of eternal life, there it will be clear and pure, like the stream itself, unite with it and flow into the sea of grace of My own, eternal, most clear life. Amen. I, your Father, say this to you for a small, well-ordered lesson! Amen.

82. *Happy birthday to you*

19th November 1840

[1] As long as all the floors in the house of the world are cleaned before the simple floor of the heart for My reception for the proper reception of the worldly well-wishers, I cannot appear before those for whom the floor was first cleaned. Because I am always humble with all My heart and gentler than a dove and often wait anxiously enough, like a weak child, in front of the door, see the proud world go in and out and do not dare to step into the room in My poverty before such people, who are often so splendid and worldly, looking majestic.

[2] Then I wait patiently, mourning, until such hustle and bustle is over and also the worldly floors have been smeared a little, after which I can then only fearfully dare to shyly enter to offer My most gracious wish on the day of the birth of a soul loving Me a little in silence.

[3] Dear child, listen! But if you want Me as the first well-wisher, then first wash the floor and sweep the room clean, since I want to enter, and only then look at the floor of your house for the proper reception of the world. Because rightly the Father should be the first one whom the children consider, and they should first expect Him in love with holy seriousness and from this, in living faith and fullest trust.

[4] For behold, when a beautiful virgin says in private to her suitor who loves her above all things: "I love you unspeakably!" - but if she meets him with her eyes in the world's high society, and makes an angry face, and it is not right for her that he has followed her there out of great love; and if the lover now notices that his beloved in such society hardly dignifies him with an indifferent glance - what do you think - how on such an occasion the honest, faithful lover will feel in his so ardently loving heart? I tell you, he will become exceedingly sad and in the end angry. And it should cost the virgin quite a lot until she will win him again. And should she do so several times, then he would hardly be won again.

[5] But if a worldly lover would do this, who is more dead than alive, then you can well think that I, as the most honest and faithful lover, who am the infinite, eternal Life Myself, cannot and must not watch you completely unaffected with almost similar appearances, if you now and then, unconcerned about Me, converse with the world and also do not well show yours the narrow way to My heart.

[6] You just want Me to keep coming to you. But I tell you, it is one and the same way from Me to you. Therefore, after I, your Father, have paid you a thousand visits, you could very seriously pay one or two visits in your heart!

[7] Behold, it has offended Me that this time you asked for Me so late! The worldly suitor cannot see into the heart of his beloved. But I see yours, and since it has remained honest, I now come to you again. Receive Me, so that I may then also receive you into My great grace!

[8] This is the great desire of the eternal holy Father, who I am your dear Jesus and the rebirth and eternal life Self. Amen.

83. *True neighbourly love*

20th November 1840, evening's

To Anselm H.:

[1] Charity does not consist in the eyes, nor in the tone of speech, nor in anything else outwardly pleasurable - but true charity consists only in true beneficence, especially toward those of whom there is no thought of any kind of service in return.

[2] Wherever love has another secondary reason, it ceases to be true, pure charity and is then like a watered-down wine, in which there is no more strength, no more "ether of life", but which is a "puddle", a commodity of bad innkeepers! Understand it well!

[3] But who can serve two masters? Behold, I and the world are two extremely sharply divided ones. Therefore rather belong and serve Me, the One, completely - since I tolerate absolutely no rival!

[4] To do well is therefore already right - but only in My order! Amen.

84. Breathing in the natural world

22nd November 1840, from 8:45 morning, until 12:45 afternoon

Writers: K.G.L. - S. - Andr. And Ans. H. - the Lord reveals about the question: "Does plants also breathe, and how?" - through the servant J.L., the following:

[1] Not only the plants, even the stones breathe - each after it's own kind!

[2] If you go through the animals in order, you will find that every animal breathes. But breathing is peculiar to each animal in a special way, as the species and kind determine it. A horse breathes differently, a bull differently, a dog differently, a cat differently, and so every quadruped animal in it's own way. For although breathing consists of nothing other than the drawing in and expelling of air (whereby the substance necessary for the life of an animal is always taken in and the unsuitable is immediately expelled), the manner in which the air is drawn in, chemically decomposed there and the unusable expelled again, is different.

[3] And so amphibians, worms and insects also breathe; but how completely different is the breathing of these cold-blooded and even bloodless animal genera! For the insects have no blood, but only a sap corresponding to their nature, which is constantly in a rolling back and forth movement, by which rolling back and forth the electricity necessary for the life of such animals is developed in the vessels. And how completely different is the breathing of those animals which live under the water. And since there are many animals under the water with regard to species and kind, you should know that the breathing is as diverse as the diversity of the animals themselves.

[4] Behold, these questions, which are asked there, are worthy of an answer - however, a basic question has been left out, without the answer of which these two questions can never be answered completely to the thorough insight of the people. And this basic question is the following:

[5] Why do the animals, plants, stones and all world-bodies breathe? Behold, if one does not understand that and why breathing is necessary for the existence of things, then it is of no use to know whether and how things breathe, since this act is not perceptible to the eye. But if one knows why breathing is necessary, then the whether and how is already as much as answered. For it is more difficult to see the necessity than the whether and how.

[6] But in order to see this, let us first not think about the animals and plants, but about a stone and see whether it needs to breathe. And if we find that it needs to breathe, we will certainly find that it breathes. And how it breathes, will then certainly also be shown in the necessity of breathing itself.

[7] Now see, you say: Matter is nothing but the expression of two opposing forces, namely the centripetal (*¹) and centrifugal (*²) force.

[8] The existence of matter therefore has it's reason in the fact that the centrifugal force counteracts the centripetal force to the same degree in the constant endeavor to want to expand endlessly in all conceivable directions, in which relationship the centripetal force again expresses the completely opposite endeavor and wants to contract constantly in one point.

[9] Now, if the centripetal force would not be nourished or supported by the constant acceptance of the similar auxiliary forces surrounding it, it would immediately be overcome by the centrifugal force, whereby it would then also become nullified and matter would thereby step out of the sphere of existence. Therefore, the stone, depending on what kind it is, has to constantly suck up the similar parts surrounding it in the air, to keep what is completely similar to it and thereby to replace the parts consumed by the mutual struggle, but to get the dissimilar parts out again by means of the centrifugal force always acting outward - so that it remains in it's kind what it was formed to be. Now and then it happens, however, that even a stone becomes ill in a certain way, if foreign parts

were sucked in too often with those peculiar to it and these could not easily be taken out again by the counteracting centrifugal force and the stone then gets foreign formations in itself. For example, one finds in one or the other stone other minerals, or in a base stone more precious stones; or, what each of you will have often observed, that otherwise transparent crystals, or even diamonds, contain certain opaque, moss- and feather-like particles, which are certainly not of the nature of the stones containing them.

[10] Now, how does the act of breathing actually happen with stones? This question is already half answered in the necessity of breathing. At first a stone breathes like the animals, namely through "inhalation" and "respiration" (*³) that is, by virtue of it's coarse organic formation and it's properties associated with it, it continuously draws similar parts out of the surrounding air into itself. And as with the animals the chemical decomposition takes place only in the body itself, so with the stone this decomposition takes place already on it's surface; why with the time also the surface of the stone becomes covered by a thin crust foreign to it, differently colored, which often becomes so strong with larger stone masses that it forms after it's kind either a separate rock, or depending upon the excreted parts, often also all different kinds of plant-like growth.

[11] Behold, this could certainly not happen if the stone did not inhale and respire (i.e. breathe in and out(*⁴)). But exactly this appearance must be noticeable also to every still biased researcher. For it tells him clearly: the hard stone, which contains neither humidity nor anything for vegetative growth in itself, like e.g. the rough mountain gravel, how can it be surrounded around it's whole circumference often an inch thick with completely strange formations, which are not to be met on any other bodies in the kind as around it, if it would not leave behind in the air region by the inhalation of the parts agreeing with it exactly that, which is suitable afterwards by another process for the formation of the strange forms surrounding the stone?

[12] For the same happens as when you would put any body into mineral water for a while. This body would also immediately absorb what it likes, and what it doesn't like, but while still surrounding it, it would then form some kind of salty crust around the body.

[13] For this, the strange phenomenon can provide you with a visible specimen, if you would take a small zinc stick and hang it into a glass, which would be filled with dissolved lead. What will happen here? The zinc stick will now eagerly begin to inhale and suck in what it likes from the liquid. The lead, however, which was dissolved by this liquid, becomes again compactly visible around the zinc stalk, after it has put on itself immediately under all kinds of - one could say - random formations around it. See, what visibly happens by this experiment shown to you, is also the case with all minerals!

[14] Now we would have also seen how this breathing happens. But besides this inhaling and exhaling, there is a second and a third breathing.

[15] Look, this is something new again! Since you are eager snatchers of novelties, I must serve you something new again. For I think it will no longer be necessary to discuss with regard to the first breathing, whether the stones breathe, after you have seen that they firstly must breathe and secondly, also how they breathe. If one knows these two basic conditions, then you will probably notice yourselves that the "if" has it's own ways. And therefore we go on to our "news"!

[16] The next kind of breathing is an electric breathing. This electric breathing is nothing else than the absorption of the magnetic fluid by which the two opposing forces are strengthened in their persistence. This persistence is again nothing else than the visible expression of the mutual polarity - and that visibly because, as you will hopefully already know a little, matter in it's appearance is nothing else than the polarization of the opposing forces.

[17] This polarization is then in a way the life of matter, which continues as long as the polarization expresses itself as "persistence of the opposing forces" in matter.

[18] If one or the other polarity is disturbed in its persistence by whatever certain circumstance, then the matter weathers and finally decays into dust, which dust itself only exists in this form for as long as there is still some "polarity" in its particles, but finally passes from this last existence into another one as soon as it is forced by some circumstance to take a completely different direction.

[19] However, concerning the third kind of breathing, a more detailed report shall be given at a next opportunity. And about this I say here only this much: Since you already know well (from another point of view than that of the worldly scholars) what and for what purpose matter actually is, then you must think well anyway that if matter, of which the house is built, must necessarily breathe in order to exist, and in itself, through the second breathing, the persistence of polarity necessary for the existence of matter can express itself, then surely the inhabitants in this house will not be breathless.

[20] You will understand, which inhabitants are understood here? But now that we have heard even the stones "snoring", it will certainly be much easier to listen to the much more organic plant world in its necessary inhalation and exhalation.

Footnotes

(*1) Attractive (striving towards the center) (d.Hsg.)

(*2) centrifugal (striving away from the center) (d.Hsg.)

(*3) Inhalation and exhalation (d.Hsg.)

(*4) The marked word(s) was/are added by the ed.

85. *The breathing process of plants*

22nd November 1840 (continuation)

[1] Behold, a plant, from tree to grass, consists, as you generally know, consists of a lowest part which is always stuck in the earth and is the root part of the plant, which root part is like a foot on which the plant stands. And at the same time this many-branched foot is also a bare polyp, which sucks the food into itself through thousands of suction trunks.

[2] On this lowest part stands - in organic connection - above the earth, the trunk, which is like the body of the animals, in which the "main stomach" is for the digestion of the food taken in - beside which main stomach of course still, as in each animal body, are many thousands of small "secondary stomachs", of which each digests the food taken up by the main stomach, again digest it into something else. This is not the place to enumerate all these "side stomachs" in the order of their performance, but in the meantime it should be left to you to sharpen your power of thinking about it in love to Me.

[3] And so we see what further appears above the "body" of the plant, namely: the crown, in which the stem, multiplied, runs out into the smallest branches.

[4] Well, this is just the organic image of the plant!

[5] In most plants you will have discovered more or less in the stem itself or in the stem of the leaves or branches, a hollow space, which is not filled with any liquid, but only with air - which air, however, is not quite the same as the external atmospheric air surrounding the plant, but according to the particular nature of the plant. No-one will doubt that you will find such air in the petiole tube of a pumpkin plant, for example. But how did the air get in there?

[6] See, this is already answered by the fact that the plant must have the ability to draw the air to itself - otherwise this peculiar air could not easily be present here, of which your nose must already teach you, if you cut such a tube and then bring the air in it closer to your nose.

[7] That this air is present in the plant through inhalation is also proven by the fact that, if you tear the plant, while it is still alive, out of the earth and place it on a fire, you will immediately become aware that air is present in it through the blowing hissing when it burns. For if there were no air, the plant would burn without hissing and spluttering like a thread dipped in oil.

[8] However, a natural scientist would say: Yes, this air can also penetrate through the pores! Oh yes, I say, and I also say that it must do so. For if the plant were so closed that it did not have even the finest pores, tell Me, how should the air penetrate, even if the plant would express it's ability to breathe even more visibly than any animal?

[9] If, for example, your mouth and nose were blocked, how would air get into your lungs as you need it to live? Since your two larger mouth and nose pores must be open if you are to breathe, you will have nothing against it if a plant is also provided with pores through which the air can penetrate into it according to it's needs. And you will envy the plant all the less for this ability, since it is much more economical with breathing than you are.

[10] For while you exhale and inhale every second, the plant breathes only twice a day, namely the inhalation process happens at daytime and the exhalation process at nighttime. According to the needs of the plant, the atmospheric air is slowly drawn into itself through the pores, and in some plants even through specially designed channels, throughout the day. At night, however, when the chemical process has proceeded and the plant has absorbed what is agreeable to it, the unnecessary carbon, which is not agreeable to the plant, is expelled together with other nitrogenous particles,

which are also not agreeable to the plant - which expulsion process then continues for the same length of time as the inhalation process lasted during the day.

[11] Well, there you would have the breathing of the plants and heard that it is real! Why it happens, is already explained with the stone. Because it is one and the same reason with the plant as with the stone.

[12] However, how the plant breathes, that is something else. For although the same reason is also present in the plant as the moving cause of breathing, it is nevertheless achieved by completely different means, corresponding to the organism of the plant, than in the case of the other, completely clumsy organic matter.

[13] For the time being, in order to understand the how, you must know that breathing is not such a simple task as it appears on the outside. Rather, breathing is always the consequence of another, preceding breathing.

[14] For example, if you take a double bellows and pull it open with your hand, the air from the lower bellows is forced into the upper bellows. As soon as the lower part is released again, it draws air again. And when you press it again, this air that has been sucked in, is pressed into the upper one again. As soon as the lower part is released again, it again draws air. And when you press it again, the air that has been sucked in, is pushed back into the upper one. But tell Me, could the bellows have done this on it's own, without any moving force compelling it to do so? "No," even the most blind mind will say, "such a thing is not possible!"

[15] So when I ask, what moving force enables the plant in it's organism so that the organs in it expand proportionately and thereby suck the air into themselves like a bellows? You will say: That is exactly the point where we are still lacking! But you should be freed from your "lack" immediately, but first you must take a careful look at the countless, often smaller and often larger rough spikes, which fill both the trunk often completely, but especially the lower side of the leaves.

[16] Behold, these little points are nothing else than pure electricity suckers. They eagerly suck this polar fluid into themselves all day long - and indeed during the day, the positive of this polarity. By this sucking in of the positive electricity, which corresponds to the centrifugal force, since it expresses in itself a fullness, the organs are expanded, by which then the spaces become larger and larger and must necessarily suck in the air through the pores.

[17] At night time, however, the electric polarity also changes, and the electric fluid flows out through the tips, or discharges, as you are accustomed to say, whereby the organs then shrinks again and expel the unusable carbon and nitrogen air, which correspond to two types of air of negative polarity, expelled by the polarity of the electricity itself.

[18] Well, there you have the "lack" resolved! Now you will say: Now we have it! But I say: You have it, but one main thing is still missing. And this is the following: that especially those plants which persist through the winter, as such are shrubs and trees, as well as some lower plants, which will be well known to the botanist, have a still greater breathing period, which happens once in and once out over the course of a year. That is, throughout the summer, with the daily breathing, the main inhalation also happens continuously, in the following way:

[19] By each special breath such a process takes place in the organism of the tree that, apart from the natural consumption of the inhaled air, still some of this air remains in the organism, with which the tree during the summer especially promotes it's growth in circumference. Once the summer is over, however, the significant remainder that has not been consumed is expelled again, which can be seen partly in the coarse bark, but also partly in the moss that frequently develops on it.

[20] If, due to the general constriction of the organs in winter, this residual air is pressed out through the pores everywhere, you can easily imagine that this air has not remained completely pure through the longer presence in the organism of the tree. When it goes out again into the free atmospheric

air, it must, before it is absorbed by it, by a peculiar chemical process, deposit what is not its own on the bark or on the trunk in one form or another, whereby the coarse bark itself as well as the moss on it is then formed.

[21] Behold, this is the great periodical breathing of such plants! The existence of such a plant itself speaks for the fact that it must happen. And the discussed phenomena vouch loudly for the truth of this revelation.

[22] But that the tree still has a fourth breathing - like the animals a fifth and sixth and the man an innumerable number - is not the place to discuss here, as it would be also still too early for the weak understanding of your mind. However, in its time, everything will be given to you in abundance. For this said here is hardly a sun-dust in comparison to the infinite, what could still be said even about only a sun-dust particle.

[4] Although there is nothing infinite and nothing eternal in Me and for Me in this, since I am infinite and eternal Myself, nevertheless everything contains infinity in itself, since it contains Me Myself in it. For where would be the thing, which would be apart from Me and would not carry Me in itself? But what carries Me in itself, carries infinity in itself and therefore can never be discussed finitely also for the finite being.

[5] Therefore, you can also be assured that I still have infinite things hidden in the background for all eternity for those who love Me, and that those who go to school with Me will not stop learning for all eternity.

[6] Because the more one will recognize, the more will still remain for him to recognize. Therefore, there will be no "scholars" in My kingdom. And there will never be someone who can pass the "Rigorosum" (State examination) to achieve doctor's dignity. Because it will always be said:

[7] We remain eternally scholars, and all our cognition and knowledge is nothing but a vain piecework against the omniscience of our Father!

[8] Behold, therefore be glad and full of good cheer! Even if you do not know everything, you know that nothing can be unknown to Me. And know, moreover, that whatever you ask of Me, your holy Father, will be given to you. Amen. This says I, your wise Father!

86. *Inquiry about the "seventh disciple"*

24th November 1840, afternoon.

[1] How are we to behave towards the supposed "seventh disciple" because he thinks that the admonition we have given him is a vain man-made work and is of the wrong opinion that we wanted to get rid of him, since it is only our sincere desire to draw him closer to us and win him for Your holy kingdom with Your powerful help?

[2] Concerning the very weak one, don't worry; this very weak one will return out of himself to you in time. But if the will is weak, it is weak in everything; but if he is only willing in his weakness, there I will certainly make him strong in time! Take upon yourselves the very weak and make him strong through your love; then I will already come and make strong what is weak.

[3] Love, trust and believe firmly, for therein lies the great secret of all success for you. That's all you need for this time, but everything in it's time and nothing before it. Amen, that say I, the one and only Saint, Amen, Amen, Amen.

87. *The Mormons, the 'Latter day saints'*

24th November 1840, afternoons

Oh Lord! What is it about the sect called: The Latter-day Saints [Mormons]", whose members are said to be in possession of miraculous powers and are largely emigrating to America?

- [1] As for this sect that calls itself: The Church of Jesus Christ of Latter-day Saints", there is not so much to it as you think. For it calls itself "holy", and yet I alone am holy!
- [2] But if someone is sanctified in My name, he is therefore not yet "holy" himself, even if he would like to become completely one with Me through purest love. For if he would only be holy in general - but in particular I alone would remain holy - and he would be sanctified through My living image in him.
- [3] So see, who calls himself "holy", even if for the sake of My name, he does not glorify My name, but he only does so, so that his name may be glorified by Mine. And even if he glorifies My name, he rather glorifies it so that he may find honor and holiness for himself by glorifying the holiness of My name. Behold, such "saints" do not look well before Me!
- [4] And then the question: where is it written that someone should emigrate to America for the sake of salvation, in order to live there more comfortably and unhindered because of the greater lawlessness? I have always said: The Kingdom of Heaven suffers violence; those who do not take it by force will not possess it! - and have never said: The Kingdom of Heaven suffers convenience; those who seize it with convenience shall possess it!
- [5] Whoever wants to come to Me does not need to go to America, but only to his own heart! And if he has purified it through true love and the living faith from it, then he will find Me, and that much closer than in America.
- [6] But those who think that they have already found Me, and for this reason call themselves "saints" and wander to America in order to be able to keep Me better, as it were, truly, they still have little firmness and will certainly find it even less in America. For whoever is afraid of being taken away from the worldly spirit in his familiar homeland, how will he survive in a foreign part of the world, where he will be confronted with a thousand strange things and needs?
- [7] Therefore, there is not as much to this "holy" sect as you think. See, the members of this sect do not like obedience to their monarchs. That is why they want to move to America, where there is a free state, where almost everyone wants to rule, but no-one obeys; because every republic is always more or less hell, what a republic is in the strictest sense.
- [8] But as far as the "latter days" are concerned, you have nothing to do with the "end of all times", but only with the time in which you live. For this is the "last time" of everyone. Therefore watch in this time and be diligent in love, so that the heavenly may become your portion eternally! Amen.

88. *Obedience, church, rose - three words in spiritual light*

25th November 1840, from 8 to 10 pm

Oh Lord! There are three words of heavy content! Would You not graciously reveal them to me in Your great love for the easy understanding of the announcer W.H. and her brothers and sisters - since she, although still very young, nevertheless, as it appears to Your sinful servant, now and then already gets some little longing for You. Oh Lord! If it is Your holy will, hear this small request of Your useless, lazy servant and let Me not be put to shame in the glorification of Your exalted, mighty, holy name above all!

[1] Now then, write!

[2] Do you remember the short sentence I told you last night when I was coming here? Behold, you have forgotten half of it! Therefore, it is necessary to recall it to you before your request may be granted.

[3] This was the sentence: "Why do you look at the stars so wonderingly and are afraid for your soul? What do you think, what do you want, what is it that you want to know? Love! so you will learn what you do not know and should know."

[4] Behold, just as yesterday you looked at the stars blindly and sighing and did not know who the "master of the house" was, so today you look at these three words presented to you by the aforementioned girl and do not know what is to become of them.

[5] Behold, you have asked for the subject rather than permission from Me, that you might do such a thing! If I were ambitious like people, I would leave you in the lurch this time, so that you may see how great a fool you are!

[6] But since I am not like humans and you do not take credit for your extraordinary stupidity, I will certainly tell you at all times what is honestly important to you, so that you may know it for the benefit of others.

[7] Behold, "obedience" is the way into the true, living church, which is My living Word, written and spoken from eternity in every man's and angel's heart.

[8] The "rose", however, means the purest, most fragrant love for Me from the church of the heart. But as this master-flower grows on thorny bushes, so the way to the true church, as the one and only place where My grace is at home, is also a somewhat thorny one. But for this very reason, pure love - whose roots in the garden of childlike obedience feed the thorny bush - is the highest, most beautiful and holiest good - indeed, it alone is the eternal, most blessed life itself. And whoever does not carry this royal flower spiritually in his heart, will hardly enter the great, eternal kingdom of heaven.

[9] Obedience is the garden. The life in obedience are the good rose bush roots. Although still in the dark, lightless earth, these are nevertheless the main bearers of the bush and finally of the blossom itself. The church, however, resembles the thorny bush. And the thorns on it, are all the trials of freedom and manifold temptations of the world, but at the same time also the fire-absorbers of love, just as the real thorns on the rose bush are absorbers of the electric fire. The rose, however, is finally the beautiful symbol of love itself!

[10] So listen, My dear young inventor of these three words! You, too, should become a rose and thereby become My dear daughter, so that one day the riddle, which still holds you captive in the worldly, may become clear to you!

[11] Come therefore immediately into My garden and blossom there into the glorious flower of eternal life, since you will hear again the very secret sounds of My Fatherly voice.

[12] But what has been said to you by My servant, let it also be said to your brothers and sisters! Amen. Then I, your most loving Father, say Amen.

89. Travel guide

29th November 1840, from 10 to 11:30 morning

Writers: Andr. and Ans.H. - The Lord spoke through J.L. the following out of His love:

[1] Yesterday two wanted to dispose of themselves without My will - in a worldly interest - although it would have been right that at least My servant would have asked Me for advice beforehand, whether such an enterprise would be profitable or not (since I was never reserved with My advice for whatever occasion!). But I did not want that to be carried out, because it would not have been according to My will, in which alone the true happiness is to be found at all times and in all opportunities - and especially for those who have already more or less found the way to where My will announces itself faithfully, and indeed, as you know, always in well understandable and audible words.

[2] But so that you also know why I have prevented the two from their journey, I want to indicate to you that I have done also you a great favor through this. Because both would not have come back with healthy bodies.

[3] Since every man, whether he is good or bad, always has free will in his actions, I can also hinder the bad man as little as the good man in his actions. And so it would have happened that on the way from Lebring (that is what you call the place) to Straß (that is the place where you intended to stay) you would have fallen into the hands of an evil rabble staying there and would have had to do a lot and fight to get rid of this rabble; and would also have suffered spiritual damage because of the trouble caused by it.

[4] In order to prevent such an adversity for you, I only made one wheel of your wagon unusable, and that at a place, where on the left and on the right quite far and wide no repair was possible - by which you were then forced to return to your safe home.

[5] See, he who does not walk constantly with Me, often goes blindly into the arms of his misfortune and suspects nothing of it, until it has captured him through and through! But if I am with you on any journey or other undertaking, I will never allow that the even one hair will be damaged of one who walks by My side!

[6] And so also yesterday's experience serves you as a strong proof! For although you did not ask Me for advice, nor did you specifically request that I accompany you there, I did not leave you out of My ever-blessing attention.

[7] Because I know that you will recognize afterwards that I do not leave those who have begun to seek Me and to love Me and remain faithful in this quality - so I am also always with those - whether asked or not asked. Because who is voluntarily devoted to Me, I am also voluntarily devoted to him.

[8] Furthermore, however, I would still like to remark that (however, not limiting the free will in the least) that it would be preferable to Me with regard to the abandoned earthly vineyard which is still exposed to all possible elementary inconveniences, if My friend and admirer would not acquire it; but he should rather first work and prepare My vineyard quite well. And, if he wants and has joy with an earthly vineyard, then I will already indicate to him another one with which he will have more joy than with this one, which would be bought there with money, which I do not want to describe in more detail. So enough of that!

[9] But if you are willing and able, you can dispose of yourselves in another place according to your time and leisure, and that as soon as possible. And do not worry whether the time is beautiful and

bright or dull. For there will be just such a time, as it must be, to lift you up again by a very significant level.

[10] And also be unconcerned about the "diet fee", since I certainly paid you well the last time, and that with the most righteous and purest coin. If this coin was only a silver coin, I will pay you for this time your journey in gold. And as the gold stands in its nobility above the silver, so also this payment will be above that for the journey to the Kleinalpe. [Small Alps]

[11] For then you were destined for the evening, but now you are destined for the morning; and then it was an indifferent time, but now you celebrate the important time of My coming! And this time shall come to you on this occasion not merely by name, but actively.

[12] Now you will ask: "But where are we supposed to go?" I say: Not far! For see, I have chosen two points, one of which is nearer and the other three hours farther. But it would be fairer for Me if you would make a greater sacrifice and go to the place where there is a mountain called Kulm. However, if you do not have enough time to travel there due to your business, you can also dispose of a place near the so-called Lustbichel Castle, where on a rather significant hill in the same direction there is another small castle, where a little further down the slope there is also a chapel.

[13] Wherever you want to go, pay attention to everything, whether on earth or in the air, whether near or far, but especially to your feelings. For therein, if you will be at the certain place, you will well begin to realize, if you pay close attention, what it means to do something in My name!

[14] And I say to you: Heaven and earth shall pass away, but My words shall endure forever - and that which is determined by them shall endure beyond all creation! For since My Word has gone forth from My love, how could it pass away, as long as Love exists, which has let such words go forth from Itself?!

[15] But it is completely different with all the created, which has come out of My judgments, which have only happened through love, but not out of love - and therefore are also transient like the judgments from which they came out of.

[16] The judgment lasts only a time. For time itself is only a judgment. But Love exists eternally. For eternity is Love itself, and in it, everything is full of love.

[17] In time, Love works through judgment and appeases the wrath of God through it. In eternity, however, Love is victor over wrath and thus also over all judgment. And therefore there is nothing but love and the infinite bliss corresponding to it.

[18] But if I say that these words are directed not from My judgment, but from My love for you, think also that they will transcend all temporal forever! So if you can and want, do the said as soon as possible! For it is the wish of your great, holy Father, who is in everything the eternal Love and Wisdom Himself, which always makes you more and more happy. Amen!

90. *Birthday congratulations*

30th November 1840, evening

[1] The following I let say through the servant to you, My very willing friend, Andr. H.-., Willig", since I have found your will proven!

[2] People often wish each other all kinds of happiness, but it usually remains with the desire for worldly fashion, because it is not based on a true desire of love, but only a blind, worldly habit.

[3] Often one wishes the other (if things are still going well) all the "best" - in the certain conviction that nothing of all the wishes will come true. And in all his wishes, there is often not even a sun-dust of serious will, originating from true love - not to think of those courtly congratulations, which happen by means of the printed papers, which you call "visiting cards".

[4] If you ask why nothing successful ever comes out of such wishes, I say: Because the will-less wish is nothing but a hypocritical, flattering politeness of the cold worldly mind and thus a bare lie and absurd foolishness.

[5] How great a fool is man who speaks to a stone: Become gold! And see, such a gate would be only small to call against a congratulator who wishes his wished-for one "a thousand years of life", while he cannot extend his life also for a third and, secondly, would often like to see him already the next day under the earth to win something thereby. And so there is someone who wishes "happiness and blessings", and in his heart he is full of anger - or who wishes "health and cheerful days of life" and often hardly knows the sole Giver of such things by name. Or there finally is another one who speaks: "I wish you what you wish for yourself". Does this congratulator also know, whether all that what people wish for in their self-love, is good! And so the world congratulates itself constantly nonsensically in it's dark emptiness!

[6] But listen, it shall not be so with you! Instead of such foolishness, let My friends ask one another in My name, full of love in their hearts: "Brother, if you need my help in anything, tell me openly, and I will support you to the best of my strength and ability!" Do not say: "- if you so desire!" - but say that you yourself need it for the glory of God and the welfare of your spirit!

[7] And if the brother has confessed this to you, be willing to love and do it immediately, so you will refresh your brother's heart. And I, your Father, will have joy because of such laborious congratulation.

[8] And if you congratulate poor people in need of help, I will also look at your other congratulations, which you have to perform so as not to give offense to the world, with merciful, indulgent eyes.

[9] And so, instead of the empty desire, the full, strong will arises in the heart and instead of congratulation, pure, unselfish love - only then will you be completely human according to My will, which is My infinite love for you!

[10] Behold, you have already done many things that pleased Me, and therefore I have already given you a new name, which is recorded in the great book of life. And this name is a gift to you this day of your birth into earthly flesh as the name of your new birth in the spirit! But do all that has been said, so you will soon experience the great joy of rebirth!

[11] Behold, this is the nature of My congratulations! I "wish" nothing, but what I want or love, that I give or allow to happen. What would become of it, if I wanted to wish you life and let it remain only with the wish? But I do not merely wish, but I want - and so you live!

[12] But it is said that you should be perfect, as your Father in heaven is perfect. Well then, you also do as I, your Father, will and do! Even if you cannot do what I do in the infinite, do it in the

small! Then you will be like a small circle, which in all its insignificance is completely equal to the great circle of My infinite Being.

91. Educational advice

30th November 1840, evening (continuation)

[1] And now listen, My dear Andrew-Willig, finally still: It is a small wish of Me towards you - and you now already know what I understand by "wish", namely the unification of My will with yours - that you do not leave undisciplined free will to your children; but, what you let them learn, that they shall learn willingly out of obedience to you, and not whether it pleases them or not. But if you think this or that is good, it must also be good and right for them, because it is good and right for you. And it then also really becomes good and right from it, if it is sanctified by obedience. Otherwise, however, everything becomes bad and useless.

[2] See, the mistake in all education usually consists in that parents underestimates the importance of the children's cause. But just think: where education begins with Me, of what importance already a sun-dust must be for Me! And then just think about a child! If you think about it, you will easily understand why the education of the children should be given much attention!

[3] See, My dear Willig, always walk diligently in My ways, and I will not let you out of My love forever, and will always be your good, holy Father, and forever your greatest, greatest reward. Amen.

92. *The journey to Haberbach*

1st December 1840, from 5:45 until 7:45 pm

The Lord revealed the following through His servant about the journey to Haberbach near Lustbichel and about what was observed from the so-called Koppenhof:

[1] You will have already noticed now and then that I have revealed to you some things with quite ordinary words and some things again with words full of power and gravity of content. It happened for the following reason: Depending on the subject and the condition of your receptivity, the word to be revealed was also directed - either high or low.

[2] But if you go on a mountain, you have come higher in your opinion than if you had been in the plain. And it is therefore a difference for you whether on a mountain or in the valley. For from the mountain your eyes look far away in all directions. And the higher the mountain, the wider the circle of vision. But in the valley you can only look at those objects which surround the valley. And if you were to climb into a well, how small would be your field of vision!

[3] But behold, it is not so with Me! Because for Me there is neither something high, nor something low, and just as little also something narrow. Therefore everything that I reveal to you (whether with high or low words) is equally high and above all. Equally high because it springs from the same Source; and equally sublime because I, the Giver, am equally sublime in the very greatest as in the very smallest. Thus, My least word will not and cannot be reached in the least in its sublimity by the most sublime songs of the most perfect angels in eternity. And so it is also all the same whether I communicate something in great sentences or in an ordinary everyday language.

[4] For if you believe in your hearts that it is I who reveal such things to you, you will care little about the form of the communication, but everything about the communication itself, since you know that it is only I to whom all beings are well known inwardly and outwardly, even to infinity.

[5] But the only thing you can remember from the difference of language: When I speak in high language, I speak more from wisdom, and love is then only the postulate; but when I speak in your everyday language, I speak primarily from love, and then wisdom is the postulate.

[6] And so I speak to wise men and scholars of the world from My eternally unattainable wisdom. But with My children, who have become dear to Me, I prefer to speak as their good Father in the more familiar Fatherly everyday and colloquial language. And it will certainly be better for you that I speak with you out of My Fatherly love, than that I speak high words of wisdom.

[7] When I speak high words, I speak them for the sake of the world; but you can always be assured that I will never speak to you other than as Father.

[8] But in a word of wisdom there is only the expressed wisdom itself and does not allow for higher and lower wisdom. But it is not so with the word of love. For every word of love is a living fruit. And since it is a living fruit, there is in it, as in every kernel, infinite and equally infinite variety, which can never be fully comprehended in eternity. See, this is the difference between the higher language of wisdom and the lower language of love!

[9] In wisdom I give only as much as I give and as each one is able to bear; but in love I give you one infinity after another, whereby even the highest angelic wisdom will never reach a finite solution of the wisdom hidden in it.

[10] And now it is up to you in which way you want to be instructed about your excursion yesterday!

[11] You have therefore correctly gone where I have ordered you, and have observed and seen various things there, both on the earth around you far and wide, as well as what was close to you. And you have also observed the clouds and mists of the air, high and low.

[12] But what you noticed first was your neighboring mountain, which you call "Schöckel". You will certainly have asked yourselves - because I know it: "There are high mountains to be seen far and wide everywhere, why must this neighbor of ours have such a special appetite for clouds and fog that he draws almost all the little clouds formed in the air to himself like a miser and only then gives them in small doses to other mountains in a certain way, when he has already eaten his fill over his head and neck?"

[13] See, such an appearance has a lot of meaning, especially then, however, if it was especially ordered by Me because of you. But in order to understand this picture correctly, you must be made aware of all present circumstances.

[14] Firstly, the mountain from where you looked at it is exactly to the north. Secondly, it is the highest neighboring mountain. And thirdly, it has a bare top, on which tree-growth does not want to progress well, because there is too little fertile moisture there. It should also be noted that only the foot of this mountain is inhabited to some extent. The slope is here and there rather overgrown with barren trees and in the summer time, the cattle find only a meager fodder there and an even worse water for the quenching of thirst.

[15] Furthermore, you have seen how nowhere else than just from the slope of this mountain first clouds rose, and not to its top, but one waited for the other, united with the others and so covered the slope of the mountain, while the foot - like the top - remained free.

[16] And finally you have seen how almost everywhere in the air low clouds formed and, driven by a fresh morning wind, fled to the slope of this mountain; and when they had gathered there in a large mass, then they also ascended from the slope to the top and took it, so to say, completely captive.

[17] In addition to these little clouds, which were lower and were led by the morning wind, you have also seen here and there, especially above the Chor Alps as well as above the Stub- and Klein Alps, completely white, high altitude foggy stripes and you have seen the plains almost completely filled with a bluish fog. - See, that is all that you had to observe.

[18] But now the question is: What does this all want to say spiritually - or what did I want to say to you with it? One of you already said yesterday at the sight of this neighborly mountain, when he saw its slope enveloped: "Love is still lacking!" Yes, it's true, there is still a lot of trouble! But it cannot easily be otherwise, I can see that. Because man cannot turn around in his nature as fast as the washerwoman turns around a stocking. But little by little, with a firm and good will and My constant, strong help, everything will turn out fine.

[19] And although, as I said, there is still a lack of love, yesterday's picture did not show the "lack of love", but something completely different.

[20] For see, there is a difference whether the mists develop and rise from the depths, from the trenches and ravines of the mountains, and then, guided by the north wind, closely surround the slope, while the top remains free - or whether such mists emerge from the slope of the mountain, draw to themselves a whole legion of little clouds of the same kind that have arisen elsewhere, and then, in such union, capture the top.

[21] But in order for you to understand this, we start with point one. The "Schöckel" means with every human being, his own natural - if the human being has begun to humble himself due to his "northern" position in himself. For as this mountain is in and for itself always a high mountain, so it is nevertheless in view of its high neighbors not much more than only a hill. And as it must

always humble itself as soon as someone draws a parallel over its crest to its neighbors, likewise humility begins with the human being when he sees the high world next to him and says to himself:

[22] I, too, am a human being - why are these people higher than I am? If I cannot become like them, I want to be what they are not and cannot easily become - that is, I want to be humble and, in my humility, I want to actively stoke my inner fire of love. And when the same shall begin to burn, then all the evil vapors shall be driven out by the inner fire, and shall by and by cover my height, lest it be beheld by a high one with angry eyes."

[23] See, this is how this image is to be taken! These mists are not a sign, as if your chest was still as heavily fogged as it once was. But they are a sign that the inner breast or heart has caught fire and that this fire drives such vapors out of itself and lets them be revealed in the bright rays of the sun.

[24] But what does the sun do after that? Seeing that the mountain has begun to work such good in itself and that it seriously wants to humble itself, it gathers such little clouds everywhere and lets them be brought by the meaningful morning wind. And when they have accumulated, the sun draws them up even over the top of the mountain and captures it.

[25] But this does not mean anything else than that also your love has already begun to create such vapors out of itself and by means of them, by the help of My grace, to capture your mind in this way, as the image of Schöckel has shown you tangibly.

[26] Now then, see that you were a little mistaken yesterday, when you thought that I wanted to tease you again with the "love happiness".

[27] However, as far as the relationship of the other mountains is concerned, when you tried to observe them by means of a telescope, they did not sting you because of the significant air vibration, but were disrupted on their bare edges. This shows the wickedness of worldly people who, observed only with natural eyes, feign a certain splendid tranquility; but when they are drawn closer to the inner eye with the telescope of the spirit, it immediately becomes apparent how their splendid tranquility stands. And when the evening of your life approaches, what will happen then - the servant of the local castle mountain saw the most telling example of this with his telescope yesterday, since these mountains, still feigning the same calmness to the natural eye, were so disrupted by the airwaves that they did not resemble a mountain at all, While the neighboring Schöckel remained enveloped in his humility, and even earlier, when you were still at the place of your destination, he sent something of his love to his high neighbors and encouraged other small mountains to imitate him in a certain way.

[28] But what have you seen today? The earth clothed with the garment of innocence! See, you also, who have humbled yourselves within yourselves for My love and My name's sake, shall be clothed with the garment of innocence after the night of this earthly life!

[29] For truly I say to you: The sinner may do as he pleases, he may keep the commandments more strictly than the moon keeps its quarters and the earth its seasons, he may pray by day and by night, and may do penance on red-hot irons, and may fast and mortify himself so that all the world would be astonished at this, if it would see the external works of his penance - yes, I say, he may take off his skin and clothe a dead man with it, and he may have a faith that he may make himself subject even to the stars - But if he does not have love, truly I say, then he will get his reward for which he has worked and done such things, but he will never be clothed with the garment of innocence, because love alone is the true garment of innocence. And over his head will hover those clothed with the garment of innocence like the light stripes of mist that you saw hovering high above the mountains yesterday.

[30] But who, instead of all this, has taken hold of the one, infinitely gentle commandment of love and has made it come alive in his heart, he has through this inner, holy fire removed all guilt from

himself and has purified himself completely in his humility through My love in him. And the "vapors" that were so purged out, will themselves be purified by My grace and made alive by the spirit that blows from My eternal morning. And so, from the purified guilt itself, the garment of innocence will be prepared for those who have found Me not in their faith, but in humility and in love.

[31] For when it is said that first of all My kingdom is to be sought and everything else is to be given as a free gift, then consider that this kingdom of Mine is only love! Whoever therefore seeks Me through love and in love, seeks Me in spirit and in truth. And this is "My kingdom".

[32] Who then has found Me in this way, he has also found My kingdom with Me. And since he has found that, say for yourself what he should look for afterwards that he would not have found by doing this?

[33] Love brings everything with it, but faith brings only itself. And many can believe without love, but you cannot possibly think that love can ever exclude faith.

[34] Therefore, I say now, as always: Grow in love, and you shall grow in everything! For love forgives everything and love gives everything! I, your Father, say this as the Eternal Love Myself. Amen.

93. Request regarding the very weak

2nd December 1840, afternoon.

Lord! Best Holy Father! What is to become of the very weak one who does not want to acknowledge Your eternal love, and seeks justification before the world and begins to become a traitor to Your secret inner grace, who nevertheless wants to be kept hidden according to your will until the time of your favor? We all ask You in our humble science about our great weakness and unfairness of our heart, that You would like to indicate to us what should happen further, so that your holy name will not be desecrated before men who live in the world and not in the spirit. - Oh Father, hear our petition with mercy Amen!

[1] So write! Behold, these are the consequences if action is not taken exactly according to My instructions. Why did you not do as it was ordered? Therefore, in everything you do, you are to look always at what consequences it might have, if you deviate only in the least, to act according to what I always give it to you exactly! You know that I can and may only advise and enlighten, but never force a free man to do anything; but let it happen if he wants to accept it.

[2] But what do you have to do with the one I do not know? For him I have given nothing. Have I named someone's name? Behold, how would I have given it to him? But if you had acted according to the regulation, you would indeed have learned who is to be understood by it; because I would have immediately entered every one of you and would well have shown you the very weak one, and you would also well have recognized him at once. And had he also been present, whom you supposed, so he would not even have dared himself to relate such holiness to himself; and had he also felt hit here and there, it would then have served to improve him, and he would have been won within a short time. But so it is if someone does not follow My advice and My order exactly. Then all will perish, and the good seed will be crushed on the way, so that it bears no fruit!

[3] Now you ask, of course, what to do there? I recently said: Love, gentleness and patience will make up for everything; and what I told you then, I tell you today too, only with the remark that the supposedly very weak is not the one you meant, nor are you, but I Myself am it in you and under this image put all your faults upon Me to bear them for you, to suffer and die and to kill through this your guilt in Me - then again, defeating death, to arise in you as Overcomer of death and hell, which resurrection in man is the actual rebirth.

[4] But I Myself would thereby have become the seventh disciple through rebirth among you, that is, in the great comprehensibility of your heart. For behold, the picture is therefore given to you as if it literally contained the life story of a man known to you, even if not completely according to the deed, but according to his state of mind, which is also to be observed most with each of you yourselves, that is, with each one for himself.

[5] But that this is thus given has, mind you, this reason: You know that all that is evil and false, comes from the evil spirits dwelling in man, who all strive to win the will of man for themselves, in order to take by means also finally possession of his love - whereby then man himself would become a property of hell and also becomes very frequent, if he does not pay careful attention to his admonishing conscience, which arises in man because as soon as after the deed I tie up the heart - and thus keep love or life in man, so that the bad spirits cannot usurp it.

[6] Hence and therefore then also the unwillingness according to the deed and the remorse as a word found written in the heart out of My love, which has effected such in man.

[7] But when now someone has well begun to turn back according to My words outwardly and inwardly, then these spirits become treacherous and quiet in man and only wait for a favorable

opportunity, where they would then rise united as in an uproar, when they noticed that I would obviously come to man. Therefore I direct the attention of the wicked and gleeful rabble through an external corresponding gift of parables, wherein, however, secretly everyone can recognize himself in his heart - and can then look at himself and purify himself through such a special gift of grace.

[8] But then I Myself come - when the rabble outwardly well merrily notices, but inwardly sleeps - from within quite secretly as a bare thief, and there no-one knows from whence I have come and where I go. And now see, there the rabble get to do with Me so that you would be spared the too great fight in which you would always succumb if I would not take this on Myself in this wise way and redeemed you from such trouble.

[9] That I am called the "very weak" comes from the fact that I must be wise and must not appear as a strong hero, but must appear in the power of your love, so that then the rabble overcome Me and does with Me what the Jews, Pharisees, scribes and high priests did in former times. I then also let do to Me what happened then in Jerusalem, which state for man is then also the most grievous. But if then during this time man has kept himself faithful and brave in his love, then I immediately arise in man in great power and glory, make My home with him, and so he is then through this My resurrection in himself risen in spirit with Me, takes himself in and through this My resurrection.

[10] And since through this all his enemies are defeated, killed and removed from him, he is then also completely reborn and alive through and through, since he carries the Life of all life in himself. But of course, unfortunately, this often does not happen at once, but I often creep into you as a thief, but you cannot keep vigil for a short time in your love then with Me, and it still shows up there at all times that your spirit is indeed willing, but the flesh is weak. Therefore you shall pray then to withstand temptation, and no longer scatter yourselves when the Shepherd is beaten, and not deny the Master like Peter, but like John, follow Me carefully to the cross and then lead the entrusted woman as the strongly taken love, into care - and expect there My soon resurrection!

[11] Behold, now you know everything, how things are. But what the picture says furthermore in a special way, I will tell you next through the servant, point by point into the pen, about which you will all be highly astonished. But as for the mentioned, very silly and most unwise man, have patience and forbearance with his foolishness for now, for he is of stupid spirit, and tell him that not even a sun-dust of it concerns him.

[12] Let him come to you and tell him how things are, and that only you have once again erred in your opinion, and therefore he is not involved in the slightest way thereby. But also tell him that the one who rather excuses himself than knowing for certain that he is the accused, not infrequently surrenders himself to the court! Heed all this now for the present, and get to work soon; everything else will follow. Hear and be gentle and wise. Amen. This say I, the seventh. Amen, Amen.

94. *Thought, opinion*

5th December 1840, evening.

[1] You often think, and you are often of the opinion that to think is half a faith. But you are always mistaken, if you respect the opinion of the idea and as an opinion. Think how incorrectly you must grasp some sense, and how senselessly you must write some sentence, if you think: Let to mean be so much as to give some confused judgment without examination - or if the external circumstances only guarantee the probable, see, so you think in your incomprehending opinion that you are close on the trail of truth.

[2] But listen, I am not of this opinion at all! Yes, just think a little and deduce this little word correctly, then you will easily find where and how the little tongue-plant grew. Could it ever have come from faith as a half ripened fruit? Oh, yes, it would be possible for human faith to believe what is flattering to selfishness and to think that truth is in one's own idea or to think that it is truth in the end, as if truth were only truth when it has grown on one's own ground and soil. But such faith, such truth, the pure heart cannot use; but honestly take good gifts, good sayings, and then again honestly give real fruits, real love, real truth.

[3] Behold, to think comes from me, and if you say: I think, you actually say: see, this is my judgment, and: I think that out of myself without any consideration of a second, third, fourth judgment; but as I have first felt it in me, I give it literally out of myself as purely self-generated. And see, if you would say: Listen, friend, what do you think? - you have asked rightly, if you would say: Friend, what do you care about the judgments that have grown upon my land? But if you say or want to say, "Friend, let me hear the judgment that has grown on your ground," listen! - You are talking utter nonsense, for how can a second person think of or pronounce a judgment about the first without having heard it as his own, without it ever having grown on his own ground?

[4] Now, see here the German language, how it has improved since old times and customs, for out of self-love, the meaning has remained; but the time-word 'your', 'his', which was common in the singular, has long, long since been lost. And if someone would add this word correctly, he would have to say: I think, you think, he thinks, as well as his thoughts. And although everyone has an opinion for himself, but if he should say of the second or third judgment - listen! - he should speak of the opinion or his opinion, but not of an opinion of a second, third or even fourth and so on.

[5] Likewise, it is also wrong, if someone says: my opinion, since the opinion already announces the peculiarity of the speaker sufficiently - well, what is the use of the 'my'? It is even more senseless if someone says: Your or his opinion! Listen, there would still be a great deal of such linguistic foolishness on your tongues, yes, there would still be a lot to judge and to straighten out; but since nonsense has become commonplace among the people and has become a hard crust around the tribe of peoples already since Babel's time, it will be hard to argue against such old foolishness and malice!

[6] Speak therefore as you speak according to custom, but always understand what you speak or what I speak to you in silence. And since everyone is talking about the language error, I finally add that among all languages, the French is the most stupid and the Slavic and Hungarian are incomparably better. For where a language is written differently and then spoken, and yet has hardly a sound that would have grown there on its own ground, behold, such languages are mostly full of deceit and lies, like people whose tongues move accordingly. Such languages resemble those dark pagans who have accepted the gods of vilely defeated peoples into the college of the most nonsensical army of gods under more and soon also less changing of names, without considering what the name might really say.

[7] Behold, and yet today there are thousands and thousands of even greater fools among My German people, who, purely out of vanity and boasting, slander and mock their own mother tongue in order to make the other fools believe that they are also Frenchmen or even Englishmen or Turks. Listen, by what name shall I baptize such fools?

[8] Yes, I say, oh infinity, you great word, well worthy to be called great from the mouth of Him who created you eternally; but you certainly do not carry in your eternal rooms any tablet, where would be written such fools' never pronounceable name, who there instead of learning the heart language, speak a language of which according to My sense, the dumbest donkey would be ashamed. But here I do not mean those who are born in it, or those who are chosen as interpreters, but only those, you already know them, I will never mention such fools again, where a German wants to speak French, English or Turkish to the German.

[9] All of you should know that I speak only one language and understand only this one language. This is the language of a pure, loving heart, which is the language of all heavens, as well as of all angels. May it also soon become yours, Amen; yes, this I say, the best Master of all languages, Amen Amen.

95. The "Very Weak One" (The Seventh Disciple)

6th December 1840, morning from 1/2 10 to 3/4 12.

Writer: C. L., S., And. u. Ans. H.

Today, the Lord revealed the following through the mouth of His servant, after having read in the past the side-note "To the very weak :

[1] You will all understand well that I as the highest Being, as God from eternity and as Father of all people, spirits and angels do not commit such things like the just mentioned ones in reality Myself, in order to reproach Myself afterwards before you like a double and to admonish Myself in a certain way to improve Myself in all this, which I have never committed.

[2] If you think about this little said, - will not arise by itself to you the almost inconceivable question: Yes, can God also sin, since He is God, as in His sanctuary so also in His wisdom and also in His love? Where, then, does such an accusation against oneself come from? But do you not say yourselves that My ways are unfathomable and My counsel inscrutable? Yes, look, that is how it is! Since all eternity, no-one has ever attended My counsel, and no angel's eye will ever see the secret ways of My wisdom and My love.

[3] But so that you may well understand this seventh disciple, I want to lead your feelings back for a short moment into the great time of the incarnation of My love. And as from there all light and all help has come into the world, so also this very light shall well enlighten you the inside of a little hazelnut, that I, your Father, in this seventh disciple or in the very weak, pushed under your teeth to crack them open.

[4] So also here ask My love: You most pure Godly Being, Who is never capable of even the slightest faulty thought, how is it and how was it possible to separate You from the Father, to burden You with all the sins and all the abominations of the world, to appear to Your Father or to the holiness of God in a worse light than the one through whom all wickedness came into the world? How could you become the murderer of all murderers? How could You become the adulterer of all adulterers? How could You become the liar of all liars? Yes, how could You become the greatest despiser of the holiness of God? Yes, how could You take upon Yourself all sins, great and small, from the beginning of the world to the end of it, since You were the love of God Himself, and the Father in You as You were in the Father, and the God in You as You were in God? And how could the Godhead say to You from the heavens before the entire world at your baptism in Jordan: "This is My beloved Son in whom I am well pleased, you shall listen to Him!?"

[5] Behold, you can think there as you will, you will produce nothing understandable. And will you not, the deeper you pursue the matter, also become the more mysterious, when you draw this right to the light and think so completely deeply in yourself, how it is possible that just the most pure essence of God, yes, the life in God Himself, which is the Life of all life and the Light of all light, might well be so badly laden with the death of all death and with the darkness of all darkness?

[6] Behold, if you can comprehend this, you will find this little hazelnut offered to you as easily understandable as if it had been laid before your heart completely unveiled. This is the only great step that everyone has to take in his heart and help Eternal Love to bear the cross, so that one day He would like to have a part in the great work of the redemption, the overcoming of death and the resurrection, which is still incomprehensible until now. Therefore be careful and first understand this great mystery, and you will see therein enlightened every single pore of the very weak.

[7] That the world was in all sorts of trouble from the beginning, you know; and through whom and how it came into that, you also know. But how the world in it's trouble could have existed before God, that is another question. Behold, the world was thus dead in it's wickedness and could therefore no longer possibly orientate itself according to the inviolable holiness of God. Therefore it had to be constantly directed by the merciful love of God, so that it might exist at least as what it was; but say you yourselves, what is a judged thing, is it dead or alive?

[8] There I can tell you nothing else than to help you with a question: Is a machine dead or alive? Your answer cannot possibly turn out differently than that you say: A machine is dead, and it's movement is nothing but an artificial direction of the mechanic. And behold, just so it was also with the bad world before redemption. It was merely a machine, always directed by My merciful love.

[9] But if you had before you an otherwise quite quaintly beautiful machine, to which the art of the artist as well as that of the mechanic would have given everything, that nothing would be lost to him except only the independent life, in order to be a human being in all perfection - yes, wouldn't you eagerly wish not only the artificial life to this machine, but a real independent life? And if you were capable, as I am, you would draw yourselves into the machine with your life in the spirit, and would thus necessarily draw all it's shortcomings and inner infirmities to you, and in a certain way clothe yourselves with them.

[10] Behold, how was it then to be done, since I alone am Life and have life in and out of Myself, to give the permanently judged world a truly free and not a merely mechanical life? Behold, there Love had to separate itself from God or the primeval holy Power, from which it was eternally born and the power of God eternally from it. So this eternal Life in itself or of the primeval Power of God had to make a break with God and had to sink down to the dead world and adopt it's mortality, that mortal thereby loses mortality and becomes alive again freely in and out of the Life from God, Who is the Life of all life, since God Himself is in this Life and the Life itself in God. And so Life has gone out from God, has clothed Itself with fleshly mortality, so that through this, all flesh would become freely alive in itself through the Life from God, as God Himself is Life since eternity through the same eternal Life of love in Himself.

[11] See, this is now the great mystery why the Love of God has made Itself in man to be all kinds of a criminal and sinner, so that not only one flesh, but all flesh may be permeated with the life from God. And this Love, now so overloaded with all guilt, then had on the contrary to humble Itself before the holiness of God, by virtue of the general guilt or mortality taken upon Itself, even to the very extreme point of all points, and had to endure every conceivable reproach, in order to be able to reunite with God, as well as to give all this to the Father or the holiness of God alive again, what has gone out of God alive once, but caused it's own death through the headstrong and haughty breaking away from God - or from His eternal order.

[12] See, now that you understand this as well as possible, I now also want to acquaint you a little with the reproaches, which were necessarily given to Me there by the holiness of God, so that you experience something there, which the world has not yet experienced up to the present minute.

[13] You know that everything that was created in all of infinity, according to the testimony of My dear John, was made and created through Me. But now take the world that has become evil, which was always condemned by the holiness of God because I, as the bringer of such condemnation, therefore also necessarily had to share this reproach by the holiness of God, since the world and all that is in it was not called into existence by itself, but solely and exclusively through Me.

[14] Since the world was directly opposed to the holiness of God, how was Love's existence, which had evoked such things that the holiness of God had to condemn, other than a self-damnable one? - Now imagine all the nameless deeds of people. See, because of all these deeds I had to be condemned by the holiness of God, because the deeds themselves were condemned as appearances in the world that came out of Me. What was to be done?

[15] Behold, only two ways were open to Me, namely the way up, and the way down, that is: I return to God, become one with Him and, through the power of His Holiness, destroy all that has come out of Me - or I separate Myself loaded with all reproach, with the highest damnation, from God, enliven and sanctify My works and in My infinite humiliation do justice to the equally infinite holiness of God. See, if I were not the equally infinite Love itself, as God is the infinite holiness Himself, I would certainly have done the first. Only My love was able to make the unspeakable pronounceable, denied It's holiness and made Itself unholy, since It burdened Itself with all guilt, and thus also with death's heaviest burden.

[16] But you know the event when I prayed to God in the Garden of Gethsemane at the so-called Mount of Olives, where I separated Myself for the sake of the world. Behold, only then did the great blindness of My love awakened completely and saw with the greatest horror between Himself and God the infinite chasm; there I seriously repented that I left God and turned to the dead work of My vain lust, and at that time the whole of creation stood in the great limbo between existence and eternal non-existence. For either I drink the cup, so the world and everything that is on it exists - or I put the cup aside and the world and everything under it comes to nothing the moment I put the cup aside.

[17] But behold, just there where Love and Life has become weak in the infinite distance from God, God Himself had mercy on His Love, strengthened It, and commanded It to empty the chalice placed before it and spoke to it in secret: "The extremes of infinity are not yet touched between You and Me; therefore sink down into the extreme depth of death, which is the outermost limit in opposition to My holiness, so that I can seize You there again, since the eternal circle of My holiness is closing". Behold, I then went patiently toward this goal, where I called out on the cross in this infinite distance from God: "My God, My God, why have You forsaken Me?" - and further: "It is done!" and "Into your hands I commend My soul" - or the soul of all life, or the soul out of which everything that is, has emerged.

[18] Behold, now you will, if you consider this a little, well see how I am the very weak one with you sinners, and I still have to let Myself be reproached by the holiness of God instead of you in some imagined humanly weak constitution, to redeem and introduce each of you especially lately again alive into the holiness of the Father. See, such a man, who I make use of Myself and in a certain way attract his being in order to bear your defects veiled through it, is like Simon of Cyrene and could likewise achieve great reward, if he had willingly helped Me to carry the cross a little for a short time. But man is weak and fears every burden, but most of all the burden of the cross; and therefore again nothing else remains for Me to do but what I once did, namely to carry the cross Myself, for all.

[19] You must neither be distracted by the side-notes to the 'very weak one,' nor by what appears to be personal adaptation, than it would disconcert you, as if, for example, you would hear the whole life-story of the high priest Caiaphas, or that of Pilate, or that of Iscariot, or even that of a Roman pagan emperor Nero, and not to remember other similar major and minor sinners; for behold, with all these reproaches I have always had to let Myself be burdened.

[20] And in the same way I am now again burdened for your sakes with all your weaknesses and deficiencies and carry them for you in this somewhat strange cover, so that, as you already know, no harm may be done to your soul, if you knowingly - that is, according to your flesh, like a Judas Iscariot - would reach with Me into the mysterious bowl of the life to be effected.

[21] But if you will, take this epithet to yourselves under the name the 'very weak one'; go with it - mind you! - through in your heart from point to point and explain it to yourselves according to what you have now heard. I have now given you the key like a Peter to My kingdom. This 'very weak one' is My veiled kingdom in you. Open it with this key and you will see miracles, and discover true spiritual wonders in and on you. Should someone inside still appear somewhat veiled and hard

despite all his testing, as once to the apostles the hard teaching known to you, so turn to Me in all love, and be assured that I will not let you down. For now I say no more: Go to My servant and hear My grace through him about this. But now I say: Come with a faithful heart to Me so that I Myself give you the grace and your mouth also express the sacred understanding of your heart prepared for Me. Although you are free to ask the servant, but so you shall yet learn nothing out of his mouth, but this which I will speak out in you through your love to Myself. Amen - This I say, the True Seventh. Amen.

96. About 'Herod the fox'

7th December 1840, afternoon

Ans H. asked the Lord to explain the following two verses in the Gospel of Luke, ch. 13:32 f.: "And He said to them: 'Go and tell this fox: 'Behold, I cast out devils and make whole today and tomorrow. And on the third day I will finish My work - Yes, I must walk today and tomorrow and the next day, for it is not fitting that a prophet should perish outside Jerusalem!'"

[1] Is something so easy once again not understood? Oh ask your heart once, and you will immediately see the cunning, domineering "fox Herod" in it, who wants to rule first today in the flesh, tomorrow in the soul and on the third day in the spirit.

[2] It will be the worst thing for him to learn that I first judge the flesh by the power of My word, after I have taken out of it all impurity, wickedness and lust in all things - and then, secondly, enliven the soul through My grace - and then free the spirit through My love.

[3] So today you must be sifted in the flesh so that the fox of self-love does not notice, and tomorrow you must be freed in your soul from all the evil goiters that have grown into it from the flesh; So today you must be sifted in the flesh so that the fox of self-love does not feature, and tomorrow you must be freed in your soul from all the evil goiters that have grown into it out of the flesh; or in this life, after leaving the body and finally for and in heaven!

[4] But what has man to do with the "fox"? Or what has the educational progress to do with Herod? Behold, there is no undirected stage able to miss it's destiny. But only in the human being, freedom appears and through it the expression of the spirit in time for the resurrection for eternity. Therefore, Herod is neither a fox nor any other animal; but he wants to be cunning like a fox, without considering that I am even more cunning and know very well how to lure the parents of hell out of the house and then make My covenant with their daughters and kidnap them all into My kingdom; and afterwards I do not need to give account to anyone for what I do, and I care little for the fox. For I am a Lord and freely do what I will!

[5] Behold, this is the easy understanding of these two texts! But do also you with your "fox", as I did with Herod. Then you will soon become one with Me, your Lord and Master and Father! Amen.

97. *More about the breathing of plants*

8th December 1840 (continuation)

[1] Due to the transitions in the natural world, you will also find plants which approach the animal kingdom. And look, these plants have then also more or less in their organs, similar organs as the animal community. And at this stage you will also find plants which - almost similar to the animals - with the calyxes of their blossoms literally consuming small animals with skin and bones, as one is wont to say.

[2] Such plants, which take in such coarser external food, must then also possess more stomachs and other digestive organs inside. And so, in addition to the small peculiar stomachs that are found under the calyx, some also have a main stomach in the middle of the plant, others at the point where they begin to protrude from the earth.

[3] But if such a plant is provided with such a stomach, see, it must be provided on the other hand with a lung corresponding to the nature of the plant. But in order for you to see why this must be so, you must first take a look at the breathing of animals.

[4] The animal does not only breathe because of a chemical process, but it also breathes especially because it takes in coarser food, so that it becomes more solid in it's composition. Thus the stomach, which is always not far from the lungs, must also be constantly shaken by the expansion of the lungs and other organs connected with the lungs by the arteries, and in a certain way, according to your term of art, "rubbed", so that the hard food in it is constantly stirred, rubs itself into pieces and through this friction, it produces the electrical heat necessary for digestion itself.

[5] You yourselves say: I have spoiled my stomach with food" or "I have chilled my stomach. This means nothing else than that you have eaten food that is too hard for the nature of your stomach and the activity of your lungs; or you have eaten food that is of too little positive electric charge due to it's negative relationship and cannot easily reach any fermentation.

[6] For fermentation, a positive electric charge is inevitably necessary, for the reason that fermentation in and of itself is nothing else than the release of electricity, which - as the principle of all organic life - is present in the cells of the organs as if in small vials. If the electricity present here is increased by external circumstances, then it tears these cells apart and either, uniting more and more quantitatively, jumps freely over to the general positive electricity of the air or, if this freeing takes place in an animal body as well as in an animal-like plant body, goes as a new, vital nutrient into the cells of the organism of the animal or of such an animal-like plant.

[7] See, for the same reason the respiratory organ or the breathing lung must always be present in animals, it must also be present in such plants, so that it brings the digestive organs there into a constant rubbing movement.

[8] It is hardly necessary to mention that in some plants the root is more animal than the plant itself. Such a root genus burrows and bites like worms into the interior of the earth and looks for the food beneficial to the plant. And there, where these plants express their animal-like nature, those respiratory organs are also to be found. However, in this climate, except for a very few mountain water plants, no plants occur which would possess this special, just explained similarity to animals. These [peculiar root-] plants are found instead in the very warm and hot climates.

[9] But if someone is of the opinion that an extraordinarily magnifying microscope will make this visible to him on every plant, then I say, let him acquire a microscope, under the focus of which he would be able to see a mite as large as a world, but he can be assured that he will never see anything else on an ordinary plant than the larger and smaller respiratory pores peculiar to every plant

according to its species, which have already been announced recently. And if such a diligent observer should even perceive any dilatations and constrictions, he should know that such an appearance is an optical illusion, which is caused by every pulse beat at such a great tension of the human eye - a circumstance, which becomes all the more sensitive especially in a person, the more his eyes have been affected by reading small writings and other manifold contemplations of small objects, whereby then such people also usually become extremely "short sighted".

[10] And further such a narrowing and widening of such an observed, lifeless plant particle can result from the fact that there the positive electricity, which is still perpetually present, as long as the plant looks green and fresh, still excites and somewhat widens some observed part. If then such an electric atom is transferred from some plant cell (disappearing), then the plant shrinks immediately there, where it has suffered such a loss, and pulls thereby also the adjacent cells closer to itself. Thereby it can happen again that the electricity, which is now also constricted in such cells, passes over into the empty sleeve, whereby this is expanded again somewhat, and this until the electricity retracts itself again.

[11] In this way, a plant-part that has been separated from the stem shows the phenomenon that you call withering. The plant loses its elasticity and freshness, which it can only save for a while if it is not put into water too long after being separated, so that the electricity is prevented from flowing out and the electricity of the water not only balances the electricity of the plant, but can even nourish it for a while - especially if the plant does not belong to those too electricity-hungry ones (like e.g. a box-stalk and other similar electricity-poor plants), which continue to make do with this food for the longest time and persist almost like a root, only with significant interruption of the quantitative vegetation.

[12] Now see, that is all that has to be considered about respiration and its organs in plants. But what concerns spiritual respiration, will soon be revealed brightly and clearly enough on one occasion, and only for you.

98. *About the interaction between the kingdoms of nature*

8th December 1840, from 9:45 am until after 12 pm

Writer: K.G.L. - S. - Andr and Ans H.

[1] As far as the respiratory organs in plants are concerned, there are in general none other than those of which circumstantial mention was made in the previous communication(*¹). However, as with all things of this world, they may be in their extremes still so dissimilar in their kinds, yet there are particular connections between all these things, so that nobody knows any more exactly where the one class of these things actually ends and another begins.

[2] You will not only notice this intermingling of things in the natural world between classes, but even in things of one and the same kind, in minerals or plants and animals. Consider for instance limestone, and you will already see in it the most important transition gradations. This stone is in the first beginnings of its existence a solid and hard stone and does not differ in this stage not much from a pebble. From this hardest form it changes, until it finally becomes so soft that there is no longer any significant difference between it and an only somewhat solid clay. And such similarities exist from one species to another throughout all minerals. And this approach is not only specific, but also formal.

[3] And as it is the case with the minerals, so it is also with the plants and animals. Just look at the different genera of the apple tree! Who can determine where this genus of trees begins and where it ends? Likewise, the quantity of species of the vine will have to be noticed; but who knows where the vine begins and where it ends? And yet, as already mentioned, between each genus there are perpetual transitions from one to the other. And no genus stands alone in such a way that it does not stand in some kind of connection with a preceding and a following genus.

[4] But the same is also the case with the animals, considered only once all races of one and the same animal species. Who can claim and show where a race begins, where its climax is and where it ends?

[5] Take the dog, for example, and try to determine where this generation begins and where it ends, and determine the culmination point of this animal and indicate which dog is the most "dog".

[6] But I say that all these genera, classes, and races merge into one another just as the waves of the world's sea, since no-one will be able to determine which of these countless waves that trouble the surface of this great body of water is the first, the middle, and the last.

[7] But I say, and every simple man will also say: There is no first, nor a middle, nor a last one! But one wave drives the other and passes into the other, without it being anything else in this rocking transition than what it was before, namely water. It is just no longer at the previous place, but, after having displaced an earlier surge, it now surges at this place, while again a following one pushes it.

[8] To understand this picture still more correctly, think of a circle, which would be divided exactly into equal degrees. Now tell yourselves, how would anyone be able to say: "This or that degree is the first!" But I say: Why do you quarrel about the primacy of a degree, since one is like the other and it is all the same which one you take for the first. And it may easily be that all will see this and say: Since one is like the other, and each is separated from the other by an equal space, we do not become wiser by such useless quarreling; but let the next best be the first, and from there we count on. So we have designated the first, then it will be a given which one is to be the last."

[9] Just as all this behaves, so behaves the circle of things in the natural world. One always passes imperceptibly into the other, like one wave into the other.

Footnotes

(*1) About the breathing of plants, November 22, 1840

99. *About intestinal worms - Educational soul-healing advice.*

9th December 1840, afternoon

[1] As for the intestinal worms mentioned by you today, I tell you nothing but this beforehand:

[2] There was a farmer. This farmer examined all his barns, boxes and flour chests and found a lot of mice and rats, and these creatures caused him much damage to his possessions. So he decided to keep as many cats as he could. He did as decided and it was not long before there was not a mouse or a rat to be found in all his barns, boxes and chests.

[3] But when he had cleaned his house in this way, he thought, "What is the use of cats now? For since they no longer find mice and rats, they invade my larder and eat three times as much as the mice and rats used to eat. Therefore, I will now also destroy the cats. And behold, immediately after the destruction of the cats, mice and rats came again and did their mischief as before.

[4] Now the farmer no longer went to the cats for help, but thought to himself, "Just you wait, I'll poison everything, and you'll lose your appetite in my barns, boxes and chests.

[5] But when he wanted to do this, a friend told him: "See, if you do this, with what will you satisfy yourself in the end, so that you will not perish yourself from the poison with which you want to kill all the mice and rats?" And this friend also told him: Better lock up all your good fruits in iron chambers, so that no mouse or rat can bite it's way through, and then it's own hunger will finally drive it from your house.

[6] Such advice was followed by this otherwise impossible farmer, and he soon saw the good fruits of this good advice. For without effort and expense, man cannot attain anything worthwhile and efficient.

[7] Behold, when you consider this parable, you will certainly say: Whoever understands this parable, as it agrees with the worms in the intestines, must be able to understand more than what an ordinary human mind is capable of understanding.

[8] I say, however, that this parable agrees very well with the worms in the intestines, which are mainly of three kinds, namely: the so-called small roundworms, then the long, whitish, earthworm-like worms and finally the tapeworm. And there are, besides these three main genera of worms, some other less known genera, including the so-called roundworms, the intestinal and gastric caterpillars, then the threadworms and finally the gastric polyp.

[9] See, all these vermin are mainly caused by the fact that man naturally eats or often gets as a child some kind of food which contains a lot of animal parts. Such is for the children: impure milk or too fat milk, then also from the vegetables such fruit, which is already known as most capable for the absorption and nourishment of animal beings.

[10] Behold, this is now the natural cause of such phenomena. But their formation goes on in a spiritual way unknown up to now. For there the unclean spirits, which already accompany the human at birth, look for what corresponds to them out of such food, clothe themselves with it and then become those visible, annoying and hideous forms in man, so that they can become harmful to him right at the beginning at least to his physical health only to some extent. However, only the clumsier and more stupid ones do that, which are punished soon by a just diligence, since they are forced to leave in the natural way by suitable means.

[11] But these beings become much more annoying when they, leaving the forms of the outer world, return spiritually. For then they usually leave the body alone and begin to nestle in the bowels of the soul, when they then provoke the children to all kinds of mischief. And if they are

killed there by a powerful spiritual medicine, it is very questionable whether the soul does not then suffer deadly damage in any of it's nourishment.

[12] Such a deadly nourishment would be this: if all vices and their harmful and shameful things were immediately made known to the children or the young people. Thereby the young soul would know how it is with everything. But say for yourselves whether such a diet for the soul would not be just as if someone who wanted to exterminate the rats and mice in his house either wanted to poison everything or set fire to the house in order to kill the vermin. Here the good advice of the friend is certainly in the best place, namely: first of all, keep the children away from such physical food, which has already been mentioned. And secondly, as far as the soul is concerned, keep them in iron chambers - that is, as long as they still need some kind of instruction, do not allow them free will and lead them constantly to punctual obedience and true childlike love.

[13] See, this is the keeping of the noble fruit "in iron chambers"! And since this vermin will and can find no nourishment for it's existence, since it will become desperately bored and hungry while gnawing the iron, it will not stay too long where there is nothing to eat, but it will leave immediately. And then such a way of acting resembles the strict diet of the body, which is known to be the best cure for all ills of life.

[14] See, this is thus the parable! Now you still have the many cats left! These many cats are by nature a too diverse medicine, whereby the evil is abolished. But when the evil is gone and the cats or the medicines have nothing more to eat, then they attack the larder or the intestines, as also thereby, undermining the health, over the whole body. And in the end it will be more difficult to subdue and remove the cats than the vermin they have exterminated.

[15] In spiritual respect, however, under the cats are understood the often too many and different instructors and teachers of the youth. These may also destroy some virtues in the souls of the youth - but if the soul was purified in this way and such teachers then find nothing more to purify, there are not seldom cases (which are well known to Me), where such "cats" then put vices into the soul of the youth, so that there is then again something new for them to instruct.

[16] See, only this good advice is therefore to be applied and immediately originally. Then you will need neither the cats nor the poison, both in natural and spiritual respect. Therefore, heed this testimony well, and you will make yourselves and your children free from all such well-understood dangers.

[17] This is what I, Eternal Love and Wisdom, say. Amen.

100. *About dancing*

14th December 1840

[1] You ask within yourself, what is it about dancing that is so despicable and displeasing to Me and therefore damnable? Oh see, you feeble-minded person, you fear people and in your fear you want to experience things that I only make known to the brave. I have told you things and have removed the veil from your eyes, but you cling to the judgment of people and fear beyond measure, their mischief - and do not think that I reach beyond all people.

[2] And even if you think of Me, you still think in your fear, which in the end will still close your heart and will make you more blind than a mole and block your ear with all kinds of garbage, so that you can never hear My voice in you, if you will not seriously banish your fear from now on, which leads to nothing but pure nonsense.

[3] Can you imagine such a thing for yourself that I will use Satan to bring a person to humility, meekness, patience, perseverance, yes to love for Me and from that for the neighbor, for strict obedience to the monarch and to any existing church and to exhort all of this in spirit and in all truth, alive?! Oh, I tell you, whoever claims that, is mightily guided by Satan! For him you should pray as for the entire Roman church that she would see her nonsense and would recognize what she has in My spirit, in My love and in My truth - otherwise her flight will immediately be put into action. Because who loves My name and seeks to glorify it in his heart, he is for Me and not against Me.

[4] But how can someone out of Satan call My name, since nothing of My name - which is My eternal love - can ever occur in Satan and since Satan is the most blatant antithesis of love and hence the quintessence of God's wrath is to be separated from all love.

[5] But if someone would pronounce a word to indicate something with it, then he must necessarily grasp the concept before in and from himself or he must at least have the ability in himself to be able to appropriate such a concept, so that it then becomes possible for the tongue to pronounce it. But how can someone, e.g., pronounce "father" in the Japanese way or any concept completely foreign to him, which is known only to this people as a secret - if this language is completely foreign to him - and secondly he even lacks all ability due to his muteness, so that he does not even become powerful in his mother tongue, let alone of Japanese?

[6] And yet I say: It would be easier to make the mute speak Japanese words than to make Satan speak the name of My love. The evil spirits can only act worldly and blindly and seduce countless people to all imaginable passions, as there are indeed imperiousness, arrogance, pride, courtship, greed, envy, hatred, fornication, lust, dancing, splurging, gluttony, etc.. And in this respect, My name, which they can not say, is completely unnecessary to them. And if already worldly people do not want to hear anything from Me and My name is an abomination to them and disgusts them, how much more it must be abominable and infinitely disgusting to Satan!

[7] But whoever confesses and loves My name without fear, which is Jesus, the "Son" of the living God or the "Word" or the "Love" of the Father - he also loves the Father and cannot possibly be against the Holy Spirit out of both, but for it and filled by it through and through. How and what should Satan have to create in anger and all falsehood, when the Spirit of Eternal Love creates everything anew from God the Father and thus through the Son?

[8] Oh see this and be always without fear! For My kingdom must always be seized under many trials. And the right love must always pass the fire test, like pure gold; because without such test, it is not worthy of Me.

[9] Look at the rich young man in the gospel, and you will soon find there how far he is from My kingdom. And look at the seed among the thorns, which fruit can appear there! Therefore do not be like this young man or like the seed among the thorns, but show Me the gold of your love, and you will live!

[10] However, concerning the questioned dancing, I have already sufficiently shown what pleasure I have in it and what consequences it has. I add only this much, that no-one would be able to excuse himself under whatever name and manner, otherwise he will never get rid of his "turner". For as there is such a worm in the brain, as an evil disease, which you call the Dreher (Turner - tr), so there is also a "spiritual turner", which is much more difficult to cure than the natural one and which has now become a general plague.

[11] Parents, however, who have taught their children to dance, place a great burden of responsibility on themselves, if their children are thereby corrupted by whatever evil spirits. Either the girls in their fertility, in their purification, in their secret discipline, in their morality of heart, in true faith and in pure love for Me and from it one day for a possible husband, in domestic diligence and in true Christian virtue, patience, gentleness, perseverance in all trials and hardships, yes, even in the pious cheerfulness so necessary for every woman, the all-time sobriety, freshness, happiness and liveliness of her chaste mind and quiet calmness of spirit. Or the boys by their unwillingness to engage in all serious contemplations in the fear of God, in secret discipline, in the too early development of the sexual instinct, and consequently also in everything that concerns Me, the Author of all that is good and true in love. Behold, if such things happen and must happen, think for yourselves who is to blame for this and who will have to answer for them one day.

[12] And you will then be like that fig tree which stood fruitless while I hungered under it's branches. For you parents are such fig trees, but your children are the fruit. But if these have been corrupted by the well-known "turner", one way or the other, the blossom and fruit will fall off from the branches early. And when the Lord passes by and finds the tree empty, He will do what He did to the fig tree! Take note of this, parents, and consider who He is who says these things to you.

101. "Do not touch Me!"

16th December 1840, in the evening

Request: Oh Lord, we humbly ask You for clarification on the following scriptures:

In John 20:17 it says: Jesus says to her (Mary Magdalene): "Do not touch Me! For I have not yet ascended to My Father. But go to My brothers and tell them: I ascend to My Father, to your Father, to My God, and to your God."

But in John 20:27 it says: Then He said to Thomas, "Reach out your finger and see My hands, and reach out your hand and put it into My side. And be not faithless, but believing!"

Let there be no will, neither in the height nor in the depth, but Thine! And whatever happens in the height as well as in the depth, let it be done according to Your holy will! Amen."

[1] So be it, and you write! But do you not have to confess yourselves that the closer something is placed to you, the less you understand it? Behold, these two texts are as near to you as possible! But instead of searching close by, you search in the farthest distance, both in space and in time, for the understanding of such easy things, and therefore you always find nothing there, where nothing can be found.

[2] Who would seek his house in the water and his dwelling in the fire and not realize that he is in his house and in his dwelling, while he blindly seeks for it where it is not and cannot be.

[3] In which church are you - and who was Magdalene? But which church corresponds to My brothers - and who am I? Behold, in these two questions is contained the whole mystery!

[4] Or do you think that the former harlot and dancer before all the worldly great ones and pagans, who had seven devils of the flesh in her since her twelfth year and was delivered from them by Me and did many works of love and later seriously repented, would have been able to touch My holiness, since hardly her tears and the hairs of her head were able to touch My feet, since they were not yet pierced and cleansed from the dust of the fornication of all the world, since it was then also fair that this whore should take away her portion from My feet, and by taking it from Me, thus scatter her own guilt upon her own head.

[5] Look at your church - and you will surely find the "touch Me not" clear and plain! But yet I also say to her what I said to the Magdalene: Go and tell My brethren that I too have often risen among your children and now come to them, that they may behold Me, and lay their love on the with-love-pierced-side, and there see, like a Thomas, the narrow gate and the narrow way, which leads unto eternal life, and by it unto the Father, who is My Father, and by Me also your Father; and who is My God, and thereby also your God.

[6] Therefore, all of you should also "lay your hands in My stigmata", so that you may believe that I am the eternal life Myself by My own power - just as I am the resurrection Myself and also do not have the life from the Father, but am the life in the Father Myself; just as the Father is not apart from Me, but God is in Me since eternity and just as all the Spirit of holiness goes out from Me in all power and strength as from the Father at the same time as one and the same Spirit.

[7] Behold, if after the resurrection I was all that I am now and will be forever, should a converted harlot have perished if she had touched Me, since she was far from being cleansed by a true repentance? Such is only allowed to those who have willingly let their feet be cleansed by Me before and have enjoyed the great supper with Me.

[8] But now I say to you: Let your feet be washed by Me or let yourselves be drawn by Me to receive the place at My table of true love. And do not worry about Magdalene, but believe that it is I who now come to you in silence. And place your heart in My open side, so that it may be strengthened to eternal life!

[9] For I do not say to you: "Noli me tangere!" I say what was said about Thomas - since you are all more or less almost nothing but Thomases, so that you too will one day be alive like him. But mind you: only I, and not Magdalene, have life. Therefore the message of Magdalene is not enough, but only when I will come fully into your heart, will the prophecy be fulfilled for you that I will "rise" to My Father and your Father and to My God and your God, and you in Me and with Me. Amen. This is what I say, the Resurrection and Eternal Life. Amen!

102. Again: "Don't touch me!"

17th December 1840

Question: In Matthew, ch. 28:1, it says: At dawn of the first day after the Sabbath, Mary Magdalene and the other Mary went to see the tomb.

And ch. 28:9 it says further: And behold, Jesus met them and said, "Greetings! And they came near, and embraced His feet, and worshiped Him." According to the Gospel of John, ch. 20:17, Magdalene wanted to touch You, oh Lord. And You told her: "Do not touch Me!" According to the Gospel of Matthew, ch. 28:9, on the other hand, Mary Magdalene as well as the other Mary touched Your feet. And in yesterday's statement, on the other hand, it says: Should a converted harlot have perished if she had touched Me?

Oh Lord, graciously send Your light to brighten this darkness! Let there be no will, neither in the height, nor in the depth, but Yours! And whatever happens in the height as well as in the depth, let it be according to Your holy will! Amen. So that Your holy name may always be praised, praised and glorified! Amen. Amen."

[1] The man who does not understand these things is blind, deaf and dumb - or he is like the fruitless fig tree which a gardener tended in the garden for a long time, and when the tree brought forth nothing but leaves, the servants came and reported it to the Lord and advised him to cut down such a fruitless tree, so that it would not again take up space in vain in the so delicious garden. But when the Lord heard this, he said: "Let it stand for a year, cleanse and fertilize it, and then, if it bears no fruit, let your axe fall on it's roots and cut it down to be burned.

[2] Behold, you who ask for such easy things out of your own contradiction, let it be told you that it is difficult to serve two in such a way that it becomes enough for everyone, the friend as well as the enemy! If you care for Me, what do you care for the world? But if you care to lend a level path to the world, how will spiritual fruit come from it?

[3] See, My will is higher than the will of the world! But if you want both, as there is: a happiness in the world, against which is My grace - listen, that cannot be! I say, however, that the first one will come at the right time anyway. But all your and your children's ways should be directed exactly according to My grace - then I will take care of everything! But if you feel comfortable carrying some unnecessary worldly worries, then carry them anyway, but be careful that one does not break out into a legion.

[4] The love of parents is always blind towards their children. They do not see the seed, but only the tree and do not consider what is locked in a seed. But the good seed comes up with a thousandfold fruit only in My earth. In the earth of the world, however, it suffocates immediately. But the worldly seed thrives in the worldly soil, bringing forth all weeds. But ask yourself, what is the use? Listen! Not for My kingdom and for My scouring!

[5] Behold, because of this contradiction existing in you yourself, I told you this, so that your contradiction of the gospel may become clear to you. But remember this especially: As you now know who He is before whose eyes all secrets lie open, so you should also know, when in worldly things you find wrong ways either for yourself or your children, that I am the only one Who knows what is right. Well, at present you take care of your three - and let Me take care of the rest!

[6] And so that Matthew may become blameless before you, take this contradiction upon yourself and understand when I say to Magdalene: "Do not touch Me, but first fall down before Me, clasping

the feet and worshipping Me in spirit and in all truth, and then go to My brethren and tell them that I am risen!"

[7] You should also do the same and not rather strive for wisdom, but for the true, pure love, which corresponds to My feet and from it first of all for your love, which in it's greatest purity still has something sensual about it (and therefore is like My "feet", on which alone you can enter to life). Therefore you shall at first not be allowed to "touch" My wisdom before My feet have been grasped in all love.

[8] But if you say: Lord, how is the touching of Thomas to be understood? Then I say: He also had to turn his eyes to the stigmata of the feet and hands, before I told him to touch My broad and wide wound of the breast. But so that your own contradiction may become clearer to you, questioner, I will show you another reason why I at first said to Magdalene: Do not touch Me," and then I allowed her to clasp My feet with the others.

[9] Behold, Magdalene was also sensually in love with Me to the point of jealousy and formally considered Me her only chosen lover. Her opinion of Me was that I was a great prophet, but My divinity was still foreign to her. In view of her heart in love, no-one had lost so much through My suffering and death as she had, since she had not only lost her Savior, Lord and Master, but also, in the earnestness of her heart, her only lover; therefore, she was also inconsolable.

[10] See, it therefore happened that she was the first to inquire of Me in the presence of the rest, who did it more out of devout sorrow than out of such invincible love.

[11] When she saw Me, her lost lover, standing before her, her heart was lifted out of all bonds. She cried out and immediately wanted to rush at Me in the outburst of her passionate love. But now consider who and what I am - then the "Noli me tangere!" will become clear to you. But you should also consider Magdalena's strong love, and the embrace of My feet will become clear to you.

[12] And add to this the fact that My beloved John wrote from My soul, but Matthew from My "feet", then all this will become even clearer to you - and understandable also the great repentance of Magdalene after My full ascension, since only through this did she learn who was actually behind her supposed beloved, whereupon only through her great repentance did she then begin to love Me in the spirit of humility and thereby in all truth.

[13] But I tell you, if someone does not love me like Magdalene, he will not find Me again and enter into life at "My feet" and will never find a solution in the constant contradiction of his worldly life. Behold, My kingdom is of greatest, holiest clarity, and nothing unclean can ever get in. Therefore just think of the fig tree without fruit in the garden and of the servant of two enemies - and solve the contradiction in you! - your God, your Father, your constant advisor!

[14] See, today I speak, tomorrow I act and the day after tomorrow I will come! If you won't be at home, I'll pass by your home! Amen. That says He who always allows His feet to be embraced!

103. *A dream (from December 29, 1840)*

2nd January 1841.

Oh Lord! That the narrative may be accurate and fruitful, be of help to me poor weak servant; for even dreams are often nothing but empty foams, but such dreams may always be your own admission of grace, therefore they should not be lost, but to be helpful to us in the weak contemplation of our inner being and then serve our heart, so that we may glorify Your most holy name more and more through our growing love. Therefore, oh Lord, help me and do not deprive me of Your most holy living word. There is nothing in the height as in the depth that is not there according to your will. So surely also this dream, and so let your most holy will be done at all times. Amen.

[1] Now so tell and write as I will give it to you.

[2] Behold, I will therefore tell you your nightly vision, so that you will not need to appear as narrator in the first person and glorify yourself through Me, but that I would be glorified through you. Therefore understand well, when I say: I through you, but currently not you through Me; because no-one will be glorified by Me before I have been glorified through him. Because who will confess Me before the world, I will confess him only then before of My Father, because he then will see My infinite power and glory and will then himself be glorified in this My glory.

[3] And now write your dream. - Behold, this was your dream:

[4] You went with two who were well known to you and with three who were unknown to you, and with Ans. H. from a northwesterly situated ditch somewhat diagonally upward toward southeast, namely on the evening side of a conical roof of a small mountain, whose vertex was rather densely overgrown with young conifer trees and was surrounded by free, somewhat leanly overgrown meadow-ground by a messy and already strongly damaged rural paling fence. And this happened, by way of example, around the seventh hour in the evening, around the time of early autumn.

[5] As you and your known and unknown company followed your way along the edge of the forest, behold, you soon reached a point to the south with your comrades, where the rather narrow and very little frequented double path was suddenly palisaded with all kinds of poles, trees, and planks so much so that it seemed a bare impossibility to you and, by way of example, to all your comrades.

[6] Now your two first known comrades began to attack you somewhat shamefully with words, saying: Well, you half-prophet, you cloud and rainbow tamer and well-conditioned flying machine inventor, why do you now look at this barricade as amazed as a young cow at a new gate! What do you want to do now? Right, now the proverb becomes true, which is: There now stand the oxen on the mountain - under the leadership of a prophetic donkey!

[7] Upon which rather strong denigration you allowed yourself the following little remark and spoke: Friends, you have spoken right, may you always remain what you called yourselves. But as for the prophetic donkey, behold, I must already ask you for forgiveness and I do not dare to accept such a great honor; for you surely know the prophet for whom a donkey prophesied, and the donkey that carried the Lord on Palm Sunday - see, therefore I cannot accept such an award. If I were worthy before God to be such a donkey, oh friends, I would jump up with my great horseman out of oversized joy, and with my well-fed hooves I would probably work down your irrepressible horns from your ox-heads! And your comrade H. spoke to this your reply: Fiat, et pereat cornu bovis, et laus gloriaque maxima Domini nostri Jesu Christi orbem columque totum inhumat!(Translation: "This is how it should be done, let the flock of oxen perish, and let the greatest glory and honor of our Lord Jesus Christ ensoul the earth and the whole kingdom of heaven!") Well, that I would call

to drive the nail into the board with humility with one stroke; but from where have you taken this so quickly?

[8] And when your comrade H. had spoken like this, behold, the three strangers came forward and said unanimously: Do you no longer know that you have been given the gift of free flight? But now is the time to shame the wicked; for see the furious bulls running up from the depths and then, united with these two comrades, want to scrabble with their horn-tips in your entrails. Therefore grab your comrade H. and lift yourself up quickly from here!

[9] And when you have heard this unambiguously, you immediately grabbed H. and rose up with him. But the two oxen with the angry bulls roared in vain for you, since you were freely sheltered in the height. And one of the oxen roared scornfully at you, saying: "Look, look, among the new prophets there are also cunning birds; when they realize that their beaks cannot stand up to the solidity of our horns, then they fly up and away out of pure prophetic power! It is a pity that we do not understand the language of poultry, what marvelous things these poor corn-peckers, worm-eaters and scavengers would have prophesied to us!

[10] Just look at the airy falcon, how he proudly looks at us from above, as if he had in mind to pick out the eyes of one or the other of us! But descend only, you bird of a prophet, we will certainly work down your wisdom! Oh, that we call a prophetic power, when such a one, at the sight of strong and courageous bulls, get himself out of the way like a hare with divine power - hahaha, that is a messenger of power from the Lord, who, instead of mastering these barricades, flies away only as a bird! Oh, dear, oh, dear!

[11] And when you had listened to such cunning insults for a while you thought of Me and asked Me that I should send you lightnings from heaven so that you then are able to destroy the wicked with this deadly fire. And behold, what voice did you hear from above? Was this not so: "Why do you call down fire? The fire that would destroy these wicked, behold, this fire would also take you and consume you with the wicked; for no creature can exist in the fire of God's wrath. But if you want to be powerful and strong in My grace, then you must only bless where there is cursing against you. But if you have mighty wings for flight, why then a fire in which your pair of wings wants to become unfit to fly? Therefore bless and fly!" And behold, when you have heard such things unambiguously, only then did you fly away from there towards morning.

[12] And your comrade H. constantly asked you in the rapid flight where you were flying to. But you gave him no answer for a long time. But since he finally asked you why you did not give him an answer, you said: How can I answer you such a question? First ask your heart what kind of wind is blowing in it and where you want to go, and we will be there as soon as possible, since your love is tied to the still quite strong rope that is attached to the anchor of still quite manifold hopes of the world in the sea of worldly concerns.

[13] But he replied: Listen! But how can or should I leave my wife and children? But he replied: Shouldn't I worry about them now that I don't know how they are doing? This concern is indeed my greatest duty, and God himself has imposed it on me. Who can blame me afterwards if I pursue my fatherly duties? Therefore know that I want to those close to me! If you are a true friend to me, bring me there quickly, for surely my wife, my Pauline, and all my dear children await me with great concern and longing!

[14] Hereupon you said then: Now behold, friend, what use would it have been to you if I had also faithfully indicated to you, in answer to your repeated questions, the plan of my way, sharply marked from above, to the great place of all human destiny, but you would then have become too heavy for me through your newly awakened love and care for yours, that I would no longer have been able to keep you on the height, whereby afterwards I would have been compelled either to let you fall or to fall by yourself. But therefore, since you now made yourself known in your principal

love, you are now also lighter, and my flight will immediately take you to the place where the magnetic needle of your heart points!

[15] See friend, the love for God in you is still a love through your own. It is only a grateful feeling, to which, however, also many worries still cling, since such a love first goes out from your heart to the heart of your own - and from there only gratefully to the heart of God. See, there the love is then burdened with all kinds of worries and things and matters and then, as it were, reversed; because there your love becomes positively polar in and to and through your own and thus gratefully nourishes the pole of your love in God, which is necessarily opposed to it. But just look quite carefully whether this love is also completely in accordance with the divine order?

[16] You ask me now of course in your heart, yes, how should the right love therefore be? See, to this I answer you: But the right, free, carefree love is just the opposite of such love because it first passes from the heart of man into God, since it is purified by the gentle fire of grace, and from there, in clear consciousness and full of the highest trust, it first returns to the world and to wife and all the children self-powerfully, carefree and free.

[17] Behold, since thereby everything in such love is put in the hands of God, thus the so loving man forms then, united with God, the positive pole and everything of the natural world, the negative. But you know that the negative pole is a necessary one and only the positive pole is free. But if someone wants to strengthen the positive through the negative, see, which power will come out of it? It will be just as if someone wants to add plus 2 and minus 2 together, where nothing will show up in the end. And it is even more annoying, however, when through such perverse love the infinite potency of God must appear negatively, that it is saturated by a miserable plus; because only then a ratio comes out, which is much more praiseworthy than the sum, if someone wants to add plus 1 and minus infinity, where then the sum was: 1, less than infinitely times nothing. But if the positive pole is infinitely strong in and through God, see, there it is just as if one strengthens the positive pole with the power related to it. So he does not need to take care of the negative pole, but it is nourished without care at that moment in the unchangeable conditions - depending on the nourishment of the positive pole.

[18] Behold, this I had to show you, my friendly comrade, first, so that you might become lighter in this, and I with my pair of wings can bring you more easily back into your house to your own ones.”

[19] Now see, when you had finished speaking such things, only then did you fly further southeast again, namely, down to the foot of a mountain neighboring the former mountain, on the southwestern slope of which, then, was the house of your comrade H. When you had arrived there, you wanted to fly on immediately. But your comrade H. asked you for so long, and also his wife and some of his children, that you would stay with them, and so you returned with them into the house.

[20] But when you had now completely entered the rooms, someone came to visit the wife of H. right away. But she immediately left the aforementioned entrance hall with the visitor for a short time. Comrade H., however, lay down to rest a little in a room next door and asked you to have a charitable conversation with his children in the meantime. Having heard this, you right away sat down at a table, as if you wanted to rest a little yourself.

[21] Your peace and quiet did not last too long, for the daughter Wilhelmine came, sat down next to you at the table and made curious attempts to start an inquiring conversation with you. But you kept yourself deaf and dumb and seemed to pay no attention to the girl, whereat she then in a somewhat annoying tone - which is also quite peculiar to her on such occasions - asked you somewhat sharply: But tell me just once what I have done so badly that you would not appreciate me either for a look or an answer! Because I cannot put it together, how an otherwise so pious or at least one wanting to be considered pious man could be so annoyingly proud! That I learn to dance now, is something like that, since you know that we only have to do this out of kindness for the aunt, without our heart

and life being so attached to it as you might think. And if you are even so angry with me because of that, I really don't know what to think of you! Before, you always assured me that I would be dear to you. But now you don't even look at me any more, as if I would have become God knows how bad by this kindness to my aunt. I know well what the cause is and I am telling you straight to your face: It is nothing but an annoying jealousy with you, through which you silently want to accuse me of infidelity, taking revenge, as if I had already been, God knows how much in love with you, which I had not even thought of in my dreams until now. Phoo, shame on you!

[22] And since the last phrase made you a little angry, you got up and wanted to leave. But when the rather impudent speaker noticed this, she took you by the hand and, pleading and crying, did not let you go, saying: I beg you for God's sake, forgive me if I have said something unjust to you, and forgive my hasty naughtiness! I can already see that I was wrong. Stay here! What would father and mother say if you, leaving me now, walked away!

[23] And you opened your mouth, finally started talking and said something annoying at first: 'Well, that's quite a nice conversation for the good service I have done to my friend by the grace of the Lord. The tender little daughter takes the blissful liberty to clean me over a courier boot and to make me shine in such a strange way, that on the other hand the insinuations on the part of the oxen on the mountain appear only as very small cute burlesques! No, this is not bad at all, such a tender conversation I would like to ask for again soon! She smears me so just like that in the most innocent way of the world, the most beautiful rudeness in the face, as if she had printed it and would have really been paid for it!

[24] And so that the whole story would be crowned at the end, she spits at the end of such a conversation, so to speak, in your face. Most obedient servant, she could have me very strangely gladly then! My dear W., with and through such entertaining rarities, falling in love from my sharply polished side will have its well-worn ways, and there will be not anything remaining for me to do than to ask you politely for the future, to want to spare me such extremely suggestive conversations a little lovingly and kindly. But for this time farewell. Amen.'

[25] Behold, then you wanted to go again. But it happened as before, that you stayed again and very slowly sat down again at the table and began to address the following words to W. as your apology: 'Wilhelmine! But now be quiet and listen to me, for, if you harbor conjectures in yourself against me, formed in such a way that I must obviously see from them that you have reported yourself in your heart quite fundamentally wrong, it is now nothing more than a brotherly duty on my part to faithfully correct you in your tremendous error. Look at my face, yes, look into my open, healthy eye, and ask yourself if I'm as thick as a fist behind the ears! Do you think then that I look at you with contempt because you are currently doing something in a certain way that, at least for the time being, out of pure love for the Lord, cannot even well be united with my principles? Oh look into my open eye, is there really something so contemptible looking out? If you had my eyes, you would certainly feel quite strange, if you saw your brothers and sisters walking blindfolded over incalculable abysses and chasms, from which it is very difficult for the unfortunate blind man who has fallen down there to think any more of redemption!

[26] If you saw someone grab a cup of poison and drink it down to the last drop of death, how would you feel, especially if you already noticed some traces of the deadly effect through the drinker's veins! Well, what do you think would be the effects on your mind? Or if you see with these my eyes someone romping himself around on the ice of a frozen stream without any worries, while the floods under the ice begin to grow and the ice sheet begins to burst here and there, and the man, because of his deafness and blindness, would hear neither your voice nor the crack of the ice, yes, and if you also noticed from afar high tides were already billowing over the frozen mountains! Ask yourself how you would feel and what you would like to do to save the cheerful deaf and blind. Would you not wish and pray most ardently that the person would only approach the shore, that you

could grab him and pull him away from such danger, which with every minute and second becomes more and more threatening and impending!

[27] But what are all these shallow examples in all their horror against the slightest thought that whispers to me: Behold, your brother or sister has now entered a path that leads away from God and leads to the world of death, yes, eternal death! Of course, you said that your heart and life are not as attached to it as I might think. But I ask you: Why then did the Lord not only command the apostles to flee the world and its ways, but He told them: If you enter a city and are not received, do not stay there, but since you have stepped in, return right away, take your peace with you and shake the dust from your feet before the gate"

[28] But if the Lord commanded the apostles to shake off the quite innocent-seeming dust that stuck to their feet when they entered such a city in His name as His messengers full of the Holy Spirit, what do you think, dear W., the Lord will say about the dust that sticks to the feet of a dancer that is created in the riding school of Satan?! Or does not nature itself already teach us that a portion of poison, however small, is sufficient to take a man's life, while in all of nature there is not known to us a remedy that possesses just as great a healing power to make the sick person just as quickly healthy as a gran of poison kills the healthy person? And of a means to make the dead alive again, however, all nature is silent, while it possesses innumerable deadly ones in incalculable quantity.

[29] And you see, as the Lord teaches us already through nature, so He once taught the apostles and teaches His lovers, still speaking aloud in the Spirit at this very hour, still calling out the same holy words to us constantly: Listen, you dark people of this world, I alone am the way and the life, walk in My way! No-one can reach the Father anywhere else but through Me; for I alone am the right way and the door to the heart of the Father - and am the heart or the Eternal Love of the Father Himself."

[30] You see, but from this it emerges supernaturally clear that there is therefore for eternal life only one way and only one means, because the Lord, who alone is only the Way and the means of life, is only one Lord, only one Father, one Christ, and one and the same Holy Spirit of all power and strength and Love and of all life - while there are countless and infinite multitudes of Satans and devils as lords of damnation or eternal death, each of whom has his own cunning ways leading to death.

[31] But if this eternally incontrovertible truth is now so rightly considered, it will certainly not be difficult thereafter to understand why the most loving Lord of life warned the apostles against dust, and why every man who is supposed to be Christian should guard himself infinitely more against that dust, which is stamped so unbelievably deadly in Satan's riding school out of the dried mud of all fornication and harlotry and in such an unbelievable endless amount with the most contemptible feet of all hypocrisy, all deceit and all imaginable seduction!

[32] Oh you see now, dear friend, whoever sees with the inner vision of the spirit through these conditions, does not need to be in love, in order to silently and often pitifully look at the deadly dust on the feet of his brothers and sisters with his head bowed down, to ignore many a question from a sister who is secretly already quite dusty! But what you have reproached me somewhat sharply from tolerably being in love, it would probably be very weak for me if I should therefore make to you justifying objections or refute things of which I am an enemy in others because of their nefarious wrongness, and should tolerate them in myself to my own ruin, since I would then soon lose everything through my own blind folly.

[33] But there is a heavenly high difference between love and the despicable being in love: the first is commanded to us by God, as the second, under the name of harlotry, is forbidden to us in the most terribly strict way. Now you see, if I were so, how would I have to present myself as a called servant under the eyes of the great Lord?

[34] Now you see again how very powerful a blow you have made against me in the blue, annoying yourself!

[35] But if I have often assured you of my love, as I have also assured every other worthy brother and every honorable sister, who by virtue of their inner nature are closer to me than many other human larvae that forget God and all morality, then, for the time being, I have done nothing else but what I am guilty of as a Christian man, especially to underage mankind, whose inner eye is still far from being opened to look into the heart of the brother or sister, whether there in earnest a truly Christian love is to be discovered there, wage-burdened and working.

[36] And secondly, I sought to draw you a little higher up to my heart because I saw that the receptivity to worldly vanities is far more predominant with you than the receptivity to spiritual grandeur. For I saw and still see the monument of God finely described with His most holy will in your heart.

[37] You see, but if somebody had set some worldly monument and had put a stone in it, there would be on it many beautiful and praiseworthy things from Him to whom the monument is dedicated; however, in time, this stone would fall from the monument by some small earthquake, so that it would otherwise come to stand undamaged on the ground with the writing facing outwards. If, however, the stone is not placed high enough on the existing monument by a friend, say yourself, what might it have there with the beautiful, smooth, described stones at once for a sad explanation, if the malicious, gloating and destruction-happy world would see him lying on the ground? Won't they rush over immediately and start scribbling on him all kinds of shameful things, so that soon nothing more will be seen of the glorious inscription, and thus this dignified table of life and mark of noble deeds will finally resemble every raw, meaningless stone and in the end will even be smashed and completely destroyed and annihilated.

[38] You see, I have often seen your divine monument devoid of this wonderful stone, it then lying on the dirty ground of worldly passion germs. But to reunite this stone with the monument of your heart and to unite with it, I did what I did as a true friend by a special grace from above, but not that you should call shame upon my face for it!

[39] And what and how I was before, so I will be forever. But be careful of the dust you are aware of and that the tablet in question does not suffer any damage. For even if you were from whence the children of God are, then you should remember all the more that you are now in the poisonous world, which is surrounded with a lot of deadly, stuffy air - up to the small place, where the well of Jacob breaches the air of life around itself. Amen.'

[40] And behold, when you had finished this speech, which I had also given you in your dream, the little daughter Julie came into the room, followed by the two boys, as the boy P. incited a small black dog at the door against her, so that the puppy almost bit J. in the foot, so you got up and woke up the still sleeping comrade H., who then came over immediately and grabbed the boy P. by the hair with two fingers and shook him a little punitively. But the hair he had grasped, remained in his hand. But when he looked at it, they were very similar to the hair of a donkey, about which H. began to smile and said: Well, that's what I call pulling stupidity out of the head of an irrepressible student! Ah, I must keep this hair. Soon after, everyone came along, but you woke up.

[41] Behold, your dream is faithfully described to you as a free gift to enrich My grace in you and to all those who will raise it up high in their hearts fruitfully like the said stone, that through this, they will then even easily recognize themselves and the world in themselves, which just now is all the more necessary, since My seventh and last arrival is just before the door. Just look only at the fig tree, and you will find that it is so!

[42] Whosoever therefore still loves the world, and Me beside it, verily, verily, he shall not be taken up from the two in the field, in the mill, and in bed.

[43] Therefore keep your feet from the dust of the world, so that the gates of My kingdom are not soon closed before you forever. For if you are already delicate with the freshly washed floors of your chambers, since you are full of dirt outside and inside, how much more will it be with My holy city! Consider this well, you who are dusty of the world, and who is He who speaks such things, Amen; for I, the Beginning and the eternal Omega Myself am It, Amen, Amen, Amen.

104. *Marital house rules and child rearing*

5th January 1841

Oh Lord, graciously let Your holy word resound in me! However, as always in the height and in the depth, so also this time only Your most holy will be done! Amen, amen.

[1] Now therefore hear and write: But I say to you, that whosoever shall not fulfill My gospel after he hath heard it, and after he hath reasoned it out to some extent, behold, he is far from being sent into My kingdom, since he fears the world still more than Me. He would like to love Me beside the world; but behold, I am not to be loved beside the world, since the world throughout does not stand and exist in My love, but to the last speck of dust only by virtue of My mercy constantly in My inexorable judgments. For I am merciful only in love and mercy, but eternally inaccessible in My judgments, which are the holiness of My eternal order according to My infinite wisdom.

[2] But if the brother asking for a word of light has read in the book of My love and grace where it is said: "Behold, the children of the world are often wiser than the children of light!" (Luk 16,8) - Why does he not listen to the wisdom of his wife and loves his children more than it is fair and does not pay strict attention that the children faithfully obey their mother in domestic wisdom, which is incomparably better than all the useless sciences with which he would like to have his children's heads stuffed. Oh that is not at all the right way to My kingdom!

[3] He can indeed occupy the children with useful subjects, but in doing so he should not lose sight and heart of the purpose of the girl and the purpose of the boy, otherwise it will happen to him one day that he will experience great hardship with his children. For they will then build up their unbroken will over his head and crush his heart with their unrestrained hands, since it is already too weak and too yielding in many things to restrain the now still soft hands of the children!

[4] He should therefore not listen to any complaints of his children, but only always relentlessly and strictly examine the works of blind obedience both against his will and against the domestic management of the mother, who must spend most of the day alone with the children. And he should also first communicate with his wife in secret lovingly and legally yielding, without therefore giving up anything of his fatherly rights, and in domestic prudence, according to my advice, not to diminish her maternal sphere of activity too much. Then the whole thing will soon take another, better turn.

[5] He should only look in My book of love and all grace that I have already said to the apostles how great a thing it is for a wise and faithful steward, whom the Lord sets over his servants, so that he always gives them their fee at the right time. Also he should not overlook the right time and weigh the fee well according to My advice, so that no-one, neither bodily and much less spiritually, suffers an entry or damage in his circle! For I said and say to you again: Blessed is the servant whom his lord, when he comes, will find doing thus. Verily I say, He will set him over all His goods."

[6] But if your brother has now also become an administrator and servant of My newly revealed word of love and grace - how is it then that he awaits Me and I may not yet come? It is because he has not yet tended to his house properly enough! But if a house is not carefully ordered, it still looks a lot like a gilded lump of lead, which shines outwardly as if it were gold, and also has the weight of gold - but listen to the inner content and value, there it is because it is only a worthless metal and still far from gold.

[7] But if your brother is a quite faithful and willing worker at the hedge of My new planting and would make some effort with his wife, who already from the beginning has given more to the world than to Me - then he would do as still My dear "Willing", what the merchants do when unreasonable

buyers come to the market and do not well distinguish the price of the goods and start to barter it down in their favor. - Behold, My dear "Willing" shall now do the same, admittedly at first only in small, imperceptible amounts, and so down to the well-measured measure of just fairness, so his wife in her sphere will no longer find an inexorable stone in him according to her opinion and will soon reach for his goods herself.

[8] Behold, how often must I make you such a merchant! And if I did not, where would you be? How many things have I given you already? And if you still think about My goods, since you are of light and not of darkness - then think how difficult the trade is with those who are "spiritually poor" and "children of the world" full of blindness!

[9] But in order that My dear "Willing" may see through his bad housekeeping conditions concerning My name with a more patient and here and there indulgently examining heart, I finally give him another small task, which he should consider well:

[10] Do you think that I came down to bring peace to the earth? I tell you, absolutely no - but discord! Because there will be five in one house, they will be divided among themselves and will be three against two and two against three. There will be the father against the son, and the son against the father; mother against daughter, and daughter against mother; and it will be the in-law against the relative, and the relative against the in-law. (Matt.10: 34-36)

[11] See, "Willing" should carefully consider this task, and a great stone will be taken from his heart. And should he not understand these words immediately, he will certainly know where "the poor professor (J.L.)" is at home in such things of the spirit - where everything would then faithfully be given to him for the necessary understanding in his "willing" heart so that he would then become a just man for Me according to My heart.

[12] Behold, in the light of the world the thing of the spirit appears very often as a purely contradictory folly. But this is not so! For if the wick becomes black under the white light and the ashes white over the black coal, is this not also a contradiction even in nature? And yet, who doubts that it would be so?

[13] Therefore, if you find any contradictions in My way, as in nature and in your world or body life, think that the mariner, if he does not know how to direct his sails against the wind, so that his ship runs against the wind and against all the waves of the stormy sea, is not yet a well-educated sailor.

[14] When a doctrine is given that it is fit for life, it must be like life itself, which is an agitation of death - since thereby life becomes life in the face of death, as death is death in the face of life.

[15] Now, finally, I admonish the brother that he should not show this writing to his wife, since it is not yet time; but I will give the servant instruction on how he has to behave. So far, however, no mistake has been made, and so the "winter" will soon come to an end. Only order the house finely! Get the gilded tin out of the house! Use the good opportunities wisely! Follow My advice faithfully, be a good merchant and a faithful housekeeper! In case of resistance, do not become fainthearted and direct all his actions out of love with all patience and gentleness! Then the victory in everything with My constant, strong help, will certainly not be difficult for you! Amen. I say this, your strong Helper!

105. The Dreams

7th January 1841.

Oh my very best, most beloved Lord Jesus, if it were Your most holy will, would You not graciously show me what dreams actually are, and what one should think of them? For man often has significant, often seemingly insignificant dreams, and if one does not know how, when, what and how and why, then perhaps one one-sidedly does not appreciate this phenomenon at all or too little or often a little too much. Therefore, oh best and dearest Lord Jesus, may you show me poor sinner the right understanding in this also! But do not ungraciously receive this perhaps too cheeky question, for your will remains holy, holy, holy at all times, and above all your power and strength. Therefore only your will be done; for I would rather know nothing forever, than something that here would not be according to Your most holy will. Amen. Only in Your most holy name. Amen.

[1]

So write:

If still the child in the womb sucks calmly
of the blood juices, since nothing else is good for it,
there it's soul sucks also already heaven's pure air
and feeds it's spirit on My mercy drifts.
And that the body has taken from the womb,
and what thereat has come in spirit and soul,
that forms itself afterwards in the worldly outer life,
when it was given to him by Me in his mother's womb.

[2]

But if you look into the dark chamber and see
light-formations there, trees, houses, beings and fields,
as such in the chamber nowhere to be found,
now look, this is what all dreams are based on.
Thus the body sees through the eye nothing but it's own kind,
since all images of the soul give way to it's light.
And when the body has become dark asleep,
the soul then sees it's own kind in hordes.

[3]

But when also the soul has gone to rest
and so the striving is left to the spirit,
as well as also it's activity in own light spheres,
there the spirit can then also turn to the spiritual.
And what the spirit has seen in the Father's house,
the soul can also see in it's retreat;
and when the body is awake from sleep,
it often sees the spirit's grace and punishment.

[4]

But with people who lead a worldly life,
not much purely spiritual dreams are sensed,
there the soul only dreams things taken from the world
and mostly where the heart would reasonably hang onto during the day.
And there are such empty, colorful soul-dreams
certainly nothing but foams of rotten water.
Only if the sick soul is often shown pictures,
they are sometimes peculiar to shaking and fear.

[5]

And even animals are capable of such dreams,
and brighter often, although borrowed from the night area.
But the meaning of such dreams is always only desolate and dull,
full of deceit and bad - and therefore every interpretation is despicable.
Only when the dreams unravel your earthly sense
and abduct you briefly in the kingdom of My grace,
then you shall remember such dreams here below
and take them into your heart for your soul's peace.

[6]

For if you dream so of vain earth things,
that is nothing but what your desires bring you,
and what you have desired in your heart during the day,
that will even loosely joke with your soul in sleep.
But if you often on the day have remembered Me
and all doing and striving were always directed to Me,
then, when body and soul has come to rest,
the spirit is given food in heaven for a short time.

[7]

Now notice this in the end, you few faithful:
The right dreams will always please you;
only if the soul is in the sway on earth,
the heavenly food will sometimes make you bitter.
Because who has not yet gone through the fire of love,
would somewhat fear such fiery food,
but whoever thinks, "Once I must still receive it",
it will not be difficult for him to reach My path of grace.

[8] This little, well-considered, will suffice for the time being to know what you want to know. But there is nothing meritorious in dreams, nor anything culpable, and the good and genuine ones are a free addition without all calculation. He who adapts because of it, does well; but whoever lives faithfully according to My revelation does better, because I give the dreams only to My deaf lovers. But to whom the spiritual ears of the heart have been thawed and opened through the fire of love, let him hear only very diligently in himself My living word preached, through which alone he will come to life. But what concerns the essence of dreams in particular, so their will be already mentioned in detail at the revelation of man - first comes the small, then the large, and finally the greatest. Amen. This says I, who was called here, Amen Amen Amen.

106. Scholar conversion

14th January 1841

Prayer: Oh Lord, You holy Father, who are full of love, patience and mercy - if it were Your holy will, would You not graciously indicate to us whether the request of the one You know well is to be granted or not? But only Your holy will be done at all times. Amen!

[1] Then I say: If you want, you can do it - but it will be hard work to put him who use iron numbers for his calculation, on the gentle path of the spirit.

[2] For see, there are some scholars who are harder than steel. In the end, such people no longer trust their own senses and all the less trust the foreign ones who appear to them to be null and void because they are not from the learned iron armory, where their own were hardened to steel by fire and water.

[3] If any wall is made of wool, the stones thrown into it will make little noise, but they will not get stuck either, because the wool becomes taut when forced and immediately throws back again what was thrown at it. Then you have to take your time and slowly entangle the objects in the wool, so they will be held as long as the wool remains wool - whether with benefit or harm, that's another question.

[4] But if any wall is of soft clay, behold, anything you may throw into it will stick to it, but ask yourselves, what is the use? For there the clay will remain unchanged as before, and the adhering objects likewise.

[5] And if it is a fortress wall of iron and steel, listen, even a sustained heavy artillery will leave no significant mark. And the shooters will have to be careful not to suffer damage from the bullets that often rebound violently. It is then wise to keep a safe distance.

[6] It is quite different with a wall of fire, since everything is accepted and then purified so that it becomes an object with fire-resistance. If the wall is fire, it goes by itself. But if the wall is iron, listen, a good fire must be added so that the wall becomes like the fire! Therefore, a lot of fire will be required here too, until this wall becomes liquid in another, more flexible, gentler form!

[7] Therefore can an attempt be made with the iron! But with fiery wisdom and glowing gentleness! Time is not important; but morning goes before evening and early time goes before night!

[8] But it is good for the shooter that he does not know everything about shooting and does not know the paths of his shot arrows. For otherwise he would either no longer be a marksman, or he would have long since destroyed the deer, the purpose and order of which is unknown to him.

[9] So you shouldn't worry about success either, since you know that I am the Lord of all success! You only do your part and I will do Mine. Do not worry about it if the undertaking that you justly started often does not meet your requirements; but consider that My mind is sharper than yours!

[10] And so the work has now been given to you, but success remains Mine! And so in the end every worker will find his wage - after work. If the work is good, the real success will not be lacking, as will the wages. And if the work is bad, there will be little wool, mind you and understand! Because that is what I say, your dear Father, in whom all success rests alive. Amen, Amen, Amen.

107. *Once again: Against the dance addiction!*

17th January 1841, Sunday, morning

[1] Write only, because I know very well the question and the anxious request! But it is too late to give you a peaceful answer about it, for very soon there will come an answer of My judgment over the three dance-addicted daughters of the world-fearing Ans. H.! For I have wasted many peaceful words; but they have understood nothing of it and have remained mischievous in heart and look at their mother behind her back with angry eyes, because she, for My sake, does not want to grant them what their heart desires, and secretly already now revile everyone who is an infringer of their sensual lust, or acts "treacherously" against them.

[2] Behold, the dance floor has already sufficiently abraded their ears and smoothed them over, so that the voice of My mildness, secretly despised, bounces off and can no longer reach the heart. Therefore, I will very soon afflict them with another voice, that they will have to recognize Me as judge of such world-addicted and world-hearing children - since I was too small for them as most loving, warning Father.

[3] For they know it as well as you that the eternally cursed dance under whatever form, under whatever condition and in whatever place is one of the most abominable vices to Me, because first of all it is nothing but a kind of sodomitic fornication, by which pagan peoples could be stirred up to all kinds of debauchery; and secondly, because this very vice has become commonplace, even under a secular-moral veneer, quite free of obligation, without any disapproval. Therefore it shall be a thousand times a thousand accursed!

[4] And thirdly, dancing is a most repugnant vice, because it even already completely turns children away from Me and petrifies their hearts, corrupts the girls and often makes them barren or yet very often badly fertile, and already endows the fruit in the body with an often irresistible urge for this vice, which then already manifests itself after a few years - and because, moreover, like no other vice, it withdraws the people who has given themselves to it - with very rare exceptions - from Me - not only for a time but forever, so that such a man may then never turn back to Me, except through a judgment, which, however, will be of little use to them. For to whom I come in judgment, My wrath has come with eternal death!

[5] But the best remedy against this disgusting addiction is this (if you want to observe it), that you parents do not outwardly resist the world, but by serious and well-meaning presentation of My will, try to cause your children to deny themselves and to contradict the mad demands of the world. For if the children do not want to go for whatever sensible reason, the world will certainly leave the parents in peace. On the contrary, however, their sole effort, except for a complete break with the world, will be of little avail and use. If you give the world the most sensible counter-reasoning, as much as you want, it will always know how to answer you with something that will grieve you; and your children will be devoured by it one way or another and will in the end begin to hate you in their hearts and become your greatest tormentors. But if you allow them to follow the demands of the world, you know anyway what service you may render to Me thereby!

[6] Oh if only Ans. H. have turned to Me earlier, instead of fearing his blind relatives, he would now have won everything. But he resentfully disrespected Me back then. So may he now also see in all seriousness how he will return to My order in everything! For one day I will not be easy to speak to for those parents who bring their children back to Me differently than how I gave them to them. Because everyone who wants to come to Me, should be like the children. But when the children, like the world, are full of annoyances, then I want to send everything to hell and the pure living

quarters of My saints should never be stained with the dragon's blood of such world-corrupted children!

[7] For listen, I don't care for a thousand worlds full of such children! Because My kingdom and My creation are infinite. And millions of worlds are just as important to Me as a worm-eaten apple that has fallen from the tree unripe and will be trodden on. But everything must be about Me for each of you, if he wants Me to look at him in My mercy.

[8] But he who can forget Me because of the world, after I have already done so many things for him since eternity - truly, I will no longer seek him because of his unfaithfulness and will let him go and fall where he wants. And I will no longer take care of him for ever, since I do not depend on him, but he on Me.

[9] Behold, I am a beyond rich Bridegroom and free, and let Myself be free. But where I am free, I am full of jealousy; and woe to those who reject My hand! But where I am free, I am brusque and look at the suitors, whether they are dressed in wedding dresses? Woe to those who reach for Me with polluted hands! These shall hit My courts hard!

[10] For whoever fears the world more than Me, is not worthy of Me! Whoever trusts people more than Me, is not worthy of Me! Whoever fears the poverty of the world is not worthy of My treasures! Yes, whoever wants to drag Me alongside the world is not worthy of Me! And a great fool is he who does not make Me his very best good; he too is by no means worthy of Mine and will one day have to gnaw at eternal poverty for it.

[11] But to you, My servant, I tell you that you should have nothing to do with these three dance-addicted daughters until I tell you. Nor shall you exchange a syllable with them during this time. For they mocked your word in their hearts, because you were not their interest.

[12] Otherwise, if these three are not present, you can certainly enter the house of Ans. H. and then give your lessons in speech to the household. But mind you, not at any other time - not even over the table - until I will indicate it to you! For the fact that I demand this of you is done out of love for Ans. H. and his wife. That is all that is to be considered and taken into account; and without this, there is no salvation! Amen! I, the Eternal Love, still say this. Amen. Amen. Amen.

108. Encouragement for an anxious father

18th January 1841, in the afternoon

[1] Let this little be added as an ointment from Me to My dear Anselm "Wortemsig" [Talker – tr.] (for that is his new name in My book!) - that he should not grieve exceedingly when he hears My thunder, with which was spoken yesterday, so that his whole house may be awakened at once. For My truth always comes in great thunder; but My love in a gentle breeze. But the one as well as the other goes out from one and the same most loving holy Father.

[2] But when I said to Peter: "Depart from Me, Satan; for you are grievous to Me, since you seek not the things that are God's, but the things that are the world's." See, Peter certainly did not lose anything, but only gained immensely - and remained My faithful, rock-solid apostle afterwards!

[3] And behold, My dear Talker, if I would say to you what I said to Peter, you would die of fear. But I know your strength and give you to bear according to your strength and will consider it as if you had carried many things. For those whom I love, I send many a crucifying hardship and often a seemingly extraordinarily great cross, so that whoever looks at it, is terrified by it!

[4] But I tell you that the cross only looks so big; it is not so heavy! For it is only made of paper and is completely hollow on the inside. Therefore, it is also really light and is only a "gentle yoke" and a "light burden".

[5] So be of good cheer! Be serious with your children and seek to bring them to My path without hesitation! You won't get your hair bent by it. And rely on Me in every need and do what you want! I assure you that I will faithfully not omit My part.

[6] Behold, even in worldly things, if you had need, I can give you ten times as much as you need. Therefore do not be afraid, for because of Me, you will never come short! The fact that for a short time My weak servant has to withdraw from My love for you and yours, is nothing else than a first help from Me to support your seriousness, and that only for a very short time, so that your children would the sooner realize that I am completely serious to win them all for Me. If you are asked about such withdrawal, do not worry about the answer, for I will loosen your tongue at the right time.

[7] Therefore have no fear, My dear Talker! For I will never leave you forever! I, your dear Father. Amen. Amen.

109. *Association and society statutes*

24th January 1841, Sunday, afternoon

[1] As for societies, it has already been sufficiently said in the Gospel that wherever two or three are gathered in My Name, I am always in their midst. Therefore it is also not unseemly when people meet in societies in order to achieve something useful with My assistance.

[2] But where there is any society, it is natural that, depending on the purpose of the society, relations corresponding to this purpose must prevail among it, and that these relations are to be observed by every member of the society as laws or, as you like to say, as statutes(*¹).

[3] The question therefore arises as to who should draft or prescribe the laws or statutes. - The most intelligent, insightful and experienced man should be elected from the society; and this "Leader" elected in this way should then choose three to seven "advisors" or "councilors" to assist him, depending on the circumstances of the society's purpose. And when such a "board" has been formed, then the "laws" or "statutes" shall be drafted by this board, which correspond to the purpose, the useful realization of which the society has set itself.

[4] These statutes should then be read and explained precisely and clearly to every member wishing to join. And then no member joining should have any objection; but, if it finds the statutes expedient, it may join, but on the contrary, it may stay away at its own discretion. And nothing should be changed in the statutes because of the acquisition of one or the other member, but, as they were originally given, they should continue to exist as long as the association of such a society lasts.

[5] For if, as is usually the case, according to the circumstances of the matter and the members wishing to join, such statutes - once validly drafted - soon suffer an amendment here, soon there, such amendments only give a telling proof that such a society rests on weak and unreliable feet, which even a slight gust of wind causes to totter. For new laws make the existing ones imperfect. And wherever a new law has to support an earlier one in a certain way, this is a sign that the earlier law is sick, infirm and not of much use - from where it then comes that through such innovations, a social institution or a purposeless association sinks more and more into disrepute, finally dissolves completely and with it also the intended good cause perishes.

[6] Therefore, this is also the best basic law for the formation of any useful society, that above all an insightful and well-experienced man is elected as the head, but he then immediately has the right, as indicated above, to choose helpers by his side.

[7] If this is observed and handled in the formation of a society, then the society will resemble a human being in whom the heart, which feels, senses and orders the whole process of life, is also located in the center of the whole organism and first provides the body surrounding it with the necessary senses and maintains them as its "councils", so to speak, by which constitution the whole organism of the human being and through it the human being himself, are well preserved.

[8] But how would man continue to exist, if in his organism new arrangements would be made continuously! Would not every hand, every finger want to be ears, eyes, mouth and noses? And if this, immediately yielding and granting everything, were possible - what would the body of man soon look like, since one would discover nothing but hearts, eyes, ears, noses and mouths on him!

[9] Behold, as it is with man in this respect, whose members all make up a well-ordered society among themselves, it should likewise be carefully observed by every society already formed or yet to be formed!

[10] However, as far as the purely worldly societies are concerned, the creation or existence of which has no other than merely entertaining purposes, I find no other law for such societies than the

only one that they should neither arise nor exist. But where they exist, they should not cause offense and at least correspond to such a discipline that their example does not attract people too much and detract from my order.

[11] But where any new societies would be formed for earthly entertainment purposes, then I only say: They will not exist too long under whatever statutes. For I stand before the door and am overloaded with all kinds of statutes for such societies and will send an angel before Me who will announce My coming and clean the earth with his sharp sickle from the weeds which have always been an obstacle to the free growth of My wheat.

[12] And this angel will also have a great censer, and with it, he will make a terrible smoke over the whole earth, so that all the plagues on it will perish in the smoke. But understand what is meant by the "sickle" and the "censer"! Namely, those who do not have wisdom should know that the sickle means the "sword" and the censer, the "sharp artillery".

[13] See, with such statutes I will visit the world with it's entertaining societies and of many other evils that have arisen from them immediately and without delay. However, My angel with the sickle and the censer is to spare the houses of those who have anointed their house door posts with the word of My love and My mercy. Because My word is a great favor for him who receives it, and is good anointing oil for the posts of the door. The angel will try at the door to see if it creaks at the post. Where it will creak, the angel will tear the house down to the ground. But since it opens gently, the house will be spared, for this reason:

[14] For when I come, I will come like a thief and quietly creep into the house. Therefore all posts must be well greased. Because where the door creaks, there I do not go in. But the heart is the door! If it is full of anxiety, impatience, fear and grumbling, unfaithfulness, ambivalence and such other vices that will inevitably have to reveal themselves to Me at My arrival - listen, the "thief" will immediately leave and not enter through such a neglected door! And still less will he ever return as the great statute-bearer of eternal life!

[15] For truly, wherever any human is, he is not alone, but a whole society is with him. And there it needs most of all a main lawgiver, so that the society becomes one among itself and this is life out of and in Me. But if some society or a man hovers in constant fear between Me and the world, I will quite gladly grant them their worldly peace and withdraw with My statutes of eternal life. And then societies of worldly entertainment may be formed again. But I will never be the disturber of peace and will not come back before My angel with the sickle and the censer has appeared! This says I who stand before the door. Amen!

Footnotes

(*1) Statutes: Articles of Incorporation (d.Hsg.)

110. *From the true Priest, Physician and Shepherd. Light and comfort for the weak*

25th January 1841

[1] Therefore write a little word full of higher consolation to the soul, which is always sick at heart and in it's weakness knows neither to advise itself and still less to help itself. Without My advice and without an explicit request of the better part of the ecclesiastical priesthood, it has, through an unnecessary confession (or otherwise ecclesiastical, priestly or doctrinal influence), wedged itself into a crevice, the compression of which has created a very oppressive evil thing to it's soft heart. Thus it resembles a sick person to whom two doctors come, who are hostile to each other, since the small one rebels against the big one, having no insight into the way in which the big one heals his sick with great ease and certainty; while the small one pretends that only he possesses the true universal medicine, on whose only healing side everything else is vain and damnable.

[2] To this sick person I say that I alone am the only true physician and that I can freely help whom I want and that I will never allow Myself to be bound by some gall-addicted petty priest who cares much more about a supposed atrophy of his spiritual authority than about the true salvation of his so-called "confessionals".

[3] Behold, such hirelings are not good for My flock! They only repel the wolves from the sheep because of the wool, but not because of the spiritual life of the sheep themselves. The "true shepherd", on the other hand, grazes and protects the sheep because of their life, since they are his property, and cares less about the wool, knowing full well that life, if it is won, will certainly bring the wool with it.

[4] Oh only look out into My great creation! See, all of this consists of My love and wisdom, mercy and grace! Do you think that I do this through the supposed priestly authority and approval and thus renew, maintain and populate the earth and all countless worlds !? Or do I have to ask a priest for permission and advice on how much light I should give the sun and when it should rise and fall! Or which priest allowed himself to be crucified with Me!? Or did not My priests rather do exactly this to Me and blaspheme Me as if I were from the devil against their supposed kingdom of God, which among such hirelings had rather become a kingdom of Satan and is now partly again!

[5] Or, if a person lives, does he live out of Me or the priest? I tell you that I am a completely free and above all powerful Lord, God and Father and do not depend in the least on the priesthood and can only forgive everyone his sins who repentantly turns to Me in all love; because I am also a Lord over all sinners! And if I want to overlook someone's guilt, by virtue of his full change of mind - see, I don't even stand in line for absolution, withheld for foolish reasons, by a priest who thinks he "lacks wool"!

[6] For verily, if I come back soon, dogs and cats will recognize Me sooner than those priests who wanted to rule and who were always only interested in the wool, one way or another, but never or at least very seldom about life itself!

[7] But if any priest does not want to give you his insignificant absolution, go to a second, third, etc. And if you should not find anyone to absolve you, then just come to Me confidently and remember the prodigal son and be assured that I am a true, holy, best Father, My children will certainly receive more than all the heartless hirelings into My home and heart with open arms!

[8] Therefore be without worry in yourself and follow Me! And I will not let you perish forever! Only return your children diligently to Me, for which I will already stand by your side! And think that the Lord of all creation is also much more a Lord of the spirit and can do what He wants.

[9] Behold, I lead you and will lead you forever! Therefore, do not concern yourself so much with the blind leaders! Amen! This say I, your dear, good Father, blessing you, Amen, Amen!

111. *Trust in the Heavenly Father*

26th January 1841

[1]

Man is a thinker, but I only guide.
The brightest morning still brings worries to everyone.
But for whom the evening is given in peace
he thinks of the goal: this was my will!

[2] Only write and proclaim My advice to the distressed “Talker” Anselm that he should just trust completely only in Me and trust Me fully! For I always know best where the shoe pinches someone and am also a very reliable guide. All ways are well known to Me. And I am the nearest and shortest way Myself! Who will walk on it, he will not miss the right goal eternally! For whom I lead, he truly has a safe guide. And who walks on My ways, he pursues a sure goal, yes a goal, which is a goal of all goals. For I am the guide, the way and the eternal, living goal Myself!

[3] See therefore, My dear “Talker”, you care and grieve in vain when you love Me, call faithfully and believe undoubtedly that it is I, your almighty, great and holy Father, who lets this be said to you through this My scribe. Therefore only do as much as you like and can, leave everything else to Me with complete confidence! And you can be assured that I will lead everything to a just goal.

[4] Truly, if you loved Me for an hour and trusted Me for just as long, then you did more than if you worried ten years in vain and in such worries for nothing and for nothing often turned away from My favor!

[5] Say, can you add a cubit to all your children? Or can you strengthen the weak and weaken the strong? Or are you able to make the little ones big and the big ones small, or that the blind see and the sighted become blind, the deaf get their hearing and those with open ears hear and understand nothing?

[6] Behold, I am a Lord over the living and the dead! And so the living always hears My Fatherly voice, understands it and turns to it. But also to the dead I can make Myself understood as Lord with My thundering voice of all-shaking power, when it is time. And the whole earth, the moon and all the sun stars and all the worldly tumult around them must obey Me!

[7] But if all these things and countless more, from the smallest to the greatest, depend on My will, and you voluntarily hang with your heart on My Fatherly love - which is the eternal origin of all things - how then can anything trouble you, if you can always be assured of My love, shall be and are now true beyond all measure.

[8] Behold My servant - he has no wealth but that of Me! And yet I tell you that in his poverty, he is richer and happier than one who would have all the treasures and sciences of the earth at his disposal!

[9] Behold, those whom I provide for, they are well provided for, temporally and even more so eternally, and will endure well with My food! And My office will not prescribe official hours for them, but the most blessed freedom of their love. Amen.

112. Possession

30th January 1841

Request of the servant: Lord, Your will be done! You know what I desire, so that Your name may always be sanctified in spirit and in all truth!

[1] So write only one word which distresses you! Because there are so many possessed just in this time, that this deplorable condition of the people has become "normal" in all seriousness.

[2] See, if the body has become ill here and there, this has its reason in that through some circumstance, foreign parts have come into it. Then the body endeavors in its organic activity to get rid of these foreign substances (by means of the nerve-spirit). But here it is the case of someone who has gotten into an artificial labyrinth without any obstacle and cannot find his way out of it as easily as he got in. And so such a strange part can also not be taken out of the body as easily as it got in.

[3] But where such a foreign part is located in the body organism, it inhibits the proper activity of the organs and causes all kinds of disturbances in the circulation of the blood and all juices originating from it. And if, as a result of this, these cannot reach the intended organs at the right time for saturation, the organs then become hungry, shrivel up and cause painful spasms, become more and more tired; and finally the body becomes completely tense, and the organs then lose their electrical tension together with the electricity. And the body consequently becomes decrepit and sick.

[4] There are such foreign parts, as for example poisons of all kinds, in all elements. And they can enter the body in various ways, either through the mouth, the nose, the ears, the eyes, as well as through the pores of the skin.

[5] Besides poisons of all kinds there are also so-called contagions, which penetrate the body's pores through contact or often through mere approach, like a leaven, and begin to assimilate into the body, which then often becomes very dangerously ill because the body is then forced to assume a completely alien quality. And if help is not given quickly, the body is destroyed.

[6] There is also a third way in which diseases develop, namely violent injuries, which also have a disruptive and often fatal effect on the organism. And it goes without saying that there can be two kinds of injuries, either external or internal.

[7] So, in short, a disease of the body, however formed, is therefore nothing but a possession of it by strange elements not corresponding to the body!

[8] Although the body naturally comprehends all elements in itself, there is only a certain amount of each according to the natural order. Accordingly, the strangeness consists in disturbed proportions, i.e. in undivided excess or, under other circumstances, in too little.

[9] See now, if any person is already corrupted from birth, because alien parts are born into them because of the disorderly life of their parents, you call such an evil "chronic". And if such an evil then reaches over a whole generation, then, I say, such an evil becomes "normal" and can no longer be removed from the body in a natural way, but only through Me, through a miracle, which is then an act of violence by Me, since I am then forced to act against My order by My merciful love. Otherwise the evil must be completely eradicated and then shows itself in the way of all kinds of leprosy and all kinds of evil fevers and epidemics, where it then runs its own course, cleansing the person concerned, but often also, in the too violent occurrence, takes him as well as whole generations with it and thus shows the doctor afterwards the rule that there are not many healing remedies against such old diseases.

[10] But if someone wants to know whether there is a secretly silent, inherited, chronic or self-acquired evil in him, he must only fast properly and take a sparing medicine now and then on such a diet, of course in the appropriate form, and soon the following will appear: in the nerves, the inherited; in the limbs, the chronic and in the intestines, the self-acquired evils. And this is the way of the so-called homeopathy, which is also preferable in the case of the first kind of diseases.

[11] Now see, as I have shown you here the possession of the body, I have also shown you the spiritual possession of the people. For it is just the same with the spiritual as with the physical.

[12] And it has become so normal to be possessed that people no longer even notice what dreadful mischief the evil guests are doing to them. Yes, people are now "possessed" to such an extent that the evil spirit and their own have become completely one in them. There the evil spirit speaks only for it's house and the house for its disdainful live-in partner.

[13] For dancing, fornication, resentment, scolding, cursing, robbing, stealing, lying, pride, arrogance, boasting, cutting off one's honor, envy, avarice, courting, gluttony, mockery and scorn of everything concerning Me, splendor, fashion, luxury and such peculiarities are nothing but perfect, unmistakable signs of the most intense possession.

[14] Who does not want to believe it, he only quickly tries the recommended diet of the spiritual in self-denial and takes several small doses of My word, and truly I say, he will soon convince himself what a "lord" dwells there in him. And if this one is taken out by Me, then these beasts will immediately provoke the whole world against such a liberated one.

[15] Who therefore does not want to believe this word, he should only try the "homeopathy of the spirit", and he will convince himself immediately that I, the Eternal Truth, am faithful in every one of My words.

[16] But the general time-out is no longer far away! Then three times woe to the owner of such goods! Amen. This I say, the Eternal Truth Myself!

113. *The wild hunt*

1st February 1841

[1] A supplement about being possessed! But if I will announce to you here for mankind terrible things in full measure, then think that it is I, to whom all things are possible!

[2] If in the case of a person who is otherwise pious and virtuous, evil, strange beings make themselves known either by gestures, and this is immediately recognizable, or also in special cases, in strange voices by all kinds of blasphemous speeches with mockery and ridicule, as they torture the poor possessed person, beat him and throw him to and fro, then this appearance has a threefold reason.

[3] If the question were asked: how does such an innocent person come to such torment, why and when? - think first of all:

[4] When a deer has been killed in the hunt, it will no longer be hunted; the kill will be carried home as the prey of the hunter. But where the dogs still scent the deer in the forest, see, they give no rest to the deer and pursue it constantly, so that they bring it before the hunter's deadly gun, in order to then again get fresh blood to lick. And then thirdly, every hunter also has his time and observes the maturity of the game and spares it carefully beforehand and prevents the barking of the dogs, so as not to frighten the game out of the forest. The game, however, is blameless, for it is not able to notice the malice of the huntsman. And it often happens that it is a stupid deer and remains as tied up in the dark precinct of death and lets itself be hunted by the dogs and killed by the hunter.

[5] See here the picture - and know that the prince of darkness constantly hunts all people and regards them all as the game of his large district. And if in former times he was only a predator, he has now raised himself for a short time to the owner of the hunt and therefore knows to spare his game until the certain time, when he again gives a big hunt to return home, loaded with rich booty.

[6] But such "hunting seasons" are mainly those public amusements, war, discord, fornication and the like more. And there dancers, warriors, enviers, fornicators and so on are nothing but hunted "game". Blessed are those who have taken refuge in My territory early before the time of the hunt, if they have been told by a presentiment or by My voice calling from afar what will soon come over the forest of Satan! But woe to the hunted, truly I say, whose prey they have become, they shall remain so!

[7] Woe to the musicians, who zealously thrust Satan's hunting horns day and night, to stun the game and hunt it to the deadly fiery jaws of the prince of all devils! Hear, you loyal mercenaries of Satan, who blow the language of heaven into the trumpet of death, your reward will be great in the kingdom of him whom you serve so faithfully!

[8] Listen, you My scribe, such cannot be possessed, since they themselves belong to the hunting retinue of Satan anyway. Oh do not doubt that it is so, because the dance music is a deceptively fine voice of Satan and resembles the song of the sirens, of which the ancients fabled very wisely. But he who leads such a voice is no longer a possessed one, but one who catches and takes possession himself.

[9] Woe to you dance masters and dance leaders, ball hosts and ball masters, you also belong like the musicians to the hunting retinue of Satan and are very useful shooting and driving devils yourselves! I do not need to spell out your wages for the future, for in whose office you stand, he will have already measured out your pay anyway! You are diligent and faithful servants of your master; but every worker is worthy of his wages! And so you can truly be completely assured that one day, and soon, in the last time of the great distribution of wages and prizes, you will not be

shortchanged at all. For truly, it will go according to My announcement, and he would like to be a sure guarantor of this promise for you!

[10] Behold, you My scribe, even these are not and will not be possessed, but consider this kind of people well, and you will find very soon that they are nothing but Mammon's compliant servants, who have it written on their foreheads with well-readable writing: "Allow us and give us money, and we will poison the whole world for you and build dance halls in which suns may celebrate their rising and setting and earths roll around like peas!" Oh, behold, for such great and glorious plans a very great price and reward will have to follow one day! For truly, heaven suffers the greatest poverty of such great-thinking spirits!

[11] Woe to you disciples of such masters! Verily I say to you, the prince of the eternal night has faithfully inscribed your names in his great book of death. And the angel of My mercy has simultaneously erased them from My book of life. And because of this you will be drawn to those who will say: Lord, Lord, we have called upon Your name, we have believed that You are the living Son of God, though we have not borne the miraculous fruits of faith, yet we have believed and have been witnesses of Your grace and have worked all our deeds in the power of Your name, knowing well that without Your will, not even a sparrow can fall from the roof!

[12] But I will then be so free and will answer them boldly and dryly: "Depart from Me, you cursed and hounded ones, I have never recognized you as My property: Do you think that I am a robber and a thief, and that I want to take other people's game? Far from that! Return to whom you have become one with, that you may receive your reward! For I know your owner, and My righteousness goes farther than you think. And therefore shall be Satan's what he has acquired, and Mine only that which has entered My precinct early enough, lured by My voice.

[13] One day the great prince of death, whom you have made your own, shall have no cause against Me, as if I had ever been unjust against him. But then his shall be his, and Mine shall remain Mine eternally - and that is his in the agony of judgment and all damnation with and at and in him, as Mine in the highest bliss and delight of life with, at and in Me!"

[14] Behold, My scribe, these already belong to the possessed. For whoever possesses the territory, those that dwell on it, is also his. But if someone at the right time of release, which is the short earthly lifetime, leaves the evil territory voluntarily and completely and comes to Me to make his home on My territory, I will take him in and make him My property. And I will know well how to entrench My territory from the enemies and (unrepentant,) hounded defectors, so that My territory remains a sanctified one and My inhabitants are completely secured.

[15] But hear, all of you who are hurried, this is My voice: Verily, I say to you, you shall not be let into My territory on your flight! For whose name was once written in the book of death, for him I will never fight! For the justice of the land register shall be eternally taken into account by Me.

[16] To this class shall also be counted all fashion and luxury merchants, all the manufacturers of such abominable things of Satan and also all those who praise, defend, approve and even often well-meaningly promote such things, as well as all those who participate in them and find taste in them. And so also woe to those who wanted to prevent such things and did not, out of temporal interests! All these shall become My property, not those who will not believe this word that they may be saved.

[17] Oh do not doubt, you My scribe! It is so! And once many will come to My territory and will call My name, but not inwardly. But truly I tell you, they will not be let in. And behold, there will be much blasphemy and cursing, and many will cling to the wood of My forest to destroy it out of revenge. But they will never reach the marrow of My solid wood. And if I immediately have the trees of My forest cleansed, behold, I am a good forester and will bring the branches back into order.

[18] And the fact that I tolerate such things and myself do not interfere with the other's property happens so that one day, as already said, my enemy cannot accuse me of the slightest injustice. Therefore I do not seek anyone with force and violence and do not want to persuade anyone to come to me, but whoever comes, seeks me and knocks at the door of my territory at the right time, and that is loudly shouting and with all violence knocking and tearing at the door of my territory, to him I will open the door and receive him well.

[19] But whoever does not come at the right time and does not scream and knock violently and tear at the door, I truly tell you, I will not judge my enemy for his possession, but what will come over my enemy will also come over his acquired property!

[20] But as death came through the one and life again through the One - so in the end the judgment will also be held against one and everything will be judged by One! But if the prince of the world is judged by the eternal Son of the Father, then all his property will also be judged with and in him. For when you judge a criminal, don't you judge his bowels at the same time? And will a member be kept alive if the criminal is killed?! See, the same will happen some day, and not that long anymore!

[21] Think about what I have said here! I have still concealed many things, but leave the unnecessary. There shall still follow a supplement! Amen. This say I, Eternal Love! Amen.

114. *About the types of possession*

2nd February 1841

[1] The following is the final addendum about being possessed! And if you will find little comforting here in general, but horror upon horror and horror upon horror, yes, if you will hear the thunder of the great judgment thundering no longer far away, then think that I am the Eternal Love, to whom all things are possible! For My ways are infinite and My secret counsels inscrutable!

[2] But if you want to ask questions about the world here, they should be written, and that is permitted to you! But if you ask, ask humbly and with a discreet heart.

[3] Answer: Behold, the first of Satan's hunting company, are those slack in every malicious intention, and of the slackers, those first whose seductive enterprise seems most alluring, most delightful, but at the same time so altogether proper and decently moral, that consequently by such fine Satanic deceit, mankind is neatly compelled to let itself be drawn into eternal ruin by such entrepreneurs.

[4] This first class therefore includes all the fashionists in the broad sense, then all dance and ball hosts, then all dance musicians, then all dance teachers, dance masters, dance leaders, as well as the so-called free or ballet dancers, as well as all those who praise and approve of this Satanic conjuring art and look at it with pleasure, and finally also those young people and girls whose hearts are attached to it.

[5] But if you want to say within yourself, wondering why dancing can be such a dangerous main thing of Satan, and should man never enjoy joyful and cheerful hours in the world? To this I give you the answer:

[6] Listen, have you never heard the way the cunning fox lures the chickens from the trees and the snake the tender birds into its mouth? See, the fox twirls under the tree, and the chickens look on unconcerned at the merry pattern, finally become dizzy and then fall from the tree into his claws. And so also the snake curls in the grass, since they may well see the birds; and as soon as you look at them pleasantly, they immediately leave their branches and fly straight into your throat! See, just as this infernal art of confusion, Satan lures people from the sacred tree of life! I don't need to tell you more!

[7] But as far as the "cheerful and joyful hours" are concerned, I will tell you nothing but this: If joyful and cheerful hours are sought outside of Me, behold, I, as the All-knowing One, must openly confess to you that I truly do not know whether such will be found anywhere except with Me. In My holy, infinite Allness there are none such! And thus such joyful and cheerful hours are certainly only artificial grips of Satan, which resemble the charming pleasures in vain dreams through which the whole nature is perniciously betrayed. Whoever I am not enough for as the greatest relaxation, is truly a son of My greatest enemy.

[8] And so furthermore, according to the order, the owners of whore-houses and playhouses, like all pimps and gamblers, and so also all main participants and supporters and protectors of such infernal praises of Satan. Then all the schemers, war makers and agitators and traitors of the people. Woe to them, for their reward will be very great!

[9] And finally all stingy people, usurers, envious people, hypocrites, flatterers, deceivers, liars, defamers, blasphemers of My grace, thieves, robbers, murderers in spiritual and physical terms, and so also all suicides.

[10] Behold, all of these, in order, are all part of Satan's hunting company, and, except for some of the last mentioned, are hardly possessed, but are among the self-possessed, driving, and pulling, and are all number one.

[11] All the "game" and especially all the "trees", the "grass" of the evil forest as well as the supporting "ground" belong, together with the possessed, are, and are with, number two.

[12] Those will have a hard recovery! And the "trees", the "grass" and the "soil", as the body property of Satan, not at all; for such have already established themselves in all this, and stand firm in all wrong from Satan's evil; woe to them, they will not escape the soon following world fire! The "savage", however, shall still be granted a short time of grace, but in the time of agitation and in the time of flight following this, listen, no-one will be heard anymore and get admission into My territory of holy things!

[13] However, as far as the Old and New Testament and Kerner's and Eschenmayer's possessed ones are concerned, these are to be understood under those "trees of My territory" to which said fugitives cling in order to destroy them, if it would be possible. But these have nothing to worry about, because they will suffer no damage to their soul. Because I Myself will protect the core of their life.

[14] For see, wherever such a phenomenon manifests itself, it only occurs in people who are usually very pious. And it will seldom happen that such a thing will appear in some very bad or even just ordinary person in the world, except when such people, stimulated by a miracle, suddenly want to turn around, at which point their owners want to report inside and outside, for the terrifying example of all neighbors!

[15] With some insane people, speaking examples could be drawn in through this! - However, not all madmen are to be taken for this. For some become that because they have filled their "brain balloon" too much, so that the "string of will", which is too highly strung, is torn and then destroyed. Or even if any person, regardless of the understanding, has expanded his heart too much for some vain thing, the guiding thread of will is also torn and the machine of life then runs out of order in all conceivable directions; and then such a person only sees that which has filled his heart and head, floating in confused circles in front of his unbridled senses. But such people are not lost and resemble the disarranged tree branches that the good forester will straighten out in his day.

[16] Answer: Listen, this is a very human question, like Peter's warning, and it is extremely stupid! Am I a poor man or a beggar ?! Or should He Who incessantly nourishes so many worlds and suns, whose number and size increase to infinity, not have enough food for one or a thousand people ?! See, to such a question, which is actually not worthy of an answer, this answer suffices in abundance! And therefore do not ask further if you only care about stupid things!

[17] But write as full conclusion: He who will follow My voice, he will live; but the deaf one will fall to eternal death! My word is My love, grace and mercy, and this seed of life shall be scattered in many places. Where it will attack, there it will bring about life and make the possessed free for life. But where he will trample, there death will hold it's great harvest festival.

[18] Behold, now I make all things new, that the old may depart with scorn and great shame. But if you exchange an old garment for a new one, I will do it and I am already doing it. Therefore, look for a new wedding garment and put oil in your lamps. For I, the great Bridegroom, am on the way! And when you will least think it, I will be there! Blessed is he whom I shall meet prepared!

[19] I, the great Bridegroom, say this. Amen!

115. *The blessing of mercy*

3rd February 1841

[1] So write a piece of advice from Me to A. W., because he would like to know what to do with a weak, sick angel-boy on earth? See, good advice is not as expensive as you think.

[2] See, one day there was a father who had twelve children and only a very meager income, so that according to your accounts he raised barely three hundred guilders a year, and these were not guaranteed. Because only 150 guilders were intended as a sovereign grace pension, the rest he had to earn poorly through his manual labor.

[3] Behold, several of his children once fell ill, and in addition his faithful wife became bedridden as a result of caring for the children. As a result, the man was forced to put aside his extra earnings and take over the care of the sick at home. Since he was deprived of his extra earnings and saw that he would not be able to make do with half of it, and also saw, since he himself was weak, that he would not be able to make do with new extra earnings, he decided: I will go to the good sovereign, present him my harsh situation faithfully, and he will surely have mercy on me.

[4] And as he had decided, so he did at once, and went to the prince, and presented all things unto him. When the prince heard this, he shrugged his shoulders, but was inwardly quite moved, and finally said something outwardly serious:

[5] "Listen, old man, I don't doubt your sincerity. But before I help you, I want to visit you in your apartment soon to see whether it is as you have depicted. But woe to you if you lied to me in any way! And now go, commanded by my grace!"

[6] And the old father went home between hope and fear. For although he hoped for the prince's favor, he was only afraid that he would only be pardoned after a long time. And so he came home, told his people everything the prince had told him and made arrangements to clean the house as soon as possible, and that right after the meager meal. And so the midday meal was taken immediately.

[7] But the noble prince thought of something else and immediately left his castle and followed the poor father unnoticed. For he thought to himself: Such distress must be helped at once! And the poor family was just saying their prayers of thanks with tears in their eyes, when the prince entered the chamber and said: Listen, old man, why did you lie to me? Because I see thirteen children and you told me only twelve!

[8] Then the old father fell on his knees before the prince and said: „O noble, good father of the land! This thirteenth is a foreign one, I have adopted it out of compassion!"

[9] And the prince, seemingly upset, but burning in his heart with charitable desire, replied, "Listen, if you still support strangers, things must not look so bad for you yet, and you will probably be able to do without my help."

[10] Then the old father, taking the prince's hand and pressing it to his heart, got up and said: Oh noble, good father of the land! Behold, this thirteenth I found ten years ago in a forest, exposed to death. It was barely wrapped in a few bad rags and was already gasping in the mud of a swamp. I took it in my arms and immediately carried it here and said to my wife:

[11] "Behold, the Lord has made me find a treasure in the marshy forest! It is a good boy. Behold, this one is surely fatherless and motherless, therefore let us be his parents! For where twelve eat, the thirteenth shall not perish. And if I had to beg for you and our twelve children, the thirteenth will also make no difference in our need!" And immediately my faithful wife took the child from my

arms, kissed it and nursed it until this hour like her own. Therefore, oh noble, good prince, do not be angry that I have kept this from you!

[12] And behold, when the prince heard these things, his heart overflowed, tears of compassion welled up in his eyes, and he praised the old man greatly, saying:

[13] "It gives me great pleasure to hear such things! And since you acted so nobly in secret and were a father to the stranger in your poverty and formerly a savior of his life, from now on I want to be your well-cared father! And since the strange child is an orphan, bring it to me and it will no longer be an orphan! Because I am his father and the princess his mother. And now leave this apartment and come with me, my great castle will certainly have room for you. But there, where this apartment is, a monument should be erected and bear your name."

[14] Now you, My dear A. W., see this story and learn from it what you want to know! For I am the prince, you are the poor man and your needy child is the found stranger in the forest!

[15] Do as much as you can, and do not think: how, when, where, for what, why, and by what means? nor what you might use the sick and weak from the womb for? Behold, it will be found. Only lead him diligently to Me, the angel in his weak trial, and be full of cheerfulness and keep an attentive eye on him! And you will experience many things in him, which will be good for you inwardly.

[16] Behold, My children are a great blessing to the house in which they are allowed to live. Because I am your real Father and as such I will never cease to be! I don't need to tell you more now, because you cannot bear it. But be calm, I want to visit your house. Therefore I say Amen, your good Prince and Father! Amen.

116. *Barren doctrines of God*

28th February 1841, in the afternoon from 1/4 to 4 a.m. to 3/4 in the evening

Writer: K.G.L. - Andr. and Ans. H. - J. L. spoke from the Lord:

[1] In the so-called better and educated world, where the Christian religion is common under various sectarian forms, morality is mostly preached only in such a way as is politically most expedient for the rulers, either in worldly or in spiritual matters. The people are taught a gray knowledge of God, not that they should recognize and love Him, but only that they should immeasurably fear Him as the most implacable tyrant of all tyrants. And so the Godhead is preached only as a hostage, which should still bear fruit when all other hostages have already become fruitless.

[2] Instead of the Godhead being made known to the people for the highest consolation, it is only given to them as something that has nothing to do but to irrevocably condemn millions of morally corrupt and disobedient children to the eternal sea of fire every minute. And so look around a little in the world; see the innumerable dungeons, which are all filled up with all kinds of moral criminals, and how from minute to minute these dungeons receive an ever increasing number, so that if these dungeons were united at one point, you would have to believe that the whole generation of the earth would have to prepare itself to march into all of them within a few years.

[3] And ask, what shall be the manner of these people that enter? Just look a little towards tomorrow! Behold, there already stand a number of deathly pale crowds, surrounded by all kinds of armed men and poisonous judges, and see there further, a myriad of murderous instruments with which these wretches are executed. There you see burning pyres, gallows, scaffolds and many other instruments of murder. See, this is the last "reformatory" for such moral criminals! Now you will ask, what have all these done? Yes, I say, among them there are murderers, robbers, thieves, defectors and agitators of the state. There are also people who have done great harm to the state by all kinds of frauds; among them are those who have seriously violated one or another political or even moral order. Behold, the crimes of these unfortunates are thus revealed, insofar as they can serve as a reason for justifying such punishments.

[4] But now let us look at another question: Why have these people become such criminals? And if you ask someone else about the reason, you will surely get no other answer than: The reason lies either in the neglected upbringing or, which is one and the same, the parents, forefathers and grandparents of these people were already shaped in this way. But I ask again, what was the reason that these people received such a bad education, that even a whole generation was neglected in education?

[5] You do not need to reach far, and the answer will force itself upon you: The main reason is no other than politics, by virtue of which the ruling class of people cares about nothing so much as that the subordinates shall be kept in darkness as much as possible, in the fear that if the people would get closer information about Me and thereby also about their own destiny, it might soon bring an end to their power and their temporal income.

[6] Oh these fools! A people that recognizes God and His destiny is also a people full of obedience and good will; and thousands of those can be ruled more easily with a feather fluff than ten dark dullards, who have no other concept of Me than that of a "perhaps" existing tyrant or a being, which like a vampire, first sucks out the last drop of blood from his believer, finally blessing him with eternal life, kneeling on a light cloud eternally and worshipping.

[7] Behold, is it not easy to understand that people will try to get rid of such a malicious God as much as possible? And if they still have any religion, it consists of pure ceremony, and this only out

of purely political considerations. The consequence of this was already in the beginning no other than that the more worldly-minded part finally done away with all religion and whatever Christian doctrine of God, as you are wont to say. On the other hand, church divisions and sects were formed by people who more or less realized the folly of such a doctrine of God and, in a certain way, said in their spirit:

[8] "Listen, with the divinity as it is taught there, it is not possible to get along purely! Let us therefore take the pure doctrine ourselves, examine it more closely and see whether there are any better aspects to be gained from the divinity. And in such examination they really found that I am not such a tyrant after all; but on the other hand they forgot that I am nevertheless God, and then they also took My will too lukewarmly.

[9] Others again set Me so high and in this way philosophized to themselves every action that found only some suggestion in it's nature as just and completely according to My will, in the erroneous idea that whatever passed through their foolish minds, was My will. And so, instead of the old foolishness, such a lot of silliness and conceptual differences arose, that it is truly not worth the effort to enumerate them for you.

[10] But the reason of all this was and is no other than, as already noted above, partly the moral policy, but mainly also the sloth and fear of people to walk the marked paths to eternal life in earnest. For truly I say: Whoever does not take My kingdom as I have proclaimed it, will not receive it, and should he also unite all sects in himself or stand among all sects. For I alone am the Way, the Truth and the Life.

117. *Spiritual vision*

5th March 1841 (?)

[1] From a distance a blue mountain range shows itself to you as a flat wall. But when you come near, the wall becomes vast lands. - So it is also with the spiritual things! - Where your eye sees one, I tell you, there are trillions!

118. *Of Being in Appearance*

5 March 1841 (?)

[1] This earthly appearance, O brother, is not yours; yet a great being dwells in the appearance! - Therefore, do not trust in appearances, but use this earthly torch of dull flickering, that you may find the true being in you!

119. *Understanding and tolerance*

5th March 1841 (?)

[1] There is a new seed in every plant, and on a thousand kinds of trees as many different kinds of fruit ripen. Do you know the use of all of them? - Certainly not! - O see, in this way the life of the spirit also arises in men who are of good will. - The species and kinds, even if they are different, make no difference (before me). The only question is how far they are all useful. - Therefore, you should not condemn anyone, but get to know My different ways!

120. *The only good and true*

5th March 1841 (?)

[1] Do not look for that which is "worse" or "better" on the dimly illuminated path of the confused life; but think: Only one thing is good and true, and that is I and My love! - Everything else is vain, bad and false.

121. *True love*

from the main work "the household of God" written by Jakob Lorber at that time.

[1] This is the greatest thing anyone can do, to care for the poor brother and sister, to support old age, and to lovingly care for the little one. Whoever does such things out of pure love for Me and out of this love for the brothers and sisters - I tell you, and if he had sins, so much of the sand in the sea and the grass on earth, verily, they shall all be forgiven him! (jl.hag2.093)

122. Proverbs and aphorisms

5th March 1841, afternoon.

[1] So write then some sayings and proverbs. Each one should carry them with him - that is, in his heart, for on paper they are, like all such things, fruitless, dead, and devoid of blessing. See the effect of the amulets and other similar insignia; what good are they without the faith of either the donor or the recipient? Nothing! But I say, if faith goes hand in hand with love in a living way, why then those means of dead superstition? I ask: Can anyone or anything besides Me help? Then why the amulets and scapulars? Therefore, when I now give you and all of you aphorisms and proverbs from above out of Me, you are to embrace these onto life and therefore carry them with you in your heart, but not hung up or sewn into a skirt or in a pocket or on a string. And so write the aphorisms and proverbs in My name, Amen.

[2] This apparent earthly life, oh brother, is not yours; but a great being dwells in the appearance, - therefore do not trust the appearance, but use this earthly torch's dull flickering, that you may find the true Being in you.

[3] Do not look for that which would be worse or better on the confused life dimly lit path, but think: Only one thing is good and true - and that is I and My love; everything else is vain, bad and false.

[4] A church is only a church when it teaches My will and preaches life out of love that bled on the cross for the whole earth, indeed for the whole creation. But a church that only blesses itself and curses everything else is a miser who desires death for everyone, so that he then wants to get hold of all possessions. But a camel is more likely to go through the eye of a needle, than such a one into heaven.

[5] Do whatever you do in My name, and let My love be the mainspring of your members, and in firm trust you will succeed in every one of your works; but fornication of all kinds and whoredom, by these let My name never be profaned.

[6] You buy too many cubits of stuff to decorate your fleshly graves, and you regard twenty thalers much less than so many kreutzer only to give to My poor brothers. But I say: Do these things in reverse, and you will adorn your lives.

[7] He who praises poets, artists, comedians, and makes eulogies to vain earthly caricatures, victors, commanders, and all kinds of rioters, what a great fool is he. He covers the dirt with all kinds of vain witnesses and thus honors the bride's stinking filth; but if he hears her voice only from afar, he flees like a madman! Beware of following in his footsteps! - and when you make eulogies, make them to Me, the great Artist of life and the Commander of infinity - and an imperishable glory will be your share eternally.

[8] But he who praises the dancers and the jugglers, truly he is a prince of murderers, fornicators and suicides. There, where the eternal whirl of the great sea of fire roars down with howls of thunder into the eternal depths of the death of wrath, I will soon send such singers on new journeys of discovering art, for he who praises sin is worse than a thousand offenders. But you beware of even excusing them.

[9] When you look at a tree as it is full of flowers in spring, you say: If all this were to come to maturity, the tree would never bear such a burden! And so it is with all the good intentions of the world, from which only a few come to maturity, and the ripe ones themselves are only wild berries! But when you want to save your blossom at the tree of your life then you have to water it diligently with the water of My love.

[10] When you look at distant things, a blue mountain shows itself to you as a flat wall, but when you get close, the flat wall turns into vast lands. So it is also with spiritual things: where your eye sees one, I tell you, there are trillions.

[11] It follows the night the morning - noon this - evening both - and the night of all three, because it is as long as morning, noon, evening. But when you are in the morning of your life, oh then do not ask about noon, evening and night; for only in the morning does life come and, defeated, includes the other three. Beware that you do not become similar to the time of the world!

[12] In every plant there is also another seed, and in a thousand kinds of trees, so many different fruits ripen. Do you well know the benefit of all? Certainly not. Oh behold, the life of the spirit is therefore also found in people who are of good will - the kind and species, even if they are different, make no difference; the question is, how useful they all are. Therefore you shall condemn no-one, but instead get to know My ways.

[13] Be frugal in the house, but outside of it, full of generosity, so your threshold will be spared from dirty beggars.

[14] Make your house a shelter for the sick, and the doctor will go in and out with you.

[15] When you wash yourselves, wash first your hands before you wash your face, so that it will not be soiled and your washing will be useless.

[16] If you pray, pray not after the cubit or after the hour, but in the heart full of love spiritually and truly.

[17] Teach the children to obey blindly, and you have led them to the right path; but only do not forget the root of obedience, which is My love.

[18] Where you see little sparks, there you shall make alarm, so the flame will never reach the roof.

[19] Do not consider small things insignificant; a spark has often already destroyed large cities.

[20] If children laugh, you shall weep; if they cry, you have reason to rejoice.

[21] In joking, pain lies buried, as in this serene joy.

[22] It is better to suffer hunger than to perish with a full belly. Amen, Amen, Amen.

123. Four questions in spiritual light

6th March 1841, from 4 to 1/2 6 p.m.

The four daughters of Anselm Hüttenbrenner again each asked a question with the request for an answer through the servant Jakob Lorber.

They want clarification about

- „Judas Iscariot" -
- the „unknown number" -
- the „Gordian knot" -
- the „four elements".

The writer: The four daughters mentioned. The Lord spoke through His servant Jakob Lorber the following:

[1] Oh children! The material you have chosen is truly a telling one! But if you understood all the elements in your head, you would be like a rich fool who does not know what to do with his fortune, and therefore buries it in his boxes, where all his big money is as useful to him as if he had none.

[2] Yes, you would also be no less like a Judas Iscariot, who bargained Me for thirty pieces of silver, with the great lust after such head-treasures. For behold, every one is like this traitor, who enriches himself with whatever, be it with sciences or with gold. For if he does not receive all this from Me or does not at least acquire it out of great love for Me and his neighbor, then he is, just as well as a Judas Iscariot, a thief and a robber, since he makes all this his own and thus sins at My expense.

[3] Are not fire, air, water and earthly things, which I have made, out of Me? Is not every number a boundary mark of infinity given from My order? How can someone receive such things anywhere else than either from pure love to Me or, if he is of living faith, directly from My mouth?

[4] If someone also knew when the first spark began to glow - if he had also known all atoms and miasmas of the air - if he had counted all drops of water from the center to the surface of the earth - and if he had counted with a microscope all little sticks of the earth, all moss on the trees and stone cliffs and looked at all plants, If he had even in his researches not a single creature of the animal kingdom had remained unknown to him, both in genus and in number, and if he had reached such an extent in the art of calculation and measurement that he would have been able to calculate the size, movement, distance, light and gravity of every fixed star with the most exact certainty - truly all this would not be of much more use to him than if someone had taken the trouble to count all the grains of sand that are used in the construction of a house.

[5] And if you, dear children, want to get a true idea of an actual "Gordian knot", look at the head of such a self-important scholar, who, if not here, will certainly find that same solution in the beyond, as the similar knot of the miser Iscariot, when he hung under a wide branch and the prince of hell proved to him, what once was done with the hero, Gordian of Macedonia.

[6] But if you learn all the elements, oh children, do not learn them with your head, but embrace them in your heart out of love for Me, then you will find more in a little, than all scholars in their foolish conceit since the creation of the world.

[7] Truly you will then not come to a "Gordian knot"! Instead, the great "unknown number", which no world-wise man has yet found, will decipher every little flower for you wonderfully. Because listen, dear children! This "unknown number" is I Myself, your dear, good Father!

[8] Therefore, only calculate quite diligently in your heart and cut the knot of your youthful worldly desires by the sharp sword of self-denial out of love for Me.

[9] Oh children! You are not able to suspect what an advantageous exchange you will make there! Because what is behind the veiled, to you still "unknown" number, you will only find out when you have loosened your knot.

[10] He who learns with his head, learns hard and unfruitfully. But in the heart, a sun-dust becomes a world! Therefore, learn what you learn, in your heart! For there I, your dear, good Father, will become a teacher for you. Amen!

[11] This is what I say, your dear, good, holy Father!

124. Further questions in spiritual light

13th March 1841, from 4 1/4 o'clock in the afternoon to 1/4 8 o'clock in the evening.

*Marie H. asked, with the request for information through the servant Jakob Lorber:
"How is it possible that the poor slaves and deportees can bear their terrible fate?"*

Wilhelmine H.: „Does our four deceased brothers and sisters remember us?"

Pauline H.: "How should we pray the Lord's Prayer so that it may bear fruit?"

Julie H.: "What is the meaning of the manger in which You, oh Lord, were laid as a babe?"

Paul H.: "How should a student spend the hours of rest pleasing to God?"

Writer: named five siblings. The Lord answered through His servant J.L. as follows:

[1] Dear children! I have indeed heard your questions - but think that someone can ask in two ways and that this twofold question corresponds to the twofold life. For a question can be directed to the natural exterior or to the spiritual interior, as it also arises either from the one or the other.

[2] Now judge for yourselves on what ground and soil your questions have grown. Think whether they have come to you through a light, inquisitive presumption, or whether they have arisen in the truly sorrowful need of your heart. For behold, there is an infinite difference between the one and the other way of asking.

[3] Whoever asks out of light, half-needed curiosity, his question is like that of a blind man who busily asks about the different colors of a picture. But if his patient friend tells him all the colors exactly, what do you think, will the blind man be able to form any idea of the harmony of the colors and all their shades and highlights?

[4] Dear children, I do not want to show you where your questions have grown. Your own understanding of My faithful answer will show you very clearly the birthplace of your questions.

[5] As far as the first two questions are concerned, it is of little importance whether you know or not how the "slaves" possibly endure their maltreatment and why it is allowed by Me that they are exposed to such maltreatment - and whether furthermore your "deceased brothers and sisters" remember you well. But it all depends on that you remember Me well in your hearts at every opportunity.

[6] For whoever has faithfully turned his heart full of love to Me, I will certainly also remember much more. But if I remember someone in My mercy, how can he still ask what those do who live in Me! Or do you think that your brothers and sisters live dead in Me? Do you think that what has passed into the life of all life is capable of death?

[7] But the dead are incapable of memory. But who lives and lives in Me, he will surely also receive a memory from My wisdom flowing through him, which would shame yours countless times.

[8] As for the Lord's Prayer, it is the same with this prayer as with the question of how to pray it so that it bears fruit. For whoever does not pray it in spirit and wisdom, it is of as much use to him as the explanation of colors is to the well-known blind man.

[9] How can the blind say: "Our Father", since he has never made the effort to know the Father in his heart by love and by living faith, and to approach Him in spirit and in truth?

[10] How can he say: "You who are in heaven", who knows neither the Father and even less heaven!? How can he say: "Hallowed be your name!", who does not know My love, even less My

living word and therefore also impossibly the Life of life and the Holiness of all salvation and all new creation out of Me, which alone is My ineffable name!

[11] How can he say: "Your kingdom come!", who is attached with all his senses like a parasitic plant to the tree that is supposed to bear fruit, i.e. to this world! How can he say: "Thy will be done", who has never taken the trouble to recognize My will and against every commandment, no matter how easy, either cherishes a great lukewarmness in his heart or often already in his youth the barest disobedience and in all things concerning the eternal life, carries the greatest carelessness in himself?

[12] How can he say: "Give us the bread of life", who has no idea in his heart of the bread that is being asked for, but has an even greater eagerness to eat in his stomach, which is the main heart of those who pray fruitlessly !?

[13] How can he ask for "forgiveness of his sins" whose heart is still full of impurity, since there is nothing in it but anger, envy, arrogance, envy, insolence and many other vices of the kind? Listen, for the fruitful attainment of the forgiveness of sins, more is required than to be without an enemy through favorable circumstances. For he who has no enemy, how can he ask: "Forgive me my sins as I forgive my enemies". I do not mean that you should make enemies in order to have something to forgive, but I do mean that your heart should be elevated above any offense, however it may be. Otherwise, instead of forgiveness, you will ask for judgment and damnation.

[14] Furthermore, how can he say: "Do not lead us into temptation", who at first does not know Me and prays into the air in this way, and who, if I also, unwittingly spare him any temptation, but himself, like a man possessed, running from danger to danger, from abyss to abyss, from death to death !?

[15] Behold, how is such a request after all! Is it not like a fool who asks a great benefactor for support, but when he has received it, he throws it partly into the fire, partly into dirty water, partly into stinking puddles of sewage and partly into garbage and graves full of dead man's mud? Think what use such a fool's gift is!

[16] How can he finally say: "Deliver us from evil" who, with all diligence, throws himself into all evils!?

[17] If you want to pray this prayer fruitfully, then you must pray it in spirit and in truth and think carefully about what is required to reap the true fruit of this prayer. Otherwise, the opposite of the great blessing will come from this prayer for you as for everyone else.

[18] As for the last two questions, the "manger" question is a childish one, but not one to which you can be given a useful answer, much less one that you can understand, since the inner meaning must first be discovered in order to grasp a mystery too profound even for archangels.

[19] Therefore, make an effort to turn your "hours of rest" into hours consecrated to Me in quiet peace and seclusion of your mind - so you can experience early how exceedingly good and full of love I, your Father, am. And truly, in one minute I would like to give you more than all the world in a thousand years.

[20] But if your hours of rest serve you for something else, then you will also experience just as surely how strange, inscrutable and inexorable I tend to remain to those who prefer the filth of the world and all deception of Satan, above Me.

[21] Finally, think hard about Who these words to you are coming from! Make yourselves known to Me at an early stage! Make the "judge" your "friend" and the eternal great "God" your "Father" - so you will see Me happily and without fear when I will thunder My judgments over this earth!

[22] For to the world I will come as an adamant judge, but truly to My children I will come as the most loving, best, holy Father!

[23] Therefore, seek the Father, and you will live forever in the bosom of My love. Amen!

[24] This is what He says, Whom you should seek and recognize above all - as Father. Amen!

125. *For the annual commemoration of the New Revelation. Prayer of thanksgiving of the servant Jakob Lorber*

14 March 1841

Prayer of thanksgiving of the servant Jakob Lorber. March 14, 1841, Sunday, the last day of the first year of the invisible, most gracious information and revelation of our most holy, most loving Father, Whose first communication in the new living Word had taken place on Sunday, March 15, 1840, in the morning after 6 o'clock.

[1] Oh Lord! You most excellent, most holy Father! A year has already passed since that memorable hour when You remembered us all and began to communicate Your living Word to us unworthy ones.

[2] Oh Lord! Oh Father! How shall we thank You, with what tongue shall we praise You, since we are not worthy of even one, let alone so many holy words and most salutary exhortations?

[3] Oh most holy, most excellent Father! Behold, we have nothing but a still very unclean heart, which is our own. But the good in it is not ours, but Yours forever. And so the cheapest recognition that what is Yours is not ours, is the only thanks, the only praise and the only price we are able to offer You. And this good and true from You, oh holy Father, is a drop of Your love in us!

[4] Out of Your great love You have given it to us, of that we are clear in ourselves. So now, as always, in this holy love of Yours, which has come to us from You, let us offer You our most fair recognition, so that we may begin to love You more and more. For only in love can we offer You a pleasing sacrifice, and that with the holy one given by You. And so receive this thanks from us poor sinners most graciously!

[5] And since we all want to rejoice in Your holy name with all our hearts, today on this holy and memorable anniversary, as well as in all our actions and willingness to love, hear our request and come to us, so that we may not be orphans, since You, our most holy Father, have become everything to all of us, and without You we can no longer taste any joys, nor will we ever taste them again.

[6] Oh holy, best Father, hear our childlike petition and enliven us all with Your holy presence!
Amen!

126. *About the coming of the Father in Jesus*

14th March 1841, Anniversary day, Father's answer to the servant

[1] Now, then, write a short word, which shall announce to you My coming in your midst! For if I come as Father, I come in the complete silence of heart. My thunders merely proclaim to you the nearness of God, and the tribulations the great, inexorable Judge, as do all the great creations, the great, powerful Creator and Lord over all.

[2] But if you feel gentle love in your hearts for Me, your holy, good Father, then know that the Father is not far away! For no-one can love Me unless he has My love. But no-one can have My love from anywhere else but from Me. But whoever has My love, he also has Me, Who am the Eternal Love Myself.

[3] But if My love will be with you, then I will also be with you! Whatever you do in My name, you do in My love. But whatever you do in My love, that you also do in Me. But whoever is in Me and acts, I am also in and with him.

[4] But if you invite Me to come to you, how should I not do so, after which your heart carries a living desire? And so ask yourselves in your heart today, and your love for Me will faithfully tell you, if and when I will come to you!

[5] Behold, I am one who follows love until the end of all worlds. Therefore love and believe - so I will be in the midst of you and in you - which will faithfully proclaim to you the great comfort of your heart.

[6] But listen, when I will come, you do not have to occupy your stomach too much and hold all kinds of worldly chatter to your ear. But talk like the two disciples walking to Emmaus, and you will also share in their joy. But if you do like the silly women and the mindless and loveless harlots, your holy Father will not be able to stay for too long in your midst.

[7] Let the world be what it is, for I am more than all the world! Let the rulers be what they are, for I am more than all rulers! Let the harlots be what they are, full of unfaithfulness in their hearts, for My love is gentler, more faithful and more tender than that of all the worldly, worthless girls and boorish harlots. For truly, in this time no maiden has any love anymore. She loves the man only for what he has or is; for the man she gives not a penny, let alone her strong, vain self-love.

[8] Let the worldly scholars be what they are, for My grace infinitely outweighs countless scholars! Let the external church be as it is, and take the spider as a symbol for it, how in fine weather it stretches its threads wide to catch all kinds of creatures in its net to satiate its great belly; but when different weather approaches, this animal makes every effort to secure its work from destruction, but strong winds from the heights and violent downpours come at once and put an end to its robber's nest! But look now into the events of this time, and I tell you, you will soon see that it is so! But I stand higher and deeper than any church! Therefore, look upon Me, you who have already recognized Me a little in your hearts, then your ears will never be bothered by the chattering of church teeth. For pure love, which is the only true church through the living faith and the living word, does not chatter!

[9] And so avoid such things out of love for Me - and keep Me like a good friend who wants to leave too soon. When the departing one sees how his beloved clutches to him, he turns back again and does not leave the house until he has completely won the bride!

[10] So do you also as a tender bride! Does not the lover listen at the gate of his beloved before he enters her chamber, that he may hear a secret praise from her mouth? But when he has heard this, how he is filled with joy and cannot wait for the gate to open! And once inside, he cries out with Peter and Jacob: "Lord, it is good here!"

[11] But if he finds his chosen one immersed in foolish squabbles, chattering nonsense, or even praising another - listen, the beloved, as you say, will secretly "shake off the dust" and abandon the chosen fool in all her silliness!

[12] Think, then, that I do not always fall into the house with the door, but also wait outside the door! If I hear what pleases Me, then I enter; if not, then I only leave My footsteps in the dust!

[13] If you want to have Me as your guest, do what pleases the guest, and I will enter. But once I have entered, then do not let Me go again, no matter how constrained I show Myself to you! And truly, if you do what is right, I will remain in your midst now and always!

[14] But listen, only in the pure love of your heart will you all recognize that the high, abiding guest is your holy, good Father, who has come to you and His kingdom with Him! Amen. I say this, the high guest, as your holy, good Father! Amen.

127. True worship of the saints

20th March 1841, from 4:45 until 7:30 pm

The four daughters of Anselm Hüttenbrenner asked questions with the request for answers through Jakob Lorber.

Marie asked: "In what way should the saints be venerated?"

Wilhelmine: "How should one love the Lord?"

Pauline: "In the beginning was the Word, and the Word was with God, and God was the Word - what does this introduction to John's Gospel mean?"

Julie: "What is true humility?"

Writers: The four sisters. The Lord graciously answered this through His servant as follows:

[1] Dear children! Is it so difficult to find what you want? When someone feels hungry, will it take him a long time to find some food to satisfy him? Or whoever thirsts, will he, driven by a burning thirst, wander from one spring to another and taste the waters that are suitable for quenching his burning thirst? Verily, he will remain at the nearest spring and quench his thirst there. Behold, this is also the case with you!

[2] That you are all still very hungry and thirsty in spirit, you will surely feel, if you only consult a little the understanding of your heart, which is the "stomach" of the spirit, and only ask yourselves a little about the essence of the things, which surround you innumerable, and about the inner life of the spirit, which is still completely unknown to you.

[3] Just look out at the great menu of creation and then into the great larder of the spirit, then it will no longer be difficult for you in the future, especially if you still consider that in My light, which is given to you through the living water from the well of Jacob, a tiny speck of sun-dust enlarges into a world.

[4] But if such a sun-dust particle becomes already so big and overfull of miracles unknown to you yet, how big will those things become to you at first, against which a sun-dust sinks into nothingness or loses itself as good as completely - in the view of only a grain of sand, let alone a plant, a tree, a mountain, an animal or also probably even a human himself!

[5] Now that you have been shown how you may more easily find a suitable food for your satiation in a future instance, I will now give you what you have been longing for after a rather laborious search.

[6] Therefore, as far as the veneration of the saints is concerned, I tell you nothing but this: Venerate by your love and humble obedience only the only Saint - so by such alone valid veneration also all saints known and unknown to you, will be venerated most perfectly! For to Me alone is due all honor, all exaltation, all thanks, all praise and all worship. Only through Me and in Me will all people be glorified, if they have first glorified My name in their hearts through true love and living faith in spirit and in truth.

[7] But so that you may understand this better and more thoroughly, remember that I alone am the door to life. And whoever does not enter through this door, is a thief and robber. Therefore, whosoever is weary and burdened, or is sick with infirmity, let him come unto Me, that I may feed and strengthen him. For he will never find such things anywhere else but with Me and in Me!

[8] As far as the second question is concerned - only he loves Me justly, who loves Me alone and his neighbor through Me. He who loves Me in this way is the one who loves Me in spirit and in truth! For how could he love Me otherwise, since I Myself am the eternal Spirit of all love, of all power and strength, and also the eternal Truth!

[9] But he who loves Me in this way is the one who keeps My commandments. But whoever keeps My commandments, to him I will come in My Trinity as Father, Son and Spirit and will take abode in his heart and will reveal Myself there through the living Word, which was in the beginning and was eternally and is with God. For God Himself was, is and will be eternally the Word, essential in all things, as the eternal life, love, light, power and might from eternity to eternity.

[10] But whoever loves Me in this way is also humble with all his heart. Or can a proud man love someone? Is it not rather the contempt of everything that surrounds him that lies at the basis of arrogance? The arrogant one does not want to see anything higher than himself; even if he cannot rise to the highest peak of delusion and still has to submit to a higher one, he does so only out of self-interest. And if he embraces someone with an apparent love, it is as if he wants to say: 'Since I cannot rule you by force, I will capture you by cunning and make you my slave!'

[11] Likewise also the covetous man speaks to his friends, and likewise the vain worldly bridegrooms speak to their foolish brides; for all these only raise their favorites with the same intention as an eagle does a tortoise, in order to gain something by their fall afterwards!

[12] Behold, dear children, from all this it is evident that only the truly humble is able to love Me truly - i.e., in spirit and in truth!

[13] But he who loves Me, loves Me as the living, eternal Word, who is Jesus Christ, and eternal life, and all things through Him! But whoever loves Jesus Christ the crucified, and glorifies Him before the world and confesses Him with great joy of his heart, I also, as the same one and only Jesus Christ, will glorify and confess him before the Father, i.e. he will be transfigured in the presence of My divinity and all Its holiness.

[14] If then, whoever loves and glorifies Me, will be glorified again - surely all My members, which are the saints in the heavens, will not miss out on such glorification! For what I take, I do not take for Myself, but for you and for your brothers.

[15] Whoever gives something to Me, gives it to everyone. But he who gives it to another is a fool, for what he gives, he will not get back, nor will the gift reach those involved, but like an unripe fruit it will be trampled under the tree of life.

[16] Dear children, consider this gift not as a human one, but as one that is full of life! Take it well into your hearts and do it, and you will know that the Word is all in all, and how the Word is with God, and God Himself the Word is eternal! Amen.

[17] This is what this word says to you from Itself! Amen.

128. Reason and essence of the second sight

2nd March 1841, 4:45 until 7:45 evening

Writers: K.G.L. - Andr. And Ans.H. - as listener: F.S.

[1] The so-called "second sight" is not a sign of a more awakened spirit, but it has its reason only in a somewhat elevated life of the soul and is generally a property of those people who are always forced to live in great need and natural withdrawal from the world.

[2] That this second sight has no relation with the spiritual awakening, can be sufficiently proved to you also in that even animals are capable of such a second sight, whose individuality carries throughout nothing spiritual, but a soul for the sake of further development.

[3] You will ask now, of course, what is the reality of that which appears contemplatively in the second sight? It will not be difficult at all to untie this knot for you. If you are still buried in the depths of winter and the rigid fields of snow and ice look at you eerily from all sides, yes, if you were forced to live in cold chambers on top of that, say, will you not begin to long for spring and summer quite violently? And will not the imagination of your soul preferably occupy itself with imagining spring and summer?

[4] Behold, this longing, like a plastic anticipation, is the first stage of the second sight and has its reason in the quiet ethereal wafting of what the soul expects as pleasant in its depressed state. If someone were to become more and more absorbed, he would not infrequently see the images of spring and summer pass before him like dull dream-images, at least at night time.

[5] But if any soul is still more constricted by suffering conditions, the same happens to it by such pressure as when the air is pressed to too high a degree: it ignites and emerges from the bodily sphere. In the visible space there are similar soul-effects and movements as there are effects and movements of the light in the wide space of light; only with the difference that the oscillation of the light cannot propagate itself on the natural way differently than in a straight line; The soul-effects, on the other hand, are more similar to the oscillations of sound and can propagate in all conceivable directions as well as in all conceivable curvatures with greater than electrical speed.

[6] Now think of any fact - whatever it may be, it is always based on three conditions: a material, a soul- and a spiritual one. As for the first condition, the fact can be seen by the bodily eyes only when it just happens, and that at such a distance that can be reached by the bodily sight. As far as the soul-condition is concerned, you will easily see without much thinking that a fact must first precede in the soul before it passes over into the physical world. But if the soul is relieved of its cover, then it can see such a fact by virtue of the fast soul-reproduction often already a considerable time before it reaches the material objectivity; or it can also see a committed fact afterwards, like when you hear a distant echo.

[7] To this abundance I also want to add three small examples of the spiritual sight!

[8] For example, such a person endowed with the second sight sees an unknown corpse passing by, while the acquaintance is still quite fresh and healthy and dies only a few months later. This happens in the following, easily comprehensible way, namely: The soul of the destined to die, senses the near dissolution of its shell, especially at a time when it also, by a noticeable emergence, sees its house, which is ripe for collapse, more clearly and more truly. In this state, she then already arranges all relevant precautions and ceremonies for the transition. At the same time, the soul of another person is

in such an elevated state and sees the whole fact, which the soul of the other person has already arranged for itself, and all this by means of soul-communication, which is already known to you. Now see, in this way the soul foresees such things as the physical eye foresees those that have just happened.

[9] As a second example: A soul sees something happening in some far distance. This vision also happens exactly. For wherever something happens, since people are present, either merely as spectators or as happy or unhappy participants, nothing is more natural than that such a fact is immediately absorbed into the soul-life of the others and then propagates itself in the soul-sphere like a very delicate magnetic fluid, depending on the size and nature of the fact, often for several thousand hours away. And when any human being is in an elevated state of soul, he immediately perceives such vibrations and gets to see the image through the variety of the vibrations in the same way as any material image through the variety of the vibrations of the light from the object from which they emanate, comes to the physical view through the fleshly eye.

[10] The following can be used as a third example: When some event, in which several people will be injured, has not yet occurred. Such a vision is a little rarer, but nevertheless it occurs in the same way as the other cases. It is to be seen in the following way: If any soul gets into an elevated state in special cases, then also the indwelling spirit is awakened, admittedly only for a short time. In this spiritual condition, however, all facts - both past and future - are imperishably grounded. Now the seeing can happen in a twofold way, namely the person concerned, sees it first from his spirit. This seeing naturally passes over into the soul. But as soon as it has passed into the soul, it is already propagated according to the laws known to you. And if any human being then is in the elevated state of soul, he also sees such a special kind of prognostic fact together with all the circumstances which will happen there. And this seeing is then the second way to see such a future event.

[11] That such a person in the elevated state of soul can also see souls of deceased people, if these want to be seen or are allowed to be seen, need not be mentioned in more detail.

[12] Now see, there you have the whole essence of the second sight and you can also see that no spiritual awakensness is required for it. For the sight of the spirit is completely different from the sight of the soul. But as the sight of the body is related to the sight of the soul, so is the sight of the soul related to the sight of the spirit.

[13] And as the sight of the bodily eye can be intensified by material means, such as all kinds of optical tools, so also the sight of the soul can be increased by those means which naturally correspond to the soul. These means are a strong, undoubted faith, a firm will, and a spiritual awakening that is at least half achieved by it.

[14] But as the vision of the soul can be increased, so also the vision of the spirit can be infinitely strengthened, and that by those means which the great Seer has taught you through His teaching - which great Seer is the very one who reminds you of it now!

129. *The lost son*

23^d March 1841, afternoon from 2:45 until evening 6:30

Writers: K.G.L. - F.S. - Andr. and Ans. H.

[1] You have read in My book the story of the prodigal son and you will have read and heard this story not only once, but many times. But I tell you, there is probably no verse and no chapter in the whole book that would contain something greater than the parable of the prodigal son.

[2] Nor will there easily be a passage that would be more difficult for you to understand than this one. And this for the reason that you should know, since it is of the greatest importance and as such an indispensable key to the inner contemplation.

[3] But this cause is the following: Often I speak out of My wisdom through love, sublime things; but often out of love through the light of wisdom, seemingly petty things. Now take note: firstly, only so much is offered to you as it is possible for your respective individuality to bear. Secondly however, you are given a veiled infinity, the finite development which eternities will not be able to complete.

[4] And see, such a seemingly petty gift is also "the prodigal son". Yes, I say, if you knew everything behind the "prodigal son", truly, archangels would come to your school!

[5] In the previous hours I have shown you many things about how things are on earth in the present time, although I have not yet told you about the greatest shamefulness. I have shown you the defectiveness of the legal order in general; I have shown you the madness of Asia, as well as the barbarity of Africa; I have shown you the infamies of America, admittedly only a very small part of it; I have shown you the administration of justice of England, especially in it's external conditions, as well as the treatment of the criminals on the coasts of Australia, was made known to you. So I have also shown you in the deep south a maltreated country, as it was and as it still mostly is. However, I have to draw your attention to something about this very country, first of all to the fact that you should pay double attention to what has just been said about this country, and secondly, that you should take what has just been said about this country least of all literally - why, the following will show you. Furthermore, I have shown you the most tyrannically strict conditions of other island states and especially of Japan, and so some more in brief about the northern state of Russia.

[6] Although the things in the world behave in such a way, however, these circumstances were not announced to you by Me because of that, so that you should see from it how it happens in the world. For you will read this and a thousand times more annoying things only too often in the future anyway; but the reason why I have made such things known to you is no other than this, that you may recognize from it the great mystery of the "prodigal son" a little more deeply for your greatest benefit.

[7] Of course, you are thinking to yourselves: What does the "prodigal son" have to do with all these world-atrocities? And are full of curiosity as to how the "prodigal son" will find his way out of all this world-labyrinth. But I tell you: It is still easier to find the "prodigal son" out of all these scenes and to understand through them than that a camel would fit through the eye of a needle.

[8] In order to understand the whole, it is necessary that you learn first of all who this "prodigal son" actually is. If I will show you the "prodigal son", even only by name, truly, you would have to be struck with more than sevenfold blindness, if you would not notice in a moment that a great cover was taken from your eyes. And now prepare yourselves and hear the name!

[9] Behold, he is called "Lucifer"! In this name there is the whole for you eternally incomprehensible compendium of the prodigal son.

[10] Now think that almost the entire present mankind are nothing but members of this one "prodigal son", namely those people who are descended from Adam's unblessed line. Behold, this "prodigal son" has taken out all the fortune that was due to him and is now squandering it through what you consider to be endlessly extended periods of time.

[11] You know from the story of the prodigal son what his final fate was. Now look through all these circumstances of the world; and truly you will see nothing else than the final fate of the prodigal son on an extended scale....

[12] But what do you say to a very sick person when his feet have become cold and cold drops of sweat are sitting on his head? Truly, it needs no medical oral examination to be able to say in a certain prophetic spirit: only a few more heavy pulse beats, and the agonized and life-weary man will have deceased!

[13] For firstly, touch the feet of the "prodigal son" in the south of the earth. Secondly, touch his head in the great kingdom of the north. Then lay your hand on the old, tired church-heart - truly, you would have to be again more blind than the center of the earth, if you would not calculate on your fingers, at what hour of the great day it is now?

[14] But behold, now happens to the soul of the "prodigal son" what I have made known to you about the souls to whom the "second sight" becomes! Behold, their great distress now spreads out in rapid vibrations, and these reach the great Father's house. And the vibrations of the Father, filled with love, alternate with the vibrations of anguish, misery and distress of the "prodigal son".

[15] The soul of the "prodigal son" feels such a holy, gentle breeze from the house of the great Father. It returns courageously from these holy vibrations to its rotten house, raises it again and returns to the eternal Father's house in the greatest, self-destroying humility.

[16] But what happens there? Behold, only the rags are stripped from the son and burned; but the son, as you know, will be received again.

[17] See, now you have unveiled before your eyes the whole mystery of the prophetic number of man, which has remained undisclosed until this present moment. If you only go through the circumstances of the time to some extent, truly, you would have to be more than dead, if you were not yet to perceive the holy vibrations of grace, which now go out in streams from the holy Father's house!

[18] You, too, are members of the prodigal son! Stretch your soul wide and let the spirit in your soul awaken! And in all humility, like the "prodigal son", confidently return to the great domain of your most loving Father! Verily I say to you: He will meet you halfway!

[19] Behold, the time of My grace has come near, and therefore I have also given you these things, that you may know that that great time is here of which the prophets have sung, even that time which was proclaimed in advance from My mouth itself.

[20] Therefore stay for only a short time still and rejoice in great confidence! For truly, the great Father's house has come closer to you than you know!

[21] But how you may recognise the "prodigal son" and all the conditions of these times in yourself, and how this "prodigal son" is found again in every human being or how he rather finds himself again, how the "great man" is won in the small, dear children, about this the last hour will bring you faithful news. Amen!

130. *The great creation-man and his return*

25th March 1841, afternoon 4 o'clock until evening 8:30

Writers: K.G.L. - F.S. - Andr. and Ans.H.

[1] After we have accompanied and illuminated the "prodigal son" from his rise to his fall in the eleventh hour, and have also calculated the time and determined the hour that is to bear witness to his fall, we want to see in this twelfth hour where and how this "prodigal son", humbled to the core, will return to the great Father's house.

[2] But in order to understand this completely, it is not sufficient that we have only looked a little through this dusty world called earth; but it is necessary, since I have added for this purpose in the camera obscura of the spirit, of which you are aware, a small device already mentioned, to take once more in this newly arranged chamber a somewhat more extended look! But I tell you in advance: Be prepared! For this vision will bring before your eyes something that has not yet come into anyone's mind until this time.

[3] Due to this new device, the tablet itself will have to be enlarged somewhat to accommodate such a large image, and instead of the previous horizontal position, it will take on a vertical one. Now look, our device has been made! So direct your eyes to the large tablet, and immediately you will see the great picture on it. For only in this one and only way it is possible to put the endlessly extended creation in one picture before your eyes.

[4] Now look carefully at the tablet, and as soon as I will pronounce the word "Epheta", you will see the magnificent image on the table. And now then, since your eyes are directed there, I say: Epheta!

[5] Now, what do you say about the picture? It is true that you see nothing more and nothing less on this tablet than the clear form of a man whose loins are barely covered by a few rags and whose hair, shaggy in appearance, hangs down from his head over half of his body.

[6] Not true, you will probably think to yourselves: "There is nothing special about this picture, except that it is represented on this tablet in a very colossal form. By the way, such a picture could have been drawn on a black board by any reasonably skilled figure artist with a whitish color!" And I can tell you nothing else about it than that your conclusion is correct for the time being. And if you still want to think a little deeper, then you would also like to see soon in this whitish figure, the figure of the "lost son".

[7] But behold, My dear children! The tablet is placed a little too far away for your eyes, therefore we go fully to the tablet! For you have already seen the whole figure. Therefore, let us examine a little more closely the color this figure is applied to the tablet with.

[8] Well, now we are at the tablet! See, this fathom-wide, shimmering surface is a part of the foot of this whole figure. Only look quite near and tell Me what you discover on it! Observe quite exactly! Not true, you discover nothing but nothing but small, shimmering balls lined up close to each other! You know that this picture is not a painted one, but only a light-image of an external object.

[9] What do you think these beads are in reality? Look, I do not want to let you guess for long! But if you think that these spheres are images of distant suns, planets, moons and comets, then I would have to say to you: Little children! Do not judge too hastily, otherwise you might be very wrong! However,

before I reveal to you the essence of these tiny spheres, make an effort to count these spheres on a lentil-sized spot!

[10] Well, are you finished yet? Yes, yes, I already see, you will not easily finish with it. For there is a hardly pronounceable number of such shimmering dots on this lentil-sized surface, and there might be more than a trillion of them. And since you have familiarized yourselves a little with the "color", I will tell you what such a dot is actually an image of. As already said, not from a sun or from another kind of world body, but: every such dot - or as it appears to your spiritual eyes - globule, is nothing more and nothing less than the image of a shell-globe(*3). But what a "shell-globe" means, I do not need to explain to you any more.

[11] Now we step back a little and again look at the entire figure. See: it is like a complete human-shape; and now that you have sufficiently looked at this figure, I am saying to you: This figure represents or describes out of and according to My eternal order—the universe; and therefore it is, in reality, not visible in its form by anyone except Myself. In addition, a created spirit has never before seen this picture, as you have now observed it.

[12] Once again I see the thoughts hidden within you. You would very much like to see your earth within this person. As long as the entire figure sparkles on the tablet, it is impossible to show you such. Nevertheless, wait just a little; see: I am a very good optician, therefore I want to undertake a little optical variation in our camera, after which variation nothing will remain of this entire figure except a single tiny illuminating dot.

[13] Now see: The figure is gone; already everything is in order. Again, let us step closer to the tablet and look for our tiny dot. Now: did you find it already? - One by itself does not emit much light; but look very intensely, you will find it.

[14] You must not look up there on the high stretched-out tablet, but look all the way down here, where earlier you have seen the left foot of the entire figure, in fact there at the very edge of the ball of the fifth little pinkie toe. This tiny globule is this particular shell globe, in which your earth is also located.

[15] However, in order to arrive at our earth, I must once again come over the tiny shimmering dot with My Epheta, and so I speak "Epheta!" Now look; how this tiny globule has now expanded and nearly takes in the entire large round form of the tablet.

[16] See the countless illuminating minute dots shimmer through one another. Now, pick out your earth. In fact, you might not be able to find it out of the great immense number of shimmering little dots. Yes, I am saying to you, it would be a vain effort on your behalf since these minute dots that you see are again no suns, but they are entire regions of sun-worlds-universes;

[17] Therefore will I now once again pick out just the right minute dot, and erase all remaining off the large tablet. Now, there is the selected minute dot; and in order to arrive more quickly toward our goal, I once again say "Epheta!"

[18] Now see: Our tablet is once again full of new shimmering tiny dots. Alone these illuminating minute dots are again no suns, but all are numerous sun-worlds-universes; therefore, it will not help us to find the earth here.

[19] Once again, I will select the right one from these minute dots and erase the remainder of this tablet. Now, there is the tiny dot. See, how lonely and faint it glimmers on the big surface! But now My Epheta!... And the minute dot should immediately become a larger expansion; therefore "Epheta!"

[20] Now look: Our tablet is again full of many illuminating tiny dots. From out of all these trillion times trillion minute dots, would you like to search for the earth? Here I have to tell you once again:

save your effort; for again these minute dots are still no suns, but individual sun-regions; and this is what you understand as a so-called star-fog.

[21] Just so that we arrive more quickly toward the goal, I am going to select the right minute little dot for you and all the remaining dots will be erased on the tablet; and at once add the “Epheta.”

[22] Now look on the tablet. Precisely, you are seeing a shimmering-dotted-cloud, which spreads horizontally over the entire tablet; it is seven times as long as it is wide. Now look toward the middle; we once again want to select such a small shimmering-dotted-cloud, and all the remainder will be removed from the tablet. – Now, as you can see, everything has taken place, and My Epheta has given this minute dot again its right configuration.

[23] Now take a close look; you probably already recognize it. See: There in the middle is a small shimmering lentil size disc; see: it is the image of your sun; and take a closer look; the third shimmering dot from the sun on the left side downward is your earth.

[24] I just need to enlarge the picture a little and you will recognize your earth at once; and so I say: You earth-point arise, so that My observers will recognize you! And see how this point gradually expands and now has reached the actual diameter, which is adequate enough for you to recognize your natural dirty dwelling place.

[25] Now that we have seen everything, let us once again return to our prodigal son. Look onto the tablet; once again our first figure flaunts itself on the same. Although now this figure is getting smaller and smaller; and see: now it is only barely the size of a child; and look once again: now this child has also melted into a dot. However, look: On the right side of the tablet, another big image of a human being is starting to appear; and now, it is also in the middle of the tablet, and under his left foot you also discover the previous shrunken minute dot, which is in the right proportion of its size to the size of this new picture.

[26] What do you think this new picture represents? You might think, since you have more or less become acquainted with the big human being in the writings of [Emanuel] Swedenborg, that it is this big person. However, I say to you: You missed it by a mile! This person you see there, is nothing more and nothing less than the himself-found-again prodigal son; however, not in his all-ness or completeness, but it is ‘he’ the [actual] prodigal son, who has found himself again in each and every individual born again [or re-born] person. Or said to you in more easily understandable words: He is the very least one in My new Kingdom, and here—presented to you—in the right proportion is this picture. This picture shows you the complete, full [spiritual] measure of a person, which is infinitely more sublime than the previously revealed limb-dissected and endlessly seeming universe in the shape of the prodigal son!

[27] Now, if you consider this picture just a little, you might begin to grasp as to what the reason or nature of the return of the prodigal son is.

[28] Do not think that this fallen Lucifer, who was revealed to you in the eleventh hour, is going to return as whole or complete. If such would have been possible, truly, a material creation never would have taken place;

[29] instead, every single person who lives according to My Words and is born-again through the Word and through the salvation [or redemption], is this prodigal found again and he will return into the immense [and glorious] house of the Father!

[30] I am not saying this for nothing to you: In the immense [and glorious] house of the Father; because, quite a large [and magnificent] house must be prepared for such a multitude of people; everyone can once again take residence with their Father.

[31] Obviously, you recognize from all the preceding talks that it is clearly so; for does not each person in himself suffer in all wide-ranging tribulations, and is not everyone beaten as an individual [or for being his own person]? However, all these blows are directed at one and the same prodigal son.

[32] However if a person is beaten, is it not always true that only he who is beaten feels the pain, whereas the one who is not beaten often watches only too painlessly [and without a problem]? Alternatively, an entire nation is being mistreated on another continent, say, whether you have ever felt a whips thrashing on your skin? However, if someone dies, does he die for himself or for others? Or can you avow that somebody was ever born into the world for someone else? Or is My salvation and My Word not just as imperative for each individual person, as for entire nations? And cannot each human being receive Me with his love and the living faith for himself, that I reside in him and he in Me?

[33] If you now look at everything, could you, after all that, possibly make the ultimate assertion that I am less in one person, then in all of them together?

[34] However, when I have become one with a person and he with Me, say, is there anything else missing from the deliverance of the prodigal son in an individual person?

[35] Has he not received and accepted everything in himself, who has received [or accepted] Me? Truly, every single person who is one with Me is more, yes I say, infinitely more than the great Lucifer ever was in his for you inconceivable greatness; [this principle is shown through] applying your natural way of thinking!

[36] See, each individual person for himself or herself will consequently be defined under this prodigal son, who is called Lucifer. And as an entire nation unites with Me, so will this entire nation likewise become only one human being with Me. Moreover, all people who ever lived on the earth and continue to live, when they have become one with Me, they too become only one human being in Me. In other words, everyone will be ensouled and enlivened in one and the same Holy Spirit of all love and all truth and all might and all power, and there will not be many anymore, but one; and one is not less than many, instead, all will be in complete and full union in Me. And many will not have more might and power than one, and one not less power than many, but everyone will live as one [on its own but joint together], out of the same power and might of the Holy Spirit of all love and all truth out of Me!

131. The 'rags' of the prodigal son

25th March 1841 (continuation)

[1] However, you have heard that the rags of the prodigal son were dispersed by the winds like chaff, and the remaining rags were taken off him and burned. Do you know what these rags mean?

[2] Understand, it is nothing other than the former withered cosmic human being on our tablet. For through the salvation of each individual person is the noble, coming out of Me, or My prodigal son restored. The rags or the actual prime-evil will be thrown into the fire, from which it actually came out of. However, it is this fire - the one in the Divinity - out of which all things have their material existence.

[3] Consequently, whoever depends on the world and clings to matter, clings to the rags of the prodigal son; however, all matter shows you already it's big similarity to the fire; this is also the rags on the loins of the prodigal son.

[4] This is how it will happen! So that God becomes a free God again, in which no more matter seethes, so must the fire or the related wraths once again return from where it—as that what it is—came from. And it will happen, as if you have some kind of hardening on your body and you cover it with a hot poultice, so this hardening becomes soft again. So too will My eternal fire seize this primeevil hardening in its all-ness or entirety, in order to thereby again assimilate its own being.

[5] There is another question present in you: Whether those beings, which are understood as rags, also will have a continual self-consciousness or not? I, however, say to you: The question answers itself almost automatically, because you cannot possibly assume that there should perhaps be any unconscious point in the Deity

[6] This question therefore solves itself; except for one more question: Whether this self-consciousness is a suffering one or not? See: that is a different question. However, to understand this correctly, you must first recognize that every effort, in order to find itself, must comprehend a certain necessary suffering in itself. Only now, it depends only on whether this suffering is painful or pleasant.

[7] If this suffering consists in the fact that the being seizes continuously in itself and by this seizing is striving to form or shape itself forever into a unity, then such a suffering is extremely pleasant and the feeling from the clearest self-assurance an extremely blissful one.

[8] If, however, the suffering, or the self-assured feeling of a being, is tearing and destructive in itself, then it is also an extremely painful one; this you can simply learn from nature as well, if you have ever observed any kind of an inflammatory illness, which consists of nothing other than that certain parts in the body begin to expand more and more. The more violent such an act carries on, the more painful it becomes. The result from this is that the self-confident essential condition of the fire-related prime-evil must also be extremely painful and cause immense suffering.

[9] You will now perhaps think that as a result the Deity must thereby continually suffer extremely painfully in its portion of wrath. In fact it is not so! But it is simply as if food is boiled down in your stomach; driven through the fire of the stomach, here the little husks crack open from the nourishment one has eaten. However, do ask yourself whether this horrific destruction-process has ever hurt you in your natural state in the fire of your stomach?

[10] However, since I have led you already so far, I want to give you on this occasion a never before outspoken hint! If you want to see the final cause of such a situation of all worldly material

primemalice, then look into your stomachs and observe what happens there with the food that you eat; observe the how and why? Consequently, you will all see a great segment of My ways, as to what will happen. However, the time is not recorded in your stomachs, and it is enough for you all that I have shown you the purpose.

[11] Now see, dear children! This is everything that can be given to you; this is everything that you are able to endure; you do not need to know any more; but heed this from point to point, and in fact from the very first hour to the very last hour. Walk this way through the entire earth within you, and in doing so, find the prodigal son within yourselves.

[12] Do the same that this one has done and still does in each and every sinner who yearns for My Kingdom. In the innermost chamber of your spirit, on the tablet of your world-avidities with the world, allow That which you just now saw happening to take place on the tablet with the cosmic human being. Thus will the prodigal son be found again in each one of you and will become his [own] nearest and dearest, comprehending all, as I showed you, since another human being has stepped in the place of the former one, who melted together onto one point;

[13] only then will all of you as foundlings, discover the immense truth that is given to you in these 12 hours; you will also see and recognize the truth in the brightest light within yourselves.

[14] As was said previously, that all people together constitute one human being, like one so are all, then also search for all the evil within all of you. And once you have found this evil and managed with My strong support to rid yourselves of it, then will I—as your Holy Father—who has already come to meet you half way, come all the way to you. I will then free you completely from your rags and receive you into the immense [and glorious] and eternal house of the Father of My eternal Love!

[15] Finally I like to make you aware of this: Presently I have not only come toward you, but have also already come towards many other prodigal sons.

[16] However, direct your attention mainly within yourselves upon My arrival, and worry less about the overall one. However, what you generally feel, carry prayerfully in your heart before Me - nothing else needs to concern you; the big when, how and why is well guarded in the best hands. This say I, your great, holy, most loving Father. Amen.

132. Snail shell, rose thorn, butterfly chrysalis, bird's nest. Questions in spiritual light.

27th March 1841, 4:00 -8:45 pm

The four daughters of Anselm Hüttenbrenner each asked a question with the request for an answer through the servant Jakob Lorber.

- Marie asked: "What does a snail shell tell us?" -
- Wilhelmine: "What do the thorns of the rose mean?" -
- Pauline: "What does the chrysalis of a butterfly teach us?" -
- Julie: "What does a bird's nest tell us?"

Writer: The Lord graciously answered through His servant Jacob Lorber as follows:

[1] These four questions, dear children, can be compared to the actions of a man who found himself in a large treasure chamber and was allowed to freely choose four pieces from the many treasures that the chamber enclosed. Being completely dazzled by the great splendor of these treasures, he finally became doubtful in his choice and did not know what to reach for. In the meantime, however, the time of the open treasury donation passed; and the indecisive fool, now even more confused by the approaching limit, had finally to reach for the next best one in sudden haste not to leave the chamber empty-handed.

[2] But when he came out into the open, he pulled out his treasure trove and looked at it. But how wide-eyed the astonished fool was when, instead of the supposed gold, silver and precious stones and other treasures, he saw four half-decomposed skeletons in his hand!

[3] Now behold, My dear children, such a "treasury" is open to you every day, and you can take from it what and how much you want! But how is it with you that you, like this man, do not reach for gold, silver, precious stones and other treasures, but for things that are not much richer than the mentioned skeletons?

[4] So today you have taken a "snail shell" for now! What has the living snail done to you, that you have banished it from the house? Likewise you have brought the "thorn of a rose"! What have you done to the whole rose bush, that you have taken from it just that, in which there is no life and no reproduction. So you have also taken a "pupa"! You should have reached for a live caterpillar first! Because the pupa is the grave of the caterpillar. And finally you even came with an exceedingly dead "bird's nest"! Why did you not rather take the bird out of the nest, since it is an animated being, instead of the dead nest?

[5] What would you say if I were to bring these four dead things to life and they were to become living snail shells, reproducing thorns, bouncing pupae, and flying birds' nests?

[6] Wouldn't it seem to you like a moving carriage, which moves along, but instead of living horses pulling it, it drags two dead horses behind it? Or what would you say if you found a tree with its top in the ground and its roots reaching up into the air, and instead of bearing fruit, its roots were covered with parched thorns? Or what would you say if you found a cook who filled his pots with dull coals instead of food and piled up all kinds of edible things in the place of the fire? Or what would you say

if, when building a bridge over a water, the builders would point the yoke sticks upward, but put the bridge's footboards into the water?

[7] Behold, dear children, how all these falsities presented to you - just so behave your today's four items in question - which, if I would animate them, would not look much better for your heart than the mentioned cart, tree, cook and the bridge under the water.

[8] But since you have now brought these things to light, I will nevertheless still make something out of it for you, and show you why you did not take something better this time.

[9] Now see what "rare things" I will make out of it for you! If these things seem a little strange to you, think that for this present moment I have not been able to bring about anything else from them that would be more pleasing to you.

[10] Behold, I have artificially made a very cute little mirror for you out of the "snail's house"! - The questioner should look at herself more often in this mirror, and she will gradually recognize that a person who only seeks vain, worldly things is very much like such an empty snail shell, which has consumed and lost its living inhabitant, because this inner inhabitant has integrated himself into the dead, rigid house (in a certain way consuming himself). Or, so that you may understand it more easily, I say that the living snail thus gradually made itself into a shell; but since the shell became too large and heavy in this way and the living remainder of the snail could no longer reach out of the too much enlarged shell, and the parts that barely reached out no longer had the strength to act on the intention to feed, the little life finally shrank back to the bottom of the shell and finally consumed itself, i.e. it shrank, moldering, to a point which stuck to the dead shell as completely dead life. That is, it contracted, moldering, to a point, which, as a completely dead life, adhered to the dead shell.

[11] But that's why you, questioner, gave here such a thing for consideration, because according to your exterior, you still are strongly related with it. Therefore, remove the dead "snail house", which represents the external desires, as soon as possible from you, so that in the end, you do not partake in the snail's lot!

[12] Behold, this is the artful work, which I have been able to prepare for you from this "snail house"! All of you consider it, and act accordingly, and you shall live.

[13] But what shall we make of the "thorn"? It would be of little use to you if I would make something small of it; therefore, we want to make this thorn larger and then place the work of art as a lightning conductor on a house, and so this pointed plant, as on the stump, so now, enlarged, is put on the house with a similar electricity-sucking property.

[14] Consider yourself, oh giver, as such a dwelling house, in which a living inhabitant dwells! Put on this house this deflector, which is made of a fourfold metal, as there is the gold of humility, the silver of modesty, the iron of faithfulness and perseverance and the lead of domesticity - so this lightning arrester thorn will protect you from the striking of the satanic lightning, which would ignite your dwelling house with all the evil passions, so that you then might easily perish in the deadly flames of your inflamed passions.

[15] But that is why you gave Me the "thorn", because you, unconsciously, felt such misery in yourself. I say therefore: unconsciously - because your "sleeping inhabitant" has played such, secretly creeping, into your mouth.

[16] But what should I make out of the dead pupa? I tell you in advance that there won't be much of value to make out of it. The best that can be made out of it would be a small coffin, and so we will remain with that.

[17] What is a coffin meant for? Truly not for nothing, but only for the reception of a dead person! And what happens to the coffin together with the dead? It is buried in the grave of decay.

[18] What would you say, giver, if you would see people who would like to wrap themselves in a coffin instead of a dress? Wouldn't you, seized by fear, fall down half-dead to the earth, especially if at night time you would meet people dressed in coffins? But I say to you that those who are clothed in such coffins could, like the butterfly from its chrysalis, arise to eternal life. But the present fashion dolls wear much worse coffins around their bodies, from which a glittering butterfly will hardly ever arise to eternal life. For this coffin of clothes makes the body a musty grave, in which the life is eaten up to the last drop by the worms of self-love, vanity, pride and arrogance.

[19] But that is why you gave this "pupa" to Me, because your inner being, which you do not yet suspect, is oppressed by such distress! Therefore, you had better dress yourself in the clothing of humility, deep modesty and great, persistent receptivity for everything that is good and true to faith, so that one day a glorious butterfly will emerge from your "chrysalis".

[20] Now we still have the "bird's nest" - Think what the bird's nest is for, when the inhabitant has flown out and has abandoned it to all winds, because he no longer finds safety, protection, warmth and food in it! You will say: "It is no longer of any use!" And I say: You have answered rightly! Therefore, I cannot make anything more out of this nest for this time, just as I cannot make anything more out of a human being if he, by virtue of his lack of conscience, has gone so far that My "birds of heaven", which are, as it were, the voice of conscience in the human being, have flown out of the inner "nest of love", which was built in the heart.

[21] This nest will then also be exposed to the evil winds. But if you want to know what these "winds" are called, I will tell you. The first wind is called carelessness. The second wind is called the lukewarmness to everything serious, true, good and from it, beautiful. The third wind is the complacent and comfortable laziness that comes from it. And the fourth wind is finally the sinking into all kinds of mad and confused worldly folly and finally out of that, into complete oblivion of God. Therefore, see to it that your nest is not abandoned, otherwise you will become such an abandoned "bird's nest" and experience it's fate under the evil winds.

[22] But for this reason the fourth gave such a dead thing, because the still lingering birds put it on her tongue as a warning!

[23] See, dear children, this is how you have unconsciously presented your illnesses to Me today! I have prepared for you from them effective remedies. Use them according to My Fatherly, loving order, and you will miraculously revive your dead snail shells, turn the dead thorn into a life-attractor, see a new glory burst out of the dead chrysalis, and in your nest, the indwelling Phoenix-bird will be reborn to a new and eternal life and will never leave it. For he himself will come forth from it, glorified, to eternal life. Amen.

[24] Take note Who has told you all this! Hear, it is your true Father, holy, holy, holy! Amen.

133. A parable

3rd April 1841, from 6 to 10 in the evening.

Writer: Marie H., Wilhelmine H., Pauline H. and others

Topics (chosen by the three sisters):

- *What is the wasp a symbol of?*
- *What does the evening star mean?*
- *What is innocence?*

The Lord most graciously responded to this through His servant:

[1] Once upon a time there was a father who had three children; all three children were female. The father himself, however, was a great worldly wise man and was well versed in all earthly sciences as well as in the art of arithmetic and therefore could well calculate the movements of the stars. And since he was also well versed in the inner corresponding science of experience, he also knew how to decipher all kinds of interpretations from the various movements and positions of the planets and other celestial bodies. This last mentioned science was also the one that was his hobby, so to speak.

[2] But so that you may understand this parable a little easier, think of this worldly-wise father three thousand years earlier, than the number of your present time, and still think that this man was a heathen, who did not know much more about Me than a newborn child.

[3] However, it happened once that he stepped with his already quite adult three daughters in deepest night-time from his unsightly hut, in order to make new discoveries in the aforementioned area of interpretation in the presence of his three daughters. When he had gaped through the light-dotted sky to his satisfaction and there was nothing new for him to gain from the starry sky, he wanted to turn around and return to his hut loaded with his meager prey.

[4] But his three daughters were not of such a mind-set. For according to the custom of that country, a girl was never allowed to go out of the hut after sunset, therefore this first sight of the starry sky was covered with too much attraction for a very receptive youthful girl's heart to part so quickly from the so magnificently illuminated sky. Therefore the three daughters asked their father to stay in the illuminated hall only this time until sunrise.

[5] It did not need too much asking, and the father granted his beloved daughters what they asked for. However, as it already goes that the children, if a finger is handed to them, immediately reach for the whole hand, so it was also the case here. The daughters were not content with silent contemplation alone, but each of them immediately began to ask questions, as her tongue had grown and as her mind had given her in all eagerness to know.

[6] And see how these daughters have thrown many a diamond chunk to their wise father to bite open. What do you well think, dear children, about what the first asked her father? The question was indeed not so bad, for it revolved around nothing less than the childishly foolish trifle: who probably made these bright little dots together with this wide vault of heaven. The answer of the father was: "My dear daughters, we have a teaching that says that somewhere above all these stars, there should dwell a mighty being, of whom everything you see should once have been made. But, between ourselves, this

is just an old-fashioned myth, but it has no reality, because science teaches something completely different about it." And again a daughter asked: What is this "something else entirely"? The father replied: So, my dear ones, that all this which you see there exists already from eternity, as you see it now."

[7] However, the daughters were not satisfied with this answer, but asked the father again what it meant: from eternity. To which the father replied: "From eternity means so much as that a thing has never begun to be and to become. But this answer was even more unsatisfactory for the daughters than the previous one, and so the father had to put up with being hounded by his daughters with even more critical questions. And so one was immediately finished with the question, which was : "But, dear Father, does this teaching apply to all things - or only to the stars?"

[8] Here the father was already a little embarrassed and wanted to get out of the noose by referring his teaching only to the stars. Alone, he did not make his situation any better, because another little daughter had already finished with a new question, which was : "In this way the earth is not eternal, if your teaching refers only to the stars." Here the father already knew nothing more to say than that he apologized for having forgotten in his haste about the earth. This sham reason alone only gave the daughters a new opportunity to knit the father even tighter.

[9] And so immediately a new question was raised again, namely: How then it is to be understood that the earth - which consists of clay, stones, mountains, water, sand, and other all sorts of things - never began to be, while yet many things arise on it and pass away again. Yes, even if I often observed a small puddle of water being destroyed by the sun's rays and thought thereby if the sun would lower even hotter rays to earth, it could probably destroy a lake - so I would like to know how that should be taken: that something can exist temporarily, that never began to be, and when it is there, but can pass away anyway, that it should have been there before from eternity?" Here the father was as if sewn into a sevenfold sack and could not say anything else on it but: "My dear children! Man cannot know such things!" And immediately another one asked: "But if according to your teaching the wise man cannot know such thing, who is to know it afterwards then, when man is already the highest being?" And another one added another question, which was: When, according to your teaching, all trees, bushes, plants, animals, and people reproduce themselves, I have sometimes racked my brains over whether there have never been firstlings? Because it always seems to me: Where there was never a first, there can never ever be a second - can there, dear father? Because so your arithmetic indeed teaches us!"

[10] Behold, now the father was completely finished and knew nothing else to do but to tell his daughters: "Dear children, I just heard a huge buzz of stinging wasps, you know how much their sting burns. Therefore we do not want to wait for these uninvited guests, but since the morning star has just risen above the horizon and announces the imminent rise of the sun, we want to go into our hut, so that nobody meets us unseemly in the open air and on top of that badly mauled by wasps." And soon they also stood up. But it didn't want to go very well, because when they approached their hut, they were recoiled by a rare fire meteor and did not even dare to look where the hut stood; because this meteor consisted of a flashing large column of fire and had an extremely threatening appearance.

[11] When the company was back in the previous place, their fear decreased, and the daughters asked their father why he was afraid of this pillar of fire - and whether this pillar of fire was also from eternity? To what question the father once again failed to answer and said only of the fear: Man should certainly not be afraid, but on such an extraordinary occasion one is afraid nevertheless; for such fear is salutary to man, since it keeps him from misfortune."

[12] But by this explanation he threw himself into a new embarrassment, because as soon as there was a new question, namely: "Where does this good, protective fear in people come from on such

occasions; for since it is a good thing, cannot it start from what man is appalled by?" To these questions finally the wise father said: "Dear children! If man could find a satisfactory answer to every question, he would be, dear children, - I do not know myself what he would be! - He would have to be more than a man in any case."

[13] And a new question, which consisted in the question why all stars do not shine alike and people do not know equally much, almost brought the wise father to despair, - and finally the question, why the difference between the beautiful morning star and the evening star of equally strong light, which they had already seen, brought the father to a somewhat annoying answer, which was thus: "None other than that between your questions and your innocence."

[14] Now, My dear children, in this parable you have everything explained you asked for. You have not asked about the essence, but only about the meaning, and this is given to you here also to overflowing sufficiency. Think about it in your heart, and everything will become clear to you, Amen. I, your Father, say this. Amen.

134. *A word to Ans.*

5th April 1841, in the evening at 10 o'clock

After Jakob Lorber had written down the 58th verse of "Redemption" and read it to Ans. H.

Ans. H. said to Jakob Lorber that every deed of the Lord is the greatest, and that His greatness cannot be measured with the cubit of the human mind and heart; let the incarnation of the Lord be as great as His teaching authority, and this as great as His death on the cross, and this as great as the mission of the Holy Spirit, and this as great as the dwelling of the Lord in the heart of His poor and weak faithful. - Hereunto Jakob Lorber was given the following four verses in the pen:

[1]

You bustling one in the word need not sink yourself into empty quarreling,
Oh behold, a guiltless little child will faithfully wave the great truth to you!
Therefore you need not justify yourself in anything,
Then you will already find the big one.
I Amen, I Amen, I Amen.

Footnote: Stanza from "Pathiel"-Jakob Lorber

135. *The Lord's suffering, fasting, poverty, love. Four questions in spiritual light.*

9th April 1841, from 3:45 until 7:45 pm

Writers: Ans.H. and his four daughters. Regarding the aforementioned items, the Lord graciously testified through His servant as follows:

[1] So when you ask, you ask rightly! For in such questions lies the basis of what is most necessary for every human being.

[2] You have not given a light request in the form of a question, nevertheless the given words are nothing but questions from your heart, the particular answer to which is given to you now. The great answer, however, will be given to you only when you will find it in yourselves to observe it specifically. That is, the special answer is a signpost that shows you how human life should be in spirit and in truth, full of love and living faith, in order to be able to safely reach the inner life of the spirit through this life and finally only through this, to Me. But whoever will come to Me, he will thereby also come to the general answer not only to these questions given by you, but also to those infinite ones which are contained in these four.

[3] For truly, if you have understood in your heart the great mystery of My suffering, all the angels of heaven would attend school with you with reverence and in the highest joy eternally and return enriched with immeasurable wonders every time after school.

[4] If you knew how to justly fast in your hearts, you would never ask for it. For through such fasting, I would have long since become a visible Father to you, where I could then give you more with the slightest breath than otherwise with a thousand words.

[5] If you understood in your hearts what true poverty is, you would already be richer than many princes of heaven. For in true poverty there is a great treasure, which cannot be measured by any earthly yardstick! True poverty is eternally fed with My word - as you also read that the gospel is to be preached to the poor. True poverty is also understood to be like the "hungry" and the "thirsty," who are also fully satisfied by My words.

[6] And finally, if you understand love in your heart, you would truly fulfill the great demand I made of My apostles when I said to them: "Be perfect, as your Father in the heavens is perfect!" Dear children! What do you think this requirement means? See, this requirement means nothing more and nothing less than only the rather great "small thing" that man should perfectly resemble Me in everything! If you can only get the slightest idea of My greatness, power and strength and of all My infinite perfections, then you will certainly also be able to get a small idea of what it means when I say to you that you should also become as perfect as your Father in heaven is perfect. For if "the Son" has made His own joint heirs, so that He may share the great inheritance from the Father in perfect brotherhood, this also means nothing else than that His own should attain to the same righteousness, to the same power and strength of the Spirit of God, which indwells the Son in the Father and the Father in the Son from eternity.

[7] However, before I explain all this to you in more detail, let us return to the specific answer to your four main questions.

[8] As far as My suffering is concerned, I suffered in My body like any other human being, and in the same order as you read in the Gospels. But because the human suffered, I also included another - My divine I - so this suffering was also a double one, namely the outer, bodily, and the inner, divine.

[9] What the outer suffering consisted of, you know - but what the divine suffering consisted of, that is another question. So that you can get an idea of it, think what it means when the infinite God withdrew from His infinite and eternal freedom in this period of suffering and took His dwelling in the heart of the suffering "son"!

[10] Now look, My exterior was pressed to the point of death by the bitter sufferings. The Divinity seated in the heart, however, had to conquer death and hell from the innermost point. Now think of the suffering God-man, who was now placed between two fires: From the outside, death and hell pressed Me with all its force until My natural life was driven to the innermost point of My heart. From within, however, the Godhead counteracted this pressure with all its infinite power and strength and only allowed itself to be compressed to a point by love itself.

[11] Now think again: The same power and the same force, which could destroy with a breath all that lives and works in the whole of infinity in any moment, the same power and force, which all eternities and infinities do not grasp, which called the whole infinite creation to become from Itself - oh listen! - The same power and strength in Its fullest totality, has let Itself be constricted so far out of Its infinity - as already said - to one point, which constriction was the greatest voluntary humiliation of the Godhead in Me!

[12] If you are able to understand only somewhat in your heart which suffering struggle I had to endure as Eternal Love, then you will probably also be able to get a small idea of what is to be understood by My suffering.

[13] This suffering lasted until the point when I cried out on the cross: It is finished! Father, into Your hands I commend My spirit! - or in other words: "Behold Father! Your love returns to You!" - and at that moment, all the bonds of death and hell were broken by the infinite power of God. The eternal power stormed out with infinite force. The whole earth trembled, touched by the omnipotence of God. It voluntarily opened its graves and drove the prisoners out to life.

[14] And the same omnipotence also penetrated beyond all of visible creation and immediately filled infinity again. And all suns in all endless spaces withdrew their light out of overwhelming reverence for the omnipotence of God touching them anew. But that the Godhead did not destroy and annihilate everything in this new exit at that moment, was solely due to Love, which was now completely reunited with Him.

[15] Now behold, little children, this is, as much as you can grasp it, to be understood by "My suffering"! But there are still infinite things hidden in it, in which you will have enough to explore for eternities, and that indeed always greater and more infinite. For what I have told you now, relates to perfection just as a point relates to infinity.

[16] But if you fast, fast in true denial of yourself out of pure love for Me, at everything that the world offers you, you will attain the "bread of heaven" through such righteous fasting.

[17] As a bride on her wedding day takes off all her former clothes, washes her whole body, then puts on her wedding clothes and adorns herself with all kinds of flowers and precious stones, so that she may please the bridegroom when he comes and leads her into his house - in the same way you should take off all your worldly "clothes" through righteous fasting, wash yourselves with living water and then put on clothes of true love, innocence and all humility, and adorn yourselves with all kinds of flowers and precious stones of the works of love!

[18] And when then the great bridegroom will come and meet you so well prepared, then He will also do what was said about the figurative bridegroom. And when you will be in the house of the Bridegroom, He will open a treasury for you and give you the immeasurable treasures of eternal life, which is a consequence of My bitter suffering or redemption.

[19] And what fasting is, that is also poverty. For truly, he who has not become poor in all that is of the "world", will not enter My kingdom until he has given back the last penny to the world. Behold, this is true poverty in spirit and in truth!

[20] But that the voluntary poverty has an infinite advantage over the compulsory one, is so self-evident, that a closer discussion about it would be superfluous in the highest degree. For the forced poverty can only equal the voluntary poverty through the complete surrender to My will and My love.

[21] But now ask yourselves: What is the relationship of a bride with her bridegroom for whom she has no love in her heart? Will she adorn herself in the same way for the hour when she knows that the despised one will come? Will she await that hour with the great longing of her heart? I tell you: Not at all! For she will curse and revile that hour in her heart. She will not wash, but rather smear herself with all kinds of filth, and she will keep on her everyday clothes and sprinkle her head with ashes, thinking that when the conscious bridegroom comes, he will be horrified at her and will desist from his desire.

[22] And truly, when the bridegroom comes and finds his bride like this, I tell you, he will not take her (if he resembles Me), but will willingly leave the loveless one to the one she has pledged her love to.

[23] Now look, since a bride only adorns herself for the right bridegroom if she loves him, it will become clear to you very easily that without love for Me, no fasting and no poverty is conceivable and therefore also no wedding adornment. But there will also be no "leading home" of the bride, which "leading home" is nothing else than the redemption from death to life.

[24] See how your questions behave there! In My suffering is love. Fasting and poverty is the suffering of love. And the suffering of love is the adornment of it. And in the adornment, which is life, is salvation. Thus, love, suffering and salvation are one and the same.

[25] Whoever therefore loves as has been shown to you, has made himself a partaker of salvation, and his portion will be like Mine. Just as the bridegroom shares all his goods with his bride, so it will be in My house. Then you will know what this means: Be perfect, as your Father in heaven is perfect.

[26] Amen! So say I, the same Father in Heaven! Amen.

136. Prayer – the best educational tool

18th April 1841, afternoon

[1] Listen, My dear Andreas Willig, as far as your nephew L. is concerned, he is paralyzed in his active will-zeal by a sluggish spirit. Therefore, he will indeed not be easily incited to do anything good by whatever means of coercion, and that is until this spirit has departed from him.

[2] But such spirits are not to be expelled except by persistent prayer - that does not mean hour-long prayers, but to persist in firm and living faith and trust with prayer in My name, through which alone every request can and will find sure granting.

[3] But only I know when the prayer has reached the just power of faith. Success always depends on the self-acting power of faith. The more this holds firmly and unshakenly to My name, the closer is also the success, which always lies in the complete, undoubted surrender, patience and all love and gentleness.

[4] But when this has reached the right degree, only I know, as already said. Therefore, patience must not be excluded in every request, so that everyone checks himself how strongly he holds on to My name.

[5] But to every petition should be added: Lord, do not lead us into temptation, but deliver us from evil. Do that, and you will make your nephew a willing and eager man.

[6] But let him pray with you more often and tell him that he should also pray diligently himself and overcome himself. Even if it should cost him so much effort, the more joy he will have in the victory over himself achieved in My name. This is the best means and the most infallibly effective!

[7] By the way, every means that sprouts from My love in you, is a suitable one and gradually leads to the purpose. The humbling ones are the better ones, which are only to be used when a rebellious spirit should show itself in a significant degree. For these indolent spirits usually have small unruly spirits with them as faithful companions. But as already said: persistent prayer is the best remedy against everything!

[8] Besides, My dear Willig, look only at the formation of the heart in all your children! For this alone counts with Me. Everything else has no value with Me. And if your children would know more than Solomon in all his wisdom, then all your efforts would be like those of the goldsmiths, whose enterprises have always been reduced to ashes.

[9] Therefore, teach the children to be humble and trust in My name, and you will become a good worker of My vineyard and be satisfied with My reward forever! Amen.

[10] This I say, in Whose name all power and strength is hidden!

137. True happiness

21st April 1841, morning

If one is granted
My love's holy peace,
to whom the Father wants to give new life
out of His fullness,
whom the Father has accepted
and who has come into his heart
- he may truly never be afraid.
he has only a desire for Me,
he feels a living pull,
That the world and sin flee him,
then I have already seized him
with all My love "tricks".
Yes, I carry him on My hands,
to complete his life!

[1] Behold, My dear Anselm-Wortemsig, in a human way I do not wish anything for you, but what I wish for you, that I also give to you immediately - and have already given it to you and still have infinite things in store for you, if you only want to accept it.

[2] Behold, I will give you everything in abundance: "Silver, gold and precious stones" from My Father's heart! Silver I give you for your children, gold for your wife, and you I will adorn with all precious stones!

[3] But believe firmly in My name! Build on Me as on a diamond rock! And love Me, your above good, holy Father, above all, so you will soon become aware of the great miracle of the power and might of My name Jesus in your heart!

[4] This say I, your holy Father. Amen!

138. Religious and true mercy

25th April 1841, 10:30, morning

Request of the servant: Oh Lord, our most holy and best Father! Would You not tell me, a poor sinner, how to deal with these newly founded so-called "Grey Sisters of Mercy", so that in the case of a possible question about this seemingly charitable religious order, one is able to give a just answer. Otherwise it could easily happen that either one way or the other an incorrect judgment is made. - Oh Lord, forgive me for my great audacity in daring to ask You like a human being. But You are our Father! So forgive the foolish children when their questions are like them! Amen."

- [1] So write: Indeed, this question is extremely silly! How can you ask such a thing !?
- [2] Have you never read a gospel? Tell Me, on what occasion have I ever founded an order - and least of all an order of women! Or do dreams, which were dreamed by some bile- and weak-sighted order founders, also belong to the gospels?
- [3] What did I say to the apostles? That they should be brothers among themselves in all love, that is what I told them! What did they call all people according to My commandment? Nothing other than: "Dear brothers," etc. What is the point of this caste system?
- [4] But you shall be among yourselves of one order of pure love to Me, as all children of one and the same Father and as one and the same redeemed by My incarnation! And you shall be one and the same loving, merciful caste of brothers and sisters in the living power of My word and name, since you have all been made children of My love, mercy and grace through the same Jesus Christ.
- [5] But if people - even if partly out of honest intention - separate themselves from others, in order to form a certain, one way or another, virtuous caste, to which only the fewest can be admitted - what blessing can come out of this for the people, if not all are like one and one like all!
- [6] One may not simultaneously be a weaver, tailor, cobbler, blacksmith, etc. there must be a difference in appearance between workers and classes. But it is not so internally! There should all be love-filled, merciful brothers and sisters!
- [7] What, then, is a paid mercy to be? Or does mercy consist only in caring for the sick?
- [8] I say: Whoever does not practice mercy as a free confessor of My word and My love, and that from all his strength without payment, I will regard his work as that of an animal, which must perform one and the same works all the time in it's directed order, because it cannot and must not do otherwise by virtue of the directed order, but which works are as good as no "works" at all.
- [9] The free man must also act freely and unbound in the infinitely free order of My eternally free love, if he wishes that I regard his work as something. But he who acts under a certain compulsory order and more often under the still much more miserable cloister, is very seldom more than a lazy man who is conditioned to a certain work, who never looks at the work, but only at the rent money.
- [10] That is enough for you regarding this question not worthy of Me! But for the future spare Me such! Because worldly splendid institutions are an abomination to Me! But whoever practices mercy, let him practice it in secret and not before the eyes of the world!
- [11] This is what I say, Who only looks at works in secret! Amen. Amen. Amen.

139. *About the blessing of the cross*

28th April 1841, in the afternoon

[1] The cross is a real necessity of life! When life has no necessity, it dissipates and evaporates like a drop of ether. The soul that does not carry a cross, becomes weary and dies and loses itself in the night of death.

[2] But the distress of life is a vessel of life, in which it is fixed like a diamond, which is only a fixed drop of ether, although not a drop of life.

[3] Therefore everyone put the cross on his shoulder and follow Me in all love, and he will keep his life forever!

[4] He who cares for his life, will lose it. But whoever crucifies it and lets Me crucify it, he will keep it for all eternity.

[5] This say I, the crucified One. Amen!

140. *About death and fear of death*

29th April 1841, evening

[1] The death of the body is life's ultimate distress and is attachment to the cross.

[2] If not for the death of the body, all life would be lost. But through the death of the body, the life is gathered and strengthened, so that it can still exist as something after the falling away of the body, even in the worst case.

[3] The fear preceding death, is just the act of the unification of the life which was already before scattered all too often into all world winds.

[4] For this reason, and with great necessity, the worldly must taste an often extremely bitter death. For if such would not happen out of My great mercy, then they would completely and forever be nullified.

[5] And the fact that such worldly ones come into a highly unfree state after the harsh earthly death, is again only so that their life, which was difficult to collect in physical death, does not evaporate again and finally become completely destroyed.

[6] And so even the fearful and agonizing so-called eternal death is nothing but life-preservation granted by My great mercy.

[7] But those people who have already united their life in Me during their physical life through self-denial, humility and love for Me, truly, they will not feel much fear of the bodily death. And when their little earthly ship of life will once be destroyed on the treacherous cliffs of the world, then the wanderer will say painlessly and carefree: 'I am in the dry with my possessions!'

[8] Therefore, make an effort to unite your life in Me already here, so the death of the body will appear to you one day like a great rising sun to the nightly wanderer at a seashore which is full of cliffs and abysses.

[9] Believe Me that it is so, and no-one will rob you of your inner peace any more.

[10] This is what the Lord of life and death says! Amen. Amen. Amen!

141. *The Sign of the Son of Man*

1st May 1841, morning

Ans. H. asked for information about Matthew ch. 24:30 - "And then shall appear the sign of the Son of man in heaven. Then shall all kindreds of the earth howl, and shall see the Son of man coming in the clouds of heaven with power and great glory."

The Lord confessed through His servant J. L. the following:

- [1] Do you not know the difference between the "sign" and the "Son of Man"? And do you not know what is meant by "heaven"?
- [2] Verily, you must think of nothing more foolish than to see a so-called crucifix in the starry sky. Just ask yourself what good would that do the world if not just one but a whole legion of crucifixes could be seen in the sky! Would that make people better in their hearts? Oh certainly and truly not!
- [3] Wouldn't the scholars immediately be at hand and declare all these crucifixes to be the offspring of priestly deceit?! And would they not want to prove that all the crucifixes floating in the sky have no other than an aerostatic origin and that they arose, arranged by the Jesuit colleges!?
- [4] See, this effect and many others would produce such a phenomenon in the learned world! Yes, even the more mathematically learned would like to try to explain such phenomena even using optics.
- [5] But what would the common man say to this? I tell you, he would immediately fall silent from excessive fear. Because there he would be convinced, according to the wrongly implanted doctrine, that the "last day" is at the door.
- [6] And so this apparition would initially kill the learned, because by their opinion and explanation they killed them beforehand; but the common man would be killed in his freedom at the first moment of the appearance, which should always be active. That would be the benefit of such a phenomenon!
- [7] That it would be like this, you can see if you only turn with some attention to the predictions of certain wisdom-birthing prophets about a time when the world would come to an end. Some people despaired, some laughed and some gave themselves up to gluttony and other kinds of indulgences. But if already such empty prophecies brought forth such evil results, now think what a gigantic big cross, floating under the stars, would cause?! I do not need to closer describe to you the deadly success!
- [8] But under "heaven" is to be understood: the entire truth of faith from the word, which is the "church" in it's authenticity.
- [9] The "sign of the Son of Man", however, is the love that has been reawakened in this church with all it's heavenly attributes, namely mercy, patience, meekness, humility, surrender, obedience and endurance of all the complaints of the cross. Behold, this living sign of the Son of Man will appear in the heaven of inner, eternal life and will not kill, but will exceedingly enliven.
- [10] On such occasion the "world-addicted generations of the earth" will howl, wail and lament, since all their hellish deception, which consists of the innumerable purchase and sales articles, will derail completely. For the people of My sign will no longer have much to do with the world-dreamers, the mongers and the changers.
- [11] These will only turn their eyes to see the "Son of Man coming on the clouds of heaven with great power and glory" - which is the living Word in the heart of man or My eternal love in the full state and

therefore is "of great power and glory". And the "clouds of heaven" are the infinite wisdom itself in this living word. Behold, this is the short understanding of this scriptural text!

[12] But the "clouds" will receive you into My kingdom in the hereafter and will be your dwelling place forever. That means, you will only there fully recognize the great power and glory of the Son of Man in the highest bliss.

142. *About the moon*

1st May 1841

Julie H. asked: "What is the moon? Are there people like here? In response to the question, Jakob Lorber received a comprehensive opening about the moon on this and the following days.

[1] So that you can fully understand the moon and its habitability, you must know that the moon is actually only on the "moon" side facing the planet (earth). On the opposite side, however, it is not "moon", but a very solid part of the world.

[2] So what is "moon", is not solid, but very loose, almost like a somewhat solid seafoam, whose firmer parts protrude like mountains, while the softer parts are sunken like niches and funnels towards the center of the whole world-body.

[3] In some of the depressions there is still atmospheric air (which cannot escape), which, seen through strong telescopes, looks almost like water. All high points, as well as the less deep funnels, however, have absolutely no atmospheric air, but only ether, as it is found in the free spaces between the sun and the planets.

[4] This side of the moon is therefore also inhabited by no organic being, but its inhabitants are of spiritual kind. These spiritual inhabitants were in the life of the body pure world-addicts and are now banished there for improvement, so that they can still sufficiently "get drunk" on the world in this way.

[5] When, after a considerable time, they realize that the "worldly affairs" does not bear fruit and they lend an ear to the teachers sent there, the willing ones are immediately led from there to a higher, more blissful level of freedom.

[6] But the less obedient ones will be again dressed with bodies on the "earth" of the moon (i.e. on the side turned away from the planet) and have to get along there very poorly and miserably. They firstly have to fight there with the greatest cold and darkness; secondly, however, then also with unbearable heat. Because there the night lasts almost fourteen full earth-days and just as long also again the day. Towards the end of each night it becomes as cold there as on earth at the north pole. And around the middle and towards the end of the day it becomes so hot, that no living being on the surface can stand it.

[7] These inhabitants, as well as all other organic beings (of the opposite side), dwell there in the ground. 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, as with you, but the dwellings are in the depths of the earth, here and there also in mountain gorges and caves.

[8] There are no trees that want to bear fruit, but only root crops, such as potatoes, beets, carrots, etc. These crops are planted at the beginning of the day and are fully ripe by the end of the day.

[9] At the beginning of the night's twilight, the people come out of their caves, harvest these fruits and immediately bring them to their underground dwellings, where they then feed throughout the night time, as well as throughout the following day.

[10] Of the domestic animals, only a kind of earth sheep is to be found, which is to these inhabitants what the reindeer is to the Northerners. There are also in the rivers and lakes, which are quite common on the Moon-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 one-, two-, three- and four-footed terrestrial animals, whose purpose and more detailed description you will hear on another occasion. For now, what has been said, is enough for you!

[11] But be especially beware, My beloved ones, lest you also become inhabitants of this miserable body of the world one day! For this yellow shimmering schoolhouse of life is a very laborious school building! And it would be better to die on earth fourteen times in one day than to live there only for one day; for the inhabitants there are much worse off than those buried here in the cemeteries. For these do not know that they are buried. But the inhabitants of the moon must live (consciously) in their graves, are buried there also often in their underground dwellings either by collapses or by sudden water floods.

[12] As for still further remarkable phenomena both of the moon-earth and it's inhabitants, so I will announce this to you at a 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 - so 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.

[13] This say I to you, now coming on the clouds of heaven! Amen, Amen, Amen.

143. *About the spiritual spring*

1st May 1841, afternoon

Wilhelmine H. asked: „What is spring and what can you learn from spring?“

Transcriber: Ans. H. - Wilhelmine H. - Julie H. - The Lord answered through J. L.:

[1] As far as spring is concerned, it is naturally nothing other than what every person experiences in the morning after awakening, namely an awakened activity of all spirits.

[2] When these spirits are awakened from their sleep by the light and by the increasing warmth, they begin their orderly activity anew. All the senses open up; the stomach announces it's need for food, and all the juices of the body begin a lively circulation.

[3] Behold, so it is also in the great nature! Countless eons of spirits are awakened by the light and the warmth of the sun from their rigid winter sleep, begin their vegetative activity anew and start to form and develop all kinds of plants, herbs, bushes and trees as well as countless armies of the small animal world, and all this according to the established order.

[4] See, this is the natural spring! But what can you learn from this? I tell you - a lot!

[5] You know how it arises naturally, namely through the increasing light and through warmth.

[6] Now see, if you really diligently and faithfully listen to My word or read it yourself, then the great spiritual sun of your earthly or worldly still cold northern winter zone of the heart is also approaching. This "sunlight" gradually releases more and more warmth, which is love for Me, for true spiritual life activity.

[7] When something like this begins to happen, then the "spiritual spring" has entered the person.

[8] But just as it is that the natural spring, along with many useful plants and animals, awakens just as many poisonous and harmful ones into life, so it is also with the spiritual spring that many poisonous and harmful evil spirits are awakened in man, from which then also the temptations to sin become more powerful than in the lifeless rigid winter, which is the tepid worldly ordinariness of man.

[9] Therefore in this spiritual spring, man must be like a diligent gardener who carefully cleanses his little trees and plants from the harmful caterpillars and all weeds, so that the noble trees and plants are not harmed.

[10] He who in this way diligently cleanses his tree of life of all evil desires and passions by the powerful tools of self-denial and humility, will certainly see his activity rewarded in summer and autumn with the most glorious, ripening fruits.

[11] But these fruits are none other than the appearance of the "sign of the Son of Man in heaven." The "families of the earth" are the evacuated desires and passions. And then comes "the coming of the Son of Man on the clouds of heaven with great power and glory."

144. Prayer of the heart

4th May 1841

[1] I begin to walk after my dearest Jesus through the cross, suffering, tribulation and shame. Ah yes, my dearest Jesus! I follow You through fear and pain; will You always be my guide and companion? Yes, yes, my dearest Jesus, it must be You, otherwise I cannot reach You and enter Your heaven! - Oh I thank You for and for, that You may refresh me already here with Your love-heavenly gifts; my heart rejoices in You, oh my most loving Jesus. Amen.

[2] Oh Father, Lord and God, to You we give praise, to You we give thanks! You, God and Father, creation honors far and wide, all stars and all heavens are full of Your glory! All the angels and all the armies of heaven serve Your will at all times! Cherubim and seraphim sing with high voice: Holy is our God, holy is our Father! All lands, all worlds, all heavens are full of His great name!"

[3] Oh, my God and Father, help, help, help, that this most holy name of yours, mighty and powerful above all, may also be most worthily sanctified by us and through us! Do not let it ever be defiled by thoughts, words or works! Have mercy, have mercy on me and mine and on all people!

[4] Behold, my God and Father, You have graciously given me a bright light in my heart and let me know and experience the secret wisdom, which is hidden and flows only from Your infinite love and mercy into my still highly dishonest heart! Oh, hide Your divine face from my iniquity and create, create, create in me, oh God and Father, a pure heart and give me a steadfast spirit, yes, give me Your Holy Spirit!

[5] Do not reject me, oh my God and Father! Comfort, comfort, comfort me always with Your love and grace! Oh my Father, God and Lord, convert us, and we shall be converted! Help us, and we will be helped! And have mercy on all people, souls and spirits! Amen. Oh my Jesus, in Your most holy Name, mighty and powerful above all things Amen!

145. To Jesus – Prayer

4th May 1841

[1] Oh my most beloved Jesus! Help me to be obedient to You in all things, and not to waver either to the left or to the right, but always to be mindful of You, who are the only beginner and perfecter of all good works!

[2] I give myself completely to You, surrender myself completely to You and place myself with all my senses and limbs at Your most holy feet. I surrender myself to You together with all my own and all people into Your most holy will, into Your best and purest precaution, into Your divine protection and Your most loving, most gracious government!

[3] You are the true, only Father, God and Lord! No-one is equal to You, and apart from You there is no one! We all and everything are in Your hand, therefore do with us as it pleases You, and let Your most holy will be done perfectly to us, in us and through us at all times!

[4] For Your will is love upon love, grace upon grace and mercy upon mercy! Therefore let us also always and forever be only instruments of Your grace and pure vessels of Your love, mercy and honor! Oh let us always be able to praise Your most holy name above all else from our whole being, whether in life or in death, for the sake of Your infinite love. Amen.

[5] Oh I am unworthy of Your so great goodness, my Jesus, my Father, my God and Lord, which You always show me so endlessly loving! Therefore, I will also praise, love and glorify You eternally and glorify Your most holy Name everywhere and at all times!

[6] Glory, praise, thanksgiving and love be to you, oh God, as Father, Son and Holy Spirit, now and forever. Praise, praise the Lord my soul, and all that is within me, His most holy name! Praise, exalt the Lord my soul, and never forget what good He has done to you, and still does daily and hourly. Hallelujah. Amen, Amen, Amen.

Commentary on this prayer:

This is a right prayer full of power and effect for him who will pray it in his heart full of love and firm trust. Therefore, if you also pray it in this way, it will be granted to you, so that you may ask and pray amen; this is what the only hearer, God from eternity to eternity, says. Amen, Amen, Amen.

146. The best advice and true comfort

5th May 1841

[1] All humans are not created for this world, but for the great Father's house beyond - and that either one way or another! As their life in the world, so is their state in that eternal, great house!

[2] Whom I test - and truly, I do not do this in vain! - I want to and will make into something; because he is already in My school. But a student has to put up with the test if he wants to become something.

[3] With Me nobody is rejected in the test, but everyone can pass, either already here or safely in the hereafter.

[4] But he who flees My gentle trials and makes an evil escape, will be tested by the world and by Satan to see whether he is capable of wickedness.

[5] I accept everyone into My school at every hour. But whoever does not want to become more than a swineherd, a donkey driver or an ox feeder and finds his bliss in mischief, truly, he will never be disturbed - neither in his office nor in his pleasure!

[6] But you - hear and understand - are in My "university"! I want to make exceedingly many things out of you! Therefore, some examinations at this university must not alienate you.

[7] I have taken the lepers to Me and have brought them to life by relieving them of the unclean burden of the stinking body. Do you want to raise them to death again !?

[8] Why do you mourn when I took your sister to Myself? Has something bad happened to her? Oh you of little faith! Do you think that the loss of your sister weighs on your heart? Oh no, I say, your weak faith is still your greatest need!

[9] For he who believes and loves in spirit and in truth will always be full of joy and gratitude in his heart, seeing in the brightest light that I, his eternal, holy, most loving Father, certainly do only the best at all times.

[10] Oh children, recognize, recognize for once that I am your most loving Father, who in every trial increases and multiplies your life by a thousand times!

[11] Thank Me with a joyful heart that I have given your sister eternal life immediately in the kingdom of children and that from there she paves a bright path into the great sanctuary of My eternal Fatherly love!

[12] Verily it is so! Who can still mourn when he loves Me and holds on to My Name !?

[13] So now be joyful and full of good cheer. Because your sister is already overjoyed in My lap! But here in the earth, she and her husband would have been lost for ever in five months! How and why - you will not miss it in time!

[14] But now all is well and will remain well forever! Therefore rejoice and praise My name always!

[15] This say I say, your true Father and Brother. Amen!

147. Immoral office administration (The district office to And.H.)

6th May 1841.

[1] Just write, because I already know that you and all of the world are nothing but lechers and fornicators and adulterers. Whoever has an office here has it for the sake of useful officiation, but not due to salary or convenience. But if someone seeks a comfortable office, he is a lecher, since he wants to live well without doing good. Like one who flees marriage and is afraid to care of his wife and child, but instead courts all the worldly women and at the end his fleshly lust and desire is satisfied either with the dirtiest whores or probably by self-abuse.

[2] He who has a good office, as he may do a lot of good things, but seeks or wants one in which truly nothing but the very worst fornication is practiced, he is like one who wants to divorce his wife for this reason, in order then to drive his nature with one conditioned whore after another, without having to listen to the most just reproaches from his wife. But whoever wants to exchange his office for another, does he not have spiritual adulterous attitudes? And that still preferably with such an office, since one is a true authority of the law - which I am, - with an office, which is no authority, but only a process-conducting authority, and that preferably only for the nobility and priesthood, and has little or nothing at all to do with My poor, common people.

[3] But every process is the very worst kind of fornication, because the law is used to support self-love, just as one uses the great natural law of procreation for the lascivious indulgence of his licentious self-love - and then is such a processes-conducting bailiff nothing but a whore-catcher and a pimp, saying: He who has the money leads the whore to bed. For the advocate's twisting, turning, and use of the law is entirely like the shameful kind, where the fornicator demands all possible positions from his whore, in order to thus get to some new power of stimulus, in order to even also spray the last drop of life, just like a process-conductor of the law sprays the last spark of authority onto the paper with ink.

[4] Behold, My dear A.W., even so it is with the office you want. But I tell you, if you want to do right and well, stay where you are; because your office is an old office, and it has its power and authority out of Me; but the other is an abomination to Me! If you want to live long, stay and care as a faithful and just judge according to the law for the welfare of your subordinates and dissuade most urgently all litigating.

[5] But if the emperor wants to transfer you to another office or if you want the highest level of office in your current position, so you may well accept it and strive after the second; but avoid the process-conducting district administration office. I will bless you everywhere except there, unless the emperor has called you to it. But by the way, through this I do put fetters on your free will because I only showed you the thing as it stands with Me. Nevertheless, if you still find motives that justify the matter, you may still do as you please. But then you may not expect too much of an inner harvest; for the looks of a present trial resembles that of a naked whore, since it certainly becomes difficult for everyone to abstain from unchaste thoughts – understand it well. Amen, I say - Amen, Amen, Amen.

148. *God and the world*

10th May 1841, afternoon

John 7:7: "The world cannot hate you, but it hates Me; for I bear witness of it, that it's works are evil."

[1] Hear, you whom I love! In this verse of the words of My affectionate John lies that great truth that all who are not of the world are not it favor with the world, because they have through Me and in Me no pleasure in their vain evil works.

[2] The world will not hate you as it hates Me, who have always testified against their works, but rejoice when the world despises you. For he who is despised for My sake can be fully assured that I am not far from him.

[3] Behold, the world is like the truffle-hounds and the vultures. The latter scent hidden life, and the vulture scents carrion miles away.

[4] The truffle dogs are not looking for the plant, but only for a roast and therefore dig up the earth and search diligently for the plant, so that the roast, which they have already enjoyed many times, does not get lost. But if the roast has been missing among the truffles for a long time, then the dogs are hardly fit to search for the truffles, which then only become an object of contempt for them.

[5] Behold, such "roast servants" are truly not actual truffle seekers, because truffles have never been the object of their search, but it has always been the roasts! But if such servants disregardingly leave you in the lurch, think that I, the most hated of the world, have planted in you a "truffle of love" and have not added a world roast. Therefore, leave these "roast hunters" and have no fear in you for them, because they do not care about the truffle, but only about the roast!

[6] But the vultures gather together because they sense carrion. Behold, I am carrion to the world. For it flees Me and hates Me more than carrion! But there are a myriad of birds of the world and very few vultures among them. But it is not enough to feed as a crow with the vultures on the "carrion of life", but you must become "carrion" yourself, if you want to get life out of the "carrion"! Behold, whoever is not born anew from the "carrion", will not enter into life. The "carrion" stinks unbearably to the world, but not to the "vultures", because for them it is filled with the highest of all good smells.

[7] But the "carrion" is a most true mirror of the world and shows the world it's true character. And the world hates it because it is a mirror of it's evil works. But the "vultures" do not hate the "carrion's" bright mustiness, because they know that through the mustiness of the "carrion", their own is absorbed and destroyed.

[8] But as I am "carrion" to the world, so the world will one day be carrion for Me and all My angels for ever!

[9] Truly, if you want to live, then you must be "contaminated" by Me and the world must flee you for the sake of the plague of My name and must shield themselves from your breath. But when you realize this, then rejoice, because then you are surely already "infected" by the "plague of eternal life". Otherwise the world would do to you what it does, if you were like it. However, since you are no longer of the world, but have become My love completely, you are also less and less appreciated by the world.

[10] Truly, if it could suspect what is secretly happening in you through Me, it would flee you worse than the actual plague.

[11] Therefore the world cannot hate you, because it does not know what is in you. But it hates Me beyond measure, because it knows what is in Me, namely a hard mirror, which constantly holds it's abominations before it.

[12] Now you see what gift it is that I bring to you today! A hated stinking "carrion"! And invite you to eat from the "carrion" together with the "vultures", even to become "carrion" yourself! Yes, I will even "pollute" you for and in front of the world!

[13] But do not make anything of it! Behold, I Myself am the greatest and most detestable "pestilence" of the world. Do not be afraid of My "pestilence", for it is eternal life itself! Blessed are you that you have been infected by My "plague"! Because in it you will live the life of My love forever.

[14] For I am the "carrion" of life, and this "plague" is My love eternally. Amen! This is what He says to you, Who is hated by all the world, because He ever testifies against them. Amen.

149. *Hear, see and experientiel*

15th May 1841, Saturday morning

[1] Dear children, if you follow Me, follow Me perfectly in everything!

[2] Do not desire to walk through "deep valleys, ditches, and ravines," which are often full of vermin, unclean air, and not infrequently full of strife, hatred, and all thievery and mutual cursing among neighbors, but gladly go with Me to "mountains and high places"! There you shall always experience either a sermon on the mount or a transfiguration or saturation with little bread or cleansing from leprosy or victory over the strongest temptations, revival from (spiritual) death and so many other things that are still unspeakable to you.

[3] Yes, even take children with you, and you shall clearly recognize the blessing of the mountains in them. And whoever is weak in body should not fear the blessed mountains, for their tops are flowing with the strengthening breath of the spirits of life. Indeed, on the mountains and heights, the blessed peaks are adorned with fragrant garlands of golden flowers of eternal love.

[4] Oh examine still today, inhabitants of the mountains, whether they do not greatly put to shame the warriors of the valleys, the villages, the markets and cities. Christian hospitality still lives unadulterated only on the mountains! Compatible harmony does not dwell in the cities of the deep, in valleys and ditches; you can look for it on the mountains; there it is at home, as among the plants, so among the animals and not rarely even also among the people.

[5] Oh let two enemies enter the fragrant crests of the Alps! You will not seldom experience and see that the enemies joyfully embrace.

[6] And look back to the first fathers on earth! They lived on the heights of the mountains. From heavenly Sinai I gave to Moses the holy tablets, on which with golden signs of eternal life even free laws were once written and engraved for the people of the dirty deep. I do not need to tell you more about all the holy mountains, nor about the school of seers and heralds of the eternal Word out of Me.

[7] So go to the mountains more often and stay there with pleasure. There you will always abundantly experience the blessing of the eternal love of the Holy Father.

[8] The mountain, already once advised to you by Me, will give to the one who will climb the green crest out of love for Me, what once was Tabor to Peter, Jacob and My John. But listen, I do not say "must" and not "should" - only who can and who wants, follow Me, his Master and Father, so he will also learn very soon, why I spoke the sermon of heaven from the mountain to the people! The time [when] is free for you, but the sooner the better, remember that! Amen.

[9] This I say, Father, most holy, full of love for you! Hear it! Amen, Amen, Amen.

150. Sound - the living soul of the word

18th May 1841 morning.

Oh Lord, My God and Father, who are full of love, mercy, patience, gentleness and generosity, and let no-one ask in vain for anything, who is only of a slightly faithful and trusting heart – see, you liked giving Me music and letting Me learn it from My youth on. So now I would like to hear from you in an understandable word, firstly what is music, and secondly: Should one also learn this art, which seems so wonderful to Me, with all diligence, if one has the opportunity? And finally, what benefit for life does it provide? Oh Lord! be gracious and merciful to me poor sinner, and receive and hear my petition graciously, and refresh my soul with a word full of life and love from You, Amen; thy everlasting holy will Amen. –

[1] Well, so write and write and write. Love's innermost word, which you call music, write the depth of the depths, write the power of the powers, the strength of the forces! I will give you a word of love, but in a high song only; for too high and exalted it is, what you ask for. I give it to you, and then understand it well what you receive! And now write and write and write a high song, which sounds thus:

[1]

There dwells hidden in the holy eternal depths of love
a tomorrow never yet imagined by angels and humans;
You foolishly call it music, what is revealed as the innermost word.
What is the meaning of this stale word, which is only palatable to the groundless fools?
Shall it teach you to understand a miracle of the depth of love? -
If you want to understand great things, understand love's innermost urges!

[2]

Sound is the living soul of the word, itself life and essence;
What would a word be without sound? Could it solve thoughts of the heart for you?
The letter is only a crippled sound, without sound and meaning;
You can write the word with the sign according to the inner guidance,
but never awaken the animals from their stupefying sleep;
For such can only the invigorating sound always safely achieve!

[3]

The innermost sacred word is only sound without tongue-clouding;
this sacred word you may find in the crudest things without practice -
in all metals and solid stones and waters and earths,
in animals and plants, in all the air's humming swarms.
I tell you, listen and listen with open hearts and ears,
and you will soon realize that no being is born without sound!

[4]

And so even a very quietly humming fly has a reason in it's sound.
a reason, a depth, you would not be able to understand! The child in the cradle,
Truly, you can believe Me, it speaks in it's monotonous crying
infinitely higher than Solomon and all the wise and pure, -
and so also a rustling leaf, and the bubbling lively spring,
In the rippling sound of life it contains holy jewels!

[5]

Now think a little in the heart - and understand and feel,
what all the harmony of pure educated tones covers!
especially when they flow from the heart of the pious;
I tell you, countless lives escape from brazen strings!
In the oratorios and symphonies and other songs
Life to life, like wave to wave, so gloriously push through!

[6]

Would you like to experience the benefit of harmonically formed tones?
Then ask yourself about the benefits of life, and you shalt perceive and find
that nothing is more important than a blessed life;
What, except the sound of love, can give you such in heaven?
Music is the innermost language of the heavens, of the most blessedly pure, -
For I do not count among My own those who hate the music!

[7]

The indolent and enemies and those who choose them for the lowest purposes,
I will hardly awaken them to the inner life of the spirit;
but those who respect and love the glorious one in blissful joy
out of Me and to Me - and they would also have many things on guilty chalk
with Me, truly! I will judge them according to their perceived sound;
therefore you may accustom the children and diligently to such!

[2] From this high song your question should be solved, if you consider it right. Think that the unarticulated sound is and can be nothing but the purest spiritual word in the highest celestial sense, then the so-called music will gradually become clearer and clearer in its inner essence. Advise this also to your friends, and it will be of great benefit to them. Amen. This I say, the eternal keynote of all infinite tones. Amen, Amen, Amen.

151. Mount Kulm

22nd May 1841, afternoon from 3:30 until 8pm

Writers: K.G.L.-Andr and Ans. H.

The Lord graciously revealed the following through His servant about the journey undertaken on Wednesday, May 19, 1841 by Jakob Lorber and some friends to mount Kulm near Michelsdorf in the Graz district:

(NB. Instead of driving from Graz to Waiz to get to mount Kulm, we took the detour via Gleisdorf. And instead of going straight from Gleisdorf to Pischelsdorf, we ended up on Ilzer street, namely to Sonnabendkirchen (Sinabelkirchen), from where we first went to Pischelsdorf. We only climbed mount Kulm at 6:30 evening.

- [1] The next time you enter a mountain height in My name, arrange firstly that you take the shortest route, and secondly that you stay on such a height for at least three hours.
- [2] For when it is about externally seeing a miracle, the senses must first be fully saturated by the vast sight of the external things. Through this full saturation, the mind then falls into a kind of stupor, which is not unlike the magnetic state with which you are familiar.
- [3] If you then turn to Me in the spirit of love and all truth, only then can I connect the inner eye of the soul with the eye of the spirit and then focus this double inner sight before the eye of the body. Thereby you can be put in a state to see natural things in a completely different light and to discover spiritual things in the midst of natural things in such a way that in a strict relationship with natural things, they appear in a kind of transparent way and thus take up their position like the cause to the effect.
- [4] But if you eat a food that is only meant for the stomach, then you spend a short time in rest after the meal and say that this is necessary for digestion. Do you think that such rest is only beneficial for the stomach when it has eaten it's food?
- [5] But I tell you, you need such rest all the more when the still very weak stomach of your spirit has indulged somewhat. For if such rest remains after the saturation of the spirit, the spiritual digestion also proceeds badly. However, every food must be digested before the substance that promotes life is released and rises as nourishment for the higher life.
- [6] For every food substance first nourishes the lowest potency of life. Once this is nourished, the substance is refined for the service of a life on a higher level of power, and this continues until it reaches the high sphere of self-consciousness and finally full self-perception.
- [7] Now think, when you arrive at such a high spiritual chamber and you gather many things in a moment with ravenous hunger, but as soon as you feel to some extent satiated by such fast feeding, you run away as if you were thieves! Ask yourselves, where does the digestion and the ascending refinement of the food remains?
- [8] Therefore, as already said, arrange it better for yourselves next time, and that indeed because of your weak faith, by virtue of which you are more or less pure "Thomases". For as long as there is nothing to gape at and to grasp, truly, you are still in half a faith and also in half love and in half trust. But if someone blindfolds himself or moves from the place where I have prepared a showpiece for him, then I am not to blame, but he himself is to blame, if he has not seen anything and also has not felt too much.

[9] But so that you nevertheless reach an inner view through the word, I will show you the omitted things towards the end of this script and present them according to the order by virtue of My everlasting, unlimited love and mercy. First, however, the natural features of this mountain, as well as its extensive surroundings and dista

[10] As for the mountain itself, it has the same origin as the Chor- and Kleinalpe already shown to you last year. For the rock has the same sheet-formation as the already known two Alps. Its inclination is from southeast to northeast. For thus the over hundred fathoms thick leaf-stone mass came to lean as consolidated periodic precipitation of the sea after the sponge-like elevation from the bottom to its own sub-mass, after this sub-mass had been washed away by the still large water currents of that time, what all the small hills show you, since they were covered up to a height of hundred fathoms and also above it by rounded pebbles with submerged drifting sand often several fathoms deep.

[11] You will have discovered two prominent extensions from this mountain, one extending to the south, the other more to the east with several small branches. These foothills, being the highest, are of the same origin. The lowlands or the branches of these main extensions, are nothing but alluvial deposit; the slope towards the north and the smaller branch towards the northeast, are only a form of the original quarry from the depths and is its soft and gentle outflowing foot, formed partly by the breaking off of the rock pinnacles rising high above their base, but partly also by alluvial deposit and precipitation of sand and small stones, which the tide often carried far away and let fall there.

[12] See, this is now the basic formation of this mountain! If you have now and then fixed your eyes on the treaded ground, then also here small rounded quartz crumbs will have necessarily appeared to you; only with the difference that their color is not white, but reddish. This quartz is not of the same origin as the white one on the Choralpe, but it originates from the Noahic time, when - as you have already been informed a little - the great flood of water, which at that time went over almost three quarters of Asia and the whole of Europe and over the northern half of Africa, was preceded by an extremely violent fire-eruption mainly in Europe and western Asia, i.e. about 77 years before the following flood of water.

[13] That such a quartz mass is formed in the underground water reservoirs through precipitation, you can see from the fact that this same quartz mass is also formed in the surface waters through a slime-like precipitation, if you only take a little notice of the countless occurring quartz on the banks of the rivers.

[14] If you take such a rounded lump of quartz weighing about a pound, put it in a water tub, either at the well or somewhere else where you keep water for fire insurance, leave it in there for two years and weigh it afterwards on an accurate scale and you will find that firstly it has become heavier and secondly it has certainly become somewhat larger. But if already such a short time makes such a noticeable impact in respect to the formation of the quartz, think how strong the formation of these stone masses must have been only in the large underground water reservoirs for so many millennia!

[15] When the fires burst out of the still greater depth of the earth and in their lightning-quick way tear apart the large water basins located above them together with the earth's crust several thousand fathoms thick above the waters, then it must happen, that during such an eruption all kinds of torn stone masses are hurled out of the depth of the earth up to high above the clouds, from where they fall down naturally partly again into the abyss and partly on the surface of the earth, where they then, if any mountain plate is not yet lifted, are lifted with it then soon after. Or they also already fall down on formed mountain elevations, which was also the case with the Kulm. For this was already there when, in the northernmost region - namely between the village of Buch and the castle, which I do not want to

name - such a subterranean fire-eruption took place, from which the irregular leveling of the ground known to you, originates.

[16] If you have only paid a little attention to the course of the valleys, you will have discovered with some effort that they all extend more or less to the southeast. This shows nothing else than the passage of the former great water current, which once had it's shore on the Carinthian Alps and, on the other hand, on the Carpathian Mountains of Hungary, and thus had almost three times the width of the Adriatic Gulf, as the latter is the widest.

[17] Later, the water drained away more and more, and was then only seen as many individual streams of the same width, as you can still see the individual valleys now. And of all these streams, nothing is left but the little brooks found in the valleys, which only make up a somewhat more significant river when they have joined together in hundreds after a longer course.

[18] Now look, when you come again to any such height, be it the same or one chosen by you or one determined by Me, then you must awaken your imagination and power of imagination in this feeling and see the past in comparison with the present, and always what the earth itself offers you for viewing, then you have laid the true foundation for the inner sight.

[19] In it you will discover My work and admire My architecture and you will come close to Me in your ever more awakening feeling.

[20] But if you have nothing else to do on such a hill but to look at heaps of stones and wood covered with lime, you will do better by far if you stay at home in your city, where you do not have to strain your eyes so much to look over a lot of whitewashed heaps of stones, which on top of that are built more artistically and splendidly for the greater external pleasure of the eye than the manor residences, which are more repulsive to Me than anything, in which people live who consider themselves to be more than other people because, in addition to many animal characteristics, they also possess those of leeches and vampires, by virtue of which sad predicate they can draw the blood of their supposed subjects' meager belongings for nothing and again nothing without any hesitation.

[21] It is true that every monarch has to impose proportional taxes on his subjects for the true needs of the state, but that such a so-called "lord of the manor" also demands taxes from his supposed subjects, truly I say to you, that is an abomination to Me. And if such a so-called lord of the manor does not strive to redeem such old iniquities as much as possible by frequent benefactions to his supposed subjects, then he will one day have to give hard reckoning and will have to prove himself exceedingly perfect about what he has used the last penny for. Woe to those who have wasted, squandered and whored away their pensions! Verily, I shall bury them under their hellish manor residences! And they shall be pressed there by the materials with which their manors was built, until the last little stone has dissolved into dew and dust by the falling rain.

[22] Now look, therefore, from such a height you should let the contemplation of such very last things pass also on the very last time and then sit down on the height in the digestion rest discussed at the beginning. Then you will have looked at things in My order, you will have dined properly on My world table and through this, you will also reach the useful digestion.

[23] If you have telescopes with you, use them in the same order, but not vice versa. And when you begin to bring distant buildings closer to your eyes, point them first at poor huts and chalets. I tell you, the sight of such a dwelling of poverty will be more vividly strengthening to your feelings, to your imagination and fancy, than the manifold sightings of some remote, rusty city, or of a half-ruined castle, or of a mere meaningless bell-tower at a church of stones, bricks and mortar!

[24] Is not every tree, every plant just as well and even more a living temple, through which My power, wisdom and love faithfully make themselves known to the one who contemplates this, than the certainly much more artificial temple with its spirit and its love? Therefore, for the time being, it is more necessary for you to contemplate these living temples of My love and mercy, and only afterwards those with high bell towers.

[25] For at the high bell towers, there I must have, in a certain way, the strange honor to sit as a perpetual detainee in some gilded tabernacle and to wait until the priest, either compelled by his order or sometimes also by a ringing satchel, hands Me out to the poor, half and often also completely non-believing people for the mostly very uninteresting viewing, murmuring and invocation. After an empty blessing once or twice accompanied with metallic tinkling and a blaring choir, however, I must let Myself be locked up again idly.

[26] That such is most bare nonsense, which the later lust for splendor has concocted, you may well see without a telescope at first glance from My Gospels and from the first genuine church customs in the times of the apostles and their successors through several centuries.

[27] Where I connect Myself with matter, there matter becomes alive. For the living conqueror of death has nothing to do with it. But whoever seeks Me in the bread believes that I have appointed the bread and the wine as a permanent monument of My incarnation on earth. But the bread and the wine must be what they are; and must not be enclosed and put and bound in dead metal; but they must be bound in living faith and in true love!

[28] And just as the bread is to be a true bread to satisfy, and the wine a true wine to strengthen the vitality and quench the thirst - so also faith is to be like bread, and love like wine!

[29] But in such stone churches, faith is now like the host, which contains only the form of bread in a most unsatisfiable potency, and love is likewise either none at all, because no wine - or watered with temporal interests, as in the so-called "Mass sacrifice".

[30] I do not need to tell you more about this, since you can easily see from this little, whether a blossoming tree does not offer more nourishment for the spirit than such a faithless and cold temple.

[31] Now, after I have acquainted you with everything truly useful for this as well as for a future event, I want to show you - as already mentioned in the beginning - also that which you should have experienced there in yourselves, if you had not had too much need to return to your night quarters.

[32] If you are somewhere in My name, you do very wrong if you worry about whatever, be it about the health of the body or about other possible dangers of the return. For where I serve you as a guide, there you are as well protected in the middle of the night as in broad daylight, whether you lie, stand or walk. Or can you reproach Me that on some journey in My name only one hair has been broken?

[33] The fact that you have deviated a little from the nearest path on this journey has had no other reason than the "active testimony", from which you may easily see that man often takes the longest way to the set goal not so much out of bad will as out of ignorance, without considering that also in the spirit - well understood - the straightest way is the shortest.

[34] For with Me, there are no "high offices" and no "Sunday churches" that you must first go through and attend in order to reach Me. And in My great state administration I am the lowest and highest authority Myself. But you have not seen such things and have felt them only very quietly.

[35] On the very top of the mountain, however, where there is a poor chapel, you would have felt a breeze from the morning. In this breeze I have blown towards you a certainly serene mood and a great strengthening of your tired limbs and a mysterious rustling through the tops of the quaint little trees

gave you no small tidings, that you could have surely said about it: The Lord has blown over me in a holy wind from the morning!

[36] If you had stayed there during the seventh hour and had turned your heart and your eye to Me, you would have seen a resurrection of the dead from the mountain at the cemetery of this parish, where you stayed, as I had let My servant see it for one minute - under the prohibition to inform you about it. Which scene showed up there, the servant may tell you after this report either orally, if you want it, however, also on a day through the pen!

[37] Accordingly, only the evening opacity of the atmosphere remains to be explained to you. The "evening" is the worldly sphere of man. When man approaches the "morning" and it begins to clear up more and more for him, it will be necessary to cover the "evening" as much as possible for the still very evening-minded morning-wanderer, so that his eyes should not find any attracting object which would like to draw them away from the contemplation of the "eternal life-morning"! See, that is why the evening was also so filled with vapors from the earth, to teach you likewise that when the "morning" is opened to one (even if still a little clouded here and there), he should not turn his eyes to the hazy "evening", but to the "morning of life", i.e. not to worldliness, but to that which is of the spirit and of My eternal love.

[38] The next day - as on a day of celebration or rest - you see everything in the purest light, without the slightest hazy cloudiness. This is to tell you that only in the silent celebration of the "digestion" of the food served by Me, finally, everything cloudy and dark is brightened and the clear, self-confident view then enters in great clarity from the newly awakened morning of life into the wonderful existence.

[39] So you also consider this image in your heart! Walk straight and take care that you do not forget the "digestible rest", then you will also see in you, as the "new morning" full of shine and light, so also the purified "evening" of your world-life well illuminated.

[40] Make the mountains your friends, the valleys your view of humility, and Me your guide through the valleys to the mountains of rest and peace, and you will know now as always and for all eternity that only I, your Father, am the true Way, the Light, and the eternal Life Myself forever!

[41] This is what I say, the very best guide. Amen.

152. Cemetery souls

25th May 1841, afternoon

The servant's vision as an addition to the "Kulm"

Writer: K. G. L. - Andr. and Ans. H.

[1] After the sun had set, in the time when, on the return journey, you saw the first star in the sky and at the same time you saw the cemetery, on the top of which there is an unfinished chapel - in the same time the servant's eye of the soul was opened for a few minutes, so that he could see where the dead are decaying and the immortals are gradually rising.

[2] How then did the servant see this vision? In order that you may get a clear idea of the vision, imagine a glass filled with water, in which there are some chunks of sugar. Notice how bubbles constantly rise from the sugar and lift small lumps of sugar with them, which dissolve as they are broken up, leaving behind them a shooting star-like tail, but then, as soon as the bubble has reached the surface of the water, the unresolved part separates again from the bubble and sinks into the depths, where it either dissolves much more slowly or, more often, sticks to a new bubble and with the same one a new "resurrection" begins.

[3] In the same way, you must also imagine the souls whose heart is very much attached to the world. These still hang on the material earth long after their passing, and in particular predominantly in the place where their bodies decay. And some of them linger in the graveyards above the trenches of their bodies until not one atom of their body remains through the process of decay.

[4] Since the soul after death remains eternally united with its free spirit, whose perfect body it actually makes up itself, so also with regard to the freedom of the will, which is to be respected eternally, no compulsion is at all done to these beings. Rather, they are taught only from time to time, but can do what they want in all other respects, just as if they still live bodily in the world.

[5] The main reason that the souls stay in the cemeteries is indeed the false doctrine of the resurrection of the flesh. The souls are always taught that the dead body no longer concerns them, that nothing will grow out of it for them in all eternity and that it is therefore of no more importance to them than a completely torn, ruined body garment, from which no new garment will rise again in all eternity.

[6] Such teaching alone is just as useful with these beings as if you wanted to prove with the very best will to an arch-monk that I want to direct and rule My church even without a visible church head, or if you wanted to prove to him that his robe is not a bit better than the jacket of the least servant; or if you wanted to prove to him that a so-called "relic" has no other value than a straw half-decayed in a heap of manure. Or NB. if you want to prove to him that a short prayer in spirit and in truth from the heart of a brother who loves Me, even if it is only ten words long, has an infinitely higher value than 10,000 high offices in a language incomprehensible to the people, no matter how well-paid by believers and read at the privileged altars of grace.

[7] See, just as much you would do in this regard with such an arch-monk (who would not treat you much better with your explanation than the Jews treated Me before the high priest Caiaphas, since they considered Me the greatest heretic and one who has fellowship with all devils) - it is the same with the teachers sent from heaven when they want to dissuade such souls from delusion and show them that the flesh of the body will not rise again for all eternity.

[8] When the only recently deceased hear such teachings, they are horrified and become exceedingly sad about the fact that in the future they should no longer be allowed to return to their supposedly transfigured bodies - for what reason then also in the spirit world the main teaching is accomplished by way of their own experience.

[9] When these beings gradually see that nothing comes of all their expectations, false doctrine and false beliefs, they demand to be led away from the higher teachers, and nowhere else but straight into "heaven".

[10] Such is also granted to them at once. But when they reach there into the truth of heaven, they do not at all believe that this is "heaven," because it does not look as they have falsely imagined it.

[11] For when they meet people there busy with all sorts of work, as on earth, for the reason that the joy of heaven consists in nothing else but in one loving activity for another and in one fruitful work after another - when they then see such things in heaven, they often begin to march across heaven and say:

[12] "That would be a beautiful heaven for me, where I would have to work again! I had to do such things on earth, to my greatest disgust, and only did it because of Heaven! But now that I have come to heaven, I should work on earth as I did before, and forever! It is much smarter then that I immediately return to earth and wait on my grave until the Last Judgment, when my body will certainly be resurrected, because it is so written and the Holy Roman Church has taught me to believe!"

[13] And soon such beings return in all seriousness. But as soon as they are back at their desired place, those waiting there ask them back and forth what St. Peter said to them, whether he let them in quickly, or whether they have been waiting a long time on the waiting bench until Peter was pleased to let them in.

[14] And so these spirits often allow themselves to be asked long and extensive questions, until they come up with a ridiculous answer which takes on all sorts of derisive forms. For example, when they say: "Heaven is nothing but a farm". Or: "It is nothing but a servants' economy". Or: "The heavenly joys consist in the fact that one is supposed to work again like a house servant" - there are many such explanations about Heaven.

[15] Such explanations, however - as is easy to see - do not always find great faith among those who have not yet been in "heaven". Nevertheless, many wish to come to "peasant heaven".

[16] Those who then desire such things, are led away by the teachers and taught about the nature of heaven. It is shown them that the true, actual heaven must come forth from themselves, and that they by no means can come "into" heaven, but only heaven in them, through the living earnest will to do ever more good and therefore also to become ever smaller, in order to come all the more often into the opportunity of being able to serve everyone.

[17] When then such a teaching has taken root in them, and they have a great desire to serve and do good to others in all sorts of things, then they will be newly revealed by the teachers, so that for the time being they may be able to see through themselves completely and put their heavenly decision to the test.

[18] When they have proved themselves by the fact that their true desire for heaven has obviously emerged, completely consuming all that still clings to earthly things, then this heavenly desire miraculously diverges in a certain way in all directions and forms for the time being the miraculous way and, spreading more and more, finally also heaven itself.

[19] And this heaven then unites with the same heaven of the already blessed spirits, just as love unites with love and how love-goodness unites with pure faith-truth and, conversely, like pure faith-truth with love-goodness.

[20] Behold, so the servant saw these souls rise up for a few minutes in rapid flight and soon sink back down again. And the spectacle was not dissimilar to the fire play of the so-called "Roman lights," which also rise brightly, but high above turn around, half or often completely extinguished, and fall to earth again - only that these rising lights do not look as fiery as those from the Roman candles, but their light is rather like that of a small cloud illuminated by the moon.

[21] But you must not think that the servant had seen human forms, for only the eye of the spirit can do such things - but only such a rising and falling game of airy, dull-shimmering clouds. And this you would have seen, too, if you had lingered long enough on the mountain.

153. *Of ghostly, heroic and loving deeds*

25th May 1841, afternoon (continued)

[1] You will think in your innermost being: This (on the return journey from the "Kulm", the cemetery seen by the servant) apparition, albeit spiritually, has just not too much in it's appearance that is extraordinarily excellent! It is true that often many an apparition from the spirit world offers nothing extraordinary to the eye in it's possible outward appearance. But it is the same with all spiritual phenomena: The greater they are in the spiritual sense, the less they are in their outward appearance. But the greater any ghostly apparition appears, the less there is basically to it.

[2] You will have heard and read more often that in some old, dilapidated, so-called knight's castles, there are often such magnificent apparitions and "spooky things" going on that several provinces and countries gain an uncanny knowledge of them. And if you had the opportunity to witness such nightly "spookings" yourself, you would surely exclaim "Oh, this is something extraordinary!" And if you, like many other people, were to see such enchanted castle princes throwing stones and other objects around or carrying them around in the night, you would surely not digest the extraordinary appearance of such a phenomenon for your whole life, for the sheer size of it!

[3] But if I were to open your spiritual eye in doing so, you would not judge much differently than if you had met some street urchins on the way, who take pleasure in carrying out some meaningless, loose pranks.

[4] The petty apparition of two mosquitoes mating, of which you care as much as nothing, surpasses in size and importance all castle haunts since the most ancient times up to yours and far beyond.

[5] It is the same with the "deeds" of men. There are "heroes" among them who, for thousands and thousands of years performed the so-called greatest deeds, and still today they are sung of and reborn by a thousand historians for the poor memory. But truly, I tell you, when one day the great library in My kingdom is opened to you, you will seek in it many a "hero of great deeds" with quite vain effort. But you will be highly astonished at how in these eternal books of life, often one of the acts of love committed in secret and unnoticed by anyone, takes great credit for all eternal times for new and ever new wonders!

[6] So, for example, one of you would have ever in any way seen a poor, burdened man or a poor, helpless child of whatever gender, and you would have shown him mercy - indeed, this deed alone already outweighs all ordinary great deeds of all world heroes, which had men slaughtered by the thousands and again by the thousands, as if they, like Me, were masters of life and death, while they are not able to revive even one withered blade of grass. And if they could, how small would be such an act against those through whom you have not only enlivened a little blade of grass, I tell you, infinitely more than a little blade of grass - listen and understand well - through which act you have enlivened one of My brothers!

[7] When you now consider the endless differences in spirit from such great slaughter to the enlivening of a blade of grass and from there to the enlivening of an immortal brother, it will certainly become clear to you why in My library such earthly heroic deeds do not exist at all and why again other deeds, often just so little noticed on earth, cause such an extraordinary, say, eternally wonderful sensation in My kingdom.

[8] These small acts of love on earth are almost as simple as if someone had buried his name in the tender bark of a young tree with the tip of a needle, since the name grows like the tree itself. And if the tree could grow into infinity, as in My kingdom, then the name with the tree itself would also grow into infinity, so that every single writing would become an infinite field at the end, on which again new and innumerable wonders would have a great space to reveal themselves.

[9] Hence also, my dear friends: where you always go in My Name, and what you always look at and observe in My Name, if you want to observe truly great things, turn your eyes to small things and seemingly minor events!

[10] Verily, in your spirit you will feel without effort what is greater there: a radiant central sun, or the tear of a poor, weeping child. Verily, if you have dried the tear and given even a meager piece of bread to the hungry, you have done more than if you had created and destroyed a trillion Central Suns.

[11] For these and all worlds with their glories will one day pass away and be destroyed, as the present worlds are works of wrath and it's deadly power. But from the acts of love, imperishable suns and worlds will come forth in their place and will grow and become more glorious for all eternity of ages. And you will see in it the great glory of the "new heaven" and the "new earth", which will be there and already are now: pure, imperishable works of eternal love.

[12] Do therefore love everyone without distinction, and help according to your ability everyone who is in need of your help, and your works will be perfect, and you in your works - as I, your most loving Father in heaven, am perfect

[13] This I say, to whom the small is dearer than the great. Amen!

154. Love of God and love of people. - To a young soul on his name's day

28th May 1841, in the morning

- [1] To the one who has a male name and is a daughter of Ans.-Talker and E. H. P. W. and who today celebrates the not very meaningful day of her earthly name - write the following little word from Me, so that she may recognize from it the Father's voice which was often heard already in the cradle, that is why she was so tearful as a small child when the sweet Father's voice did not speak up immediately.
- [2] Gabriela! Has My Father's voice become strange to you? Do you no longer love Me as you loved Me in the cradle?
- [3] My Gabriela! Do not forget Me! And do not secretly turn your eye and your heart to developed young men through the window in a spirit of marriage, and that today to this one, tomorrow to that one, and the day after tomorrow to a third, etc., but always think about Me, and turn your eye and your heart and love only to One! And this One am I, your holy, most loving Father.
- [4] In this only love you will live happily ever after and then forever in the bosom of your Father!
- [5] Human love, see, dear Gabriela, is of no use if it does not come from My love.
- [6] But if you, out of Me, will incline yourself to someone, see if he is in possession of My love. If he is, he is like you, and your neighbour in heart. But if he is not, consider him an erring brother who still walks between heaven and hell and directs his eyes more to the abysses of eternal night than to Me, the "Father" who is still completely unknown to him.
- [7] The righteous Love-light will turn you to the light, from where you and the Love-light in the spirit come. But the one who searches the abyss will turn your eye to where he has turned his own. If the dark abyss consumes his eyesight and he will fall into the abyss with the next step, his fall will force you to fall with him. And it would then be difficult to find you in the abyss of all night and to detach yourself from the chains that a bad worldly love would have forged around your tender heart a thousandfold.
- [8] Therefore, My dear Gabriela, love only Me! Yes, be or become completely in love with Me, like a Magdalena! And with your heart, only look for him whom I will introduce to you, filled with My love! But respect and love everyone else, insofar as they too are human!
- [9] But be compassionate towards the poor and pray to Me, your God and Father, for those who are seriously astray and fall, and you will be completely My dear, happy Gabriela - here and there in My lap forever!
- [10] Let this little word be a dearest bond on your earthly name's day! And in the reassessment of your inner, own name, however, remember that I, your eternal, holy, most loving Father, am not far from you, now as forever! Amen.
- [11] Remember My dear Gabriela! I, your Father, tell you that you are My dear Gabriela and shall remain so for ever! Amen, Amen, Amen.

155. *Life and death*

6th June 1841

[1] In death you will live - and in life you will die! And so is life in death - and death in life!

[2] Death is life. And whoever does not have death, does not have life.

[3] Death must come upon all that wants, desires, and shall live.

[4] Life comes through death, and it is the seed of life!

[5] Therefore whosoever therefore loves to live, let him flee life, and he shall receive it. For you must be subject to death, otherwise you are an "unsown seed".

[6] But death that is truly dead, is sin! Amen.

156. The time of the three beasts of Revelation

7th June 1841

Question: What does the Revelation of John, chapter 13 verse 15-18 mean: And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

[1] Just write in My Name, I already know in what you fall short!

[2] For things that is far off, your 'extended eyes' are not sufficient to see. You cannot see things at a medium distance, for it is too close for you and is thus of too little interest to you.

[3] These verses of Revelation can be grasped with the hands, though and yet you are not able to understand it ! Yes, the easier something is, the more blunt you are to understand! Next time, ask something that seem to be easy – truly, in that you will possibly become more humble than by these easy verses! Now, pay attention:

[4] Firstly, in this chapter is spoken of three beasts: Firstly of the main dragon, secondly the beast with seven heads with ten horns each, climbing from the sea and thirdly the lamb-like beast, having two horns on the head.

[5] You will surely know who the main dragon is, after I have oftentimes – especially in the “Twelve hours” made sufficient mention of My arch-enemy.

[6] But if you would want to recognise the second beast, turn your eyes towards the closely stationed self-love and all the attributes thereof will be confirmed for you! It rises from the “lake” [sea] of selfish desires and has 'seven heads', meaning: for each commandment of neighborly love, a separate head with 'ten horns', where on as well as the other heads simultaneously resist all ten commandments. The 'injured' head is the everywhere punishable robbery and plunder. But is the beast damaged by it? Oh no – for this damaged head is completely healed by all the political state and trade laws. And so the whole world lives under such laws and acts according to it – thereby daily mocking the Lamb and His commandments.

[7] The third beast rises from the earth, looks like the 'lamb', but also has 'two horns'. But what does it mean? I tell you, it is the closest to you! This is the industry which strongly support the beast from the water and at the end even gets idolised. With it's two horns it directly resists the main commandment of love! It being so, just have a look at America, England, etc. !

[8] Just how this industry is represented by the third beast, look at the cruel child abuse in the English and American factories, where they often have to work from five o'clock in the morning till nine o'clock at night, standing the whole time, half-naked and often from eight years of age. They receive no education, except for what is needed for their industrial slave-destination!

[9] Oh, if you would see the essence of the industry with Me and through Me, you would say: “Oh Father, this is then the dragon himself!”

[10] Does this third beast not exercise the full violence of the second beast, whose head is healed? Does it not cause the whole earth, that is to say at least the main inhabitants thereof, to worship the second, wounded beast completely? Is not kings, rulers and other (industrial) founders and discoverers worshiped and not mentioned everywhere!? Is there not monuments erected all over the world in their honor? Does it not do the greatest signs and let it not fall fire from heaven – that is to say, does it not teach quite wisely all the blind people that such diligence is the essence of religion and the most worthy honour unto God – if not the best of worship!? Is it not the most blatant robbery of the fire of heaven, to let man believe that I can also be honored by abominable deeds! (But this will last but for a short time still!)

[11] Oh, just look at the deception of the inhabitants of the earth! The image of the beast with the sword wound is now, by means of political justice, completely alive! People are being forced to erect this image with their blood! Now it shines and talks and commands, it kills and is worshiped by all worms and spit-gum balls, going by the titles of 'learned' and 'journalists', wanting something of everything from a great number of drone flies (stock exchange speculants), wanting to earn something without working for it.

[12] But let no-one dare to worship this beast – he will soon discover what hour has come for him, in a worldly sense!

[13] This is thus the 'spirit' (or 'life') in the image of the beast, that self-love and greed which reached it's peak with all the great ones of the world. This is the full number of 666, of which the self-love is equal to 600, the love robbed of heaven 60 (that is, to apply the godly commandment tenfold to selfishness!) and love to the neighbour, equal to 6 (that is, the most perfect slavery applies)! Instead of giving one for a hundred, a hundred is demanded for one!

[14] Look and understand the meaning of the 'right hand' and of the 'forehead' with the great and the small, the rich and poor, the free and servant! Is it not lust for rule, whether by power or worldly mind? Tell Me, can anyone attain to anything without those signs? What worth have man without those signs? Truly, I tell you, if any of you have daughters, would he give them to anyone not having the marks – or will they accept anyone which is not marked? Can anyone, if he does not have the sign or an office, find any worldly joy?

[15] You are 'marked' yourselves – except My servant, whom I have managed to keep 'unmarked' up till now with great effort. But I do tell you, if I would allow that he would ask any of your daughters, you would look at him doubtfully and give him friendly advice to forgo the thought, for it is not suitable, for he is not 'marked'.

[16] If you would already do this to someone whom I, in the night of nights, have given unto you for a light, what would you do if someone else who is 'unmarked' would dare to expect such a thing from you? I say: You would rather hide your daughter behind a brick wall concrete alive – do you understand?

[17] I am of opinion that 'being marked' will be rather clear to you now! Who can now buy or sell without this sign ?

[18] But the '42 months' is almost over, since the commandments of love unto your neighbour is already applied five times sevenfold on self-love. But I tell you, try to destroy this sign with the fire of My love, then you will achieve the true inner life!

[19] Exactly because of this it is so difficult to obtain the inner life out of and in Me, because this 'sign' burns in everyone in this world (that is, prompting one to the world and it's eyeblinds). You therefore

need to let yourselves be burned loose from the world of this beast by My love, then you will find the life, now and forever!

[20] Thus speaks the Holy, the Great, the First and the Last. Amen, Amen, Amen.

157. Cause and natural as well as spiritual and spiritual-political reason of the unusually cool weather for this season

19th June 1841, from 1/2 4 in the afternoon to 3/4 8 in the evening.

Writer: Andr. and Ans., Wilhelmine and Pauline H.

[1] You will have noticed that in this year, unusually warm and dry weather has already appeared early; you will also have noticed that during the persistent dry-warm period of time, more and more southern winds were blowing, helping to warm the air with the sun's rays; you will also have noticed that in this warm time, very few electrical weather occurred, and that after each of these few electrical weathers, it remained cloudy for a day or two and rained occasionally. Someone who has a so-called barometer will surely, if he is otherwise familiar with the rules of this instrument, have made the observation that it has rained in a high level of the silver column as well as in a medium and low level even while climbing or falling.

[2] You see, if someone had observed all this closely and had awakened his spirit of research, he would not have shot far from the target, as he might well initially ask himself: Where does the air, which always flows from south to north, go, mind you, when it flows northwards from all noontime areas around the whole earth? And the answer would also be very easy, especially if one still presupposes and must presuppose that air is a weighty body capable of accumulation, of which each bellows can be a teaching to you, just as your lungs do with each breath.

[3] This researcher must have necessarily concluded that, because the air of all midday-areas of the earth moved towards north, that through it just over the significant North Pole, a great accumulation and charging of air must have taken place. See what real discoveries our researcher has already made. Now we ask the researcher, if he is by the way only a little familiar with the air pressure experiments: What will happen when such masses of air are layered on top of each other over the icy North Pole and one layer begins to press the other more and more? And the researcher will after a not too long thinking give the following answer: So if experience does not deceive me, which will certainly not easily be the case, the stratification of the air above the North Pole must produce the same effect as when two large bellows are turned against each other with their air outlets and, at the point where the two air currents stubbornly meet, water is allowed to trickle through, which immediately freezes into small hailstones; and when the mutual flow of the air is increased in its intensity, one soon sees a lot of small fire-sparks like the electric ones twitching in all directions, namely under a known electrical crackling of sparks. If therefore, our researcher continues, the compressed air always shows the same appearance and effect, then the cold over the North Pole must have increased more and more since the onset of such air-accumulation, and this in the same proportion as the lowest layer of air was pressed more and more by the increasingly accumulating upper layers. And if the pressure has reached the highest degree, then the air must have ignited there in its lowest position just as well as in the small area between the two large bellows. Behold, our researcher is really not unreasonable, for his conclusion is correct.

[4] So it was also taken in a natural way. The sun has driven the air from south to north with its rays from all parts of the earth, and this is because the sun in this early warm time through its large and many newly formed fire-craters has multiplied its light more than a thousand fold, which of course is not the case every year. The air now piled up above the North Pole and thereby caused the greatest possible cold, so much so that the sea surrounding the North Pole has turned to ice over a hundred

miles further down south to the bottom and thus in some places, where the sea is very deep, the ice was often several thousand fathoms deep.

[5] But now I must still draw your attention to an apparition. Can you still remember the day when in A.H.W.'s room a small freely suspended pendulum began to swing without any conscious cause to do so? Behold, just about this time the layer of air above the North Pole ignited under the naturally most magnificent explosion, which explosion was of such violence that it shattered with one blow almost all the ice which surrounded the North Pole, hundreds and hundreds of miles far, and by the subsequent continuing ignitions, pushed the ice from the pole in not infrequently country-sized pieces into the more southern regions, of which up to now, some have even reached the equator. Such an explosion scene would infallibly kill you, if you only wanted to watch it and listen to it's thunderous banging from quite a far distance; for of this you cannot form any idea what expressions of natural forces, incomprehensible to you, happen there.

[6] Indeed, if you would like to fill your whole empire definitely a thousand fathoms high with your powder and then ignite it, this would be just as much against such a polar appearance and also in relation to the whole earth, as if you wanted to ignite a single grain of powder on a table. It is precisely in this relationship that the explosion-effect of the North Pole stands against that of the ignited large pile of powder, just as the explosion of this pile stands in relation to that of the individual grain. Since you may now to a certain extent be able to sense the explosion, you may also have a faint idea of the general bang, which was produced by more than a trillion simultaneous lightnings. Such a blow is felt by the whole earth, as also the pendulum known to you, has felt it.

[7] If you now summarize this and then deduce from it that the cold that occurred immediately afterwards in your already rather southern regions will certainly no longer be a mystery to you. For if now the air mass from the North Pole over all the ice fields, often stretching over a hundred miles, begins to flow again towards the equator and on it's return journey also carries with it several thousands and thousands of mountain- and country-sized pieces, it will be understandable to you that the air, returning from the north, cannot be warm, as if it came from the burning equator.

[8] For this reason, very little electrical weather has reached you, and the rising and falling of the silver in the barometer is not only a consequence of the inner earth crust elevations, but is merely caused by the fact that soon a larger and soon a smaller portion of air from the north extends over the surface of the earth and thereby, by virtue of it's greater or lesser gravity, also causes the falling and rising of the silver in the tube.

[9] See, so it can rain all the time, may the mercury stand in the tube as it likes, or may it fall or rise, since the air is cool all the time and the earth temperature is warm. And thus also always the same appearance, which you can already notice on your windows, when it gets cold outside and you heat your rooms, because the oxygen of the colder air combines with the nitrogen, which is a consequence of the heating in the rooms, and appears on the window pane as dripping water.

[10] How high the air has accumulated above the North Pole, you may very easily recognize from the long lasting dusk, by virtue of which you may discover a considerable glimmer of light towards the North, even just around midnight, and this glimmer of light is nothing else than the illuminated far stretched column of air above the North. Those of you who can calculate by the circle bend and by the number of degrees up to the so-called polar circle, can determine with a fair amount of certainty by miles the height of the column of air, which has piled up above the North Pole along the already known path. But for now I tell you that this time the pillar of air reached a height of seven thousand miles. Now you know the natural reason of this phenomenon, as far as also a well-understanding, so-called natural scientist could have made it known to you.

[11] But what does it look like with the spiritual reason, which is the actual main reason, where every scholar of nature must pronounce the sad „So far and no further"? If you want to look up the explanation about the North Pole, as well as many others from the mineral-, plant- and animal-kingdom, but especially also that explanation about the earthquake, the spiritual reason would be quite familiar to you. Only the different circumstance is to be considered here, since for this time, which admittedly is only rarely the case, a general spirit-capturing – as well as a release - has taken place long ago of those waiting in the ice of the north. The prisoners are those who were led from south to north, and therefore were led there because otherwise they would have caused too great a disaster over all southern parts of the earth.

[12] If you may look at all the warlike and rebellious movements of all the southern peoples, the reason for such general imprisonment may not be entirely unclear to you. And if you now say: Such a thing has indeed much for itself and seems to us most likely, but on the other hand it cannot be understood just as easily why then on the other hand just as many strongly cooled down ones from the north became free again - and were and are still led up to now in the southern warmer areas, partly in large ice masses and partly in the back-streaming air itself. I will only tell you about this, that he who understands the one can just as easily also understand the other.

[13] A small example should brighten up the whole thing for you. What do you think would be the best way to calm roughnecks in a warm room as soon as possible? I tell you: Pour ice-cold water over them or take them out into the snow, and you can be completely assured that the cooled ones will not lay hands on each other at least for this time. So it is also the case on a large scale. Had I now not allowed such things and thereby cooled the worldly powerful hotheads and ruffians through the peaceful spirits, the whole southern world would now be involved in war, turmoil, hunger, and plague over head and neck. But so I let cold air blow. But these not only cool down your skin, but, since they are in themselves only peaceful or yet at least pacified spirits, they also exert on the minds the same effect that the cold wind externally exerts on the skin. Do you know on how many people it often depends that whole peoples are involved in wars?

[14] You only need to take a look into the past, and you will seldom originally encounter more than two mutually high-ranking hotheads. If these inflame, they influence the people just like a spark to a dry forest, that falls there on an easily inflammable body, that therefore soon flares up brightly and very soon sets the whole forest on fire. The spark, for example, is some burning minister, the very ignitable object is either the monarch himself or the military people, and the barren forest is all the rest of the people, who often languish physically and mentally under the pressure of some too selfish government. The rowdy minister considers the war to be highly necessary, naturally due to his own lust for power and profit. The monarch and the warlike people are no less carried away by the same motive, and the poor people must go along with it, whether they want it or not, and even then they usually say: I am there either way - and so whole nations murderously grab each other by the hair due to two single sparks. But if the burning spark is extinguished by a falling raindrop before it has touched the ignitable object of the forest, is not the entire forest spared?

[15] Behold, this is also the nature of the present persistently cool weather and makes the great ones, instead of rubbing each other, rub their hands together, but not their heated heads, so that it would flare up all the sooner.

[16] From this now given example you may well conclude, how I do well understand to put aside many a spiritual evil through every phenomenon that appears to you only naturally. But if you think more deeply, then you will anyway find in all natural phenomena very little that is natural, since I, as the originator of every natural phenomenon, am certainly a Spirit in the most perfect sense of every word

and every meaning, but am no outer sensual nature, which in itself is nothing but - as already announced to you - My held idea or My fixed thought.

[17] But if you now know such things, then you may also know and understand that, if I set My thoughts only somewhat in motion, I do not do such things because of the thoughts, as if I wanted to quasi air them and protect them from the moths as a furrier does his skins, but I move My thoughts all the time only for their sake, which are now more than only My thoughts; that is what you are, namely free, self-acting beings, who here should become My children. But if one or the other is a good father for his children, does he not run his whole household for the sake of his children and work and manage and think and save up for them?

[18] If you, who are imperfect, do this for your children, how would you then think, I as the most wise and most loving Father of all human children, will let even the smallest cloud be carried through the air by the winds for pure entertainment, let alone accomplish such a great North Pole expedition for nothing and again nothing for pure entertainment - and thereby be like you, who often do things for nothing and again nothing and sometimes are not dissimilar to the wind-loving boys who load a key box and then take pleasure in the escaping steaming powder, of which, after all, according to your judgment, certainly nothing profitable can occur.

[19] Finally, I still call your attention on this occasion to that banging and sounding worship of God existing with you. Such is not to be compared with the little cloud carried by the wind, still less with that great phenomenon of the North Pole, but is still seven times less meaningful than the key-box plucking of the wind-loving boys, who, however, at least amuse themselves exceedingly - while by such banging and metal-bashing and other kind of ringing, which is supposed to glorify My name, even nobody is cheered, nor amused. But all this is done according to a certain rule, as if by instinct, and man is built up by it just as one tree is built up next to another when a branch is cut off from one. Understand this well!

[20] But in order that they may come to such a stirring of thoughts, which is worthy of Me, I will soon be forced to set a greater thought in motion! Understand it well, Amen. This says I, the only great Thought-stirrer. Amen!

158. Important educational hints

20th June 1841

Andr. H. Willing wants to know what is to be done with a "porcelain vessel" when it has received some small "crack" through a careless thrust, so that it now lets the noble juice (which should first reach it's full age solidity, like wine, in this vessel) seep through and therefore also makes us fear that the noble juice will finally be completely lost and only the grape dross belonging to the world will remain in the cracked vessel.

- [1] Listen, it is such a vessel, difficult to putty together as long as any liquid is still contained in it and thus keeps the crack constantly moist, so that the resinous putty cannot and may not engage.
- [2] But if you notice that your vessel has been leaking for some time, it will have become a little empty from above. Behold, there you take the vessel, and so you tilt it, that the emptiness comes just under the crack. Then heat the cracked part of the vessel and put the putty over it, so that the vessel will already come together again at the crack. And the remaining noble juice will no longer be able to seep through and finally lose itself completely, but will be well preserved. Especially if you also take off the plug and fill the vessel with the juice of childlike love and then replug it again well with the plug of clearly shown childlike duties towards God and towards the will of the parents.
- [3] But listen, you have to move the young "Corner stone" to one side! Otherwise the vessel always runs a new risk of being completely broken over time. You will understand what I mean!
- [4] But your wife has too little love for children. And because of your office you cannot always be with the children. But when the "young vine" begins to grow, it looks for an object to wrap around. If there are no "vines" set, the vine also grabs the nearest tree and wraps it. But when it has grown it's thick foliage, over time the vine is initially weakened and finally often even destroyed.
- [5] But since your wife has a lack of "vines", which here is the love of the mother, so take an honest teacher into your house, that is, one who knows how to work with your "female rebel" through love, advice and action, and who knows how to lead her by her own example to just and virtuous gratification, so you will be relieved of much effort, and all will be well again in My name.
- [6] But for the boys, take any wise man of understanding, set in the house, who will give them moral and scientific help. And besides, let a competent so-called school instructor come into the house, and you will do well there also in My name.
- [7] But do not neglect religion with your daughters and keep praying with them, also with the boys, so you will soon easily notice the abundance of blessings in your house.
- [8] And divide the time for young people to do and learn one thing and the other, firmly and definite, so you will accustom them early on to the necessary order, which is the foundation of all wisdom and love.
- [9] And so do, and believe, and love, and you will do well in My name.
- [10] Understand well from Whom this advice comes. Amen.

159. *Mama's boy's education*

24th June 1841

[1] Listen, your son is ruled by three spirits of evil kind! The first one is: the magnanimous sluggard!

[2] But two others are added to this from below! One is always anxious for pleasures, in whatever form! This spirit hides under the cover of the spirit of contradiction, secret or open stubbornness and so also of all lies and deceit.

[3] Behold, the sluggard is and wants no activity; but his thing is to sluggishly enjoy. The second is, so to speak, his court jester. And the third one is the guard and sees to it - or rather must see to it - that the spirit of indolence, which always wants to do pleasurable things, is harmed as little as possible.

[4] Behold, this is the real, hidden cause of the son's soul-evil, which is an uninformed consequence of the boy being overprotected by his mother, opposed by the daughters, whereby he secretly became too free-willed as a child and when you were not present, did what he wanted, because he knew well that his sisters, fearing their mother's rebuke, did not want to tell you about all his secret deeds and did not dare to do so (which is still a little bit the case today).

[5] However, what I don't put to the mother's burden, you don't put to her either, because the mother's love is almost completely blind and doesn't notice anything beside the course of her heart, how one viper after the other is nursed by such a blind love-warmth.

[6] However, since the matter is now thus, it is now above all necessary to help the sick person again. So this is the prescription:

[7] First, for the future, require all your children to openly confess about him.

[8] Secondly, do not leave the boy any free will! Therefore, for his recreation, prescribe him a certain activity, which he must perform punctually and with strict punishment, so that you will soon kill the empty desire for entertainment in him.

[9] Third, before each activity, have him pray aloud for a quarter of an hour, always slowly and thoughtfully, an "Our Father" and then several appropriate passages from the Psalms of David, the Prophets, and some passages from the Book of Sirach. This will soon rid him of his evil company.

[10] And such he may then continue constantly for the sake of eternal life and for the once possible, sure winning of My grace, which weighs more than all high schools of the schools.

[11] Fourthly, however, you must not be angry with yourself, i.e. in your heart, but think that I, your heavenly Father, give on earth to all My followers a cross most appropriate to them, about which they should not grumble, but offer everything to Me. Do this and you will pave your children's way with precious stones.

[12] Fifthly, do not tie yourself too much to the school-progress. You know anyway how much it counts with Me! What does it matter whether someone becomes able to serve the world one year earlier or later? But everything depends on how early he recognizes Me and begins to love Me! Because not from the world, but from Me comes all life!

[13] Sixth, do not listen to what the boy wants, for all such things come from the secret whisperings of those spirits acting from without, who would like to gain their entrance in one way or another. There is always self-love and self-will in the children, because they only want to become what they are most

inclined to because of their sensoric inclination, i.e. according to the impulse of their evil, inherent spirits!

[14] Seventh, you must handle the other boys no less in this way - both Peter and Paul. And also do not leave the youngest to his desire, unless he asks; and then give him only as much as is necessary for one-third of his satisfaction. Then he will grow up physically healthy and with as good a will as possible.

[15] See and pay close attention to these seven points, and you will soon notice other successes in your son.

[16] Tell the girls also to leave him alone and not to nag the brother with worthless words, which do not inspire much brotherly love, but to pray for the brother who has not yet been awakened and to love him in this way, instead of, as I said, irritating and annoying him by constant and all kinds of nagging. But let your wife behave like you.

[17] But if any of the brothers and sisters sees the boy doing something strange, then they should - as already noted in the beginning - report it to you secretly and unconcealed - but make sure that this happens out of love and not out of some kind of incitement! Because for an added vindictive announcement, the announcer could be severely punished by Me!

[18] But whatever useless activity you notice in the boy, expect it from him the next day and, should that not suffice, also for several days, so that he performs it punctually, as if a school task, with strictest punishment; and you will rid him of all sensoric amusement in a short time!

[19] Understand it well and act accordingly! But all your children are more or less a little sluggish in one and the other thing. Therefore take care of all of them. Do not let them go to other houses, which are now filled with vipers, snakes and scorpions everywhere! How easy it is to get a bad inheritance!

[20] I have now shown you all except one thing. Act accordingly in faith and love, so you will experience the power of My word.

[21] This is what your Emanuel says to you, high and holy above all, in all love! Amen.

160. From the only true "patron saint"

26th June 1841, continued until 3/4 8 pm in the evening

[1] If one believes in the help and guidance of certain guardian spirits and angels, he is like him who knows the monarch well, that he is exceedingly good, but for fear that the monarch might not be pleased that he himself would molest him with his supposed clumsiness, he wraps his band around other protection and auxiliary means, and in the end believes that these alone have helped him in all seriousness or protected him from danger, while yet only the monarch as the chief builder has given the weak believer his help and protection through those to whom the weak believer has appealed.

[2] Think this in yourselves. You know that all humans and all spirits and angels are nothing but thoughts freely carried by Me, which always have their life and all of them out of Me, each one so much as it is just most expedient for him according to My eternal order.

[3] But if one comes to another and says to him "Help me in this and that! - and when then the other one wants to help the one who is calling as if from himself, is it not just like when a blind man leads the other and a dead man breathes life into the other, or a sad man wants to comfort the other sad man?"

[4] I say to you, every human, spirit, and angel, has enough to stand for himself, and has not one atom more to stand for another by himself.

[5] But whoever comes to Me with whatever needs and wraps the living bond of faith around Me, the only living One, how shall he not receive, because he united himself with Me through living faith?

[6] There is therefore only one true guardian spirit on the path of pure truth - and this is I Myself!

[7] All other "guardian spirits" stem from a weak faith evoked by the profit-seeking institution of the external church.

[8] But since humans have invoked it, are still invoking it now and will be invoking it in the future, there is nothing else left to do for now, in order to leave people's freedom unharmed, but to give the weak believers a chance to get in touch with it by means of the supposed intermediary, to have My help and providence.

[9] On the other hand, you do not need to think that this will cease the loving activity of the blessed. It is just not made as weak beliefs teach us. But because all the blessed are in Me as I in them, they are also blessed by one and the same love of their holy Father and animated for all eternal times.

[10] There is not a person on this earth who has not been given spirits from a better world. And these spirits are also constantly striving to lead the person to whom they are destined, to the light and the Life of all life.

[11] But where does this very loving striving of such spirits come from and what is it? Isn't it I who do all this in you?

[12] How unjust afterwards, when a person bypasses Me and seeks help from those who have nothing from themselves, but everything only from Me!

[13] But what does man want to seek elsewhere when he knows that I, as the Most High, would like to become with him a man, even a brother, so that he should see from this that I, more than any man, am humble and meek and exceedingly condescending with all My heart, and am not a distant God, but a Father and Brother to you first of all - so that your own life is further from you than I Myself.

[14] Unless a person has seriously become afraid of life and has become friends with death, so that he then does not want to embrace true life and reaches into the distance and by long detours to what is closest to him and what is constantly so to say at hand for him. Because the highest wisdom can find no other possible way where a person who loves life, can not but fully understand everything in its root.

[15] But go back and consult every gospel, ask all the apostles and other spreaders of My word and show Me some passage in which it was taught to also adhere to certain "guardian spirits" besides Me : "All of you come to Me who are troublesome and burdened, because I want to refresh you all!"

[16] In this invitation, is there anyone who is exempt, or someone who is ordered to be protected by the angels? Certainly not! What is said is said for all infinity and for all eternity!

[17] But who then still wants to assert among you that this My word is not perfect, or that I did not give due consideration to everything at that time and only in later times considered a better one? Such a presumption would even make every worldly ruler angry, who after all, is imperfect in every word out of himself. How then, applied to Me, would it like to make an exception of itself!

[18] See, therefore, such faith is like a parasite on the tree of life. But who would claim that the parasite sucks its life from somewhere else than from the tree on which it sits?

[19] But what is the fruit of the tree, and what is the fruit of the parasitic plant? Only on the tree does the true fruit grow. To him who eats it, it gives life. But as for the fruit of the parasitic plant, its sap can at most serve to catch, if it were possible, even the birds of heaven for death.

[20] See, so it goes with everything that does not connect with Me, i.e. that is not built up with Me from the ground up! One of them is either a whitewashed house or it is a parasite on the tree of life, the one is as useful as the other.

[21] I alone am the Way, the Truth and the Life! He who does not gather with Me, scatters!

[22] A branch that is separated from the vine, will it not wither immediately and never bear fruit? Who therefore needs something, come to Me and believe, so he will receive it!

[23] Whoever is oppressed by any doubt, think that the doubt is only a result of someone not walking with Me and not allowing himself to be drawn away from Me. But who has a doubt, come to Me and believe, then light will become light for him in what he doubted.

[24] Whoever is blind and deaf and lame and feeble-minded and dumb and possessed, come to Me and have faith, and he will certainly find the most certain help.

[25] But mind you, I am not a small, but an over-great God. Therefore, whoever wants to understand Me, should spread his arms wide - i.e. he must completely embrace Me and not just think that I could help if I wanted to. But he must think that I also want to help most of all at all times. If he will unite such things in himself, his faith will really come alive.

[26] But it does - i.e. Spoken according to your standard - now and then occurs to many that he relates his belief to so many protective spirit appearances, especially to those occurring in the realm of so-called somnambulism.

[27] Then I say: These protective-spiritual phenomena occurring on such occasions are nothing else but creations of one's own faith and have great similarity with those dreams in which, under all kinds of circumstances, that comes to man's mind figuratively and vividly, which he has thought about extremely vividly in his waking state, not in his mind, but in his soul.

[28] But just as on the one hand these dream-images are something, so is the aforementioned appearance of the somnambulists not merely an empty appearance, but also something real. But what is this real thing? This real thing is nothing but a creation of one's own faith in connection with the love that realizes everything.

[29] For no man can seek help with anything, unless he first believed, and then lovingly and trustingly embraced it with his mind. And even a material artist cannot bring about a figure which he has not previously created in himself, so to speak.

[30] But how did he make it? At first he thought of some object. This object pleased him. But since he liked it, he embraced it in his mind and was in a certain way in love with his idea. But as he has embraced his idea with love, so he will infallibly put it into work, if he possesses the capacity for it.

[31] Now see, so it goes with all phenomena, especially in the so-called somnambulistic state, in which the illusions of the sight cease and the self-creations vanish like fog when not only the soul but the living spirit of the somnambulist awakens (*¹) In which state (which of course occurs somewhat rarely) the somnambulists will then make very little mention of all the "guardian spirits" etc. observed earlier, since the mind only sees and hears the one and only great guardian Spirit of all guardian spirits in clear vision and acknowledges Him.

[32] But as far as the somnambulistic appearances also concern those who are fanatical about monks, you will have so much wisdom yourself and not, like the heathen, be of the foolish belief, all these enthusiasm on the most luminous side to accept My word at face value and, in the end, be of a quarter faith, as if even wooden, stone and painted pictures of certain "patron saints" could help you.

[33] I say to you, this kind of faith is not a hair better than that of the Baal servants! If the living person cannot help his brother, and it says in the Scriptures that all human help is of no use - what should a carved wood or some other kind of dead matter achieve?

[34] Or would you even like to be of the opinion that on such helpful occasions the "protective spirits" themselves are stuck in their material images? This few may convince you of that in the negative.

[35] Take, e.g., the best picture of Myself hanging on the cross, count all the crucifixes in the Catholic and also in other Christian worlds, of which there are sometimes in a single house several dozens of different sizes - should all these pictures together help more than one can, or should the larger ones have more power than the smaller ones?

[36] Or should perhaps the consecrated Christs be stronger than the unconsecrated ones - and the consecrated image in a high altar even more powerful than another in a side chapel? Do you not see the silliness at first sight?

[37] But if I, as the living helper Myself, do not need a person, not even an angel and much less a carved picture (because if I help, I help in spirit and in truth, but not in wood, in stone and in the color!) - what then can the images of the "guardian spirits" have for strength and effect, since the "guardian spirits" themselves have absolutely no helping force and effect?

[38] But if we state the case that they have some helping power of their own, according to their weak faith, but at the same time are besought by many hundreds of thousands of people who are kneeling before their images, how would such an indivisible protecting spirit have to flash through all his images, so that they may not be too late with their help!

[39] Or do you think a spirit can be present everywhere at the same time? The eternal Spirit can do such things, since all things are in Him. But a created spirit will never ever be able to do this because, in relation to Me, it is only a finite spirit.

[40] But which person can think a thousand thoughts at once? - But the thinking is only a work of the spirit and a seeing of the soul, which takes in either the thoughts or, better, the spiritual works from the spirit, as outwardly the great thoughts or visible works of the eternal spirit of God. But if the spirit in you can only think one thought about the other simply or one after the other, then it is itself only simple and indivisible and can thereby only gradually see and will not be able to cope with this vision in all eternity. - How would he like to be present as some "patron saint" in all the portraits, equally helping and at the same time?

[41] But the spirits who have reached the other world are only laboriously cured of this disease of protective spirits. And it happens very often that all the supposed "protective spirits" must be cleared out of their way. For, if such were not to happen, most Roman Catholics would flee Me and turn to their tutelary spirits.

[42] I do not even need to go back far, but right now, as you write this, the poor spirits are running colorfully in confusion, seeking their "patrons" with all zeal. But Me, who visibly comes to meet them like a brother and most loving father and calls out to them that it is I alone whom they have to seek and find, Me they flee in all earnestness, and the braver ones even ask Me to bring them to their guardian spirits.

[43] Behold, if such folly finds itself strong even among the spirits who already dwell on the other side, thus, what proofs against such folly may all the "phenomena" on this material world supply, namely, to him who strives after the spirit of living love and living truth in faith?

[44] Therefore, if your house is damaged or you fear any damage, just turn to Me at all times, I am the most understanding soul-house-builder and the most surely helping guardian Spirit of all guardian spirits - and you can be assured that if I tear down a house, I also do it at the cheapest price and I will certainly be able to rebuild it firmly enough.

[45] And think that a monarch like Myself needs no intermediaries at all, but: I am all in all Myself!

[46] And whoever wants to come to Me, come, and he will meet Me at home at all times, just as if I had nothing to do but serve only those who seek Me.

[47] So put your trust and put your confidence in Me. For I am a firm foundation!

[48] Whoever builds on this ground, his house will never leak. For whoever takes the material out of Me, has it alive - as I Myself am the only living One and give life to everyone who seeks it with Me.

[49] If you also seek it with Me, you shall have eternal life. Amen. - This says He who alone has and gives life. Amen.

Footnotes

(*1) More about this topic in: "The Great Gospel of John" (GEJ.04 042,01 ff.) (ed.)

161. *Natural and spiritual house renovation*

26th June 1841, from 3:45 pm.

Writer: K. G. L. - Andr. and Ans. H. - Question: J. G. asks for information about whether and to what extent we are in the company of a patron spirit ("patron saint").

To this the Lord graciously answered through His servant J. L. the following:

1 Depending on the belief in people, so is the effect of the same. Because faith is that powerful bond through which the body, soul and spirit are connected to one another.

[2] But there cannot possibly be an effect in the physical world that is not based in the spiritual. If someone feels any need, i.e. as long as he himself is naturally in touch with the natural world, he immediately seeks some means that would help meet his needs. But since every person is necessarily only natural in his initial existence, he knows little about the spiritual, he still does not see it, nor hears it - and that because, as said, he himself is still natural.

[3] But just as everything natural is frail, so too is man in body.

[4] What do you think a landlord does when his house shows fractures or other defects that make him fear that, if he does not remedy this immediately, the house will ultimately become so dilapidated that it will not be able to withstand even a small shock? Will the master of the house not reach out to the means to restore his house to its proper strength? He will certainly do this as long as he is not tepid and takes note of the defective condition of his house.

[5] What method do you think this master of the house would like to use? It should not take you long to guess, and you will soon find him, as he is having his house examined by a building expert. But when the building manager says to the landlord: "Listen, my friend! Your house is looking bad! Because the fault that shows up on the walls comes from a bad cause. What use is it to you if I have the cracked walls covered with mortar and plaster it from the outside as well as the inside!? If a very slight quake will come, it will bury you and yours under the rubble."

[6] But when the master of the house hears such evil testimony from the builder, he becomes fainthearted about the great wickedness of his house, and gives advice to himself: "What shall I do now? Shall I believe this expert in building, tear down the house completely and build a new one from the bottom up, which is connected with considerable expenses? Or should I call in other experts in this field and leave my leaky house to further investigations?"

[7] After considering thus, he deliberates with himself: "As for the first advice of the building expert, it is true in and of itself. But if it is a matter of building a new house, it is no use to repair this leak. Because a new house can be built elsewhere; But here it is a matter of the necessary repair of the existing damaged one!"

[8] So a new consultation is started, not just one, but several builders are called in. But now some decide like the first. Others, however, suggest ways in which this house can be restored so that it becomes as solid as a new one, from a solid foundation.

[9] What advice do you think the master of the house will approve of? Certainly for none other than the second council.

[10] Now behold, the body of every man is nothing but a moving house of the spirit.

[11] This house is often threatened by manifold dangers. These dangers are, so to speak, already real cracks in the house or are so placed that the house, by virtue of the experiences at other houses, would receive some life-threatening cracks.

[12] Since the natural man sees such things, what is more natural than that he consults with all kinds of people, in which way he could easily restore his already craggy house, as if it were a new one, or, when he sees other craggy houses from his still uncraggy one, he then thinks how he would like to protect his house from damage.

[13] He too turns first - according to the advice of the word that I have spoken to all people - to Me as the chief builder. But this master-builder demands that the rotten house be torn down completely and that a new and solid one be built from the ground up in its place.

[14] But such advice costs the owner too much. Therefore he also turns to other, at least in his opinion, building experts. Many of them advise him like the master-builder, which is why they don't have his approval. Others, however, who do not hold fast and undoubtedly to the word with the great master-builder, give him the advice of mending, so that he can maintain and fortify his house like a new one - whatever advice the deceived house master takes first.

[15] But what do you think, is this advice good advice? It is certainly good for the owner of the house, since it is in accordance with his desire. In itself, however, it is not good, because the house only seems to be solid, but is not really solid.

[16] Behold here the effect of faith! This bond now connects the homeowner with the needs of the house itself and with the help of the house, which is not at all too costly for him. But as faith, so also help! But ask yourselves, how does such a thing look like with Me?

[17] I will give you a little parable, and it is to serve you as a spiritual mirror, in which you are to see the image of a cost-shy householder, as it costs him a far greater effort and work in the end if he plasters his house, instead of wanting to break it down immediately and build a new, strong house under the direction of the great builder.

[18] Now this is the parable: Someone is in the fullest, most convinced consciousness that the monarch of a state is such a condescending, good man, according to which everyone who seeks something from him, receives it without any further complaint. In spite of this knowledge, however, the needy man does not dare to come to the threshold of the monarch, but creeps about among all the courtiers, who at last make it more difficult for him to gain access to the monarch, so that it seems to him a flat impossibility ever to reach the monarch, and still less to receive anything from him.

[19] So he stops with the courtiers and looks for everything with them and corresponds with the monarch in the most incomprehensible crawling.

[20] But the monarch sees such timidity; and, so that the supplicant should experience no compulsion, he lets it stop at this humble servility, too, until the time comes when it becomes too colorful for the monarch, that in spite of all his unlimited goodness and condescension, the poor people may be tempted to shy away from the chief helper through other profit-seeking brokers - and to seek help from them, who can never help, and, if they could, do not want to help, because they are selfish, and also not because the monarch would look badly at them if they would presume something that was, is, and will always be, only the monarch's own affair.

[21] Behold, as this parable shows, so it stands with the man who seeks help somewhere else than with Me alone.

162. *Call from the depth*

27th June 1841, Sunday, morning

1 Oh my God and Lord, my most beloved Lord Jesus! Behold, all manner of tribulations and afflictions are come upon me. I respect not those of the body, but those of the soul. Oh Lord, you know them all, and you are well acquainted with all the adversity of my soul and every illness! Oh most merciful Jesus, You helper of all helpers, You Leader of the leaders, You most gentle Teacher and best Shepherd, Who searches for every lost sheep until it is found for eternal life - oh come, come, come also to me, poor, weak sinner and worthless servant, and mercifully judge again my downcast soul, which is still a great weakling in love with You!

[2] Oh grant that I am able to love you, my most beloved Jesus, infinitely more than anything, everything in the world!

[3] O Lord Jesus, behold, my heart is troubled by many an ungrateful, thoughtless word from the mouths of those against whom You have always been so lovingly willing to show Yourself, and whom You sought out when they stood over the abyss, and at once led them on the sure way of Your grace and mercy. Oh free my heart from such pressure and let me rather be drawn from there to the end of the world than that I must experience that Your holy word should be blasphemed by someone even in the very least degree, either by the intellect, which does not like and cannot grasp Your wisdom, or by unbelief, which mocks everything and blasphemes everything that goes beyond the needs of the body.

[4] Oh my God and my Lord, my most beloved Jesus, have mercy on me, comfort me in my trouble, so that I may come to life again, and be full of cheerful activity according to your most holy will

[5] But comfort and strengthen all who have accepted Your great grace and mercy in this very darkest time, in which the sun and moon no longer shine and all the stars have long since fallen from heaven, whereby the earth has become like a hell in which self-love, pride, arrogance, lies, deceit and all sorts of shameful malice reign.

[6] Oh do not let them fall, the few; but take hold of them and most graciously let a ray of Your very gentle light fall upon the eyes of their spirit, yes, above all heavens, so that in the future they would like to recognize more and more the inner spiritual and heavenly depth and sublimity of your ineffable ones who descend through my hand and pen (and on my part the most undeserved) grace and mercy! Amen.

[7] But your most holy will be done only at all times! Amen.

163. Answer from on high

27th June 1841, Sunday morning

[1] Be calm and do not make yourself idle because people cannot become as wise and powerful as I Myself am and will be eternally!

[2] For behold, where is he who would like to begin a wisdom-fight with Me, and this with the understanding of the world? Verily I say to you, he would be much wiser, however, if he hung a rod on a fishing line and held it up in the air on a long pole to catch stars from heaven like fish with it, than that he stretched out the rotten net of his intellect to catch My eternal wisdom in it and then to dissect it at his pleasure!

[3] But as My gift is always a double one, namely out of love and out of wisdom - is it not then clear to everyone that only that which comes from love is truly a "bread" to eternal life for the children? The "wine" of wisdom is given only to dampen the understanding of the world, so that man may see from it that all his foolish knowledge fails because of this "cornerstone," which is a true sour "wine stone," a stone of every offense!

[4] When Jesus speaks to you in your heart and preaches His mercy to you, then understand, that you may come to life. If the Father draws you, you should also recognize His voice. But when the Spirit of God comes over you and teaches you wisdom, then believe, if your understanding is unable to grasp the unattainable height and depth, that the Spirit of God is either seemingly in contradiction with itself, or the instrument through which the Spirit speaks, is bad and give the word differently than he heard it. But do you not notice that you are resisting the Spirit !?

[5] What is worse, then, to quarrel with the Spirit of eternal wisdom, or to assert by a word of understanding that the Spirit has chosen an unfit tool for itself, or even to think that the mediating man takes everything from his fingers arbitrarily, which is just as much as the assertion that the world and also everything that is on it, has created itself.

[6] Says man: "If the thing does not have a mathematical certainty, who can accept it as perfectly true? Two times two is four - that is a definite truth and is therefore obvious to everyone!

[7] But I say, Take care, Oh wise man, that your wisdom, which is so certain, does not become a great shame. For if you understand nothing more of arithmetic than that two times two is four - indeed, there you have enough wisdom to become a turncoat. How can anyone come to Me with such numerical wisdom to challenge Me through it for the sake of truth and wisdom, since he has never yet seen and will never see that two times two can just as well give five, six, seven, eight, nine, or so on into infinity of any desired product.

[8] Oh the vanity of the blind man! How much people know and how sharp their judgments are! They measure the heavens with the compass, poke My suns like peas from the sky and then look at them with the sharp microscope of their worldly understanding so thoroughly that almost no atom escapes them! To determine the size, distance, movement and the purpose of the celestial bodies is only pure fun for them! And all this because they know that twice two is equal to four. Yes, that means to have brought it far in the wisdom!

[9] However, they still lack two things to the full wisdom that almost surpasses Me - namely: "squaring the circle" and the so-called "perpetual motion machine". If they do, it will be over with Me. If I were capable of fear, I could almost begin to be a little afraid, people would want to start building a very

finely considered "Babylonian tower" again, which dangerous construction could not be stopped by a confusion of tongues, since there are now interpreters of all languages! Or they could indeed even with the sharply increasing wisdom build railways, if not even sending air-steamships to all the stars and then even Sirius or other, larger and probably also gold-richer central sun, attack and occupy them like with the country of China - for example even with two thousand forty-eight pounders!

[10] Behold, all that I have to fear! And with what will I defend Myself, since I really have no cannons, bombs, grenades, howitzers and cartridges in heaven? The Chinese are subjugated and yet they have entrenchments and batteries - how will the battery-less stars defend themselves?

[11] Behold, what dangers - and all this because twice two equals four! If I were like you, I too would perhaps exclaim and say: "Thank God that people have not yet discovered the "squaring of the circle" and the "perpetual motion machine" and will never discover them! Because in case of these discoveries, misfortune would be complete!

[12] But there are already now people in North America and also in England who deny Me and dispute My existence because I have completely forgotten the construction of the extremely expedient railroads when creating the earth. How could such a thing not have occurred to a most wise God? If man seems to be composed of industry, how could not God be, if He had created the universe? But since there are no railroads anywhere in nature, and certainly no steamships either, there can be no God, who would certainly have created everything, if He were one! See, what wisdom even in the railroads!

[13] But I say to you: Be with Me without fear. Even if I have no artillery or steamers or ship-liners, I still have a very strong lungs and a tongue in the right place! And My breath is stronger than all cannons! And through My tongue, every human wisdom is to be spoken to death!

[14] Therefore you only always diligently put on paper what you hear! For that is why I give it to you, so that I thereby set a new cornerstone and boundary stone for the world, over which many will fall, who will not walk on the described ways of humility, of complete self-denial, of patience, meekness and all love!

[15] But whoever has called out to Me and gives the right gift to Me, he should always gratefully accept what is commanded and follow it exactly! But if he does not do this, what does that concern Me and you !?

[16] Let us therefore let grow in the field what is sown there until maturity! My reapers know already for a long time, what then has to happen! Happy is he, who is not angry with Me!

[17] But My grace will one day be preached to the wise people by a rattle mill, so that all their teeth should clink like the heavy chains that keep father-, mother- and brother-murderers in the deepest prisons. Amen!

[18] So be calm, knowing who He is who reveals all these things to you. Amen! I, your Jesus! Amen.

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