

FROM HELL TO HEAVEN - VOLUME 1

(The spiritual development of the human rights activist Robert Blum in the beyond.)

Dictated to Jakob Lorber by our Lord Jesus Christ through the inner word between 1840 and 1864.

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Translated by Jürgen Pless on typewriter. Retyped and well edited: A Friend.

Chapter 1

Robert Blum's life on Earth

1. Robert Blum arrived on Earth under the most extreme penury, and had to contend with grinding poverty almost to his last years, which nonetheless was his lot for good reason, incomprehensible to the world, of course. His soul and spirit came from that planet whose inhabitants, as revealed in The Natural Sun, are wont to stubbornly shift entire mountains with avid determination; and whatever they don't accomplish physically, they continue doing as spirits.
2. This man, who was executed on account of his daring, had already in childhood demonstrated the tenacity of his spirit. Although I Myself had to, in his best interest, place suitable obstacles in his path whenever he tended to exalt himself, this was of little effect for this world, as the persistency of his spirit elbowed him a way out, from his inconsequence to a broader mandate.
3. He was wont to spawn a thousand plans and put them into action forthwith. He was above all permeated with social justice, which he did not shy away from implementing. Had he possessed all the world's treasures for realising his overriding idea he would have wagered the lot, together with his life!
4. These ideas on social justice he received mainly from the worldly religious school of Ronge⁽¹⁾ and his colleagues. But this in reality is neither a school nor a church, because it denies Me as the Lord, making Me into an ordinary man and teacher of antiquity. This 'Church' therefore casts off the very foundation-stone upon which it strives to build its edifice, and its house shall therefore have feeble foundations.
5. Just like Ronge, so also our man built his socialistic ideas upon sand. To him, everything that the world could offer seemed small and feeble. It appeared to be left entirely up to his oratorical skill to shortly bring down the powers that be.
6. This conviction was so strong in him as to leave him no qualms. Even where I warned him inwardly against undertakings too brazen, this did not hold him back from whatever he set his mind to, it being one of his maxims that a true German will not shirk any sacrifice towards an idea seized upon by his mind.

⁽¹⁾ Ronge, (1813 – 1887), Founder of 'German Catholicism', independent from Rome

7. Several distinct successes maintained his zeal, and when he had moved some political molehills he would then tackle the Himalayas. He thereby gained notoriety, and the trust of an entire nation, which however blazed the trail for his earthly downfall.
8. He tested his debating skill at the 1848 German National Assembly several times, which brought him much satisfaction, which was of course mainly due to his powerful spirit. Encouraged thereby, he hastened to a big East German city (Vienna) where the crowds actually began to prominently implement his ideas. Whereupon he tried to, as it were, kill thirty princely flies with one blow, not considering that I too had a few words to say through these flies.
9. Our man started off mainly from an idea he borrowed from My word: 'Be ye therefore perfect, as your Father in heaven is perfect'; and that only one is Lord, all others being brethren, regardless of status. But he did not in the first instance believe in the One, whom men should emulate in perfection. For the Lord, he actually took himself to be – through his debating skill. He forgot that the princes also are humans, in possession of power out of Me; forgetting also the passage 'Give to Caesar what is due to Caesar, and to God what is due to God!'
10. This man was arrested in the above city, where he wanted to realise his ideas of social justice through the power of arms, as well as speech, being charged with sedition and, after a short trial, dispatched into the beyond. Therewith his this-worldly action was terminated.

Chapter 2

First impressions of the executed in the beyond. Awareness of feeling alive.

1. Now it will be asked: how did his soul and spirit arrive in the eternal world of spirits?
2. Here it has to be remarked that all who lost their lives through violent execution, arrive in the world of spirits in greatest rage and thirst for vengeance against their executioners, staggering about like the raving. Wherefore, if they are true criminals against God's commandments, and hence wicked, they are immediately driven to hell – their actual element, to take their revenge there. From there, once their vengeance is cooled somewhat, they are returned to the actual world of spirits, where they begin once again to undergo their liberty test, of course along much more restrictive paths.
3. But spirits like our man, executed for transgressing merely against worldly laws are initially placed into a state of lightlessness. There they fare like the blind, and will not see any beings upon whom they might exercise their blind vengeance. – Even in this physical world, great rage and vengeance often produce actual blindness, from rage and hot vengeance. Yet much more so do these evil vices produce, in soul and spirit, a condition of total blindness. Such spirits are left in this state until their vengeance turns into a sense of complete impotence. Their deeply hurt and offended soul, out of such helplessness begins to cry, which actually also originates in rage, which however is diverted and weakened therewith.
4. On this side of things, our man could of course do no more than save his manly honour; wherefore at his execution he showed himself resolute and scornful of death – which was nonetheless not so in reality. For he was exceedingly conscious of the fear of death, and that much more since, as a 'New Catholic', he did not believe at all in a life after physical death.
5. About seven hours after his execution, when his soul had, so-to-say, gathered itself up, he quickly convinced himself of his baseless worldly belief, and soon discerned that he continued to live. But then his

persuasion of life's continuation turned into another unbelief: he now suspected that he had been indeed led out to the place of execution, but only 'apparently' shot, in order to undergo the fear of death. He had only collapsed, stunned from fear, because the officer had bound his eyes so that he would not see the 'dummy' shot. From there he would have been taken unconscious to a dark dungeon, from where a complaint of Germany's populace would soon set him free.

6. Only the heavy darkness is disturbing him. His location seems a dark hole, which however does not seem moist or foul-smelling. He also touches his feet and hands and finds no shackles. He gauges the size of his prison and the type of floor, and checks for some nearby, secret 'instruments of execution'.

7. But he is not a little surprised at the lack of any floor at all, nor of any prison wall, nor does he detect a hammock in which he could be suspended in a dungeon.

Chapter 3

Robert thinks he has been anaesthetised.

1. This intrigues him. He checks whether the feelings in his limbs perhaps are deadened, but at once convinces himself through pinching and rubbing that all his soul's body parts are anything but dead, and quite a sensitive contrary.

2. After convincing himself of being fully alive from every aspect, and not enclosed on any side other than by night and darkness, he asks himself in despair:

3. "Where, by the three devils, am I? What have these bloodhounds done to me? They could not have shot me, or I would not be alive! Nor have they locked me up, for I find neither wall nor floor, nor shackles on my limbs! My complete feelings are with me, and my eyes have not been poked out either; yet I see nothing! Verily, this is dreadfully strange! - This misanthrope, who had me only shot by appearance, must have put me to sleep with some secret narcotic drug, that being my condition! Just you wait, fiend, - you human-rights murderer; when I get out of this anaesthetic, then laugh: I'll make you pay for it!

4. "This state won't last forever; they will be on the look-out for me in Frankfurt and all Saxony, - I must get there! Then you will find out about proceeding so ruthlessly against a member of parliament! This you will atone for in historic uniqueness.

5. "If only I came out of this strange anaesthetic soon! I'm burning with vengeance, yet this loathsome state continues! This surely is a devilish invention! But patience will soon take care of it!"

Chapter 4

Distress call to God – appeal to Jesus

1. Falling silent for a while after these words, he rubs his eyes to get rid of possible narcotic effect, getting despondent and doubtful of his eyesight ever returning, in spite of all his patience. With no light returning he shouts:

2. "What's happened to me? What kind of cursed condition is this? Is there no longer a God, mighty and more just with His graces than the Earth's rulers!

3. "God! - If You exist, then stretch out Your arm! Avenge me, who tried to do the right thing for your children – the way Your teacher of nations Jesus once tried to do. He too was once seized by crude henchmen, being hung on the stake with the greatest humiliation – as thanks for his immense effort and sacrifice for all mankind!

4. "I am, like He, a son of Yours, if You exist! Are You really nowhere other than in people's consciousness? If however Your power is no greater than what man thinks of his own, then I only speak empty words, and am then betrayed in my entire being forever! Why then did I have to become a living, self-conscious being? Why did some crude idea within infinite space gather itself together within me as a lucid expression of existence? You cursed chance that once got me into this miserable existence! If there be wicked devils, then let them destroy forever such power that brought me into being!

5. "Oh you men, you deceived mankind, stop procreating! You people still living, murder your children and yourselves, that the accursed Earth would be cleared. Oh you rulers, throttle all the people and split up the accursed Earth among yourselves, to abound just for you! But vain is my zeal; an eternal slave! What is one droplet to the mighty, surging sea! Hence, you useless talk, be silent! And you, hands – try and bring an end to this most miserable existence!"

6. Following this, he makes a few deep throttling attempts at his throat, but to no effect of course. For he reaches right through, as it were, each time without feeling the least trace of suffocation. This stays his hand, and this condition gradually confounds him even more. The throttling comes to naught, and he decides to move straight ahead: "Because" he says to himself, with fury, "darker and more bottomless than here it can't be anywhere within infinite space. Wherefore I need not fear an abyss or some secret execution. Forward therefore! Maybe I will come across some ray of light, or a welcome death!

7. "Oh, what blessing must be a state of complete death! How happy I must have been before I felt an existence, and free consciousness! If only I could suffer complete annihilation again! But let that be as it will; if complete death is a relief, then I need fear nothing further. Wherewith, let's move ahead!"

Chapter 5

Attempts at walking within empty space. Self-dialogue about nothingness and continuing life.

Cursing God - the bringer of sorrow.

1. Here our man tries to walk normally. Finding no ground under his feet however, his feet seem to him to swing only like pendulums, effecting no movement. Wherefore he ponders a different way forward, saying:

2. "I have to start swimming through this lightless air with hands and feet, as it were! To move ahead with legs, a firm foundation is needed, in the absence of which one has to either swim or fly! But wings are needed for flying and we naked two-leggeds don't have them. One can but utilise one's remaining powers in the most practical manner; hence let's swim."

3. Here he commences swimming motions with arms and legs but feels no air rush from movement. Not letting this discourage him however, he nevertheless finds that the strain matches the uselessness, and sensing not the least resistance from this black air he abandons his efforts, saying:

4. "Why do I donkey and fool bother? I am within plain nothingness; why pursue it?! I too will enter upon the repose of nothingness, and become nothing! That indeed is the way to full annihilation! If I could only tell whether I have actually been shot! – Then I would have to be totally dead of course, which surely is not

the case with me?! Nor do I feel any trace of a breakdown!

5. "Or should there seriously be a life of the soul after death? For I am certainly all here still, with skin, hair, and even my clothing! Does the soul therefore also have its legs, hair and clothes? If so then that coat also must have its soul? Surely not! This would make all of infinity laugh aloud! Ha ha ha! The immortality of a coat would then be even more than the miraculous power of Christ's raiment at Trieste! And yet, if I am now a soul, then the coat has journeyed with me here!?"

6. "No and a thousand times, no! I am not a soul, I am Robert Blum, the parliamentarian from Frankfurt! I have found out here in Vienna what Austria is after. I know that all this state's striving is after re-introducing the old fundamentalism: I fought it like a giant. But since the enemies' cannons prevailed over my worthy intentions, I had to take my leave in spite of my righteous cause, and even had myself shot in the end! A nice reward for a heart devoted to the Fatherland! Oh, you life accursed!"

7. "If there really is a God, how can it please Him that men cruelly kill one another for the sake of throne, or diversity of persuasion? Since this always goes on upon Earth, it surely cannot proceed from God, who cannot logically and physically be anything other than the purest love. There cannot therefore be a God. – Or if there is a God, then he is only a Fate worth cursing, regarding creatures as toys of his caprice. Hence curse the being that created men for their doom!"

8. "But quieten down, because if I want to find my total annihilation in this nothingness, through this constant self-dialogue I only awaken myself from annihilation through revived life forces. Hence complete quiet, to hasten the destruction!"

Chapter 6

Outer peace, inner disquiet. What is life? Desire for the assurance of faith leads to prayer.

Thoughts for wife and children.

1. After these words, Robert goes dumb and quiet of mouth, but is that much more stirred of heart. This again annoys him, as it causes him to detect more life and expanded consciousness; the quieter externally, the fiercer the inner stirring. The more he tries to suppress this, the more it multiplies.

2. This drives him to a new kind of desperation and fury. It impresses upon him even more assertively that he cannot rid himself of tiresome life in this way; hence he talks again:

3. "Now, in the devil's name, I really want to know what this stupid pig's life actually is of which there is no riddance! Have I not seen thousands die – they went dead, and not the minutest sign of life remained! Decay was the end of their being. These surely can have no further consciousness; or should these also have some kind of life outside the body, like myself?"

4. "I am unable to actually suffer death. Who is maintaining this my burdensome life? You who had me shot – you did not have me shot to death but to life! If your accomplices have such effect upon your enemies, then save yourselves the trouble. For you wanted to take from me what you cannot eternally give back to me; how I laugh at you now! Because I, whom you wanted to render dead, am alive. But you who deem yourselves alive are now ten times more dead than I, your victim!"

5. "All would be fine if only I had the tiniest beam of light! - The devil take this total darkness!"

6. "What if I am to endure this condition forever? Be damned! What if I am already a spirit? This would be a nasty state of affairs! No, this I cannot believe – not eternal life being possible. Yet it seems quite a long

time to me that I spend in this darkness already. A few years must already have passed? Only some light, light and all should be fine!

7. "I must admit that I would rather be one of those silly fellows who believe in the Son of God and heaven, together, of course, with eternal death, the devil and hell, dying in good conscience with such delusion, rather than finding myself here with all common sense but total lightlessness! But can you blame me? I sought truth steadfastly and believed to also have found it. But of what use, if there is no light within it?"

8. "The best about me is my steadfastness and total fearlessness. For were I a timid person, then this condition should beset me with deepest despair. But it's all the same to me!"

9. "My wife and children are of course starting to stir in my heart. The poor ones shall suffer intense sadness and worry on my account, but what can I do for them in this state? Nothing at all! – I could of course pray, but to whom and to what end? My best wishes for them in my heart are of course my truest prayers which are certain not to harm them, even if not benefiting them. Yet I know no other prayer – excepting the widely known Roman 'Our Father', 'Ave Maria', and other such drivel! But this would trouble my well-read family. – Yet they are not to know what I'm doing here!"

Chapter 7

Well tried remembrance of Jesus produces powerful lightning. Robert's fear and happy amazement.

1. Robert continues: "Among all forms of prayer, the Lord's Prayer is probably the best! Thus the wise teacher Jesus taught His disciples to pray. Unfortunately, this prayer has never been properly understood, always being blindly brought up for every occasion and requirement. But the Romans attribute to it only some silly magical quality, instead of the truth, using it as some panacea against all evils, as well as animal sicknesses! And this makes it implausible to me! The Lord's Prayer in itself certainly is a most dignified prayer, but only in the right sense of course, and only as what it actually is. But the way the Romans and Protestants use it is barest stupidity!"

2. "Oh You good teacher and Master Jesus! If perchance Your fate is similar to mine, then You will also have, after Your execution regretted to have done mankind so much good? Nearly two thousand years in such night! Oh You most noble one, this must be tough!"

3. Following our man's pronouncing the name Jesus so sympathetically and reverently, a powerful lightning strikes right across from east to west (rising to setting); this thoroughly scares our apostle for freedom, but also brings him much joy, as it assures him that he is not blind.

4. It also causes him to ponder what could have caused this bright lightning. He goes through all the causes for electricity, but cannot from his puzzling situation come up with a sufficient explanation for this first light-manifestation.

5. "But now some bright idea hits me!", he shouts. "Yes indeed, so it is! – Oh marvelous philosophy, perpetual fountain of true wisdom! You bring wisdom to all who fervently seize you with love, using you at all times as the only reliable counselor and signpost! Just look how quickly I have unraveled this Gordian knot with your help!"

6. "Wherever in the kingdom of nothingness some existence manifests, there a great many other or similar existences could be found! And so there could be a great many diverse beings besides myself that

are suitable for triggering electricity, without in any way restricting our allembicing nothingness; that settles it! I am certain now that next to myself there are some kind of neighbours; wherefore I am not as alone as I had at first thought. Ah, this is superb!

7. "Had I only thrown myself into German philosophy's arms earlier, then I would be standing on different foundations. But blockhead that I am, I got myself lost in silly ruminations about prayer, and the futile commiseration with the great, wise and noble teacher of nations Jesus and for... -- -- !"

8. At that point there is even more intense lightning. Robert is beside himself with fright and amazement, and cannot get over the baffling, intense but rather brief light. – It even appeared to him as if he had in the distance seen the outline of certain familiar things. But they were lit up too briefly for recognition.

9. Only after a long pause could he gather up his thoughts more deeply. His first orderly thought was as follows: "Ah, now I know where I stand! This lightning means a mighty thunderstorm, which will be going off over Vienna! I am gradually awakening from my intense daze, returning fully into life under lightning, thunder and hail? – Not that I can hear the thunder, but the weather could still be at great distance.

10. "But could I be deaf? I can of course hear my thoughts like words, but this is no proof of my hearing. I cannot of course explain the feeling of surrounding nothingness in any natural way; but does it matter? The fact is that I am here, and have twice seen lightning: proof that I am not blind! Who knows whether this is not the effect of the threatening weather? Wherefore I will wait until the weather passes over; this will show if I remain as I am.

11. "Of course this condition has been protracted; it could already be a hundred years by my estimation; yet this is more likely to be deceived feelings. Indeed when one languishes stunned, as it were, then a minute must drag out into a year. It is so. If only there were another lightning and perhaps thunder? – But the lightning is taking its time? – "

Chapter 8

Renewed zest for life. Revenge turns into forgiveness. New lightning and lasting light.

1. Continues Robert: "Or, or? Strange thought! Could these two lightning-bolts have occurred only in my imagination, indicating that my end is actually near? Yes, it could be that. Having started to become a little fond of this poor life, it shall probably end soon! If one calls for death, it is certain not to come; but fearing it and desiring with all one's heart for it so stay away as long as possible, it is bound to come soonest! Wherefore I shall have to desire my earliest full annihilation with all my remaining strength; then I can be sure that true death shall not take me by the scruff of the neck too soon!

2. "Verily, that saying is a good one: 'He who loves his life shall lose it, but he who scorns it shall gain it!' This has now been the case with me. Because from scorning life, I exposed myself to the greatest danger – out of love for all my German brethren, and have most probably been dispatched to over here by gunpowder and lead! But I, Robert Blum, live!

3. "Of course I am still unconscious; but an inner feeling tells me: Robert, you shall soon be strong and mighty enough to revenge your blood on these murderers and henchmen! Indeed, Robert, you shall get strong again! When you lived on Earth, you were at home within yourself, but now you live in millions of your brethren's hearts, and besides that you live within yourself in all reality! Wherefore fear not, Robert! You shall yet get very strong and mighty!

4. "It would be preferable of course to be strong already, while my rage and thirst for revenge are hot. But if my vengeance gradually abates within this night, and waxes stronger only thereafter, then I would rather remain within my present weakness, and hand things over to fate.
5. "It is actually strange that I am unable to maintain my rage and vengeance! It indeed turns into a kind of magnanimous forgiveness, which annoys me tremendously. But looked at another way, it is characteristically German! Only a German can forgive, and this is a virtue intrinsic only to the most noble souls!
6. "Who can say to his murderers: 'Friend, you have done a terrible thing to me, but I forgive you from the foundation of my life!' Robert can do so! Indeed, he also does so! You, brother Alfred (Windischgrätz), who had me shamefully murdered, I forgive you, and shall eternally not revenge myself on you, even if able to do so a thousandfold! – Indeed, let all Germany hear: Robert Blum has forgiven the misdeed of not only his but also your foe! Ah, now I feel lighter at heart! Hmm, I indeed admire my own stature; this is most refreshing! Legend about the great teacher of nations indeed has it that he too forgave all his foes their misdeeds from the cross. But His indwelling soul must also have been a characteristically German one, or He would not have been capable of such lofty character. For such magnanimity was never manifest in the Orientals. Indeed, indeed, the great teacher Jesus also was a German!"
7. At the mention of the name Jesus, mighty lightning again strikes from east to west, leaving behind a peculiar grey sheen that alienates our Robert, as this once again, so to say, flattens his weather forecast.

Chapter 9

All worldly wisdom is vanity. Jesus impresses faith upon His disciples.

1. He studies the remaining sheen, not knowing what to make of it. Getting his bearings back after a while, he once again ruminates more soberly about this phenomenon, saying to himself:
2. "In the end, it is a thunderstorm which begins to clear somewhat after the third lightning. Only one thing starts to puzzle me – how I seem to hover like a bird in free air, without any solid foundation. Previously, this could have been taken as a deception of feelings; but now it is no deception, but full reality.
3. "It is getting through to me that physically, I have indeed died, as it cannot be expected that a heavy body can maintain itself in free air or ether for that long; yet no objects other than myself can be detected, either below or above me. Wherefore I must be far from any cosmic body – hmm – it is intriguing!
4. "Oh Hegel, Strauss and Ronge; here your wisdom suffers shipwreck. Where is your general world-soul, to which man goes over after decomposition of the body? Where is the God emerging within man, and where his self-consciousness? I died, yet am here in the most impotent solitude imaginable. No trace here of an emerging Deity, nor the going over of my being into some general world-soul.
5. "Oh you conceited, humanitarian, worldly-wise ones! You yourselves have indeed never had the slightest notion. In short, you betrayed me and shall betray many more. But all is forgiven you, as you too are Germans! Had you known more relevant truth, you are sure not to have withheld it from your followers! But since you are not capable of it, give what you have, and it shall be honestly brokered.
6. "Of course, your honesty is of no benefit to anyone here, but this basically suffices to keep mankind within a certain material order in the world. As for the often disputed life after death, this needs no regulations here; for what obligations could be attaching to me? Surely none beside those of a people in

the air driven by the winds. Even if I now had the wisdom of Solomon and the strength of a Goliath – to what end?

7. “Wherefore it would be better to die with the darkest Roman superstition, where one lays down the body with the blind belief in the soul’s continuing life, for better or for worse. Better than expecting to love life eternally with the demise of the body, as accords with Rongean Puritanism: and therewith also fear death exceedingly. Heavens! Better to languish in this creatureless emptiness than to go through such fear of death again!

8. “Wherefore you teachers – teach faith to your disciples! They shall be happier in dying, than I with all my intellectual powers. Whence it becomes clear to me why the great Master always impressed faith upon His disciples!”

Chapter 10

Favourable thoughts about Jesus. Growing faith in immortality and a God of love.

1. Continues Robert: “This wisest teacher of nations, like myself, was born into the world through destitute parents. He will have elevated Himself to the loftiest moral wisdom laboriously and through all sorts of privation; besides that, all His life having had to tolerate untold persecution from the capricious Jewish Priesthood. It must have been dreadfully hard for Him to swing Himself aloft among the most stiff-necked Mosaists and Aaronites, in whose hearts reigned deep night.

2. “He probably once came to Egypt by some caravan, as a poor devil with His parents and there, through inborn talents, drew the attention of some great sage, who then took Him into his school, initiating Him into deepest wisdom, wherewith He must have then aroused great sensation among His most foolish compatriots. Or He attended the Essene school, who were at that time the bench mark of all wisdom. Wherewith He then must have appeared to His blind Jews like a God, and the greatest comfort to poor mankind, although as the greatest vexation to the wealthy and haughty priesthood!

3. “My heart is still bemused on remembering how He rebuked the entire High Priesthood, in a manner which not seldom caused them to all but explode with rage! Unfortunately He became a victim of His great courage and the malice of the gold and precious stone-studded temple beasts.

4. “But did I fare much better? Indeed not! I too became a martyr to my most noble endeavours. I strove to free mankind from the old chains of slavery, and my pay was a most despicable death. Mankind in aggregate is of the devil, killing its best friends; and its most determined foes it honours with triumphal marches, music and torchlight processions!

5. “But I am liberated from all that, and of the conviction that no benefactor of mankind ever fared better by a hair’s breadth than I, who in spite of my good will am no Jesus by far!”

6. At the mention of this name, another mighty lightning strikes, this time in Robert’s vicinity, leaving behind something like a dusk, together with a hazy landscape towards the West, enabling our man to well recognise his whole shape, without abandoning his freest state in the air.

7. Although again taken by immense surprise, this time the lightning no longer frightens him; and he quickly begins to ponder about it, saying to himself: “Verily, most peculiar indeed! This time the lightning struck through my body, as it were, yet I felt no more than a most pleasant breeze for the first time, feeling most invigorated as a result! I even seem to notice a very hazy area – which convinces me even more

firmly that I float in free air. I can also well make out my feet and hands and also my clothing, as I wore it at my execution.

8. "Ah, what person on Earth would not burst out laughing if told that at the falling away of the body, not only the soul in its former shape but, in all seriousness, the clothing also is immortal!?"

9. "The great Shakespeare truly was right in saying: 'There are more things between moon and sun of which mankind has not yet dreamt of!' And to these belong the immortality of terrestrial clothing! And a most conspicuous circumstance prevails, in that my very victory uniform – the clothing of greatest embarrassment before my enemies' eyes, has been elevated to the highest freedom with me! In truth, only a most loving and righteous God can bring this about! Now do I indeed believe that there is a true God, who shall eternally not have need to ask Hegel and Strauss whether He can exist or not.

10. "It intrigues me however that there was lightning every time I mentioned the name of the great Oriental! Should there be also actually more to His human Sonship of God?"

11. "If even coats are immortal, then there could of a truth be more to Jesus ... oh indeed – there was the lightning again – and that yet more powerful than the previous times! - Most peculiar!!!"

Chapter 11

More reverent thoughts and yearning for Jesus. The light region moves closer

1. Continues Robert: "Should He also like myself be located here somewhere, communicating electrically with me, without hazard, as with a man of His own sort? Yes indeed! For He is supposed to have been one of the most deeply initiated into Egyptian magic, mainly through the knowledge of innermost natural forces, which could also explain His so-called miracles – especially if those most stupid Osminians were not to have burnt down the great library of Alexandria.

2. "Indeed, indeed, just as my Hegelian and Rongean wisdom has stayed with me, so also his great treasury of wisdom stayed with Him, with whose incalculable treasure He communicates to me now that He is somewhere in my vicinity and perhaps cherishes the desire to encounter another being in this void. It can be no joke, with His most wakeful spirit to content Himself with His own presence for some 1840 years. Oh most noble and greatest humanitarian! I am in truth not worthy to loosen the bands of your shoes, but of what avail here all earthly status? Here indeed all brilliance and worldly fame vanish!

3. "Your name, and mine in future as well, shall be honoured and admired for a long time to come; but of what use to us both? Here in this endless void we can indicated only through a kind of electric telegraphy that we find ourselves here, perhaps at not too great a distance.

4. "If it were only possible that we approach one another, then verily our company would suffice us forever! Two great and most akin souls should truly not be short of most marvelous conversation, therewith shorten and even spice time and eternity! But of what avail even the most fervent desire. Who is going to, or can realise it?"

5. "Countless beings might be hovering about like ourselves. Perhaps even the cosmic bodies were once like us. After trillions of terrestrial years, they gathered up countless atoms. In this way, entire cosmic bodies came into being, which are indwelt by similar spirits or souls, around whose aggregations entire worlds have formed.

6. "Perhaps You, my great friend, after close on two thousand years have become some small comet,

capable of generating lightning from Your own haze-sphere? With me it is bound to take much patience, before I have amassed a few metres of nebulae around myself. Once perhaps, when You will have become a mature planet, I shall be a satellite to You? Or if You should become a sun after many decillions of Earth years, I might be Your most proximate planet, like Mercury!

7. "These are perhaps over-stretched hopes; but what is to be done? No more than wait patiently. Here in the eternal kingdom, one has to comfort oneself with eternal hopes, if one does not wish to go over into desperation from dreadful boredom.

8. "But look! That hazy, peculiar region far below me is getting brighter and seems to even approach me. Oh, that should be charming, just as I thought earlier on.

9. "My great friend Jesus – oh ho – more lightning! No worries though! – What was I going to say? My great Friend, who by now has probably grown to some small cometary world, has perceived my most ardent wish and is doing everything to come over to me, whereupon He is certain to haul me unto His young world's midst, intensifying therewith the gravitational force of the outer ether atoms, and to therewith the sooner and easier grow into a complete world. Indeed, He may have already a large number of kindred souls around Him? This could easily be, for there have already been plenty of beings like me.

10. "If He is able to draw me unto Himself, then He has similarly drawn to Himself all His followers – who had gone the true way of the cross before me! And so I could encounter a large company around Him? If this were the case, what joy would this bring me!

11. "This could indeed turn into something! The peculiar region is steadily getting closer, and it gets brighter and clearer. Now I can really make out something like a small mountain surrounded by small hills! Praise God, in this way I may at least gain some firmer ground!"

Chapter 12

A human shape in the light region: is it Jesus? Robert's joy at the yearned for.

1. Continues Robert: "My heart, be of good cheer! For the region has moved up close, and I am seeing something like a human, who appears to be waving to me from upon the mountain!

2. "In the end it is the good Jesus Himself? Indeed, indeed, it is Him unmistakably. Because I now saw how at the mention of His name, powerful lightning came forth from Him in my direction. Ah, this should be endlessly charming, to find myself in company of that Spirit whose stature and matchless depth of unsurpassed wisdom I so often admired!

3. "Oh you poor mankind on Earth who, on account of worldly chattels and so-called 'blue blood', deem yourselves higher than other thousands of poor brothers and sisters, whom you call 'canaries': I call out to you that you are not worthy to carry such poor brothers' droppings in your 'noble' head, in place of your brain! If you had such a vapid skull, then you would at least have a notion of how things are over here!

4. "Come over here, you more than half-dead donkeys. Here you shall find out what you and your noble birth are, and what your notions and your gold! Verily, no devil shall free you from your dark banishment. For you have always arrested and hideously murdered those whom the Deity sent to you as redeemers, starting with Abel.

5. "But now I loudly proclaim over you: your wicked time is up! Soon you shall be over here and perhaps asking for your proud forebears, but the eternal dark outer space around you shall not answer back! Out

of you the Deity will build hardly a snail-shell, let alone a world! But may God do as it pleases Him! I am now exceedingly happy about my most beloved Friend, together with the bright region, being so close at hand that I can all but speak to Him! Praise God for this gift!"

Chapter 13

Robert's call. Jesus comes. The departed soul finds solid foundations again.

1. Continues Robert: "The region approaches steadily! The mountain upon which the Grand Master of the most excellent morality stands is one of some altitude and could be several hundred feet high, and is quite rocky and rough on one side. The other little hills around it however could be taken for sand dunes with the highest barely thirty feet tall. The area is lit up in a strange way, the hills appearing phosphorescent, with their bases and in-between troughs and plains not visible however. One sees only a dark grey-green mist, but its extent beyond this hilly region cannot be made out.
2. "This is how all newly formed cosmic bodies would look, I would think, before they start their treks as inconsequent comets around a sun? These hills would somehow be connected at their bases, but how? This, the only inhabitant, the erstwhile Grand Master of morality, would know best! He has perhaps moved up sufficiently to hear my loud shout out to Him. Should I succeed, it shall of course be a great boon for me, and perhaps also for Him. If however I call out in vain, then it shall not likely be my last call!"
3. Following this, Robert caps his hands for amplification, drawing a deep breath and shouts with all his strength:
4. "Jesus, You grand Master Teacher of all nations on Earth! If you are Him and hear my voice, then come to me with You new earth! Verily, in me You shall find Your greatest admirer! I esteem Your plain and yet loftiest wisdom, with which You exceed sky high all Your precursors and successors. And furthermore, because Your earthly fate was almost identical to mine. And lastly, I adore you exceedingly, since You were the first to bring me light into my intolerable darkness, for which I shall everlastingly thank you.
5. "If You are He, my most adorable Jesus, then come! Oh come, let us comfort one another. I know in advance that Your exalted wisdom will bring me the greatest comfort. Oh come, my beloved Friend and Partner in suffering!
6. "You Master of love, who made love the only all-embracing law! If Your love has stayed with You, as it has with me, then meet me with the love which You Yourself taught. And with this love I also shall eternally reciprocate!"
7. Following this powerful summons, the entire little shimmering world of hills quickly moves right under our man's feet, to the extent that for the first time since his violent passing, he comes to stand on firm ground, upon the highest mountain right next to Jesus' right.

Chapter 14

Robert addresses the Lord. Jesus' answer, and an important life question

1. On finding himself standing right in front of Me, he looks Me over from head to toe, finding precisely and

unmistakably the Jesus he was seeking. And that in the same wretched clothing, together with the scars with which he had often imagined His Jesus.

2. After quietly studying Me for some time, tears start to roll from his eyes. And after recovering his composure, he says with deepest compassion:

3. "Oh dear, greatest friend of mankind, who had the heart to forgive even Your most hideous henchmen their most shameful misdeed upon You, and that because from Your lofty human stature You accepted their guilt of total blindness as stemming from their ignorance!

4. "Yet how hard nevertheless the Deity must be, Your so often praised and worshipped Father – if there be one, if He allows You, the noblest, most perfect and best of all men to float about in this darkest void for nearly two thousand years, and that in the same destitute condition from which You became the purest and supremely noblest humanitarian from childhood!

5. "Oh my best and most love-worthy Master Jesus! – How I lament for You, but nevertheless also love You for that very poverty! For had You met me in a state of only partial bliss, then I would have been offended at a spirit like Yourself, after bodily demise, should not at once gain the highest distinction, if there be a righteous, rewarding Deity!

6. "But since I encounter You here the way You departed from Earth, the conditions here seem totally different from what we imagine. Wherefore our condition, after casting off the body, appears a necessity which enables us, only after long epochs, to realise what has been placed within our cognition as a basis for our existence.

7. "Wherefore, from this aspect, Your and my present existence of course still appear most pitiable, because the realisation of what our cognition have shaped into a concept of vivid expectations, remain far beyond the domain of our will. We nevertheless fortunately possess something in our feelings, for the realisation of our concepts, which in our social life we call patience. This is of course put to tests about which we shall have plenty to relate to one another!

8. "Most beloved friend, I have now given You my opinion as best I could. Please oblige me now with Your own opinion about our awkward condition? Through informing each other, we shall be able to while away lengthy periods more tolerably. Hence be so good, most noble philanthropist, and open Your most holy mouth!"

9. Say I (Jesus), holding out My hand to Robert: "Be greeted most warmly, My beloved and dear fellow-sufferer! I say unto you, be of good cheer for having found Me, and trouble yourself no further. It is enough that you love Me, regarding Me in line with your cognition as the most noble and wise man. Everything else leave to Me hereafter. I give you the most holy assurance that, no matter what we may still encounter, it shall certainly be for our best. For I have thought everything through in this void, and can say unto you with utmost certainty that in the use of willpower, which you deem most feeble, I have achieved the capacity to accomplish whatever I will, or imagine. That I seem to you rather neglected and lonesome however is due to your persisting vision-deficiency for this world. Once this strengthens, with your growing love towards Me, you shall come to discern the scope of My willpower.

10. "Notwithstanding all you said unto Me, and I said to you however, I shall challenge your feelings with a portentous question, which you are to answer Me without reservation, as best you can, straight from your heart.

11. And this question is: Behold, most beloved friend and brother, upon Earth you had the honest desire to free your brethren from the excessive oppression of their hard and heartless regents. Although not choosing the most appropriate means for this, I look upon the aim more than the means. So long as this cannot be regarded as terrible, it is right and proper before Me. But as far as I am aware, halfway through

the realisation of your good purpose, you were seized by your enemies and executed. I find it perfectly natural that you were, as a consequence, gripped to your innermost by rage, filling your heart with vengeance! If you could now get yonder Austrian captain who sentence you to death, together with his accomplices, into your now powerful hands, then tell Me truthfully, what would you do with them?"

Chapter 15

A good answer. Pious desires.

1. Says Robert: "Noblest friend! I think that every decent spirit would consider it just, if I were gripped by the most intense rage and vengeance, at the way this most cunning and loveless brute treated me. But now, forgiveness has set in long since. Whence I truly desire, for this blind one, nothing more than that he would gain his sight and recognise as to whether he dealt with me righteously or otherwise.
2. "Had he been able to render me dead in actuality, then I could not have thought of any vengeance anyway. Since however he has in all reality shot me to life and not death, being unable to cause me further harm, making me actually already much happier than could ever be with all his despotic delusion, I can forgive him everything that much more easily. He had besides that, outwardly, far greater reason for regarding me as much more dangerous to him for disposing of me than once the supremely wicked High Priests of Jerusalem had to get You, my most life-worthy friend, out of the way in a most shameless and appalling manner!
3. "If You, my most noble One, under the most painful torments could forgive Your tormentors, then how more so I, who basically felt nothing that I could describe as real torment.
4. "For which reason my most determined earthly foe right now could appear before me, and I would say to him nothing other than what You said to Peter in the garden of Gethsemane, when he cut off the attendant Malcus' ear.
5. "If there be a most righteous Deity somewhere within infinite space, then same shall in any case reward him in accordance with his works, upon myself and many more others to come. Should there be no such Deity however, which I hardly still dispute, then history shall judge him without my needing to desire it.
6. "If I could confide a heartfelt desire in You however and it is within Your power to realise it, then I entrust my family into Your hands, that is my dear wife and four children, and after that all people of goodwill as well! The mere egoists however who did everything to enrich themselves at the expense of all subsequent mankind – cause these to taste on Earth what those do who depend on such rich from day to day! But do not regard this as a firm request, because I find in You the most adequate compensation for all terrestrial suffering and loss."

Chapter 16

The Lord promises realisation of just desires, with certain reservations. Robert's fiery denunciation of tyrants.

1. Say I: "Your answer to My most portentous life query was quite good, and is the more commendable as

it comes straight from your heart. I can but say unto you that I can respond to all your aspirations to the extent it is in My power.

2. "There is only one thing that I cannot reconcile with your otherwise philanthropic thinking and dealing. And that is the certain pleasure you afforded yourself on Earth when one or the other bigoted aristocrat was made a head shorter by the so-called Proletariat!

3. "Thus I recall that a meeting in Vienna, you yourself, amid much applause, exclaimed: 'Things shall not improve in Austria or some other countries until at least a few hundred notables are decapitated!' Tell me honestly, whether this proceeded fully from your will? Or was this thrown in only to give greater emphasis to your oration?"

4. Says Robert: "When I was still on Earth I strove to sacrifice my life for the betterment of poor mankind, oppressed on many sides. But thereby I had to learn through many of my own experiences as well as those of others of how the aristocratic, wealthy human beasts fed on the sweat and blood of poor mankind! And when I discerned only too clearly in Austria that the old, steel-hard fundamentalism was to be reintroduced on the part of the high dynasty, in order to weigh poor mankind down with threefold chains of slavery, it became too much for the humanitarian I deemed myself to be! Verily, if I had a hundred thousand lives, I would give them all, if I could help mankind therewith. For this high society will not allow themselves to grow one grey hair over the butchering of hundreds of thousands, if this raises their stature and splendour!

5. "Ah, tell me friend, can you blame a heart filled with brotherly and neighbourly love, if out of empathy, watching such abominations upon poor brethren, it is driven to scream with rage, something it would not do under normal conditions?

6. "This could indeed be part of God's mysterious ways, and hence happen from necessity. But how is an earth-dweller to conceptualise it? Or, of what concern is to him some most secret arcana, about which some divine Being within infinity's portals takes counsel with Itself?

7. "We earth-dwellers know only Your most exalted commandments of love, which we are obliged to keep even at the expense of our lives! What is above or below that truly concerns us but little. There could indeed be other commandments applicable in some solar system, which could be wiser or easily more foolish than those that You, most beloved humanitarian, have given us but it would be decidedly foolish if we were to arrange our lives in accordance with such potential, distant solar rules. We recognise only one commandment as divine, true and orthodox, which our commonsense tells us makes the best human existence possible. But whatever some fate may mix into it is only bad tares among the top wheat that You, most noble humanist, have cast upon ungrateful Earth. And these weeds deserve nothing less than burning in the furnace of a fully just judgement!

8. "I say without fear of contradiction: as long as man lives by Your commandments, he is worthy of the deepest respect. Once he exalts himself above Your commandment however, and out of self-interest subjugates and dominates his brethren, then he thereby declares Your commandment null and void. He is then not a brother but a lord over his brethren, with whose lives he deems himself capable of wheeling and dealing. On this point I shall remain Robert Blum forever, never to sing the praises of the powers that be! And that because they have long since ceased to be what they should be, namely wise and loving guides of their poor brethren.

9. "I am well aware that among the poor there also are many that are more beast than man, capable of being maintained within order only through the scourge. But I ask: whose fault is this? Those very ones that subjugated such people, multiplying their former darkness and increasing their hold on them through such people's very lack of intelligence! Friend, whoever drinks to the health of such despots can't be a

Robert Blum, and even less a Jesus of Nazareth!

10. "There are indeed statesmen still who take their office seriously, and these are true angelic friends to their subjects. A thousand cheers to such leaders! But to tyrants and murderers of the spirit, words fail me! If there be devils, then it is these!

11. "I believe to have now answered Your question in the proper German manner, and beg You for Your opinion! Although I am quite firm in things I recognise as just, I am not stubborn and unbending, particularly if You can persuade me of something better!"

Chapter 17

The Lord argues: submit yourselves to the authorities. Robert questions this commandment, seeking clarification on the nature of Jesus' human divinity.

1. Say I: "Hearken, My dear friend and brother, I cannot reproach your thinking or acting at all. Wherever there are, between the regents and subjects, such relations as you described, there of course you are completely right in speech and action. But if things were different to how you conceptualise them, how would you then go about judging diverse relationships between rulers and their subordinate subjects?"

2. "You indeed said to Me sincerely that you assess relations between ruler and ruled only by My commandment of love, and that celestial laws don't concern you. But behold, here I cannot agree with you, for many reasons.

3. "One reason already would be My own one commandment, in accordance with which I Myself showed Myself as subject to worldly authority – notwithstanding that I would have had sufficient power to strictly defy them all. And furthermore, where in the temple when the tax coin was required, I commanded, to give to Caesar what is due to him, and to God what is God's! Likewise, through Paul, I taught to obey all authorities, whether strict or moderate, as none had authority save from above! – What will you say to these, likewise My commandments?"

4. Says Robert: "Noblest humanitarian, I would say that, purely clever human considerations of yore extracted these commandments from You, for better guarantee of Your doctrine, together with Your own Person. For had You, as in the Old Jewish Testament, railed against the kings, as did Jehovah through the mouth of Samuel, then Your lofty morals would hardly have withstood the nearly two thousand-year reign of a most arrogant Rome, except by supernatural means, about which the darkest Romans have much to say. How much truth there nonetheless is to this, You will Yourself be better able to judge than I, who was not able to witness the abominations of this new Babylon!

5. "Behold, I look at it this way: had You been serious about Your commandment to submit ourselves to all authorities, whether good or evil, then You would have had to let go of Your most liberal doctrine in advance. You should have had to admit, that one would have to remain a dark heathen for all time to come, – once a nation was told by a heathen authority to worship the old deities and not listen to Your fledgling teaching!

6. "Of course You said: 'Give to Caesar what is due to Caesar, and to God what is due to God.' Yet You failed to specify the actual limits of what in the order of things, is due to Caesar and to God. Hence it was easy for Caesar to unscrupulously arrogate to himself the right of a Deity, and not attend to the duties of his office.

7. "Notwithstanding this, Your temple statement is more explicit than Paul's counsel, which smells of fear of the authorities. Taken literally, one would have to cease being a Christian as soon as such prince of the world regards Your doctrine as a threat to his dictatorship, – as distinctly shown by the profane Roman doctrine over many centuries, right up to the present.

8. "Otherwise the normally exceedingly wise Paul would have had to impose such mandate for a different reason, for to a healthy commonsense, the thing is nonsense, strictly speaking. Because, on the one hand, it is written: 'Ye are all brethren, and only One is Lord!' Yet on the other hand, one is to submit to authorities who regard brotherhood with derision.

9. "This, Friend, is mutually exclusive. Either one or the other! If one is forced to obey both however, then this basically means serving two masters, which You Yourself reprov'd as impossible! Or one should have to assume a dual nature, according to which hypocrisy, one would do the prince's will only outwardly, having to curse it inwardly, doing only what the liberal part of Your doctrine demands. And this would be very difficult of course and at times impossible, or at least most dangerous.

10. "Believe me, noble Friend, I have examined this aspect of Your doctrine like few others. I believe to have discerned between what you freely taught as Your main theme, and that which You and Your disciples were forced to interpolate, on account of yonder threatening times. But I nevertheless am Your most fervent worshipper and know how to regard Your most pure doctrine! You said of course that You submitted Yourself to the worldly authorities, in spite of Your all-conquering might. This I cannot question, since You had to permit Yourself to be hung upon the cross by worldly laws.

11. "Whether You could have resisted the authorities' arrest on account of Your supernatural power goes way beyond my capacity to judge! If Your deeds were not attributed to You through demi-godly idolatry, then it is certain that, as a wise man deeply initiated into the control of the innermost and extraordinary powers of nature, these stood at Your disposal. But Your apprehension and execution has shed a strange light upon Your miraculous powers with many enlightened thinkers, offending them. But I and many others merely accepted Your most pure doctrine, discarding everything that appeared like subsequent heathen tail-spinning.

12. "Whether we were right or wrong I hope to now find out from You, in the fullness of truth. As well as what, if anything, there is to Your supposedly, mathematically proven Deity, through a certain Swedenborg, in the eighteenth century? Which for a clear thinker could of course be hard to accept, as this goes somewhat into the burlesque.

13. "Just think – an unlimited divine Being, whose intelligence, wisdom and power must of necessity be of the most extended nature! Hence it would logically be also impossible that such endless and most all-embracing Being could confine Itself to the person of one human! And ask Yourself whether, after some reflection, one can assume that You and the all-embracing Deity could really be identical? As the Son of God indeed, – I have nothing against this, because every decent person can rightly say so about himself. But God and man at one and the same time, obviously goes too far!

14. "Neither do I have anything against this, if it can be proven to me. For if there are things between sun and moon of which no human wisdom could ever dream, then why could You not be the highest divine Being in actuality? Perhaps, according to Hegel, within Yourself, the formerly dormant Deity for the first time awakened and gained full self-consciousness?

15. "Or perhaps It felt the need to manifest Itself to Its created beings as a Human, in order to be understood and beheld by men, without in any way foregoing anything of its all-embracing, loftiest willpower? As said, this all is possible, especially here, where existence itself assumes such most puzzling nature.

16. "But why in that case the Deity, first manifesting Itself as Divine Man, then permitted Itself to be executed upon the most shameful stake by a bunch of utterly foolish Jews – such would hardly take place between sun and moon, my friend! Such a miracle one would have to start seeking between nebulas.

17. "But I don't believe that You asserted such about Yourself even in a dream. For I know only too well what You replied when they asked You whether You were in all earnest the Son of God? Your answer was that of a wise man: 'Ye said so', (not I). Whoever speaks thus at the decisive moment knows what he says and why. - I believe to have also understood this answer – for far as it is within man's power; taking it that You, as most pure human, in all aspects are a true angelic spirit, but no heathen demi-god.

18. "But that in Your time, when they still believed in an oracle of Delphi, where the Thumin and Urim prophesied, and Aaron's almost thousand-year-old rod in the Ark of the Covenant still sprouted, there I find it believable that they could attribute a deification to a man like Yourself, whose wisdom has not been surpassed in nearly two thousand Years! - For if the wise Romans already regarded every great man as touched by the breath of God, then how much more Your miracle-addicted compatriots, since You worked things before their eyes, whose probably natural basis they had not the least notion since Abraham!

19. "I now deem myself to have adequately answered Your question. It should now be Your turn. I shall hearken most keenly unto every one of Your words."

Chapter 18

Jesus' talk about the necessity of worldly powers No human society without order and obedience

1. Say I: "My beloved brother! If one has regarded this thing with just worldly eyes and equally worldly intellect, like yourself, being content with a persuasion lacking all free and proper sense about the deficient translation of the four Gospellers, and Paul's Epistles, after also imbibing with deep draughts the worldly philosophy of several German atheists, then it cannot be other than it is with you right now.

2. "I say unto you that, had you ever troubled yourself with the Old and New Testament Scriptures with proper attention, and that with good translations, such as that of Martin Luther or the so-called Vulgate, and the original Greek Bible, then you would have come to conclusions other than your radicalism. Your roots are as good as none, since the dogmas of your worldlywise occur upon the tree of knowledge only as parasites. As an earthly tree-grower, you surely would know what to make of parasitic roots? And so you will gather how much your spiritual leaders would feature in My eyes!

3. "If firstly, one translates the Bible to accord with one's views, and then quotes only those passages that admit of a dual interpretation in certain arbitrary translations, then it is no great feat to argue as you have done before Me.

4. "But behold, things are not so, because firstly, the quoted texts read as follows – My wellknown temple saying regarding the tax coin, and especially that of Paul's epistles to the Roman and to Titus, are not as quoted by you. And there can furthermore be no talk of fearing the authorities either on My part or on the part of Paul, since I proved more than adequately before Pilate and Herod, as well as earlier before Caiphas, how little I feared these worldly rulers! For He who fears no death and is Master over it, eternally has that much less reason to fear the vain arbiters of mere physical death.

5. "Just as little ground to fear earthly rulers had Paul. Nero, among the worldly rulers of Rome, surely was the admittedly cruelest. Yet behold, Paul sought his protection from the persecuting, spiritually evil Jews,

and also found it, for the duration of his earthly need. Did he perhaps fear the Jews? Indeed not! Notwithstanding his knowledge of their hostility he went to Jerusalem, in spite of his most intimate friends' advice.

6. "From this, you will gather that neither I nor Paul gave commandments, or rather advice, from fear of the authorities, but only for the peoples' sake: to conform to the necessary minimum worldly conventions. For this you ought to realise – that no human society can persist without leaders. Which necessitates instructing mankind to obey its leaders!

7. "Or do you think that on Earth, great societies can persist without leaders? This would be most impossible, and even against natural order, not only for men but for all earthly things.

8. "To enable you to grasp this more deeply, I shall take you through the diverse kingdoms of natural things, and so hearken!"

Chapter 19

About obedience. Examples from the natural world.

1. "Take the case that all cosmic bodies are imbued with essential intelligence and insight, in relation to their destiny. Behold, these great bodies, imponderably for you, float within freest etheric space. Why have they stubbornly, for thousands of years moved within the same orbits around a particular sun which they, as it were, are not prepared to abandon at any price?

2. "Their orbits indeed are of diverse benefit, as indicated by a planet's good and bad years, especially at times of increased solar wind activity. A body like a planet can of course bear up to an occasional short thump from the sun, but such painful orbits often occur several times in a row for a planet, affecting only localities, naturally.

3. "If such a big wanderer through space, after ten or more such orbits, were to grow tired of such motherly solar treatment and earnestly intend to leave his ruling sun – to become a solitary wanderer throughout infinite space, what should be the unavoidable consequence of such idea of absolute planetary freedom, to reel about in isolation?

4. "Behold, an early initial, complete freezing due to lack of light and warmth, followed by a necessary interior kindling on account of the too mighty pressure from without, followed finally by complete dissolving of all planetary constituents, and therewith full mortality!

5. "The planets in their deepest interior have feelings however. Their existence is their most profound, perceptible need. And so they constantly remain within their sun's regimen, keeping to their movement with unalterable regularity and not being concerned about whether they are dealt with more harshly, at one time or another, by their dominating sun.

6. "Some friend of planets like yourself, in sympathy to them could indeed say: 'I salute such independent-minded planets. But if I were the Creator, I would severely punish such capricious ruler over the poor planets.'

7. "But to that, the sun speaks up, saying: 'what are you short-sighted cosmopolitan driveling? Do you not see that I also have other, large and small planets to look after? Don't you know that their orbits differ, that the larger as well as smaller planets are more distantly positioned? That sometimes the majority are found on one side, putting great strain on me, so that some individual planet on the opposite side will have to

necessarily be dealt with more sparingly! Should such orbiting planet nevertheless have to do with less, it shall nonetheless receive enough to get by. I can testify that during trillions of my own orbits around a still bigger sun-regent, no planet falling in with my order has starved or perished. If however some comets that prefer roaming free to my meticulous order, perish within infinite space, then I can't be blamed. For no injustice can befall a being that is bent on self-determination, not wanting to depend on a mightier leadership; for it has thus ruled itself! – If you liberal cosmopolitan would have me, the planetary ruler, punished on account of my necessarily changeable behaviour towards the planets subordinated to me, then take my light and my shine, my greatness and power! But then see how the planets, held in slave-chains by me, according to you, shall persist.'

8. "Behold, friend, this is how natural order speaks already through the primary, most powerful and free cosmic bodies, without whom no planetary subsistence is thinkable! If however these big freewheelers need a leader, how much more those small beings, restricted in their movement through all sorts of conditions, such as the animals and especially the fully spiritually free humans!

9. "Animal of the same species usually have one among them who is, as it were, a leader who, when moving, stirs the others to similar movement, as if electrically activated. Look at a herd of cattle, there is a leader among them! The shepherd, who knows from experience which one is being followed by the others, hangs a bell on its neck. When turning them in at evening, he just listens for the bell, moving there to find the entire herd assembled around it. To take them home, he just has to lead the bell-hung one, and all the others follow. The same is the case with pigs, especially those living in the open, as also it is with goats, sheep, horses, donkeys and a hundred other animal species. You can detect it even with the various insects and birds, and no less with the mindless, dull fish and other marine animals.

10. "But I will take you further and point out the seemingly much more dumb nature.

11. "Let us look at the exceedingly loose water, divisible into countless droplets without perceptible resistance. This exceedingly important natural element, which harbours all the embryonic life of the animal and the plant, – harbouring also forces incalculable to you, in its free state also obeys its inherent natural law of heaviness. In line with same and to its capacity to perceived the most feeble gradient of a railing, it immediately moves to a lower level and will not stop until reaching sea level. – This element also has the peculiar attribute of not completely clearing up until reaching sea level. It therewith indicates, so to say, that man too becomes conscious of his true eternal destiny if not striving for the greatest worldly honours, but only towards lowly station, that is the true humility which I so often counseled, attainable not through commanding but obeying!"

Chapter 20

Further example: the need for high mountains

1. I continue: "Hence it has now been proven to you that this element too is imbued with its peculiar intelligence, with which to the last drop it obeys the divine law of order, notwithstanding that every drop contains trillions of lives within it!

2. "But we shall furthermore turn to the water's birthplace and hence the mountains, and see whether their own peculiar intelligence is noticeable, and therewith their own inherent divine laws.

3. "Behold, friend, on Earth you find all kinds of mountains. Among these are lofty or primeval ones,

followed by those of medium height or of secondary formation, followed by the very low ones, – hills rather than mountains, summed up in worldly teaching as those of tertiary formation. – You are smiling happily now, discovering also the geologist in Me! Oh, be at ease, for I am as well-versed in geology as in advanced cosmology.

4. “To continue: we have three kinds of mountains, of which we shall first examine the highest ones.

5. “Why indeed are there mountains upon Earth, with particular reference to the first variety? Behold, their purposes are diverse, firstly they are regulators of electro-magnetic waves, for their even distribution over the entire Earth. Secondly, they preclude the standing still of the air around the Earth through the latter’s fast rotation, whilst its surface is moving, which would cause counter-draft movement exceeding any hurricane, which no being would be able to resist. Thirdly, they attract the too dense air moisture arising from the combination of oxygen and hydrogen, for which reason also their highest peaks appear shrouded in mist, being rarely visible. Here they combine with the copious, ever-present electricity, afterwards falling upon the steep slopes as snow and ice, from where, after sizeable amassing, they crash down to the gorges and alpine valleys, to there massively accumulate as glaciers. These in turn have the special attribute of attracting the frigid air particles, thereby protecting the lower-lying fertile altitudes from the numbing frosts. Whilst the glaciers diminish the sometimes too intense electric overcharge, also regulating the atmospheric moisture, without which action the Earth’s plains would be exposed to the heftiest and perpetual cloud-bursts.

6. “From these few comments you will see the need for alps, saying to yourself: indeed, this is plain and incontrovertible! Because whenever people dared to make reckless changes to the primeval mountain systems, they were only too soon chastised most severely through unprecedented environmental damage. – Behold, friend, so it is! – But this brings us to the main point, and so pay especial heed!

7. “Behold, in order for the alps to fulfil the important purpose of maintaining an entire cosmic body upon its wide surface, their location is not arbitrary. Furthermore, they must, through their indwelling spirits – natural forms by your parlance, possess such intelligence as will enable them to effect what they are destined to do.

8. “For them, the sphere of action assigned to them by their indisputable intelligence is a positive law, which they discern with their intelligence; something you shall believe Me the more for having yourself asserted earlier that, through the Egyptian school, I had been initiated into the inner powers of nature more deeply than any contemporary scholar.

9. “Realise therefore that an entire cosmic body can be maintained only through the strictest intelligent observance of laws, with which these great terrestrial outgrowths are imbued. Were these alps to pit themselves against these laws however, saying, as it were: ‘we don’t want to lower ourselves to fertile, lower hills’ – what nameless ultimate woe should accrue to the Earth through such alpine disobedience?

10. “Although these lofty mountains bear no fruits, notwithstanding their making up many hundreds of square miles of infertile land and therewith appearing to human commonsense as ‘useless’, would it be desirable to dethrone these alpine princes and convert them to supposed fertile plains? You say: ‘Heaven forbid!’

11. “Well, in that case say also ‘heaven forbid’ that the alps of human society be ravaged! Otherwise the political Earth should have the appearance of the devastated natural alps!

12. “Behold, if the kings of the Earth are to accord with their destination, they have to be like the lofty mountains! Do you comprehend that? You say: ‘I do indeed, fully, and that you are a true arch-sage!’

13. “Very well! But this is not the end of it. We still have two classes of mountains before us. These must also tell us something. Harken therefore, for the purpose of what these are goodfor!”

Chapter 21

Medium and small mountains - their origin and overall purpose for the Earth planet

1. I continue: "When the Earth was still a desolate cosmic body, having to maintain neither plants nor animals other than the primordial archetypes of all future forms within the waters, the primordial mountains sufficed to serve the, as-it-were, 'unbaked' Earth-ball, as related above. But after the planet gradually became firmer in the course of a number of millennia, and substantial numbers of island groups began to rise above sea level, and the primordial seeds laid into the waters began to spread over them as all kinds of grasses and plants, it became necessary to also provide the ripening seeds with more land for their development. New landmasses were created through subterranean fire-power by which, with time, the new products would obtain more space, food and protection. Whereupon it began to mightily rage and storm over the entire terrestrial surface. Seabeds were ruptured and raised above waterlevel by the millions, through the mighty powers.
2. "It took many millennia indeed before this great work could cease, but with God, – with whom a million Earth years is like a day, this makes no great difference! In short, this was the reason for the creation of the mountains of secondary order.
3. "These mountains however were also in the beginning much higher and more rugged than they are now. But time and the natural storms have much lowered their heads, gradually filling the great deeps, forming ever broader valleys. Since these valleys ended up with varying levels, preventing regular passage of water, the latter remained in the greater depressions, naturally forming diverse seas.
4. "Since furthermore, through the constant water cycle, through the Earth pores as from the air (rain, snow, hail and dew) these lakes steadily grew, they had of necessity to overflow and burst their banks. Therewith through streaming they gradually eroded their natural banks and or dykes, partly filling the uneven valley depressions and, especially during great flooding, also forming veritable hills and hilly country - which takes place even today - as does also the raising of mountains of secondary order, through fire.
5. "The above-mentioned hill-formatting by way of alluvial watering, is the so-called tertiary formation which of course is occasioned by the secondary order.
6. "Therewith we have the creation of the last two mountain orders, showing also the cause of the second order. Why the third variety came into being and still does so occasionally, is easy to grasp, if the purpose is not lost sight of - that for the advent and maintenance of new beings as well as propagation of existing ones, spacious ground is above all necessary.
7. "The Earth's soil is so constituted as to enable all sorts of beings to arise, dwell, live and propagate; and this system was and is effected through the three varieties of mountains.
8. "The two latter mountain formations appear, of course, not to have a destiny similar to the first. Because the method of their formation as well as their destiny is completely different. But since they joined up with the primordial mountain system, they must without resistance fall into line with those laws which are, as-it-were, prescribed to them by the primordial mountain princes, so-to-say, as if one of themselves. For them this means: 'it is not enough that you lower and younger mountains fill the valleys and ditches with your excess, to there produce fertile land, laying down little hills and recreational forests; you must also from the start of your existence carry a large part of our burdens and support us in everything, otherwise

you do not fulfil your destiny. Nor can you fulfil it, as through your creation our powers would overtaxed if we had to again, as before your existence, order and guide everything!' And behold, these new mountains, on account of their inherent intelligence do exactly as laid upon them by the mountain princes.

9. "But there are in truth among them some who will not obey, so-to-say. But such mountains are harassed by powerful storms, until they either bear up to the order of the loftier ones or are destroyed in the alternative. To the ancient sages, these mountains are the 'unruly' or sometimes the cursed ones. In more recent times such 'rebels' are referred to as 'loose', 'insubstantial' or 'weathered'. - There are plenty of examples of such punished (crashed and completely annihilated) mountains in ancient as well as recent times."

Chapter 22

Graduated subordination necessary also among men.

1. I continue: "Dear friend and brother, with this presentation from nature, you will have noted the system of subordination even among seemingly lifeless and unintelligent things, as you saw previously with the animals, planets and waters. It will hardly be necessary to present you with more instances from, as it were, dead nature. I could indeed still do so, particularly if I took you to other planets, where the order appears much more strict and measured than upon the seemingly intentionally disorderly planet Earth. The reason lies in the rearing upon same that much more freely, for their freest spirits, as true children, nature spirits to become children of God. This you now perceive with your innermost agreement. And I say unto you that I am well pleased therewith!

2. "But now that you realise that, even within seemingly dumb nature, a certain graduated system of subordination is absolutely essential for the maintenance of nature – well then: think of man, who is endowed with an absolutely free spirit, which finds itself fully unrestricted in thinking, deciding and motivational process! Note well what the ultimate result, if every man, from his absolutely free will, were allowed to create without any restraint, from his inner desire in any shape or form, from his never-failing, god-like life-chamber of unending ideas'-treasure!

3. "I say unto you, no man would be safe from another! Because there are firstly, spirits whose inner fantasy or creations, mind and lust it is to destroy everything that exists. Some are constantly minded to kill men in every possible way, whilst others are bent on constantly destroying all mountains. Still others would dig a hole right through the Earth, then fill it with gunpowder, to explode the entire Earth. Still others would eradicate all the Earth's water, and still others drown the entire Earth, and still others burn it; whilst some would try to pull down the moon to the Earth with a rope.

4. "Secondly, there are a great many intensely sensual spirits whose fantasy is made up entirely of the joys of life. If these were not restricted by laws, no female would be safe from their lust, and ultimately no boy or beast! For I know many such friends of nature, in the style of Sodom and Gomorrah, who would make it their life's business to copulate with the women of all races; and if this generating game failed to satisfy their imagination, they would also experiment with the most diverse animals.

5. "Now imagine a large society of such hedonists, totally unrestricted by moral or legal law! It shall abound with the most diverse creatures and barest monsters! After a few centuries, the Earth would be teeming with beings before whom no human life would be safe! Wherefore Moses brought out a most

severe law, with the death penalty by fire for such daring hedonists.

6. "Thus there were and occasionally still are lustful spirits whose truly devilish lust cannot be gratified if they cannot also torment their maid most savagely during the act. Only her last and most painful life-manifestation satisfies their ultimate lust! I won't need to cite a great many special deeds; it is enough for you to know what fruits a completely lawless society would bear.

7. "Thirdly, there are spirits of the most extraordinary conceit, finding everything besides themselves below their dignity. These are proud and endlessly domineering spirits, before whom everything has to crawl into the dust, and only do their bidding. Think of society made up of such individuals: how would they cohabit? I say unto you that a world full of tigers, lions and panthers would live in greater harmony than such people, if not restricted by moral as well as wise political laws!

8. "And thus there are among men countless other deviations of the most diverse spirits whose tendencies are so perverted against all positive order as you could not imagine!

9. "If however all these spirits were allowed to make even partly uninhibited use of their absolute inner freedom, then say: what would only too soon things look like upon a cosmic body? - You say: friend, this would be terrible - hell upon Earth! - Correctly thought and said, I tell you!

10. "I ask you further, what is most essential for keeping hell away from Earth, as far as possible? Behold, this brings us to where I wanted you.

11. "Do you understand now what I meant with Paul as well as all My followers submitting to rightful worldly authority? Do you see now why one must give to Caesar what is due to Caesar, and to God what is due to God?

12. "Tell Me how you see things now. Do they still seem to you as absurd as before? Do you still find proper obedience and proper humbleness as unworthy of the human spirit? Speak, it is your turn! I shall hear you."

Chapter 23

Robert agrees. His rejoinder about rulers' misuse of power.

1. Says Robert: "What can I say, dear friend? I now realise that you exceed me sky high in wisdom and science, and are right in everything, because things really are so; none of it can be denied, since you must, as one well-versed in the deepest secrets of nature, know all about it! Everything you have now graciously clarified for me I have acknowledged as true and absolutely essential in every part. But something else arises:

2. "Your presentation of an absolutely free human spirit and a necessary law and official executor thereof come to the fore. But it must be asked: are God-ordained and chosen executors and usual originators of the law themselves released from following same on God's part? Are completely arbitrary despots and tyrants, obeying for the sake of a miserable throne, allowed to slaughter poor mankind - who also are their brethren, by the thousands? Was my transgression for instance of a nature that allowed an Alfred (Windischgrätz) to have me and several others of my persuasion and action, shot in the name of his emperor!?

3. "If such ruler releases himself from his own law already, then it can be asked: who will release him from Your commandment of love, which is to be kept by the entire world, without distinction of rank or

character? Why must hundreds of thousands languish in uttermost poverty if they become liable for some insignificant misappropriation, forced on them by sheerest want? Why carry the strictest burdens of the law, when the notables can smugly do, most unscrupulously, whatever they want, and no judge is permitted to call them to account.

4. "I am all for wise and good regents, certainly, but not for regents who hardly know what they are and even less, what they should be; regents who only sit upon the throne sucking the blood of their subjects like vampires, instead of guiding them through wise laws! Tell me, friend, should a poor oppressed society not have the right to chase away such sparkling good-for-nothings and unfeeling idlers, in order to put wise and suitable men in their stead, whose head and heart is in the right place. Does a regent's dwelling have to be a magnificent palace, and his income amount to millions, which of course derived from the bloody sweat of the subjects! - A poor devil has nothing good to expect on Earth; from birth to death he remains a playball of the mighty, having to put in his property and blood for them. As thanks he is despised, and if he were not going to put up with every despicability of the mighty, and come to a parson in the confessional for somewhat lightening his heart, then he is on top of that comforted with everlasting damnation! Say, is this also grounded in nature? Friend, I, Robert, think: this is hell and its most active concern, to make still poorer and more miserable devils out of angels on Earth!

5. "It certainly is true that terrestrial life is purely a test-life for gaining the highest spiritual perfection, and that one rightly cannot expect too shiny an earthly happiness from it. For a student always remains more or less a slave of the masters in front of him. But if the tyrannous rulers tune the disciplinarian strings too tightly, so that people are made into purest devils in place of true humans - what does a primordial divine order say to that?

6. "Is the Deity then still the only Lord and Master, and its faithful followers and worshippers pure brethren? Is this also to 'love God above all and your neighbour as yourself?'

7. "Or is it right on the part of a righteous Deity to allow nations to sink below dogs, physically and morally, through bad regents? After the people have, through shamefully bad regents, sunk to the lowest rung of misery, then there come from above all imaginable punishments and scourges, from the most righteous Deity: only over the poor people of course, forced to become evil mostly through 'the grace of God!' - For even the most unscrupulous regents go by the designation 'By the grace of God'. Thus there usually also come poverty, hunger, all sorts of incurable sickness and many a pestilence and war, - obviously by the 'grace of God'!

8. "On top of these most beautiful presents, there finally comes sweet despair and finally pleasant eternal damnation to burning hell. And look, all this by the grace of God! Bravo! Oh, is not life beautiful! Whoever invented it the way it is must himself be insanely pleased therewith!

9. "I will not therewith blame a highest divine Being, for Earth-life taking such despicable course; for such divine Being is certain to have greater things to do than bother with the filthy worms on this Earth. But the miserable thing is that these terrestrial human worms surely also have feelings and reason; nor are they ultimately destructible.

10. "Should the people of this Earth perhaps, as 'children of God', have as a special favour the honour and fortune to be those most cursed by the most loving Deity - Your 'holy Father' - Who had You hanged on the cross (probably out of love)?

11. "Verily, the longer I think about it, the more dubious the thing becomes; You therefore better speak again! Perhaps You will be able to shed better light upon it?"

Chapter 24

Comforting reply for Robert's dark doubts. Free man's wickedness is self-punishing The lesson of history

1. Say I: "Dear friend, this criticism, in line with the judgement of your short-sighted mind, on the surface has much going for it; and if it were really as you sharply judged before Me, then the outlook for mankind as a whole would be bad. But most fortunately, you are here upon the driest woody path with your comprehension, and hence your sharp judgements.
2. "Because firstly, the Deity cares especially for the people of this Earth as if It had hardly any other beings requiring Its nurture throughout infinity; guiding mankind under all the conditions of their test-lives in such a way that nearly all must, in spite of the difficulties reach yonder lofty destiny, on account of which alone the Deity called them into being!
3. "Of course there are quite a number who in spite of all the best methods applied, will not bow down their will before God's best will! - It is understandable that with such spirits, the Deity has to apply more earnest and sharp means in order to still bring them unto the right path, without harm to their free will. I would say that such assessment of the Deity on; your part is rather shallow, attributing to It results which are to be sought and found exclusively in the perverted and haughty will of men!
4. "You certainly said plenty about the licensing of regents through grace, but you omitted to say that there are bad nations not made bad by the politics of bad regents, but who became worse than bad through themselves. This I could well demonstrate to you through countless examples and later shall also do.
5. "But behold, secondly, the point of your supposed eternal damnation after death, which is presumed to befall men who were made wicked by bad rulers, and therefore without their own fault! Here I Myself, Who surely know all the conditions in the spirit world, have to admit ignorance of such happenings. Eternity itself of a truth cannot attest a single case where even one spirit was condemned by God! But I can present you with numberless cases where spirits, on account of their fullest freedom, despised and cursed the Deity, not for any price wanting to depend on Its endless love, as they deem themselves lords even over the Deity!
6. "Since the Deity can let only those enjoy the endless fullness of its love who want it, it will hopefully be clear that those who hate and despise above everything the Deity and Its love, making a mockery out of It, can for that reason not be partakers of that love, - precisely because they are most determined not to become so!
7. "Such beings love only themselves, hating everything that their ego does not find suitable and submissive to it. Love of God and neighbour to them is an abomination, and a curse in their heart! To them God is pure fantasy of a distorted mind, the stupidity of a supremely foolish reason, whilst the neighbour is a canary not worth spitting upon.
8. "If however freest spirits stubbornly stick to something that is not capable of healing through any free means, and hence not voluntarily through themselves either in their most destructive insanity, preferring to expose themselves to self-inflicted bitterness rather than submit to the gentlest commandment of God, - say, can the Deity be held responsible for such self-condemnation?
9. "If then the Deity, out of purest love isolates such rebels from their most blessed friends, not however depriving them of fullest freedom in their isolation, can It be chided as uncaring, hard and loveless?
10. "You say: 'Peoples and nations cannot be blamed if they become evil, as it is the fault of bad schooling

and upbringing; and that they are bad because of bad, selfish and domineering regents, and that these bad regents in turn are God's fault! Oh, I don't wish to deny that there are bad regents, and that no nation has ever been ruined by them!

11. "But neither shall you be able to say that the most righteous Deity has never punished a bad regent! Go through the history of the human race from the beginning, and it will show that thousands of regents were most severely punished for bad leadership of their entrusted subjects.

12. "Notwithstanding this, experience at all terrestrial times has shown that in general, the people were better and more manageable under tyrants than under good and gentle regents. Wherefore also the Deity usually puts bad regents over nations, so that the people, after becoming evil, should have a rod over them. They are to therewith don a true repentance sackcloth and reform, whereupon the Deity will without fail give them better regents, and always did so."

Chapter 25

Purpose of the terrestrial life school. Temporal or everlasting blessedness?

1. Say I furthermore: "But when, under a good regent, a nation during years blessed with peace, becomes too casual and sensual of nature, thinking only of how to prepare a heaven on Earth for its flesh, – behold: this a Deity, concerned for every man's spiritual welfare, can no longer tolerate, and that because an earthly flesh heaven, in accordance with God's primeval order, always brings with it the death of a spirit; as it is with a boy who from the cradle always has lived in comfort, having very little spiritual sense, so it is with a nation that is terrestrially too well off.

2. "Go to the palaces of the rich and examine their education, and you shall see that rarely will a divine heart orientation be at home there. Then go to a poor countryman's cottage, and you will find him amidst his loved ones blessing the frugal bread. This man prays out of his spirit, hence bringing up his children spiritually, lifting them up to God. The rich man's god however is his flesh, which he worships through all kinds of relishes, thus raising up his children only for the flesh. Such upbringing however cannot possibly please God, because the holy purpose for which god created man cannot be achieved therewith.

3. "And so it is also with an entire population. If same is well off on Earth, it increases in hedonism. Being too well off, it ultimately forgets the true God completely, making either itself or what most pleases its senses into a God. And this has at all times been the ground for idolatry!

4. "Of course you say to yourself: 'what is the purpose of God's supreme wisdom and omnipotence, if it cannot prevent this?'. But I say unto you: 'if the Deity were to judge the absolutely free-to-be spirits with its omnipotence, then that would be the end of freedom eternally! For omnipotence would then, instead of the freest spirits, come up with only judged play-dolls and never self-determining spirits completely independent of God, becoming gods themselves in their perfection.'

5. "Concerning the effect of divine wisdom, this puts in place such conditions for deviant mankind as will enable it to be put back on the right path to their destiny. This indeed also is a judgement and, as-it-were, a coercion, but only touching the outward man, to enable the inner to awaken that much sooner. Omnipotence however judges and kills the entire man!

6. "Think therefore whether you still have the right to blame the Deity, as if It did nothing for mankind, or if anything, then only something hard, loveless and evil!

7. "Do you still consider Earth-life so deplorable? Is in your opinion its inventor a Being who has no cause to be proud of?"
8. "I think that you must admit this if you possess only a spark of your own, and Hegel's light; and from many experiences you must realise, that there is no true happiness upon transitory Earth; and this because, by their nature, all things of the outer world must with time be changeable, and ultimately only transitory!"
9. "He who gathers treasures which cannot be destroyed by rust or moths, in accordance with My doctrine however, such alone can speak of true blessedness. For that which lasts forever surely will be better than that which is subject to the sharp teeth of time!"
10. "What have you yourself gained through your striving's after purely worldly joys? Behold: lead and powder have put a complete end to all your efforts. We will put aside for the present as to whether you deserved it or not, for I had to suffer a similar fate, excepting the difference: I Myself for God and Spirit; you yourself for the world and its supposed material happiness; I Myself for the eternal and you for man's temporal advantage."
11. "You too can now say as I did: forgive them Father, for they know not what they did in their blind assumption to be doing right! But what have you brought over with you for the assumed eternity? Behold, friend, that's another question! Will the world that passed away from you be capable of giving you anything? Ponder it and tell Me what you are going to do over here!"

Chapter 26

Robert's retort: I will return life to whoever gave it. Can there be a God of love who treats His creatures so harshly?

1. Says Robert after some thought: "My dearest friend and brother! Regarding Your convincing disapproval of my reproach of God and His life-order, I am now in full agreement with You. I loudly confess to have done the loving Deity an injustice – provided there really is a God as a most loving Father, as You taught Your disciples."
2. "Wherefore they once asked You to show them Your Father. And since You could not meet their demand other than by presenting Yourself as Father, You wanted in my view to tell them nothing other than: 'oh you Jewish knuckleheads! Do you not know that there is no God besides man? When seeing Me or some other human, then you see what you ask. Can you not grasp that the Father is in us and we in the Father?'. Or, in other words: 'there is not God other than the one within man!'"
3. "Although I cannot really comprehend this in any other way, I do not insist upon it and would be glad to accept a Deity if you can prove and show me one. Since however my aspersions were cast only against such Deity within us, I can also accept Your most fitting refutation that more readily, as it concerns only our very own internal judgement, or in other words: 'man, know thyself first completely, then evaluate your being and all the necessary conditions that attend the certainty of your being."
4. "I can but thank You with all my heart for this truly great counseling, because such fruits are not likely to appear on my most meager ground for a long time yet."
5. "But although I now acknowledge the wise restrictions of absolutely free will as essential and most appropriate for the nature of human order in respect of true life, I still must confess something: I simply

cannot reconcile the doctrine of God as pure love, and to love Same above all and one's neighbour as oneself, with everything that You said to me so far, and even less, until You convince me of the existence of a real Deity!

6. "God has to first be there in substance, and His essence and will fully recognised, after which alone one can speak of demands. If however god is only a Being accepted in blind faith, but never demonstrated to commonsense then, might it sound ever to metaphysically and theosophically true, it will dissolve into nothing by itself.

7. "I do not in any way contradict Your counsel, for I see its reality only too clearly: but only in the likelihood of there being a Deity Who set up such order for the raising up of man to a higher, freest being. If however there is no god, then I have no need to contradict You, as the thing then contradicts itself.

8. "In reply to my question: 'with what right did a Windischgrätz have me executed, You proceeded straight to the excuse that the time is not yet to say much about whether it is just or unjust. Because a similar fate befell You, although in Your case for God and for man's eternal wellbeing, whilst in my case for the world and its transitory joy!'. And that I am to tell you now what I brought over with me for eternity from former times! Friend, this question will not cost me much of a headache!

9. "Should there be a most loving Deity, then thousands of years of experience teach us that when this Deity sends man into the world, for the so-called freedom-school, It sends therewith only the most naked, inconceivable and most stupid life. Hence man brings the barest nothing into this miserable world! Nothing of all the world treasures belongs to him, as he has to abandon them eternally at the end of this life. 10.

"What therefore should I have brought with me for eternity other than only myself – without requesting or willing it! Except for the small difference, that I now entered this world as a thinking and hence more spiritually developed being, whilst my entry into the material world was a most helpless and miserable one. Which latter entry however I prefer to this otherworldly one, because in the material world, as infant I felt nothing other than a quiet hunger or pain. But these two torments were as good as nothing, for I had no consciousness then. Had my earthly mother not given me a most meager care then, so far as your divine care was concerned, all the mice and rats might devour me; the Deity is sure not to have prevented it!

11. "The Deity within my mother's breast indeed cared for me. But the great and almighty one somewhere above the stars – same may not know a thing about a poor devil Robert Blum to this moment.

12. "If I am nonetheless a product of this great Deity, Who out of purest love sent me so richly provided for into this test world – can It now ask back from me more than It gave me for my world-journey? I mean, where there is nothing, there all rights must cease. Or is there here in the world of spirits some statutory law, according to which one becomes a debtor to someone for the barest nothing?

13. "Naked life is not mine, since I did not give it to myself. This life, enriched with a modicum of intelligence and a bad coat besides, I brought back again and shall restore it to Him Who gave it to me with the greatest pleasure, but with the request that I as the miserable Robert, cease to exist for all eternity! Because from Your wise talk I gather that no happy side can be derived from life at all. And thus it is endlessly better to never exist again in all eternity, than to be as miserable as I had the great honour to be!

14. "To complete the perfection of my luck, only one thing is missing, dear friend: that You would say to me: 'accursed one, depart from Me, to the eternal fire of God's fury, to burn there in the uttermost torments!'. Wherewith life with its glory would be crowned with primordial divine love, Friend, if such incredibly hard judgement, lacking all love, also was placed in Your heart by Your most loving Father; - verily, then not much could be expected from His endless love! But I don't think that such crude sentence ever came from Your lips, and was probably inserted by the most loving Romans in later times? It would

not be hard to guess why! Would You speak again, as I am finished with my answer.”

Chapter 27

Clarification on man's raising up to independence Seemingly difficult breeding school. - Loftiest divine love wisdom.

1. Say I: “Hearken, My dear friend! It will take you some trouble yet before you achieve clearer spiritual concepts. You still cling too much to matter and its consequent impressions. Wherefore you judge everything by matter, which is under judgement and hence transitory, making you incapable of grasping the purely divine spiritual.
2. “Do you still, as a major philosopher, not understand this: if the Deity sets a life free, out of Itself, then It has to necessarily set it free completely, and not judged. Excepting what has to be under judgement by necessity – physical life, in order to acquire firmness for taking in of life spirit out of God. Once this spirit has gained the right firmness, or God desires to strengthen a very weak spirit for eternal life in a different manner, without the latter having to go through the complete flesh test, - then God Himself takes the judged part from the freest spirit. It is then completely free, and nothing happens to it other than what he freely wants out of himself.
3. “Do you imagine that God will command you either to descend to hell, or to enter the heavens? Oh, such ideas you need not entertain; there you are completely free; whatever your love desires shall become yours! God can also assist you for the better part, if you want it. If you don't want such help, God shall not force it on you, and that because you have a free life, completely independent of God, which is capable of self-determination as desired, and hence also has to take care of its food and fortifying, completely independent of God, otherwise it would be truly no free life!
4. “If however God causes man to be born into the world naked and completely helpless, then this is to free life already then, in order to it getting accustomed to being handed over to itself from birth. - Wherefore this process of life-separation must take its inception when the child is not capable of any idea, concept or conscious pain. Because such life-separation, if happening to a man capable of conceptualisation, would render him incapable of bearing the great pain and sorrow. Does not man mourn when a best friend is, as it were, separated from his life-band through death? How much more would man grieve if he had to separate from God, his very own life-Father, in fullest consciousness, - what nevertheless has to take place because without this act of pain, no life could be set free besides God.
5. “The Lord's deepest wisdom and love pairs such separation with a state of almost complete lack of feeling on man's part. He adds to the initially fully bound spiritual life an outer natural life, which hides the erstwhile life united with God, for an indeterminate time, so that the spirit would be more easily accustomed to such separation, and more easily find its bearings for such future, absolutely free life. Say, can man therefore blame or even deny God, when He does what His own highest love, wisdom and order dictate?
6. “Had there been another way for free development of lie out of itself, with less pain, then god is certain to have incorporated it into His order. But in the nature of life, - things as they are and have to be, there is no better way. The way therefore is good and relevant. And since it is so and not otherwise, the matter is in itself the best proof of God's visible, material proof of His existence, without Whom nothing can arise,

exist or endure.

7. "If however God's presence is therewith manifest, how does He deserve to be derided by a wise man, as you purport to be? Behold, dear friend, what injustice you do to the great, holy Father!"

Chapter 28

Physical death also an aid out of God's love. Death throes in former and present times.

1. I continue: "Behold, human dying for the outer senses also is accompanied by sadness and various pains. The mere worldly intellect finds this very hard and cruel on the part of almighty God, Who is, on top of that, supposed to be full of deepest love and mercy. How often already has the good Deity been cursed and even denied by men and spirits on that account!

2. "But here too, the same necessity applies as at birth. The free spirit within man cannot free himself from his true, freedom-restrictive judgement, other than through removal of his judged, temporal covering. This must be left the spirit only until his isolation from God's primordial life is complete, God also as Creator of life being the only one Who can know when such spirit is ready for such full independence. On the advent of such maturity, it is time to relieve the spirit of such burden, which inhibits his freedom.

3. "Of course, like many, you say: 'why does this removal not take place without pain?' - But I say: 'if man was living in accordance with God's doctrine, then the death of his body would only be ecstasy, or at least completely painless. But since men, on account of their freedom, enter upon the disorder of matter, cobbling their spirit unto same with iron chains, raising it up to love of the world, such removal has to be painful in proportion to its clinging to the judged world.

4. "But this pain also is not hardness, but only God's purest love. For were the Deity not to apply a modicum of force, which can never be pleasant, of course, the spirit would go over into complete judgement and therewith into the most tormenting eternal death, which is the actual hell. To potentially save the spirit therefrom, the Deity must play such essential power-trick. Say, is this another ground for It to be cursed or even denied? Unfortunately, there are now a great number of spirits who want to hear no more of God as soon as they have attained to their freedom. God nevertheless does not fail to lead them to the true and complete destiny along the best ways.

5. "Behold, in antiquity, men in general, physically, achieved much older age and died a gentle and painless death. This however was due to their spirit's separation from God not being as easy as for contemporary man; which was due to the Earth having too few stimulants for them. And they hence remained more introverted, with their ties to God also being harder to break.

6. "But when with time, Earth-dwellers sought ever more stimulants, facilitating also the separation from God's life, the life-span also steadily shortened.

7. "When mankind however began to actually forget their Creator more and more, for all the worldly tumult and stimulation, they also reached the high mark against God's order, which had to bring them eternal death. Behold, it then became necessary on God's part to again approach them and to reveal himself here and there in order to save a mankind near to everlasting ruin. - Many permitted themselves to be saved, but many did not – out of their own freest will! Should the Deity have then seized them with Its omnipotence, when they disregarded Its love? This would certainly mean to destroy all such spirits forever!

8. "What can eternal love do other than to say: depart from Me, those who have completely separated from Me, and attend some other maintenance school that has been prepared for the likes of you, for your potential winning back! It is a fire of the world's judgement, which has to sunder you from it, or it will be the end of you!

9. "In order to prevent such evil as far as possible, the Deity causes outer natural plagues to come over the Earth; say, is It not attending? Or is It harsh and loveless, if it does what It considers as absolutely essential? - How can you even dream of believing that the Deity would want to curse and forever condemn its beings, which it generated out of Itself? What good would this do It?

10. "But if it wants to free the beings forever, should it not be Its foremost concern that these beings do not again somehow fall into the arms of Its omnipotence, which should be the end of freedom in every case. It would be like you having children, whom you want to press to your breast with all your male power, which would cost them their lives. It however you pressed them to death, and you also had other children - would you not warn these against your unrestrained power, or would you try this power on others? - Your experience should warn you against it!

11. "God however has no need of experience, as He possesses the most endless wisdom. He is the only true and good shepherd of all His sheep and knows best how to protect them against His omnipotence, which He uses only in the fashioning of the judged things of the physical world, but never for the formation of free spirits out of Himself! These must go forth exclusively out of His love and wisdom; otherwise no freedom and therewith no life could be achievable! For God's omnipotence engenders nothing but judgement upon judgement!"

Chapter 29

Meaning of the text: 'Depart from Me, accursed ones!' Every wicked spirit curses itself. - Sin against the holy Spirit.

1. I continue: "If, as sharp thinker, you had gone through yonder sentence from the Gospel, which seemed to terrible to you, then only from the grammatical aspect you would already, from the word-structure at first glance, have recognised that God could not and would not therewith have pronounced a judge's sentence upon the so-called stiff-necked, mortal sinners forever, out of omnipotence.

2. "For behold, it says there: 'Depart from Me, accursed ones!'. Those subject to this command therefore are already cursed; otherwise the command would have to read: 'You had always sinned before Me incorrigibly; I now, as God, condemn you to the torment of hell-fire forever!'.
3. "If however those on whom the Deity pronounces such sentence are already cursed, then it follows firstly that here, God does not stand up as judge, but only as marshalling shepherd, having to strictly point out another way to the spirits, completely separated through the power of their own will. For otherwise, lacking all ties with the love of God, they would have to end up directly in the arms of omnipotence, which verily would be the end of them!

4. "It can secondly be asked: 'who cursed them?'. Impossibly God! Because if God cursed someone, then there would be neither love nor wisdom in Him. If the Deity were to crusade against Its works, would It not actually crusade against Itself for Its own ruin, - instead of fortifying Itself from one eternity to another through the growing perfection of Its works, - Its children!

5. "Since God cannot possibly manifest as judge with His omnipotence, but only from love and wisdom as organising shepherd, it is clear that such spirits must have been sentenced in some other way. But by whom? - This question is easy to answer if one is sufficiently introspective to realise the following: that a being has on the one hand a fully free spirit and will, which actually is grounded in God's love and wisdom. On the other hand, to isolate it from omnipotence for becoming a truly free being, it also for a while has to have in omnipotently judged body and outer, judged world with its own stimulants under judgement. Hence it cannot be judged and determined by anyone other than itself. Such free being therefore can be 'cursed' only by itself, that is, completely separate itself from the Deity.

6. "The Deity however, Who does not want to deprive such being of freedom either, can do no more than call out to the nature of such wayward beings and with earnest love indicate to them the way by which they can again establish ties with God's love and wisdom. Outside of this tie, no absolute freedom and hence no spiritual everlasting life is possible, for outside this connection, only God's omnipotence acts, within which only the power of God's love and wisdom integrated with omnipotence can persist as the arch-primeval life itself. Every other life isolated from this primordial life must perish and be eternally paralysed, not being by itself capable of the feeblest resistance to the most endless heavyweight power.

7. "Wherefore it is written: 'God resides within the eternally inaccessible light!', which is to say: 'God's omnipotence, - God's actual power, filling infinity, is forever inaccessible to the nature of every created being, if it wants to endure. For every conflict with God's omnipotence is the death of the being. Because every being, having completely separated from God's love, and taking it up with this might, must necessarily be completely swallowed up by such almightiness, being only with difficulty or not at all, capable of disentangling from it - somewhat like a mite buried under the rubble of the Himalayas! How would you free it?"

Chapter 30

About the rich glutton and poor Lazarus in the beyond Who created hell? Only the malice of the spirits.

1. I continue: You are thinking: 'Indeed, it is all true, if the Deity speaks like that to those who in their fullest freedom have isolated themselves in their nature. Hence this apparent scare tactic cannot enshrine that shock of a first impression. But what then is there to the tale of the poor Lazarus and the rich glutton, who without all grace is seen in the most terrible fire of hell, pleading and finding no ear, and between whom and the grace of God there is an unbridgeable abyss, over which there is no bridge into eternity? How does God's love, wisdom and mercy address that?'

2. Say I: "Dear friend, I well knew that you would bring up that question; I ask you in return, whether you can tell Me who actually cast this glutton into hell: God perchance? Such I am truly not aware of. 3. "Or has same turned to God's love and grace in his necessary torment, in order to be freed? I know only that he turned to Abraham's spirit and not to God! Abraham's spirit nevertheless, although as a created spirit is exceedingly perfect, yet eternally not the Deity Itself, Who alone can help. And It is also in such cases the unbridgeable abyss, over which the spirits of differing natures must never shake hands, because her God's most secret and deep wisdom and love are at work!

4. "If however this glutton finds himself in great misery, can the Deity be blamed for his casting himself

mightily into it? Can injustice be done to the willing, if he desired what befell him? Speak your mind again!”

5. Says Robert: “Indeed, this is totally right again! But if the Deity is filled with the greatest love, which It is bound to be, as I begin to comprehend gradually, then the question begs itself: ‘how could the Deity have arranged such most tormenting place or condition, where a spirit has to first bear indescribable pain before he potentially nears perfection, and through that pass over to milder circumstances? Has there to be a hell? And do such spirits have to be capable of pain? Could not all this be arranged in a less cruel way?’”

6. Say I: “Hearken, my dear friend, do you think that God set up hell in that way? Oh, here you are much mistaken! Behold, this was done by the spirits themselves, from antiquity. God merely permitted it in order not to curtail their freedom in the least. But that He should ever have created a hell, that no being in all the heavens can even remotely imagine. For if God could create a hell, then He would also have to be imbued with sin and evil, which would be an impossibility for God, for it is not possible for Him to act against His own eternal order. And so it is unthinkable that God out of Himself, in the actual sense of the word, could create a hell. But He can and must allow it to the freest spirits, if out of their completely perverted original order they prepare circumstances for themselves which indeed are most evil and wicked!

7. “You shall not however, throughout all infinity anywhere find a place which had already been founded by God as hell. For nowhere is there a hell outside of man himself. If however man of his own free will, by total disregard of God’s word develops hell, not turning to the easy keeping of God’s commandments: how can God be blamed if a spirit voluntarily abandons, mocks and blasphemes Him?

8. “Since God alone however is the true life and also the light of all lights, and hence also the only complete blessing of all beings, - it then also is understandable that a state of godlessness can have nothing pleasant, - since there can be no life, light or goodness without God!

9. “A man who abandons God, casting Him out from himself and not taking Him up again, necessarily must create a true hell within himself, which must be bad and wicked in everything. If such human spirit then, from such godless state, necessarily fares very badly – getting worse with time, then the Deity cannot be blamed. Because if the Deity were to nonetheless take over such being omnipotently in spite of the being’s most stubborn resistance then this would instantly annihilate such being, which would be against all divine order.

10. “For were the Deity to destroy even the smallest being that had once been set free out of Itself, then this would be the start of the destruction of all beings. Since the Deity however unchangeably established Its order for the non-destruction ever of whatsoever being of any selfdevelopment, the everlasting enduring of every being is thereby assured, and therewith the possibility of becoming an exceedingly blessed one, or remain unhappy, if desired!

11. “If someone owns a vineyard into which only precious vines are planted, the owner eradicating all precious vines afterwards, setting thorns and thistles in their place, finding more pleasure in such wild growths rather than in simple vines, - say, is the Deity also to blame, if this foolish owner takes in no wine harvest, becoming thereby a miserable person without means?

12. “Behold, such is also the case with all spirits who will not put up with God’s order, not wanting to nurture the splendid divine vineyard within themselves! If then harvesting thorns and thistles in place of superb grapes, can God be blamed as the Creator of such disaster? Tell Me what you think!”

Robert's glad agreement. An ultimate question: 'What is God's true nature?'

1. Says Robert: "Highly esteemed friend! What more can I think about this thing after what you have spoken? Everything is clear, well understandable, as well as incontrovertibly true. The Deity verily cannot be different and act otherwise than Your presentation, otherwise the Deity would have ceased being Deity, which would be the end of at least all Its creations.
2. "I also realise now that every spirit, if wanting to be truly happy, has to have for stimulation of receptors and for the gentlest feelings, the finest sensitivity and perception, so that even the most subtle impressions don't escape him. And so, as a living spirit, he has to have the same sharp sensitivity also for the bad impression, or he would have to be half dead, or under spiritual anaesthetic, which would not possibly tally with his free willpower.
3. "The Deity therefore is not thinkable as persisting everlastingly in any way other than You have now demonstrated it in relation to Its creatures; wherefore I cannot have any further thoughts about it, as I have found myself in fullest agreement with the necessity of Your thoughts.
4. "But now a major question arises: 'where is this Deity? In what region of infinity has It established Its domicile?'. For surely it has to be at home somewhere in all Its fullness? Has It a form, and what is this? Or is it formless, and Its Being limitless, - formless for the purpose of being the epitome of all forms? Behold, Friend, having now clearly seen the desirability of a highest God-existence, the where and how becomes of utmost importance to me!
5. "But I must first of all confess that I would prefer a Deity with a shape – and that preferably human. For a Deity limitless by nature, or by shape alien to the human, neither I nor anyone else could love with all their strength.
6. "A being that can never be grasped or beheld, can never be loved! Speaking mathematically, the shape of a perfect sphere is probably the most perfect; but morally? The great heavenly light-spheres indeed are beautiful to behold, but that is due to their light. But could such light-sphere also be loved?! Verily, to this question my feelings would obviously react with silence!
7. "Wherefore, dearest worthy Friend, since You are much closer to the Deity than I, please come up seriously also with the where and why of the beloved Deity!
8. "Because from now on You don't need to be so demonstrative with me. I am convinced of Your deepest wisdom, and shall believe every word of what You tell me. Hence do not leave me in doubt about this!"

Chapter 32

Love Me, Jesus; for the fullness of the Godhead dwells in Me! Robert doubts this, intending to accept it in faith.

1. Say I: "My dearest friend and brother! The grape should not be picked from the vine before ripeness, because its life-juice would still yield a sour wine, with little spirit in it; or if any, then a most unprecious one.
2. "Behold, you also are still like the unripe grape, not ripe for the desired revelation; you shall shortly see why! But when you are ripe, then your own spirit will tell you what you ask of Me 'off the cuff'.
3. "We have to still deal with an important chapter; if this goes off well, then you shall ripen faster than you

think. If however it does not turn out within God's order, then you shall take some time yet to mature.

4. "But this you should know in advance: as the grape ripens through the sun's warmth, so every human spirit ripens through the right love towards God. If however you cannot love God yet, since you ask His where and how, then love Me with all your strength, since you surely can be in no doubt about My nature. Therewith you are bound to get closer to your desired ripeness, because love of neighbour is akin to love of God. And you surely shall not doubt that I am your closest neighbour here?!"

5. "So do it, and you shall be fast approaching the Deity. - But let us now proceed to our chapter to transact.

6. "Dear friend, since you are familiar with Paul's Epistles, tell Me what he meant by: 'In Christ dwelleth the fullness of the Godhead bodily'; did he in truth mean that in Christ – hence in myself – dwells the fullness of the Deity? Or did he want to only, with those deifying words, signify the spiritual excellence of My doctrine, especially by the tendency of yore to deify everything extraordinary? Tell Me what you think – I want to hear it."

7. Says Robert: "Indeed, my Friend, this is a ticklish question! For how can one guess what the good Paul meant therewith! It would be risky to assert straight-out that this respectable teacher of the heathens meant precisely that. I actually find it quite arrogant of some teachers when they assert to have fully grasped the true spirit of some genius author! I am far humbler in this regard, letting others be the judge. If I fancy their opinion, then I agree with them; and if not, then I listen to others, thereby acting in accordance with Paul, who says: 'Examine all, and the good retain'. But I can acknowledge as good only what tallies with my innermost conviction. If Paul meant the first, which is possible, then he could not have meant the second, and vice versa! So much is mathematically and logically true.

8. "From this my definition You will hopefully see why I have to excuse myself from answering, looking to You for what You ask of me! Be so good therefore and let Your wisdom tell Me Your thoughts on this chapter!"

9. Say I: "This answer I expected, My friend. It had to be clever in the natural sense, because you are a man of commonsense. But no supernatural cleverness is to be found therein yet. But according to the innermost, purely spiritual intelligence, Paul could have meant only one thing – this clearly transpires from the sequence of his words, admitting no doubt about whether he meant one thing or another in pursuit of this most important thing; leaving us to assume with certainty that he meant only the first case. But how this can be discerned from the supernatural intelligence, you cannot know of course. Because Hegel, Strauss, Rousseau and Voltaire have themselves never understood this. And you, as one of the most fervent admirers of these worldly-wise, cannot possibly know yonder path, of which your teachers and leaders were even more ignorant than were the Romans about America, Australia and New Zealand.

10. "Had you, as a German, instead of these leaders conscientiously studied the German Bible, Swedenborg and similar wise men of German extraction, you would know perfectly well how Paul is to be understood. But as a Hegelian, you are still far removed therefrom, and it will take much yet to bring you to the innermost intelligence! But pay heed to what I want to tell you! If you accept this, then you shall be moved considerable closer to your goal.

11. "Behold, Paul took Christ, hence Myself, as the highest divine Being, although he had been My most brusque opponent. – Now tell Me what you think of old Paul's faith and wisdom?"

12. Says Robert: "Most beloved Friend, for this question once again it is hard to find an adequate answer, for firstly, here a supernatural intelligence is needed which I lack. Wherefore one cannot, without further proof, simply believe something that the otherwise intelligent Paul himself hardly believed, while making others do so. Because all the sages of antiquity, together with Paul, are certain to have discerned the

shaky ground beneath all metaphysical and theosophical theories. In line with their human cognition they pondered how unhappy the human race soon would be, if through intensive clarification it came into the clear about its transitory nature. Wherefore they sought through speech and sayings – occasionally in the order of the oracle of Delphi, to lead the nations back to some mystic faith, through which at least some hope in a future life could be slapped together. Whether they themselves actually nurtured such hope, or were themselves fully persuaded of everything they taught, I must put into question until – either along the line of inner intelligence, or through direct contact with those spirits who taught thus.

13. "I on my part, incidentally, have not the least objection to taking You as God, until I find another somewhere! Should no other God turn up anywhere eternally however, then You remain my only God and Lord forever! Because if it is one of us two, then it is obviously You! For not the feeblest trace of a Deity can be found within me, notwithstanding all Hegelian wisdom. You must not ask me for proof of why I gladly believe and accept this however, for there I would find no answer.

14. "For what one believes one does so without proof, because faith itself is either no more than an inertia, or sometimes an, as-it-were, intellectual obedience. If however a more active intellect demands proof of a subject, and such intellectual proof is demonstrated, then faith ceases to be faith anyway, for it then becomes visible conviction.

15. "But this I am not at all able here to procure about Your Deity. Wherefore I intend to initially just believe that You are a God. Should it be in future established and elevated to reality, then my faith can easily be transformed thus!

16. "For behold, I am a wily Thomas, and need exact proof before I accept something as definite.

17. "You have indeed recommended me the Bible, and the theosophist Swedenborg; but of what use such makeshift advice, where it cannot be substantiated. Wherefore we shall delegate it to simple faith, and if possible, this will make me somewhat more stupid than I already am, so that I wax the more in my faith; then I foresee myself as far happier than I am now.

18. "For a real fool has a big start on happiness over an enlightened spirit. Whilst the latter investigates by the sweat of his brow, to get closer to the great holy church, to therewith make many thousands happy, the man of pure faith just prays his 'Pater Noster', thereafter lying down on his bear skin sleeping untroubled, sweetly and quietly, like a marmot; comes the last hour, and it shall be no bother. If only a priest provides a well-paid dispensation mass against hell, and forgiveness of temporal sins and punishment in purgatory! His blind faith takes all this at face value, and he dies in the confident hope to at once be taken up to heaven; this I call lucky stupidity, and I add:

19. "A fool and a donkey is he who spends all his life on thinking and research, because this increases his happiness neither in the physical nor in the spiritually nebularistic world; on the contrary, it makes unhappier in proportion to his thirst for light and truth, becoming gradually conscious of no purported Deity every creating a spring for the quenching of this thirst.

20. "I shall therefore leave that path, and instead throw myself into the soft arms of dull and sluggish faith. That way perhaps I shall attain to something that one rightly calls the true happiness of the human being?

21. "How happy a prelate for instance; he thinks of nothing, invents nothing, living only by his real Roman Catholic faith in the sweet epicurean-stoical order, enjoying his selected daily meals. Verily, Friend, this is a happy existence! And such life the blindest and most stupid faith yields?!

22. "Wherefore I intend to without further thought, throw myself into the arms of faith; perhaps this shall make me happier?! Wherefore I now believe in Your Deity! Tell me, have I done the right thing? Please speak, my beloved Friend!"

Chapter 33

About genuine and false faith. The perils of the good life

1. Say I: "Hearken, My most beloved friend! Your faith is the barest mental laziness, whilst true faith places supreme demands on all physical, psychological and spiritual power. Your faith is that of a frog; for just as a frog is happy with any puddle, so is one of a dull faith happy with excrement. He ultimately cannot distinguish between the heavenly and infernal, in what he blindly complies with doctrinally.
2. "How can you describe a prelate happy if he gluttonises in his dull faith, taking it easy at the expense of Rome's protectorate and the stupidity of this subjects? Verily, is a happy life on Earth a happy life in this world of spirits? Not at all, I say unto you!
3. "The more, in the world, someone served his flesh as his spirit's prison, nurturing and feeding it more and more; and the more concession he made to whatever this prison hankered after, the more firmly he has tied himself to it!
4. "When however the time for his separation from this prison comes, how hard this will be! Will it not be necessary at some complex location, where the fruit of life has actually grown into its 'mother', to rip soul and spirit out of this overfed flesh-prison by force, in bits and pieces, where these two beings were intertwined? Will such procedure feel pleasant to the soul and spirit? Behold, this is a torment not to be compared to any other upon Earth and with which I am only too familiar! In view of such bitter consequence of hedonism upon Earth nearly always being a certainty, can such life be called truly happy?
5. "Believe Me, such carefree, egotistical potbellies, like all fornicators and whorers, judged through their own flesh, shall get their surprise at the amazing pain which physical death will occasion them!
6. "With these pains, the actual 'joy' of a make-believe faith takes its inception! On arrival of such 'blessed', ripped up and punctured in this world of spirits, where the sensitisation for every impression measurelessly escalated, because the soul – formerly protected by the crude body is exposed, only then beginning to feel the 'pain-joy' that her make-believe faith prepared for her.
7. "If however you earnestly desire such 'joy' then do what you expect will make you happy. I assure you that you shall soon think and judge quite differently!
8. "But I Myself taught: 'be ye therefore perfect even as your Father in heaven is perfect'! And Paul demands that everything should be examined and the good retained. Say unto Me, was a make-believe faith taught therewith, which is no faith? Or a true, living faith, which exceeds all knowing sky-high?! Judge for yourself whether that which you call faith actually is so! Only after which I shall clarify for you what is called true believing. It is you turn to speak!"

Chapter 34

Robert's notion of faith and the right worship of God

1. Says Robert: "Friend, You drive me crazy! Hearken, if what I believe is not faith, then you can pull of my head, and I will still not be able to say what one is to regard as true faith.
2. "Mere thinking surely is not faith! And just looking, hearing and touching even less so? Besides knowing and infallible perception by the senses however I don't know what else man could take in as a capacity to

recognise and judge; and if knowing, seeing, hearing, tasting and feeling is called faith, then what is that which I called believing until now?

3. "To me, believing means to regard something as true, so far as it does not gainsay the law of pure reason, even where a dogma cannot be proven like a mathematical axiom. If however they can do even that, then that is the necessary end of faith, just as hope, as the daughter of faith, ceases when the object of hope has been fulfilled!

4. "Hence, by faith I cannot imagine anything other than the ready acceptance of dogmas and historical dates, so long as they can be proven to reason. Should this not be called faith, then I would love to know what faith should be.

5. "You did indeed a few times speak to Your disciples about the miraculous power of faith – where you spoke of moving mountains, which however they probably did not understand any better by a hair's breath than I do. Do You therefore mean such unreal faith? Then of course my own faith would be anything but that. Because my faith would not have moved even the smallest grain of sand, let alone a mountain!

6. "Well, listen, my little friend! Could I have achieved such faith on Earth, then the good Windischgrätz would have fared badly. This one I would have moved quite amazingly! Oh, to move mountains just by faith is indeed a grandiose thought – but only a thought, unfortunately!

7. "Paul's dogma to prove everything and retain the good I have indeed made my motto. And to be perfect, even as God our Father is perfect (even if nowhere as perfect as He is) was always the motivating force of all my efforts; but what did I achieve therewith? My present condition answers it.

8. "Nor do You seem to have a sun under Your own feet yet. I mean: Your miraculous faith has yielded no golden mountain for either You or me! But who knows what is yet to come!

9. "If I quite willingly assume for instance that You are the Son of the living God, or perchance the highest diving Being Itself (provided You demand such assumption) then I simply believe it because my reason finds at least no logical impossibility in it. This is because of Your most pertinent clarification about the Deity, remaining the real Deity, unhindered in its action, notwithstanding Its assuming a form visible to Its being. But if I were to receive tangible proofs of Your being what I know merely believe, then believing in any case ceases, with experience taking its place.

10. "Of course You could say now: 'Behold, all true believers bow their knees at the speaking of My name, worshipping Me.'. If therefore you say that you believe I am the Deity Itself, why don't you do as all the true believers do?

11. "This retort is indeed noteworthy. But this reverential attribute towards the Deity I regard as a kind of feeble-mindedness, the shortcomings of reason being paired to a certain fanaticism.

12. "If You were to be the real Deity, You would have to agree, of You would have to be an ambitious and most feeble Deity, to be laughed at rather than worshipped! I know however that You were never troubled by such weaknesses, whether You are God or not. Wherefore I am not prostrated upon my knees before You yet, knowing only too well that such human feeble-mindedness would offend You.

13. "I would therefore not do so even if convinced that You really are the Deity, because I cannot presume that a most wise Deity is addicted to being worshipped. Such holy joy would seem senseless and extremely foolish even if rendered to myself – a mediocre thinker.

14. "I regard only the conscientious keeping of God's commandments as God-pleasing worship. For this is called for God's eternal order, without which no creature is thinkable. Everything over that belongs to the kingdom of blind paganism!

15. "I often admired and praised Your rebuke of the shameful Jewish honouring with the lips. In contrast I think Paul's 'pray without ceasing' as the greatest donkey business, - provided Paul meant a mere pious

babbling with the lips, which I doubt from the usually wise Paul.

16. "I therefore now believe that You are God, or at least a true Son of God, something You Yourself counselled those people who keep God's commandments and hence love Him above all. – I am firmly determined to do whatever You wisely ask of me. But if You ask for kneebending and rosary prayer of me then be assured I shall never do so, and that because I regard this as offending rather than honouring Your supremely dear name! Tell me once more whether you are satisfied with my explanation?"

Chapter 35

Man's dual capacity to discern. Only spiritual light gains true faith Practice and virtue.

1. Say I: "For as long as man defines things only by reason, he can have no other notion of faith and prayer to that you have now offered Me sincerely. For man's cerebral reason has no path other than the material view and sensual perception. But a spiritually living faith can no more take roots within sensual perception than a grain of wheat upon granite. It has a solid foundation there certainly, but the hard rock having no moisture to dissolve the grain of wheat to release the germ, it remains upon the hard rock the way it was. With time however it dies off, finding no sustenance. Of what good all your knowing and the mental obedience you call faith if your spirit does not participate?"
2. "Behold, every person has a twofold perception: an exterior, that is The head or actual physical understanding, with which God's nature cannot be grasped and comprehended, because same was given the soul only to initially separate the spirit within it from the Deity and to veil it from the spirit for a time. If the soul wants to seek and find God just with this negative ability, then it will only remove itself from its goal, the more stubbornly it pursues same along such path.
3. "But the soul has also another ability that resides not in its head but the heart. It is called inner feeling, consisting of its own feeling, out of love, and a corresponding conceptualisation, made up of the previous two elements. Once this has taken up the concept of God's existence, then He is at once embraced by love and held fast by its will, which holding fast alone is called faith.
4. "Through this faith, which is a living one, the true spirit is awakened. The latter then examines its awakener, at once recognising and seizing same, straightening up like a mighty light out of God, suffusing the soul and transforming to light everything within it. This light then is the actual faith through which every soul can achieve bliss.
5. "Had you ever heard of this, the only true faith? You say no, this type of faith is utterly strange to me, because thinking from within the heart seems impossible to me! – Indeed so it is! This thing has to seem impossible to you.
6. "To think within the heart takes practice, consisting of constantly re-awakened love towards God. This re-awakening strengthens and expands the heart, loosening the spirit's band, so that its light (because every spirit is a light out of God) can constantly and more freely develop. Once the light of the spirit begins to light up the actual life-chamber of the heart, the countless archetypes are delineated ever more vividly in the equally countless walls within the life chamber, making them visible to the soul. And behold, viewing of the soul within its heart is then a new type of thinking. The soul then gains new concepts and great new ideas. Its wide field of vision enlarges with every heartbeat. The stones of contention vanish in proportion to cerebral silencing, and that is no longer proof-seeking. For the light of the spirit lights up the inner forms

so vividly as to cast no shadow on any side. Therewith everything resembling even the feeblest breath of a doubt is banished everlastingly.

7. "And thus a faith that has its seat in the heart rather than the head is to be called a true and living faith: true because of going forth from the infallible light of the spirit, and living because within man, only the spirit is alive in the real sense of the word!

8. "Within such faith then lies that extraordinary power mentioned twice in the Gospels.

9. "To achieve such faith – the only blessed one however, one has to do as above, and through practice achieve facility as soon as possible. Because if man has striven too much for intellectual development and therewith worldly aims and comforts, the capacity to think within the heart must seem impossible to such person.

10. "Furthermore, one must have ground for enjoying ethics. One must not be self-indulgent, and even less, carnally unchaste. Because unchastity and fornication either kills the spirit almost completely, or if not killing the spirit, then it precludes the development of its light for all time; which also is the reason why such fornicators, especially in advanced age become quite mindless, lightening their drab life only with some indulgence, or staring at and frisking some maiden.

11. "Was this not indeed the case in your later period, when you regarded the female sex as mere lascivious indulgence? Did you not actually seek earthly happiness in such most dishonest enjoyment? And when you wish to now go over to a purely spiritual bliss, there is hardly any foundation within you on which to build. For behold, there is emptiness all around you, as empty and insubstantial as the inside of your heart and its life-chambers.

12. "Say unto Me, where shall we now obtain the material from which to build you up to a new man? Speak and provide advice!"

Chapter 36

Robert's annoyance at being reminded of his worldly weaknesses, seeking other discourse.

1. Says Robert: "Most treasured friend! I note that You are getting somewhat lewd and also somewhat offensive! It is an attribute adhering to nearly all teachers, whether great or small. Because all of them are rough on occasion, insinuating to their charges that these belong to that species of patient animals having commonality with the great wise men of the world, gentleness and patience! These animals never crave for blood, but just hay and straw. This meager fare is supposed to contribute only marginally towards brain development. Wherefore these animals also are in damned little possession of that mushy white substance in the head of which Socrates' head is purported to have been endued to excess.

2. "You did not make it hard for me to appreciate how things are around and within me, - like the cerebral emptiness of those four-legged ones drawing their life-ether from hay and straw. Therefore I would not mind if in future You tell me straight out that I am a donkey without the preambles. For if You earnestly find nothing for building up my cognition, there being no more substance in my head other than that of a donkey – then say it straight out, and I shall not be hurt. For where there is nothing, that's it.

3. "I understand indeed that the faith You described never resided in me; but can I be blamed if the nature of true faith has never been made clear to me? If in place of Hegel someone had stood up, counseling me in Your manner, then I would certainly not have become a Hegelian, but would have stood before You like

a Paul.

4. "Since this was not the case however and, to my knowledge, it never occurred to anyone that man can think also in his heart, - and who knows whether also in the knees and heels, - I surely had to generate my thoughts where dear mother nature consigned them. In the world I thought thus: man's every limb and component has its own destiny and practical function; the feet cannot replace the hands, the backside not the heard, the stomach contents not those of the head, the ear not the service of the eyes, not the heart that of the tongue. Wherefore I thought only within the head, and unconcernedly left the heart its function; am I therefore to be blamed for coming over here empty?"

5. "If You now ask things of me however which I never received in the world, then in spite of Your wisdom You are a thousand times more stupid than I, and shall be of little if any use to me in the future!"

6. "And it is also silly of You to tear strips off me over here, for my earthly but rare indulgence and Venus-service, and to even cite these as the reason why I find myself so void before You. If such pleasures, laid into human nature like the germ into the seed, are a sin before You, then why were they laid into man?"

7. "Is it not said of the lion that he is no fly-catcher? If however You are one of the greatest sages and even the almighty Deity Itself – something You have given me quite clearly to understand several times in the course of our fellowship, then it is incomprehensible to me that You could be so trivial about things whose momentary enjoyment as human I hardly deemed worthy of a second thought.

8. "Man is an animal physically, and hence also has animalistic needs whose gratification nature's iron hand dictates. If he finds an irresistible urge within him, against which spiritual imagination can accomplish nothing, then it is the spirit's imperative duty to satisfy the lust of the flesh, in order to afterwards move more freely in its own spiritual sphere.

9. "If the spirit then complies with the imperatives of the flesh, and that during its pressure; when it drives its excrement and urine out of its canals; when it takes in food and drink according to task, and when it furthermore satisfies its tedious sex-drive, where the latter demands its sacrifice, in order to then have a few hours of peace therefrom, - say, can this be ever declared a sin, particularly here, where we both are hopefully for evermore untroubled by such natural drives: for we are bound to do damned little business serving the flesh where there is none?"

10. "Hence let us discuss other things, letting past nature-strips be what they are. Let us talk about the starry sky, for instance! This will fortify me more than warming up my erstwhile nature-stripping!"

11. "Behold, my most treasured Friend and God, and all You wish to be in my presence: I can't actually complain about my present condition. I am neither thirsty nor hungry; none of my being is plagued by pain, and Your company shall suffice me for eternity; if only we could find a better place for our debates, then this would do us no harm at all. Because things look rather airy here, and one could say, like nothing! Except for these little mountains, upon which we have been standing a considerable time, there is no kind of existence to be detected anywhere; if we could only discover some lawn and some simple country hut somewhere that we could take in possession, then we could carry out our most interesting debates with a much better disposition!"

12. "Of especial interest would be a few portentous words about the suns, and other cosmic bodies! But none of those, erstwhile praise God, earthly conditions of yore, which could fill me with the greatest disgust, making me in the end incapable of discussing anything with You! If it therefore were possible to find us such a spot, then be implored to let Your wisdom be put to action!"

Chapter 37

The danger of soul-praise. Even princes of angels need humility for spiritual progress. Humbly confess your guilt for your blessing.

1. Say I: "My dear friend and brother! Right now we can have none of this. Here in the world of spirits, substantial manifestation of only what a human soul brings over in its heart is possible. If however the heart is completely empty, as in your case, unfortunately, in spite of your protestations, then not even the tiniest spot of lawn can make an appearance therefrom.
2. "You also asked Me to tell you something about the stellar sky, rather than reproach you for your earthly faults. This I can easily believe; every soul from the inception of its existence primordially, already prefers praise to even justified rebuke.
3. "But believe Me, even earned praise is poison for the soul and hence also injurious to the spirit. If I were your enemy then I would praise you in order to ruin you. Since I am, surely, a supreme friend to you, I must be frank with you, because a shameful flatterer is everyone's dangerous enemy, since he is usually a raving wolf under the mask of friendship; I say unto you that you can do no greater harm to yourself than to praise yourself, rejoicing in your excellence. For herewith you inflict a deathblow to your own heart.
4. "Wherefore I also strictly commanded all My disciples to reject praise, even where attending to God's every demand, and to consider themselves as mere lazy servants.
5. "Why did I demand this of the disciples? Because I alone can see only too clearly what the soul has to do to truly liberate itself through the freeing of its spirit. Throughout all infinity there is only one effective means of achieving this aim, – it is called meekness of heart – in its all-embracing sense.
6. "But the right, perfect humility – the only aid for the soul, excludes even the feeblest and most modes self-praise – because same feeds self-love, which is a turning away from God – a food to destroy the spirit, which is the true death of the soul.
7. "If I were now to praise you, notwithstanding the fact that, basically, all your terrestrial actions merit only My rebuke; and that, secondly, to acknowledge your wisdom and pick up massive respect for the sagacity of your reason, what would then become of you?
8. "But take the case that you could get Me to do so: what could you expect therefrom? No less than My having to depart from you, defeated, your greater power subduing Me, something that in the world of spirits signifies swallowing up one's enemy and therewith causing his disappearance. The result would be your standing there in complete isolation again, making it extremely hard for you to ever gain fellowship again. Because were I to abandon someone, same would also be abandoned forever, and his soul would partake of true death.
9. "But such is completely impossible; even the greatest wise men of all stars must bend to their innermost life-fibre before My wisdom. And this is salutary even for the most profound angelic spirit. For even the greatest angels must be humble, if they want to achieve blissfulness, even though their brilliance of wisdom would put every sun into shade, were the latter to enter its sphere.
10. "How much more essential is a proper humbling on your part, as you are still bare of everything that would fill you with even a glimmer of real existence. – Hence judge those things with which I rebuke you more precisely in future and do not become furious, confessing your guilt before Me and humbling yourself; then you will get further in a moment than otherwise in millennia!
11. "Ponder this well and tell Me exactly what you will do; I shall act accordingly."

Chapter 38

Robert's retrospection to his earthly fortunes: 'punish, but don't leave me'.

1. Says Robert: "Friend, Your words verily are most serious. You seem to mean it quite well with me, for which I have to be thankful to You with all my life-force. But it is totally incomprehensible to me how You can still regard me as insufficiently humbled! Was I not from my miserable birth already, through all kinds of adverse experiences humbled to the last atom?"
2. "After picking myself out of the dust with time, notwithstanding every impediment, unrest broke out in my country. I dampened it down through my righteous will, without seeking elevation. When all Europe became rebellious thereafter, I was sent to Frankfurt as a state deputy, to represent my state as best I could, guided by my good will. Verily, it was never my remotest intention to harm anyone, but only to be of service, - naturally by those means that I was then convinced were most useful for the nations. Whether it would have really benefited them had my projects succeeded, is another question. But I could not possibly have in those times acted differently to what my knowledge and conscience recognised as good. And I believe that every speech or action out of honest feelings is regarded by God and the world as righteous. For I believe that God looked only upon the motivation and not the outcome, the latter being in the hand of divine power anyway.
3. "The most raging unrest that broke out in Austria made me recall my success in quelling a rebellion against the king, then thinking that I could also succeed in Austria! – So I decided to hasten over there.
4. "But there I found things to be quite different. People were oppressed, complaining about the regent's false promises. The darkest and most avaricious reaction could be read from the noses of all dynasts and aristocrats, merchants and gold-and-silver Jewry. The poor folk were just labelled proletarians and canaries; and anyone trying to help the poor, spiritually and physically oppressed, people either materially or by sweat of the brow, advice or deed, was seized as an agitator and mutineer and bumped off without further ado, - which 'honour' also became my despicable lot. If a normally well-regarded and reputable man is dragged to the place of execution and there shot like a common beast, then I believe one was sufficiently humiliated for any honour ever received anywhere?"
5. "Or is this also too little humbling for You? Should I be humbled even more? I find this completely impossible, especially in my present condition. Because more misery than I now suffer could hardly befall a being.
6. "I have nothing other than You, my most beloved Friend. You are everything to me: my comfort, my greatest riches, my compensation for all my earthly woes and humiliation. But instead of comforting me, you awaken in me, with your wise speaking, other, new and tormenting misgivings which only increase my misery rather than reduce it. Behold, dear Friend, this is somewhat hard-hearted of You!
7. "It may indeed be well-intentioned, and if it is possible for me to do what you counsel me then this could indeed be my greatest fortune. But consider one thing: That I am a most miserable and unhappy being, that bare of everything that could fortify my emotions; then You will make Your wise doctrines less intimidating!
8. "I shall henceforth not praise myself even with the feeblest of thoughts. May all my actions be eternally branded evil and contemptuous; gladly shall I be the last and most worthless being before You throughout infinity, if You demand it.

9. "But just don't abandon me, making me exceedingly miserable thereby. Do not again threaten me with Your absence but fortify me with the promise that You shall not eternally leave me, and I shall give you the most faithful undertaking that I will do whatever You ask of me!

10. "No matter how much I sinned upon Earth, just punish and humble me for it to every possible extent; yet I shall never cease loving You. But don't talk any more about abandoning me, because that would be the most terrible thing You could do to me!"

Chapter 39

Robert takes a good turn. Explanation about the biblical John the Baptist Dawn of everlasting light of recognition in Robert.

1. Say I: "Now now, My most beloved friend and brother, this I certainly will not do! We shall stay together; but in the way we are now, this could not be realised, because it would offer you little help.

2. "But now I detect a real change for the better in you and can assure you that it will soon be better with you; but you must grasp what I am going to reveal to you the way I will prescribe it, and act strictly with your heart accordingly, and you shall soon begin to see more brightly. – Things about which you are still very much in the dark shall become clear and vivid.

3. "Behold, where in the Gospels there is mention of John the Baptist, it says among other things: 'I am only the voice of one crying in the wilderness, preparing the way of the Lord; I am not worthy to undo the shoelaces of Him Who comes after me. I baptise only with water, but He shall baptise you with the spirit of truth, with the spirit of God, for everlasting life! This my most exalted successor shall wax among and within you, but I, John, shall wane!'. What do you think this, the greatest of the prophets, meant by that?"

4. Says Robert: "Indeed, my best Friend! If I had understood this I would not have reached the sorry state I am in now.

5. "My non-understanding of these texts was the very reason I began to doubt Your Deity – the main reason also why I became a New Catholic.

6. "Oblige me therefore with an explanation of these most mystic texts, for on my own I shall never discern same, nor shall quite a few others."

7. Say I: "Well, so hear Me! In relation to the church, John the Baptist physically is what in every man is the outer worldly intellect, and every person's intellect should be like that of John's. Just as John prepared the way for Me, just so the right exterior intellect should wane before the understanding intellect of the heart – which understanding of the heart is like unto Myself. Because I Myself take this heart-understanding out of My spirit, and like a good sower, I cast same into the soil of the heart which is the right love, superbly manured through meekness and gentleness.

8. "John is a crying vice in the wilderness, and a right outer intellect has to be that, because the world from which the intellect draws its first concepts is a desert, and this because otherwise no man could be completely separated and set free from God. And so the outer intellect, which draws its concepts, ideas and judgements partly from this desert, partly through indirect and direct revelation from the heavens, through this very taking up of revealed truths is 'the voice of one crying in the wilderness', preparing through faith the way to the understanding of the heart.

9. "This proper outer intellect therefore baptises the soul with the water of meekness, and a voluntary

obedience. The heart's understanding however, within which resides the eternal Spirit out of God must, through the awakening of this spirit necessarily baptise with this Spirit, because the Spirit out of God is the true light, fullest truth, love and therewith eternal life itself.

10. "It speaks for itself therefore that the outer intellect must necessarily wane and ultimately indeed be arrested and decapitated, if the true understanding of the heart, which represents Me is to wax within every human, growing to a most glorious tree of eternal life, within which resides supreme recognition. Which will make it obvious that the outer cognition is as little worthy of undoing the shoelaces of the heart's understanding as is the light of a lamp endlessly insignificant compared to the sun's light at noon.

11. "I do not now intend to mention your earthly deeds – whether they were right or otherwise – because they all proceeded from your outer intellect, into which the voice of the crier could not penetrate, because the noise of the desert – the John-less world, had to drown out the actual John – My revealed doctrine. Because where great hurricanes and thunder roll through the desert, there the crier's voice easily goes under. Then Judgement and death take in their harvest unhindered.

12. "But I then also come there, to save what can still be saved, not however upon a way prepared by John, but as lightning shining from East to West, as is now the case with yourself. Whoever accepts the light of this lightning shall be saved. But he who does not accept same perishes, that is, he sets out upon a path upon which it will be hard to achieve the goal set by God.

13. "You have however properly seized the light of the lightning, and hence the Redeemer Himself came to you, guiding you along the right way. But you must now willingly follow the Saviour, not placing any obstacles in His path through your outer intellect, or you shall yourself delay the reaching of the goal.

14. "What will you do now that I clarified those texts which, according to your admission, his Him Whom you should have clearly recognised?"

15. Says Robert, pondering: "Oh Friend, - endlessly more indeed than just a friend! Only now begins it to mightily dawn within me! Oh Lord, Lord! How can you tarry with me, for I am a sinner!

16. "What kept my eyes tied over, stopping me from recognising You? My powerful love towards You indeed told me that You must be more than what my intellect took You for; but a devil or something constantly kept a veil over my eyes. But now I recognise the endless abyss between me and You! Now I can but say: 'oh my great Lord and God! Be thou gracious and merciful to me, poorest and most foolish sinner, before Thee!"

Chapter 40

Start of a new life out of God's Spirit A new liberty-test upon a higher level of cognition.

1. Say I: "Dearest brother and friend! I say unto you: your sins are forgiven, because you have so humbled yourself that you have fully given up the outer intellect, for what it is worth, taking up the understanding of the heart in its place. Hence there shall be eternally no more discussion about your earthly transgressions!

2. "You have now started a completely new life period, in which you must go through another liberty test. There the opportunity will be given you to completely put your old earthly man away and put on the new one out of Me.

3. "You have until now been completely without fellowship, and also had no ground on which to stand your feet. The meager ground here corresponds to the doctrines accepted by you which, as New Catholic, you

took from My Gospel. And I Myself came to you precisely the way that you had, with the help of your intellect, on Earth developed Me in your mind. – namely as merely a wise teacher of yore. But I could not remain thus, but had to escort you through all sorts of doctrine to where you finally, out of yourself, recognised Me as what I have been from eternity, and also shall be!

4. “But this recognition shall not by itself suffice you by far; but you must, to attain to the true heavenly kingdom, vitalise this recognition with the true love of neighbour and from that, all love towards Me!

5. “Wherefore I shall now bring you to a place where you shall not be lacking in fellowship of all kinds. You will receive a substantial ground, together will a big, well-furnished dwelling, and that upon a man road in a very attractive area. Numerous servants also shall be provided, who shall obey you punctiliously.

6. “Many travelers from Earth shall come by your dwelling in this world of the spirits and drop in, friends and adversaries among them. See to it that you receive them with the right love, handing them what they have need of, because they all are My children and hence also your brethren. Thereby you shall make good many time over what you spoilt upon Earth, - not willingly of course, but through lack of spiritual cognition. I myself shall then come to you again and say unto you: ‘Well done with this small household; you shall be set over great things!’

7. “Beware especially of rage, revenge, as well as impure love, for which the occasions shall not be lacking. Then your new life-task shall soon be solved, and your true everlasting life-bliss shall only then take its most vivid inception!

8. “Avoid also curiosity! For this does not make a spirit better or more lucid, but easily more evil and dark. Wherever your strength does not suffice, hand over to Me, and the right help shall soon eventuate.

“Therewith you know everything. Hence tell Me how you are satisfied with my offer, whereupon we shall at once find ourselves at the right place!”

Chapter 41

Robert: let Your will be my life. – Love upon love.

1. Says Robert: “Oh Lord, my one and only love eternally! Whatever You intend undertaking with me, a sinner, shall be unspeakably right; I can only regard everything as You immeasurable grace and mercy! What am I before You? What is dust before Him Who has stretched out endless space with His exclusive might, filling it with the countless wonders of His eternal love and wisdom! Your holy will is my life! How should anything You have determined for me not be right? Oh Lord! Holy be Thy name, and let Your will be my life!

2. “I will do with a most cheerful heart whatever I am capable of! For You, my God and my only love, have offered it. And how should this not be supremely holy, and pleasant to my love for You?

3. “But that You should abandon me visibly again shall of course hurt me, yet this also is Your holy will. And the latter shall restore You to me again when my heart shall once be more worthy of You than now, when it could still perish with shame for Your holiness. How was it able to be so incomprehensibly blind and blunt as not to recognise You at first sight, encountering You even with pig-headedness!

4. “Oh Lord, my foolishness now lames my tongue, to the extent of being hardly able to account to You here, oh holiest One. Hence You will be done as soon as possible!”

5. Say I: “Now now, My beloved brother – !”

6. Begs Robert, interrupting: "Oh Lord! Call me dust and nothingness before You and not 'brother', for how can nothingness be Your brother?"
7. Say I: "I know best how you can also be My proper brother. Hence don't make too much of it! I suddenly see something that has just developed in your heart. And at your next life-liberty test, we shall not be as far apart as you now imagine. Because where someone begins to bloom with such love as yours is now developing, such one's path shall thereafter not be strewn with bones of contention.
8. "Look, My dear Robert, all your sins are gone; and I now love you indescribably because you too have begun to love Me so much! How could I then leave you? – Ah, no! Fear not!
9. "Since you love Me so much, I shall not leave you but move into your dwelling with you, and work with you! And so I shall also remit what you would necessarily have still had to endure. For much shall be forgiven him who has much love!
10. "You shall indeed have to bear up to all I pointed out to you – but at My side! Tell Me, My dear brother, whether you prefer this offer to the previous one?"

Chapter 42

A true brother. Parable of the target shooting. Love towards the Lord determines everything.

1. "Oh Lord", says Robert after a while, "if only You would not call me, a sinner, Your brother! For I shall eternally not be worthy of such immense grace."
2. Say I: "Just suffer it to be so for now. Does not My image now dwell within you? Because through your love for Me you are in Me, as I in you, and so we are one in love. And behold, such unity is a true brother. Notwithstanding that we each are separate, this in no way inhibits a most intimate brotherhood, which is a proper unification through love. Because there is only one true love and one true goodness, and these are the same and therefore one in all the angels and blessed spirits, and completely equal to My love, and the good therefrom. And behold, this complete sameness verily is called 'a brother'!
3. "And so you now, on account of your true love for Me also are a true brother. Just as I once, upon Earth, called brethren all those who followed Me in deed: not out of a kind of amicable courtesy but in the fullness of truth. Let it not trouble you in future therefore if I call you brother, for now you know why!
4. "But say unto Me now whether you like this second offer better than the first?"
5. Says Robert: "Oh Lord, You exceedingly good, holy Father of all men and angels, here nothing further can be said, all comparisons falling away. For whatever You determine always is the best, because as the most endless goodness, You have determined it thus. Is speaks for itself however that this second offer has to obviously please me even more than the first. For no being that loves You as indescribably as I do, could be equally pleased with either Your only seeming absence and Your visible presence at its side!
6. "But since You are so endlessly merciful, I would ask you from the depth of my heart that You would indicate to me how I could make myself, at least by a hair's breath, more worthy of Your love than unfortunately until now!"
7. Say I: "Beloved brother! On Earth you no doubt watched a game called disc or target shooting quite a few times? You think to yourself: 'Indeed, I have quite often joined the shooting and even won several times!' – Good, then say unto Me how and by what merit did you win? Surely all who competed for the prize had to pay the same deposit, and yet you won the prize!

8. "Now you say to yourself: because I luckily hit the centre of the disc. The prize-giver certainly did not gain thereby, yet he was nevertheless much pleased that I hit the centre."
9. Continue I to Robert: "Behold, thus it is with Me! I am an eternal prize-giver to all My beings, and especially those who proceeded to become My children. The target disc is My Father-heart; the marksmen are My children. Their guns are their own hearts, and the target again am I, together with the most perfect, everlasting life, with and out of Me!
10. "What merit therefore do the children have to earn to win the prize determined for them? Behold, nothing other than to load their hearts and shoot at the centre of My heart. On hitting same, they at once have the target in their life-pockets. An it is the easier with Me since I require no deposit, as I allow free shooting to everyone.
11. "But just as you were sometimes a champion marksman on Earth, so you also succeeded here to shoot the centre of My heart with your own. And so you have already therewith everything I ask of you, namely true love. This alone makes you worthy of My reciprocal love, it alone being recognised by Me as a true merit. What other merits should be worthy of My grace? For if I am already pleased with you, then I would like to know what you can do to make you still more worthy of Me?
12. "But in what way you shall be able to share My love in you with your diverse brethren, you shall have to work out through your future attitude, which however shall not be added for your greater merit. Because you will be granted greater perfection of your being for your own greater bliss – hence for only your personal advantage! – But there can be no talk of increased worthiness of My grace, since you cannot possibly do more than love Me above everything else, which alone I ask of you and everyone else.
13. "Hence do not be troubled about greater merit, which I shall have no need of eternally, but take note of what shall now take place in front of your eyes.!
14. "Behold, we still are upon our most meager little world, and you still see nothing besides what provides us a sparse view. You had assumed that this world was a kind of developing comet, which may eventually turn into another planet, after trillions of Earth years. It may perhaps have arisen on account of the gravitational attraction of My nature, in reaction to which atoms from endless ether accumulates around Me, but it is nothing of the sort.
15. "This small, most bare and meager world is out of yourself, corresponding to your erstwhile inner state, upon which I Myself am of course the best portion. Like this world, and the way you first saw Me upon it, your inward parts had been constituted: a small and weak ground, and I upon it just as an ordinary human!
16. "But now that your heart recognised Me, kindled with fervent love for Me, this small and sparse world shall at once turn into a bigger, firmer and more bountiful one.
17. "I am at present still maintaining your interior screen, so that the powerful light of your spirit would not immediately pour into your soul. But as I am about to rend this inner screen in twain, as I once did with the veil in the Temple, by which the Holy of Holies was exposed – you shall at once behold a quite different world and be exceedingly astonished! And so pay heed!"

Chapter 43

Robert's new, glorious world. Astonished thanks and fervent love "This world is out of you" – A parable on procreation

1. Robert now looks around himself, intent on espying some better and bigger world, but none is making an appearance yet, in accordance with My words. Straining his eyes, he looks upwards, whether such is perhaps descending from the heavens, to agree with his preconception of a promised descent of a better world? But none is coming from that direction either.
2. After a while of futile expectations, he turns to Me again: "Exalted, eternal Master and Creator of infinity, most beloved Father! – Behold, I have almost worn out my eyes, yet no other world makes its appearance. The problem is bound to be within myself, but I can't make out where. Hence I beg You to show me the reason!
3. "Oh Lord, if it pleases You, then at last remove the blanket from my eyes!"
4. Say I: "Now brother, I say unto you – 'epheta' (open) – what do you say now? Where did this region come from, and how do you like it?"
5. Robert, hardly able to contain himself for joy, amazed, looks around in every direction. For now he vividly sees the most glorious meadows around him, and most beautiful and imposing mountain-ranges encompass extensive views. Small, light green hills rise from the meadows, at the feet of which lie attractive dwellings, all presenting themselves to Robert's astounded eyes. A large building stands nearby, surrounded by a luxuriant fruit-filled and flowery garden. This glorious region is domed by a most pure, light-blue sky which, although still sunless, is studded the more with rare constellations of stars, the smallest of which shines more brightly than Venus above the Earth at its brightest; wherefore this region also is almost brighter from this starlight than the midday sun upon Earth.
6. Robert can hardly take in enough of this spellbinding region. After a while of staring and amazement, he falls on his knees before Me, staring at Me ecstatically, thrusting out the following words from his breast:
7. "Oh God, oh Father, You almighty Creator of never-suspected works of wonder! How should I, barest nothingness, begin to honour You with endless eternal praise? Ah how great must be Your wisdom and power, to bring about such Creation with Your merest wink.
8. "And here You stand with me like an ordinary man? Well, this makes You even more endlessly love and worship-worthy - externally seeming to be no more than an ordinary human. Yet upon speaking and commanding, countless worlds, suns, angels and a myriad of other creatures of unsuspected wonder and glory stream from Your mouth!
9. "Oh Lord! Who can ever grasp You and understand Your love, wisdom and almight? Oh my God, I am surely just the poorest of sinners, yet can do nothing but love You over and over! Most glorious Jesus, who upon Earth understands that You alone and eternally no other being is the highest, arch-eternal divine being Yourself!
10. "And here You are with me as someone who was executed by the world! Oh love of all love! Oh Lord, oh Father, oh God! And You call me, someone condemned by the world - a brother! No! You are too great and Your love too horribly great! Oh, create powers within me so I can love You for Your goodness and condescension with the glow of all the suns of endless space!"
11. Say I: "My dear brother! It makes My heart over joyous that you praise Me thus in your heart - for just having removed the blanket from your eyes and for your seeing another region more beautiful than any upon Earth and more bright than the purest midday of the Promised Land!
12. "You rightly praise My love, wisdom, almight and grandeur of action. For verily, whether you were to praise Me with all the angels' tongues, you would not eternally be capable of befittingly praise the smallest fraction of My godly greatness and perfection.
13. "But the most pleasing praise is that you love Me with all your strength! Because, as Father, I am accessible exclusively through love, to those beings who are My children; and eternally not through

wisdom. Because the wisdom of My numberless angels and spirits is, compared to My eternal wisdom, as is a dew-drop to the eternal etheric sea filling eternal space.

14. "Since you praise Me out of your love however, yours is a proper praise, although unnecessary here. Because whatever you see right now is actually your doing. It is of course My work as well, since you yourself are My work. But it is all your separate work, the way things you made on Earth were distinctly your work.

15. "You indeed ask within yourself: 'Lord, how is this possible? If this was my doing, then surely I would have to be conscious of how I went about creating such glories and grandeur? Yet I have not the faintest idea!'

16. "Say I: "That is so to begin with, but does not matter. Did you not generate children upon Earth, each of whom is an endlessly greater work of wonder than everything you see here? Did you in reality know that, through the simple and dull act of procreation, you would produce such completely incomprehensible wonders, and in accordance with what pre-determined plan?

17. "And yet it was you and not Me who generated such wonders with your wife. I am, of course, there too, the basic originator and the only planner and arranger ordering things, so that the act of procreation results in a human being. The deliberate act of procreation on man's part nevertheless has to be added to create a new human being.

18. "Hence do not be too astonished when I say unto you: behold, all this is your work; wherefore everything you behold here also is yours! A spiritual time nevertheless will come when you shall grasp all this. – But now to something else!"

Chapter 44

Robert's task in the new home. The first reception. Fallen political friends. Robert counsels them.

1. Continue I: "Nearby you see a large and magnificent dwelling. Behold, you shall now be occupying this. And I shall at all times be with you and help you whenever you shall call Me from within your heart, which is to say: 'I shall remain with you always!'

2. "Nor shall you be alone, even when I visibly leave you for a few moments. For in this house you shall have a far larger fellowship than you would ever find anywhere. This region also is fully inhabited as far as your eyes can see. Wherefore you shall from now on never fear a lack of fellowship.

3. "But I say unto you that these congregations shall be for the most part of a radical nature. Wherefore your main task shall be to bring all these radical unto the one path I have now brought you. If you succeed in this work, then you shall discover still quite a number of other amazing things besides those you found at My side until now. For only in this very way shall you properly enter upon your own treasure and miracle trove, within which things shall reveal themselves to you which you never dreamt of so far!

4. "Above all you shall have to make sure that you don't give Me away to any of those you will soon meet here! For these all don't know Me, as their faith will be even more deficient than was yours. Were you to give Me away before time, you would do them more harm than good; hence be careful.

5. "But now follow Me through the garden! A large company shall welcome us in the hall!"

6. Now I move ahead, with Robert following Me with the greatest love, reverence and humility.

7. Coming to a magnificently shaped hallway from the garden, masses of people of both sexes come

streaming out, shouting: "Vivat! Long live our most honoured Robert Blum, the greatest people's friend of Europe! Be honoured, foremost and greatest German of the nineteenth century! A thousandfold welcome, you greatest friend of ours and most courageous ringleader against the enemies of man's freedom! How long have we already tarried here for you, but you did not want to make an appearance, although we knew that you preceded many of us here. How heavy our burden to revenge our blood on those barbarians who had us shot like common dogs from their most dictatorial ambitions! But we lacked a ringleader. But now you are here as the one initiated into all laws of nature, and the world of spirits. Hence get us organised in line with our abilities and lead us to where we can exercise the most burning revenge! These terrestrial, glittering rapacious animals in human form shall experience a most amazing vengeance we shall take on them!"

8. Says Robert: "Friends, time shall bring us counsel! First of all my thanks for your heartfelt greeting, and praise God for allowing me to meet up with you all here! First I would say unto you: as upon Earth, everything takes its time here. The apple does not fall from the tree until ripe. Why should we strain ourselves here before time, to take revenge on those brutes who upon Earth at present deem themselves lords over all men? Let us leave them their miserable joy for a few weeks or months; they shall then come to us by themselves. Once we have them here, dear friends, we shall have a few words with them! I hope you got what I meant?"

9. Scream all of them: "Indeed, indeed, we got you! You have always been a clever man, and are bound to be so here, in this world in which we still can't make our way, not knowing yet how we got here and where we actually are.

10. "It is indeed most beautiful in this area, - like a true paradise actually. But we know only what a pair of amicable men told us on arrival here: 'this house belongs to Robert Blum, together with everything that your eyes behold.' 'In that case the stars upon the firmament as well?' we asked; 'yes, also the stars', answered the two men. - Whereupon they commanded us to tarry here quietly until you, the owner of this magnificence himself comes with another great, good Friend. You would then anyway, together with your good friend, tell us what to undertake in this region.

11. "Thus we quietly tarried in your house and its chambers until now. Only when we saw you arrive with your friend did we rush out to meet you and tell you our main problems.

12. "Now please be so good as to tell us what we are to actually take on. Because to just indolently sulk about will make even the most beautiful time and region boring. In short, we are placing our best hopes in your wise insight and brotherly sense. For a Robert Blum shall in future never fail again! - Vivat!"

13. Says Robert: "Well and good indeed! Whatever you wish for shall come about. And it brings me extraordinary joy to see you no less obedient than you were upon Earth - which over here is certain to also bear you more fruit. But let me now first of all move into my house, so that, as owner, I can look it over.

14. "But I would like to also inform you not to laud me with a 'long live' from now on! This would be sheer foolishness over here, where we begin an eternal, indestructible life which shall not be followed by death eternally; why should we laud each other with 'long live', where we have through God's grace received the actual highest life?

15. "Let your future call be a different one: 'Highest praise and love be to God the Lord in Christ Jesus - Whom we took to be a man only, but Who nevertheless is eternally the only God and therefore Creator of infinity, together with everything within it!' - When you call out thus, then you shall have cause to imminently rejoice in a perfect life, whilst any honour you bring me shall not get you further by a hair's breadth!

16. "Remember also that Blum is no fool, having good reason to proclaim to you right from the start what he himself unfortunately doubted to the highest degree upon Earth! And Blum, as upon Earth, does so over here as your best and truest friend. Considering this well, it shall hopefully be easy for you to accept your friend's word for it. Friends, you ought to believe what I tell you, as you well know that I don't naively just accept things, especially in the things of faith and religion!"

17. All of them shout: "Indeed so; we unconditionally accept whatever you teach us, knowing that our Robert would not mistake a white cow for a black one even in the darkest of nights; whatever you tell us is bound to be true. For you also, upon Earth in Vienna, advised us to stay away from the front line, as the enemy was too strong and the defence of Vienna too loose. But we did not believe you, saying: 'has Blum also turned into a coward now?' And you gave us a manful shout: 'Blum does not fear even a hundred thousand devils, let alone these cheeky mercenaries! Hence all arms into the fray, to die at my side'; and weapons in hand we belatedly realised that you were right!"

18. "Now however we take you at your word without arguing; just remain our leader and teacher, as you are wiser in one finger than all of us together! But now look your house over without hindrance, and then give us something to do commensurate with our strength!"

Chapter 45

Robert's powerful witness to Christ. The Viennese crowd.

1. Says Robert: "I am well pleased with your willing acceptance of my counsel, my dear friends and bold comrades in arms! But I also assure you that, for as long as this, my and also your best Friend will be at our side, I shall also give you the most thought-through guidance, by which you shall without fail gain the truest benefits of eternally indestructible life, within which you now find yourselves after casting off your heavy bodies.

2. "Much shall of course still be required and you shall have to pass many a test before you achieve full ripeness for yonder lofty purposes for which the holy, eternal Initiator of all existence has set us Earth inhabitants, whom He has chosen for children.

3. "But be of good cheer and stand your ground with true, perfect love for Him, our eternal, holy Father! Therewith we shall overcome all disconcerting happenings, imminently achieving a maturity enabling us to approach Him in spirit and in truth!"

4. "Oh brethren! I, your truest friend Robert tell you: that which upon Earth I was not able to even suspect, over here unfolds before my eyes so miraculously that no tongue can utter what God holds out to those who love Him! But everything you see right now is not even a dewdrop compared to the sea. Because unspeakable things await us!"

5. "Hearken, a wise man upon Earth once said, enraptured: 'What riches, what unfailing wellspring of countless heavens is laid into the small heart of him upon Earth who alone among animals, walking upright, calls himself man! If this human could realise all his ideas through a divine 'let there be', what would there not be to a human! And yet all such ideas and treasures of imagination in a man is but the faintest shimmer of that fullness, depth and clarity comprising every profound man's concept of God!'"

6. "If however this wise man had such lofty ideas of man and even loftier ones of the Deity – how much more do we now have the right to immerse ourselves into these grand ideas, since through God's grace

we find ourselves beyond the dust of decay, calling ourselves Christians, called to enter the great God's kingdom!

7. "Unfortunately we are Christians hardly more than in name. Many were ashamed to call ourselves Christians, the main responsibility for which is Rome, and our own stupidity. But this shall not be so from now on. Our heart's greatest honour shall now be to fully belong to Christ!

8. "I say unto you: 'Christ is all in all! He is the eternal alpha and omega, the first and the last, the beginning and the end! He alone is the life, the truth and the way, – for all beings, men, spirits and angels! In His hands repose all the heavens, all the worlds and everything living upon them. Through Him and His word we can become children of His Father-heart, and be all in all within Him. But without Him there eternally is no existence, no life and no bliss! – Do you believe me, my dear friends?"

9. Shout all: "Yes, we believe it indeed. Even if we don't yet fully comprehend what you proclaim to us, we yet firmly believe it, knowing that you would not proclaim anything to us that you had not first clearly grasped from its foundations. All honour to God for imbuing you with so much understanding and insight!

10. "We found especial joy in what you now told us about Christ. Do you know that we secretly always thought much of Him. But the way the Roman clerics had Him always do no more than condemn all those men, who did not want to dance to their tune, straight to hell, caused us to actually be ashamed of this otherwise loftiest name! Because no man of modicum intelligence could accept Him the way certain monks made the good Christ Jesus out to be. For does Christ demand Rosary prayer, litany, holy prayers, exorcisms, worshipping or relics, confessions without measure or aim, Mass numbers, and similar nonsense for gaining of Heaven?! Brother, this surely could no longer be accepted in the nineteenth century, especially when, as poor worker, one saw how these servants of God could hardly turn around at the altar for fat, when rattling off their Masses.

11. "But we most readily accept the Christ you spoke about, being overjoyed with Him! That One could easily be God Himself! For in line with our reason He is good, wise and sufficiently mighty for it. The real Christ must have been quite different to what the clergy of Rome proclaimed to poor sinners for money!

12. "What do you say, and maybe your seemingly most loving friend, who has said nothing so far: shall we have the grace to once see the true Christ, even if from afar? Because we cannot demand that a Christ as proclaimed by you should repeatedly reveal Himself to fiendishly mean people like us. Were this possible then we would gladly forego all other joys."

13. Says Robert: "Dear friends, I assure you that the true Christ, although the loftiest and holiest divine Being, is still what He was on Earth as man! He regards only what is lowly and despised in the world, and those persecuted by the world are his friends and brothers, but everything honoured by the world as great and glorious and favoured is to Him an abomination!

14. "Hence be of good cheer, my friends. You shall see and love the true Christ measurelessly; and not just once but forever. For believe my words: Christ is already nearer to you than you would ever believe! If I had permission then I could turn your heads to where He is, and you could easily see Him. But I must not do so for your own good. Hence be patient for a while until you ripen – then it shall happen. Are you happy with that?!"

15. Shout all of them: "Yes indeed, we are completely happy therewith! We know only too well that we are not worthy of seeing Him for a long while yet, but shall do everything to make ourselves more worthy of Him.

16. "In Vienna, as you know, we were rascals! And so we can't ask it before time. If the Roman clergy were to be only one per cent right in their hell-fire sermons, then we should be ripe for the very centre of hell. If however God's, Christ's grace is greater than proclaimed by the preachers, then we might still find

hope! But that will still take much time and patience, and so we are still most satisfied and thank you and your friend for this assurance!"

Chapter 46

Robert inquires about three worldly comrades-in-arms A soul-portrait of these 'people' friends. Robert counsels peaceful forgiveness

1. Says Robert: "I knew it would be easy dealing with you; remain steadily as you are now, with a soft and flexible heart; then achieving God's goal for you shall be easy!"
2. "But to another matter, dear friend: tell me what has become of our earthly comrades-inarms Messenhauser, Jellinek and Dr. Becher? I have scrutinised you man for man, but cannot unfortunately discover those three! Did you perhaps leave them behind in this world? Tell me anything you know! Whereafter I shall at once move into this house with my most beloved Friend."
3. Say some of the crowd: "Oh friend, how can you ask about those three arch rogues? They are not among us, nor were we going to advise them to be seen among us! To these we were going to give a remarkable description of how things are here in the world of spirits!"
4. "Do you think that these also strove for us honestly, the way you did? Hearken, these three, who often acted as if they could conquer the entire world with the little finger did so for worldly gain. Had they been able to make off unnoticed with their bulging pockets to Switzerland or some other place, then they would not have been unduly troubled if dogs and pigs had eaten us in Vienna! Their plans having failed however, it was a case of 'steal with them, hang with them!'"
5. "We cannot be absolutely certain about the last two, but Messenhauser knew how to make much noise to fill his pocket! Did he not withhold our ammunition and order the wily defenders of Vienna to where the threat was minimal? But he left the gate, from where the enemy came, open! Oh that was a fine fellow! His thoughts would have been: 'the silly Viennese take us for their liberators, letting their hair down over it! But I will deliver them all into Windischgrätz' hands, and he will put me down for a handy informer's reward!'. But you missed, Mr. Messenhauser! The field marshal is no joker, - did not fuss about with Messinghauser, sending him into this world by express post. Now he is bound to be here, but where? This the angels of God shall know better than us! Praise God he is not among us.
6. "Neither are Jellinek and Dr. Becher, which makes us happy! We don't know anything particular about them, other than that they fiddled around with the quill more than the Field Marshal with his canons, and that both were tongue artists, ultimately despatching many on their journey of discovery to this spirit world, together with themselves. There are a few who undertook this journey by zeal of Jellinek and Becher, but these know no more about them than we do.
7. "It now concerns us little of course, since we actually live on after death, but if we should bump into the lousy clover-leaves, we shall box their ears Vienna-style! Now of course we are happy to have come through terrestrial chicken-life for all eternity; a life which no honest fellow would miss. But we nevertheless itch sometimes when thinking of yonder unscrupulous rogues who despicably betrayed our trust.
8. "But we don't give a damn now. God is bound to give them their due. In any case, you would know better than us what they were like on Earth, since you had to exchange words with Messenhauser more

often than us poor devils. And so we have told you everything we know.”

9. Says Robert: “My dear friends, I regret the three are not among you. But I say unto you: in this kingdom of eternal peace and love, refrain from all manner of judging, regardless of who it may concern, for we were never able to give anything to anyone that we had not ourselves first received. And so we cannot judge the takers as if they had robbed us of our own property, but only as if they had borrowed from us what we had on loan ourselves. The great Owner Who alone is the judge over everything, which belongs to Him alone, shall pass the right judgement.

10. We shall from now on act the way Christ the Lord taught! Namely, we shall do good to our enemies who curse us and bless them; and those who hate us we shall encounter with love. In this way we shall appear well-pleasing children before God the Lord, and His grace shall be with us eternally!

11. “Do we not often pray: ‘Forgive us our trespasses, as we forgive those who trespass against us!’. Doing so, the Lord shall always forgive us, as often and whatever our transgression was. When we shall have forgiven everything to all, then everything shall also be forgiven us. Are you happy with my suggestion?”

12. All shout: “Yes indeed, we fully agree with you!” 13. Says Robert: “Well then, let us move into the house!”

Chapter 47

Entry into Robert’s house. Spiritual correspondence of the storeys Cautioning with the Viennese crowd. Heart communication with the Lord

1. Thereafter Robert moves with Me into the house, which has three big storeys, besides its majestically beautiful ground floor. Each storey is coloured differently as follows: the ground floor is a light juice-green, variously ornamented with white and red; the first storey is completely white, with light yellow and blue ornamentation; the second storey is light blue, with violet and rose patterns, with the third storey coloured morning-red without any ornamentation.

2. Robert finds these different colours remarkable, asking Me on the side: “Oh Lord, do these colourings and patterns have to be like that, or has this to do with local builders’ taste? Because in quite a few places in Europe, such building-style, which over here looks quite good, would be regarded in many parts of Europe as either Chinese or crazy. Wherefore oblige me with an explanation; I would graciously appreciate a few words from Your most holy mouth, if it pleases You!”

3. Say I: “My dear brother, firstly, in front of your many guests you must speak to Me only in your heart, so as not to give Me away before time! For if these recognised Me like you did, I would have to depart, as they have too little firmness to fully bear my presence. If however you desire to say something to Me audibly, in order to raise their cognition, then call Me only friend and brother, but not Lord! Then you shall make quick progress with your friends, this being My fervent desire!

4. “Regarding your question however, you are well-versed in the language of colour and flowers, and know exactly what the various colourings of this house signify. Behold, there your asking is vain, especially in the presence of these many, who may not know Who I am for a long while yet.

5. “Hence be very careful in future, especially when it involves talking about Me, for then, with the best of will you could do more harm than good! Because you cannot count on these friends’ concurrings, and

believe that they are near their perfection if everything pleases them. I say unto you that often the opposite to what you think is the case.

6. "Behold, I know some people here as also on Earth who know Me much better than you do. I say unto you that to these I mean as little as a worn-out coat! The strength of their love towards Me is such that a maiden of very little sensual attraction can consume them to the last drop, and I then have much to do not to be completely forgotten by such followers.

7. "Behold, this very thing could also be the case with these your friends. They are hedonists and rumpus-heroes one and all. If we were to constantly produce miracles for them, also entertaining them well and constantly escort a lot of sumptuous maidens to them, with whom they could carry on uninhibited, they would also remain our best friends and we would even become indispensable to them. But were we to start a somewhat more serious discourse, you would be astounded at how they would one after the other turn their backs on us; they shall be giving us plenty of trouble yet. But through wise guidance they can still be won! – I verily say unto you in confidence that some shall have to taste first degree hell, in order to cast off their great womanising lust. We shall certainly try whatever tallies with their freedom; but should none of it bear fruit, then we shall have to move to more extreme measures! Hence be cautioned, not giving Me away through some facial sign. Strive above all to make them aware of their sensuality and its consequences, and we shall yet fare more easily. I too shall work them over but, as said, they must not for a long while yet find out Who I am.

8. "But hearken now to what briefly the diversely coloured storeys of your home signify: the juice-green of the ground floor depicts the spiritually natural state, whose main life-thrust expresses itself in hope, which hoping is dressed in faith and love. The first storey represents the pure and true faith that is clothed in gently constancy. The second storey represents love activity arising from pure faith – corresponding to the terrestrial sky colour, through which also the constant love activity of light is easily recognised by all those of an understanding heart. Wherefore this storey is also decorated with deep celestial wisdom (violet) and the purest love of neighbour (rose red). The third storey finally signifies, through its maiden-like noble dawnred of the highest innocence and purest love heaven, the actually completely true Heaven, in which I dwell with those who love Me above all. This Heaven therefore is without decoration, because it already in the nature of its colour is imbued with all imaginable perfection, having Me alone as its decoration.

9. "There briefly you have the proper meaning of the peculiar colouring of your house. But ask no further, because by the degree of ascending the various storeys of your house you will in any case receive clarification of what you cannot grasp yet.

10. "But we shall now move into the ground floor, where we shall get ready for the first storey. And so let us go ahead and let the others follow, if they wish. Let those who do not wish it however do what they will. Did you comprehend Me?"

11. Says Robert: "Yes, Brother, and I shall strictly adhere to it! But it is nevertheless odd that there could be such obstinate and thoughtless beings among these otherwise well disposed people; verily, this is the puzzle of all puzzles!"

12. Say I: "Yes, My beloved brother, you shall yet be much intrigued on encountering diverse characters in the spirit world! You shall be finding the most handsome, clad externally in snow-white wool, yet internally they will be rapacious wolves, lions, hyenas, bears and tigers!"

13. "But behold, we are already in your house, and that in the ground floor's first reception rooms. How do you like them?"

Chapter 48

Wonderful house interior. Robert's anger at what he sees in the garden. Scandalous scenes among the Viennese. The Lord takes up the healing of the wicked souls.

1. Says Robert: "Oh Friend and Brother! Wondrously glorious! The glory and roominess cannot be discerned from this house's exterior. And the beautiful views through the tall windows! How glorious the garden, with the mountain-ranges in the distance! And how sweet the many cottages upon the surrounding hillocks! Ah, this goes over the celestial!"
2. "But look here through the first window! What kind of rabble is this? No, such riff-raff I have not seen yet! – There, there – what barefaced cheek! A bunch of lousy males stripping some merry hookers! Ah, this goes too far! These we must get out of the garden!"
3. Say I: "Behold, there you already have a few "Viennese friends"! These are the ones that agreed with you on everything outside. But after we moved indoors they preferred to stay outside, enjoying their favourite pastime. Look around and count how many followed us in, – and you shall find none! Because those few mistresses are more to them than we and all your instructions, and shall be so for a long while yet!"
4. "If you were to go out there and give them a sermon, they would be all ears again. I say unto you that there are hardly any type of sinners who are harder to convert than the hedonists of the flesh, and that because they externally accept everything glibly, for so long as they don't feel restricted in their inner lust. Try however to earnestly hold them back from their lust and you shall experience wonders of willfulness and brutality. But we will leave them to rage to saturation point in their lust. Then we shall step out to them again to ask why they did not follow us into the house. You shall not be able to sufficiently wonder at what excuses they will come up with."
5. "But I shall first cause a few really sumptuous mistresses to join them; then you shall witness some real obscenities! And so pay heed!"
6. At that point twelve pretty maidens join the crowd: a type of battle cry of jubilation resounds and everything male starts pouncing upon them like tigers.
7. At this sight, Robert almost bursts with rage for the naughtiness, intending to rush out there with thunder and lightning; but I advisedly hold him back, and he just fumes through the window.
8. After a while of watching to saturation-rage the diverse obscenities among his Viennese friends, he says to Me: "Oh Lord, now I've had my overflow of rage. But notwithstanding all Your holiness, what is true is true – these real rogues are not getting any better by a hair's breadth, and I realise that I was foolish to have been angered by it."
9. "You could of course change the thing instantly if You desired it, and Your wisdom considering it good and proper. But being the most enormous patience, love and gentleness, You watch this rumpus with the ease of someone Who could not get stirred to anger by it even by appearance. Oh, in that case I shall not get annoyed in future even with a thousandfold such rumpus!"
10. "Only one thing I don't comprehend: how normally refined people can allow such filth to become their vice? I myself surely was a person of hot blood, and served the flesh here and there. But this act never got to the vice stage. For I always felt shame, saying to myself: Robert, what are you now? You should be a righteous man in everything, but are an animal! Shame on you, Robert, you are a silly donkey! You are no man but a tail-chaser, – a slave of woman. How can you let it weaken you? Yuck on you! You are no man;

an animal cannot act consciously but only indulge thoughtlessly like a pig!

11. "Thus and even worse did I lecture myself when I became weak every now and then, especially when on festive occasions I took too deeply to the bottle. But it never became a vice with me!

12. "These canine fellows however take these things to venial greed! What amazes me above all is how the old rams and donkeys care on the most! Just look out there at how those three old dodgers carry on with a damsel under that fig tree! Should this not provoke thunder; is there going to be no end to this piggishness?"

13. Say I: "Have a little patience. I intend to haul a few mistresses over to them; these are going to be still more voluptuous than the previous ones, although more recalcitrant and chaste. We shall see what your friends will do with these."

14. Says Robert: "Oh Lord, one does not have to be omniscient to know that. These fellows shall carry on a thousand times worse! I am not even inclined to watch for the start of this mad rave-up; but say unto me, sole Lord over all heavens and worlds, how will this end? Shall these rogues never get sick of this? Shall they turn into actual animals instead of spirits?"

15. Say I: "Just calm down; you will soon be enlightened. For now, be a quiet spectator like Me. Once I open your eyes wider you shall see how one has to proceed here, to still convert such pigs into humans if possible. But whatever is not accomplished by love shall be turned over to the judgement of hell, residing within the souls themselves. But silence now; the damsels are on their way!" 16. Robert looks out the window at the newly arrived damsels, saying after a while: "By my poor life – truly, these twenty or so are not bad looking in worldly terms! Upon my soul and all elements, the three front ones are dressed like Parisian ballerinas! These are bound to dance these human Viennese animals into fits of lust?"

17. "I think the appearance of two dozen bears would be more appropriate than these pretty dancers; perhaps such vibrant Forest and alpine dancers would have a more wholesome effect upon my brutish friends than the curvaceous curvy-footed, full breasted ballerinas!

18. "But I marvel at how the Viennese spirits, at the sight of these beauties are so selfrestraining, unlike the previous ones with their raving, canine attacks! Perhaps these beautyqueens overly impress them, not daring to approach them."

Chapter 49

A flock of former show-dancers enter the house, after much suffering in the spirit world Humble begging for bread and accommodation

1. Robert hardly finished speaking when these two dozen beauties come over to us in the chamber one by one, with artistes' bows, asking whether there might be a theatre in this glorious palace where they could give a performance of high class choreography?

2. Says Robert: "Behold, next to me stands the actual Lord, ask Him. I have been the proprietor of this house for only a few moments and am not yet acquainted with any chamber other than this one. It actually astonishes me how in this spirit world – where in order to become a perfect spirit, one should seek God the Lord alone, practicing love towards Him – you are given to concerning yourselves with such scandalous arts? But if it pleases and meets the aims of this house's Lord, then do as you will! As I said unto you, the Lord Himself is next to me!"

3. Say the three at the front: "How is this? Outside we were told you are the owner of this palace, whilst you now tell us it is this your friend!"
4. Says Robert: "Yes, and repeated a thousand times – this is the actual Lord of this house! Whoever told you that it is I was a foolish and blind person! Hence ask this One or see to it that you get out of the Temple!"
5. After which the three turn to Me, asking Me whether I really am the lord of this palace?
6. Say I: "In the world of spirits everyone is a lord, meaning as owner of what is his. And since this is My friend and brother, I also possess him as that which he is to Me. Hence I am also his Lord and of that which is his, whilst he can witness to you the same thing about Me.
7. "That I am more familiar with this house's lay-out is due to My finding Myself in this world of spirits many years longer than My friend here.
8. "Wherefore I can tell you with certainty that nowhere is there to be found a theatre nor dancehall within this entire house, excepting at this house's most extreme north side, where there is a kind of speaker's stage, with a depression, through which impure spirits not intending to submit to God's order can be well preserved, sunk to hell! Should you wish to give such a performance for these guests, then such speaker's or Hades' chamber can be placed at your disposal! But you shall have to take care not to crash through such depression with your choreography. For once in there, it shall be hard for you to find your way back! Did you comprehend this?"
9. Says the first of the three prodigies: "Hearken, dear friend, this is rather terrible! Such a hall would certainly not suit us! Are you unable to let us put on our fine art in the garden?"
10. Say I: "Outside indeed you may dance and leap as much as you wish and we shall not object right now. – Hence return outside and do what you will outside! There is no way that you can do your thing in this house!"
11. Says one of the three: "Dear friend, we did very well when we were still on Earth, for we were the idols of the big cities. All who had the opportunity to marvel at us were enthralled. Besides earning the favour of the greatest regents, we also earned much money and other treasures. But suddenly our bodies succumbed to a fatal disease, making us waste away and die!
12. "Now we have been in this most meagre world of spirits for some thirty years already and fare terribly! There are no earnings for us anywhere. Wherever we knock, we are treated the same as here. And hunger is causing us dreadful pain. We don't want to earn our bread in too common a manner, since we truly are too good for that. In particular do we want to have nothing to do with that lousy rabble out there, as we often denied princes upon Earth what they sought from us. But over here, no man or spirit gives us even a drop of water. From that you will gather that we are most miserable and poor here!
13. "Will you not let us have accommodation in this house for whatever service, and provide us with enough bread to still our most burning hunger? Let me beg you most fervently on behalf of us all!"
14. Say I: "Well, My dear dancing prodigies, this does not depend on Me over here, because the actual owner of this house as well as of this extensive region is this My friend and brother. If he wants to give you what you have need of then I shall not object, but it will, quite to the contrary, make Me very happy. But I shall not discuss it with him, hence you turn to him!"
15. The speaker is about to turn to Robert, but he anticipates her, saying: "My dear dancing artiste, and all you two dozen of the same occupation, the only thing I knew about you so far was that your legs are more pliable than other people's, not knowing that you also possess the fine noses of foxes! If it were only up to myself, I would at once show you the door. But since it pleases this my Friend if I accede to your request, I shall in God's name also take you in! Therefore stay! Over there in the corner of this chamber there is a

small table with some bread and wine. Go and fortify yourselves. Then rejoin us and we shall give you an occupation to which you shall strictly adhere. – Go over now to where I advised you!” – The dancers immediately follow this command.

Chapter 50

The Viennese crowd asks for the dancers. Robert's thunderous sermon Salvation of the souls at the abyss.

1. For the lustful Viennese friends however, the twenty-four beautiful dancers have been staying away too long in the house. Coming up to Robert's door, they yell: "For how long are these quick-footers going to stay in there with you? It seem to us you are holding them back for yourself and your friend! Not a bad idea you hanging unto the best part, whilst we can put up the this thin and ugly lot! Many, many thanks for such lovely, marvelous friendship! Listen, we'll strike an easy bargain, since you are Blum – you can keep a dozen. But deliver up the other dozen of these beautiful English or French women, or we shall start kicking up a din! Should that not bring you over, then we shall smash everything to pieces here!"

2. Says Robert: "Well now! I say unto you: 'as truly as there is an eternal God, and as long as I am still called by the earthly name Robert, none of these dancers comes out of this castle, (where the true God lives, giving everyone what they deserve), for your shameful pleasures!"

3. "I have taken them up into my house, as hungry and miserable beings. They are now my guests and enjoy all my respect, which every decent spirit has the right to expect! Should you however earnestly desire to violate this holy right of every house over here, then just try! We shall see who will get the better of it!"

4. "From what I have seen through the window, I am sure you have debauched to full measure out there! Verily, I know of no animal upon Earth that manifests such shameful instinctual drive as you have done here in God's kingdom, so virulently as rational humans! But it is not enough that you have sinned your way down to the centre of hell and become like devils; not enough that your lust has made these poorest of female beings a thousand times more miserable than they were before, instead of helping them; not enough that you besmirched this pure, divine spiritual Earth with your shameful slaver of hellish, obscene fornication! All this is still much too little for your insatiable lust!"

5. "These poor beings, who for long years had to suffer hunger, thirst and other miseries in accordance with the Highest's counsel, have now been received by God Himself! These ones who after thirty long years are enjoying a little fortifying bread in the corner over there, thanking with tears the God Whom they hardly knew – these you want to pull down to hell with you! What limitless despicability!"

6. "The poor beings out there, whom you had defiled most unscrupulously and who are lamenting in pain, lying there as if half dead – do you know who they are? Behold, these were your own daughters upon Earth! They lost their earthly lives partly through natural sickness and partly through the siege of Vienna. They arrived in this world without any spiritual education, not knowing whether they are coming or going. Due to divine providence they found out that, as their earthly fathers, you were to be found here. Full of joy and in the hope of bettering their sad lot, they rushed over here. Arriving, seeing and recognising you and wanting to press you to their hearts with the child-like calls of 'Father', you fell upon them like furious hyenas, and as fathers with their own daughters proceeded to whoring and fornication with them most

heinously. In vain were they yelling: 'For God's sake, we are your daughters. What are you doing to us? Jesus! Jesus! What are you doing?!' But that, you did not even hear, because your cursed devilish lust has made you blinder than a lyrebird in its mating season! You verily tore up the poor ones with your raging randiness! Oh you loathsome doers of evil! Here, look out there – your wonderful work – by what name would you describe it? Verily, my tongue is mute!

7. "On arriving here with my great Friend, encountering you all in my house, I was overjoyed with you. It especially pleased me when, after my words, I heard that your greatest desire was to see Christ the Lord at least from a distance. Whereupon I assured you that if you received Him into your hearts with fervent love, becoming more pure through such love, you would see Him, the Lord of eternity, always and forevermore! Whereupon you were seized with joy, humbly testifying that you were not for a long time yet ready for such grace! This pleased me so much that I could have wept for joy.

8. "After entering my house with my Friend however, confiding my joy to Him over it, His wisest mouth spoke: 'Do not overly trust them. These are all crudely sensual people! I say unto you that several of these shall have to go down to hell, and it shall be hard work reforming them!' Oh for this strictest truth! I say unto you: 'you don't first have to go down to hell – you are right in it!' Because only through the judgement of hell can God still change the wicked, insatiable, avaricious lust of your filthy hearts!

9. "Now I have said unto you what God has laid into my heart. You are aware of your deeds and intentions, and the unavoidable consequences thereof. Do now as you will! You are still free, but only too soon God's judgement shall seize you and give you your due reward! But not only yourselves, but also all those still walking physically upon Earth, but not intending to heed God's warnings, so numerous in this time!

10. "Had I myself upon Earth opened my ear and heart to quite a number of God's warnings, I would have been visited by no judgement. But following only what my high-flown and famehungry intellect prompted me to do, I had to also bear up to a nasty judgement. According to my own opinion I desired only good, but nonetheless made myself guilty of judgement. What however shall become of you, who desire only evil, notwithstanding that you recognise it as such?"

11. In response to this, Robert's compelling speech, the severely convicted listeners stopped short, one after the other pulling back, and none of sufficient courage to argue even one word, but only murmuring among themselves about not comprehending the change in Robert, and that his earnestness being like thunder and his speech like a flood!

12. Some are beginning to introvert, and a great fear suffuses the, and they are most repentant of what they had done.

13. Robert turns to Me in his heart, saying: "Oh my most holy, truest and best Father, forgive me if I was perhaps too harsh towards these Viennese friends! For You see how, within me, I only meant them the best, wanting through my sharp words only to save them the most sorry judgement of hell. Because an ever-so-sharp reprimand is, I think, incalculably milder than the minutest spark of infernal judgement! And so I thundered away with all my might to these brethren, devoid of every higher education, with everything I had, seeming to bring about a quite visible effect with some of them!

14. "Oh Father, bless my words within them! Perhaps they may still effect what I secretly wanted to bring about!"

15. Say I: "My dear friend, brother and now, son. I say unto you: 'you said not a word more or less than I Myself laid into your heart!' Because what you said I thought and willed in your heart. Wherefore you need in no way reproach yourself as if you had, out of yourself, been too harsh with these people, who lack all spiritual life-education. Hence be of good cheer!

16. "For behold, spirits who are already leaning over the abyss about to fall have to be powerfully seized

and snatched back, this being the only way to a better way outside hell.

17. "You will soon be persuaded of the good effect of your thunderous sermon! All of them shall of course be evasive, presenting themselves better than they are. But it will be fine if even the majority reform; the minor part shall then be forced to fall in line with time, not finding a way out.

18. "But let us give them a little rest and so let them ferment. When sufficiently leavened, as the wine must be on Earth before being moved to the distiller's vat for winning the wine spirit – then we shall put them in the vat, under which the mighty fire of our love shall burn. Then it shall be easy to separate their true spiritual from their terrestrial. Meanwhile to something else."

Chapter 51

Three of Robert's comrades-in-arms before the Lord. Reform also for them. The grateful dancers as tools.

1. I continue: "There was talk of your three friends – Messenhauser, Jellinek and Becher. Your friends did not give them a brilliant witness. Although this was awkward and rough, there nevertheless was some truth in it, as secretly they were driven by an entirely different spirit to yours. Taken in a worldly sense and perception, you had a good aim, terrestrially, which you sought to implement. But your three friends did not strive after such an aim, respectable in a worldly sense. Whereas you acted in a humanist fashion, the three, with small differences of orientation, strove for the most liberal authoritarianism. Failing this, it would be for a fat purse, by means of which they would make their getaway by night under favourable circumstances.

2. "But luck would be elusive, The first friend did not discern that the crystal ball under Fortuna's cornucopia warned against the changeability of all worldly fortune! And Messenhauser's earthly luck thus changed soon.

3. "Towards the other two, this Fortuna was of course not so favourably disposed, although they did everything to win her favour. They fought with the weapons of the quill, beating them unsparingly about the heads of the so-called reactionary Philistines. But no one had the intention of dying from these quill wounds, whilst Fortuna was obstinate, not wanting to tell them of a friendly future. This infuriated them, and they cast off their initial weapons, borrowing those of Mars. That made them still worse off. Fortuna became infuriated, throwing so many balls under their feet as to prevent them from standing upright; therewith their hymn to Fortuna came to an end.

4. "Upon their fall, these three heroes stepped off their display and testing place in the outer world. Now they have, like yourself, wandered off into this everlasting new world, naturally with countless curses for yonder world authorities, who transported them here by express post. They therefore are without any doubt here in the spirit world, and not too far at that.

5. "You say within yourself: 'this is bound to be true, but are they perhaps still floating within the ether somewhere between heaven and Earth, or perhaps hidden somewhere near this house?' 6. "I say unto you: neither within the ether, nor in a nearby hiding-place, which is by nature similar to your heart. But just as they are present through your loving remembrance of them, so they in actuality are present in this house! Only one door separates them from you and Me. When we open that door, you will meet them exactly the way they left the Earth.

7. "When I open the door, however, you must not immediately speak to them, but listen to them for a while, at My side, to what they resolve among themselves. Only after their decision shall it be the right time to address them and show ourselves to them. This is for your strict adherence!
8. "But first we want to exchange a few words with our dancers and prepare them somewhat for our measures. Because we shall yet make better use of these dancers than you can at present imagine."
9. Following this briefing we move over to these dancers who greet us most cheerfully, thanking us firstly for the exceedingly good service, and then also for the resolute protection from those of nasty intentions towards their already unhappy dilemma. They also beg Robert for a thousandfold forgiveness for first taking him as hard-hearted, whilst he had now shown himself to be a loving and righteous man.
10. Robert, although not entirely minding such praise, nevertheless plucks up courage, saying in his normal, rather rough tone: "My dear, poor sisters, don't be overly rash with your praise and thanks, for you do not for a long time yet know Who the actual Giver of all good gifts is!
11. "You can take it from me that I am definitely not the giver, but someone entirely different. I myself am here only a crude domestic servant but an honest to goodness one, praise God. But it now makes no difference whether you thank me or the actual Lord of this house, as I don't accept what is not mine, but faithfully give it back to my only Lord.
12. "But now to another matter. Tell us both whether you still insist on giving a dancing performance in this house? Or have you truly given this bizarre idea away?"
13. Say the dancers: "Oh you best friend of poor mankind! Such desire on our part would now be the greatest folly! Because we only wanted to put on a show to earn enough to still our ravenous hunger. Since however we have been most warmly received without a performance, it would be madness if we still had such thoughts, and that much more for being now convinced that our miserable earthly art would be an abomination before your celestially pure eyes! If you both will continue to be so gracious to us, we intend not to hear another thing about our art eternally! Of this you can be assured."
14. Says Robert: "This makes us happy and is nice and good of you! But if nevertheless on some future occasion, for a good cause, we asked you for a little production, would you remain faithful to your praiseworthy resolution even then?"
15. Say the dancers: "Oh friends, we shall do whatever you desire, as we know only too well that you desire only the good. And so we shall dance if you demand it. For henceforth, your wills shall be our wills!"
16. Says Robert: "Very well, in that case be ready, for an occasion shall shortly arise."

Chapter 52

The good effect of Robert's spirit. His heart is shaken by the Lord's condescension The good effect of his sympathy.

1. Say I to Robert: "My dearest friend, brother and son! Your heart is well and truly flexible, which brings Me much joy. You speak as if from out of yourself, and yet it is I Who speak. This is a good thing here in the kingdom of spirits, the friend's mouth loudly proclaiming the good and the true that is in his neighbour's heart. Your heart accurately perceives My thoughts, and My will is no stranger to it. And behold, this all is the work of My Spirit, awoken widely within you.
2. "This pure spirit out of Me therefore can penetrate to My depths and behold and probe My thoughts and

will. This has now become the case with you to an advanced degree, wherefore you already perceive what I think and will as if you had already been initiated into holy concerns for a thousand years. Continue thus, and you shall soon be a proper weapon for Me.

3. "And now that our dancers are aware of what they have to do, we shall proceed with the door-opening, where we shall at once encounter the threesome Vienna hero cloverleaf, debating among themselves.

4. "But I must first ask you whether you think the dancers, as you now see them, are sufficiently beautiful, or whether we shall make them more beautiful?"

5. Says Robert, smiling: "Lord, how good, gentle and condescending You are beyond all concepts! You verily are conversing with me not as eternal Lord of infinity but like one earthly friend to another, as if in truth You had need of my advice. This indeed makes You endlessly greater to me than if You were to create entire hosts of new worlds and heavens before my eyes. That You are, as God and Lord, endlessly mighty within Yourself, able to create the unlimited, seems normal to my heart, but that You should speak and act with me, Your creature, in confidence like one real brother with another – that fully numbs my heart before Your greatness!

6. "As for making these dancers still more beautiful, this of course I leave to You. The first ones, in my judgement, don't look too bad at all as a group. But the others have a pointed look and their dresses remind me of a troupe of passing actresses. If You could improve their appearance, it would not harm – provided it does not make them more vain. Right now they don't seem to be troubled thereby, the reason they might be keeping in the background."

7. Say I: "Very well, My most beloved Robert. As you wish, so shall it be. Look over there, a wardrobe at the wall. Open it, showing it to those dancing girls whose beauty you wish to enhance. There are a lot of dresses that they can put on, which shall become them well!"

8. Robert immediately does as told, and the dancers are highly pleased, quickly putting on the dresses. 9.

9. On putting them on in a few moments, Robert is astonished at their forms. He hurries back to Me, saying: "This is mind-boggling. Not only do these heavenly dresses suit them as if cast on them, but they also affect their figures. How lovely their faces now, and how beautifully white and round their previously jagged arms! What fullness of breast, not to mention their feet. No, on Earth no poor sinner gets to see something like that! Which is all the better, as I would have stalked such feet on Earth. At Your side however I could not care less. 10. "But now they show up the other, previously more beautiful mistresses. You shall have to also improve their looks a little!

11. Say I: "Right so! Go back and open the same wardrobe again, the right number of dresses shall be found for them as well!"

12. Robert tells the first dancers, and these, leaping for joy, also dress themselves with celestial beauty in moments.

13. Robert likes these even better than the others, so that he can't get enough of an eye-full, returning to Me and saying: "Oh Lord, not even the most perfect spirit shall ever gauge what to You is so easy! No, the beauty of these little angels standing there! The heavenly gracefulness, freshness and cheerfulness now streaming out of their eyes cannot be described! In truth, these could even tempt me to a kiss – ! This would have to get a Blum into a soup. But there is no doubt, they are beautiful! Well, my dear Viennese out there, when you see these, you devils shall run amok again. Might we now go over to the three heroes?"

14. Say I: "Indeed, come along!"

Chapter 53

The rabble-rousers Messenhauser, Jellinek and Becher in the beyond Their opinions about God, hell and fate

1. The two of us arrive at the door, which immediately opens as if by itself.
2. The three can be seen sitting at a circular table, sunk in thought, rummaging through various writings and files as if searching for some vital document.
3. After a while of fruitless searching, Messenhauser says somewhat agitated: "I have always said that this most important document, proving our innocence, has either been lost or even destroyed during that last unfortunate episode! Of what use our search? If some proper genius does not rescue us from this prison, then we are done for. Expecting pardon from these knowalls would be sheer lunacy. We now are in devils' hands, good and proper, with no grace or mercy! You will see it won't be long before a war-councilor enters with a court clerk to read out our death warrants, and that dispassionately, as if dealing not with humans but with earthworms to be trodden into the dust. I tell you, we are going to be shot!"
4. Says Jellinek: "My friend Messenhauser, what you are still fearing has already been factually carried out upon us! The thing does indeed resemble a delirium, yet it is no dream! Because I recall only too well being led out to the terrible trench, and formally shot. Likewise, that I immediately found myself within this prison – not unlike the earthly one, encountering you, Messenhauser, here. Whereupon friend Becher also arrived here. We therefore continue with certainty to live some kind of spiritual soul-life here after physical death, and our fear of a repeated firing-squad is completely vain!
5. "But something entirely different impresses itself upon me in this peculiar state: the uncertainty as to where we are now and, secondly, what we are to expect! – If, in the name of the devil, the hellfire sermons of the clerics turned out to have substance, then we will not be envied! An everlasting condemnation by some almighty Being would complete our lucky run. Yet I comfort myself in believing that the divine Being, if there is one, is bound to be endlessly better than all the best people of Earth taken together. It is bound to be better than Fieldmarshal Windischgrätz, who had us executed with such calmness. Oh, if only there were a means to take revenge of this tiger – and that in the most terrible way. That would make me exceedingly blissful, don't you agree?"
6. Says Becher: "Indeed, brother, you seem to be right in everything. Friend Messenhauser still feels terrestrially captive, languishing in some prison in Vienna, awaiting execution, but I agree entirely with our friend in this point. It is the naked truth, unfortunately, that we three have been shot, although I could not name the day with certainty. For over here, where there is neither complete day or night, I lack all concept of time. But neither does that matter – terrestrially we are dead for all time to come, and it is useless to think or talk otherwise.
7. "Yet I nevertheless believe in no hell, and if there is a God then there can be no hell. If however there is no God, then there is even less a hell! Because the concept of a God is too pure, exalted and wisely good for a concept of the most total imperfection of hell to derive from it. If however there is no God but only mechanical, conscious powers, then it can be asked how these could have brought about a systematic hell!"
8. Says Jellinek: "Oh, this I can easily imagine! If there is a God, which cannot be doubted, then it can be asked how could this most perfect and good Being have also created a Windischgrätz for example? This tiger-man is fairly representative of hell on Earth, and like every rattlesnake, is a product of the most

perfect Deity. Should there be no Deity however, then how could the mute natural forces have picked up the mood of chancing upon a Windischgrätz model? From that you see that the bad as well as the good is to be found both under a God and without a God, the bad even predominating; from which a hell can easily be deduced from both scenarios. Wherefore it is just as easy to innocently end up in hell as it was to end up in Windischgrätz's hands on Earth. What are your opinions?"

9. Says Messenhauser: "Indeed, you seem to be perfectly right! It is now also quite clear to me that been shot, and that soon after the kind-hearted Blum. Having made a few observations by now, I could pass these on.

10. "Look at the table where we had our important papers. Suddenly they are invisible! This is indeed an intriguing circumstance! I furthermore notice an open door, whereas previously we had no clue where to find a door. And lastly, I notice with some astonishment that our prison is turning into an attractive room, and I actually begin to discover windows and clearly discern things with precision, and notice all kinds of decorous objects!

11. "All these appearances give me a rising conviction that we must find ourselves in some dream or spirit world. What however is to become of us in this world is another question.

12. "You, brother Jellinek, indicated how retribution upon Windischgrätz would make you enormously happy – I cannot agree. For behold, I am a fatalist through and through. Upon Earth, fate has scattered poison and balm in equal measure. Can a tiger be blamed for being a tiger? Can a poisonous plant be blamed for its deleterious effect upon man? It can similarly be said of Windischgrätz – he is a blind tool of fate, that has made him as he is. In his own way he is to be pitied, like us, who became his bloody victims.

13. "We have come through it, praise God; he has yet to do so. Who knows whether he will fare better than us! 'Me today, you tomorrow!' And it ultimately makes no difference whether one has trodden the Earth's dust smooth for a hundred or ten years; or handed over one's body to the worms upon the gallows or in a soft bed. It's all the same to me now!

14. "I have a life once more, and am still Messenhauser! I have no pain, no hunger and no thirst. And you, dear friends, also are left with me, and our room is getting steadily brighter and more beautiful! What more can we ask for? If this continues, we can but congratulate ourselves. Because upon dear Earth we did not have it any better, nor fewer cares. Who knows what this will turn into yet. I believe it will get gradually better. And should it get worse after a while, then think of how often upon Earth fate pushed us back and forth between good and bad.

15. "I can't change the situation, and so it is best to take things as they come, hanging up one's wishes on the hook. For these never bore us interest yet and probably never will be of any use to us. Do you not fully agree with me??!"

Chapter 54

Jellinek demonstrates God's existence from nature, but man could not grasp more about the Deity

1. Says Jellinek: "I agree on everything excepting fate: there is a snag about that!"

2. Asks Messenhauser: "In what way? Be more specific."

3. Says Jellinek: "Patience, dear Messenhauser. This can't just be shaken out of the sleeve. But I shall nevertheless try to dislodge your fate from head.

4. "Look, you never in your life were a person to concern yourself much with the sciences. You were so-to-say satisfied with simple times tables, never troubling about 'higher mathematics'! You were always a shell erudite, never bothering much with science's kernel. That way the inner nature of things had to elude you. Hence you missed a deeper insight into the marvels of well-founded order in all things, and their effects. You clung to the outer bark, which of course often, on the surface, appeared to you as the work of random chance. Things are however quite different.

5. "Have you ever seen a house and its interior set-up arise by chance? You say 'never', and I say 'good'! If chance cannot bring about even a house, how should it create an entire Earth, upon which surely we encounter numberless wonders, of which the simplest already exhibits a wisdom of construction that prevents any thought of fate's blind work! Brother, you admit that I am right, which pleases me! But her me out!

6. "Consider the amazing structure of plants! - How, strictly within one species, for thousands of years, these occur in their given, primordial form, not changing their species by even one atom! How incalculably artful must be the construction of a seed already, for it to just draw its homogeneous nutrients from the soil, to then consistently propagate manifold. Not to mention the supernatural nature of a seed; for who can grasp that divine calculation, due to which a single seed contains countless myriads of its own variety?

7. "Or take an acorn, placing it in the soil; soon an entire oak tree will emerge, which for many years shall produce countless acorns. Casting all these into the soil, you shall already have a forest of millions of oaks, all producing the same fruits, of incalculable multitudes. And whilst this remains miraculously hidden from our view, it nevertheless is undeniably there! Tell me whether fate can arrange an acorn that way?!"

8. Says Messenhauser: "Brother Jellinek, I must say you are a fully-fledged theosophist! Your simple and conclusive substantiation by acorn has told me more than all learned discourses. I am now convinced of the nothingness of fate and need no further proof. But another thing now comes up:

9. "There indeed has to be a God of the highest, arch-primordial power and wisdom. This I can no longer intellectually and reasonably deny. But where and Who is this divine Being? Can it ever be seen and comprehended by a created being? I well remember, as a student, having to learn the biblical story and finding a passage in one of the five books of Moses that read: 'You cannot see God and live'! This portent text is supposed to have been called down to Moses from a fiery cloud, when he requested the speaking Deity to not only be audible but to make Itself also visible. I have to admit that I still half believe in a God. But when it comes to the supposed fullness of the Godhead residing within Jesus – there my dear friends I must confess I was and still am a complete non-believer.

10. "Jesus' pure doctrine verily contains the most noble and truest principles in fullest agreement with man's nature, not capable of arguing in any way. But that the initiator of these principles should hence also be God – due to putting together and teaching moral principles that most coincide with mankind's overall nature – this goes beyond the horizon of my knowledge and faith!

11. "The doctrine itself therefore can derive from a mere human, and not necessarily from a divine Being. Because if every originator of orthodox doctrine were to be a God, then the Earth would have to be teeming with all kinds of deities. Euclid, the discoverer of geometry, would have to be a god! The discoverer of garden-tools, of inestimable importance, would already have to be a kind of father god! The discoverers of numbers and of ships likewise, and ten thousand other discoverers of diverse useful things also! But just as the discoverers of important things never demanded worship, so I also believe that the originator of the best and simplest morals could have renounced same. To my knowledge He never aspired to ridiculous deification. Short-sighted and superstitious people of yonder time probably made Him

into a God, because He exceeded them a thousandfold in intelligence. But this should not laughably sway us into taking Jesus for a God, but only for what He really was. I believe that contemporary mankind will realise that the infinite cannot become the finite; that God remains God everlastingly, and limited man only a man.

12. "But it is not worth wasting too many words on what today is an agreed position among scholars. – Back to my earlier remark however; where and Who is the actual Deity, Whose existence I definitely can no longer question. Let me have your opinion, my friends!"

13. Says Jellinek: "Indeed, dearest brother Messenhauser, this is a ticklish question. We are not likely to ever work out the where and Who! Because if we, limited beings, were to grasp the infinite nature of God, then we would first have to make It limited – which of course is impossible. It likewise seems impossible to know more about the infinite nature of God than about the acorn of my example! I think that we should now shift our considerations to something else, because we shall work out mighty little on the subject of the deity."

14. Says Becher: "You are fully correct! Wanting to fathom the Deity would be like constricting the sea to a nutshell. Let us therefore leave a discourse that has neither end nor foretelling, and let us talk away on something else, such as what our friend Robert Blum is now doing in this world, or our arch-enemy on Earth, and whether same shall perhaps shortly join us, whereupon we could give him an appropriate welcome!"

15. Says Jellinek: "Brethren, I am with you concerning our friend Blum! But spare me Windischgrätz, for I have no desire to ever see this tiger again! But hearken, I seem to hear several human voices outside the door. Lets rise from the table and check what's going on outside!"

Chapter 55

Journey of discovery. Timorous heroes. The Lord appears with Robert.

1. The three rise from the table, cautiously moving to the open door. As if awoken from a dream, they there, beside their own room, discover a bigger and more magnificent one. They peep behind the door to perhaps discover memorable things, not knowing who or what they could encounter.

2. After thoroughly scanning the room wherein I, with Robert, stand somewhat away from the door, with the twenty-four dancing-girls in the background and nothing further of note, Jellinek says softly:

3. "Friends, I see nothing dangerous whatsoever inside this ante-chamber. On the contrary, over there in the corner I see a table with a crystal bottle of some fine wine and some inviting pieces of bread. If there is no other threat, then we should not be too shy to go over. This obviously seems to be designed to give us an impression of our spirit existence more palatable than we have been jockeying upon. I think a little more courage may do us no harm. What do you say?"

4. Says Messenhauser: "Brother Jellinek, I couldn't agree more, although, to my embarrassment, I have to confess that at such ventures of discovery I like being the last! Because in the even of potential retreat, I can be the first!"

5. Says Jellinek: "But dear brother, it seems to me that you are the chief of cowards! How, as such, were you able to stand in as an army commander? Now things come to mind. Look, had you given orders in the open field instead of your well guarded command office – who knows whether Vienna would not have

been victorious? But forget all that; for your own honour's sake, don't be a coward now!"

6. Says Messenhauser: "But, most beloved friend and brother, since you are yourself a veritable Napoleon now, how about playing the scout for me and Becher? Since you are the most greatly imbued with heroes' courage, be our leader! Because my feelings were never charged with indomitable courage. But that much is true nonetheless – that despite of my feeble hero's courage I never had much fear of death – and so it is now. But I somehow shy away from this antechamber, the way some children fear apparitions in certain rooms. It really is something sinister – a hunch about an imminent certain happening, not to be shaken off! You will see whether my feeling deceives me when we step over the threshold. I sense that we shall presently hit upon great things and events, hoping that this will somewhat excuse my peculiar lack of courage before you."

7. Says Jellinek: "Indeed, my friend, this is something quite different, of course. Because I am tormented by a similar foreboding. But mind you, a great spirit must never be troubled by that! When I examine that bottle of wine and that lovely wheaten bread, and my hungry stomach begins to sound its considerable approval – then I would rather be located at the table out there than in your jittery company! What is to actually keep holding me back – 'boldly wagered is half won'! Hence forward, hurry!"

8. At that, Jellinek audaciously approaches the door, intending to wander over to the well-laid table. At the moment of putting his foot on the threshold however, his path is blocked by Robert and Me, with Robert speaking in his brash tone: "Halt, who goes there? Not another step, unless you and your two accomplices are first cleared for identity and intention!"

9. Jellinek is somewhat taken aback by this unexpected encounter, but, gathering himself up, he at once recognised Blum, saying in astonishment: "Oh, oh, Blum! Robert! Well, where – where have you been! No, this takes the cake! Be embraced and kissed a thousandfold! – So you in truth do not recognise us? – Messenhauser, Becher and me – Jellinek?"

10. Says Robert: "Verily, indeed, indeed! My comrades in suffering and fate – personified and exactly as you were on Earth! I have known for a long time that you are my guests here, but you did not know that you are located in my house. You let yourselves be stalked by ridiculous fears. But come out here in good cheer, and we shall live it up at that table over there! – Brother Messenhauser and you, brother Becher, do you still fear crossing over the threshold?"

11. Say Messenhauser and Becher jointly: "Be greeted a thousandfold, most estimable brother and friend! We shall join you wherever you lead us – especially to yonder table that bears a liberal blessing for our empty stomachs!"

12. They rush Robert joyfully, embracing and kissing him, and then walk with him over to the table.

Chapter 56

Jellinek's heart is kindled with love for Robert's Friend Celestial wine. Jellinek's toast and the Lord's response.

1. But Jellinek looks Me over amicably, asking Me: "Dear, fairest friend of our brother Blum, could I too get to know you better, for you must be an exceedingly good person to be in our noble friend's company?"

2. Say I: "The future shall reveal whatever is still dim to you. Come along with Me to the Lord's table and fortify yourself first, whereupon you shall be much more suited to comprehend some things that had to

intrigue you till now. Hence come along, My dear friend and brother Jellinek!"

3. Say's Jellinek: "Oh friend, your voice sounds most cordial! Each one of your words makes my heart swell in unprecedented fashion. I should like to eternally forgo my humanity if you are not an angel of the heavens! Indeed, indeed, you must be an angel. I tell you I shall fully cling to you! For, as much as I love the good friend Blum, I inexplicably love you endlessly more, now that you have spoken to me! Hence off to the table, and a drink to the health of everlasting friendship! For I doubt whether they have here a Windischgrätz or others of similar ilk, who could impose a military curfew over here?"

4. Say I: "Indeed not. Such fear you can lay aside forever! But off to the table now, as the others are already drinking to our health."

5. Messenhauser is already coming up to Jellinek with a crystal beaker of the best wine, saying: "Oh brother Jellinek, this truly is a thousandfold essence of the best wine we ever enjoyed on Earth! Here, empty this beaker to the health of all our friends and foes! – Windischgrätz too shall live! That instrument of blind earthly dictators too could one day achieve deeper insight."

6. Jellinek takes the goblet joyfully, saying: "Dear friend! This way I like you better than during our meaningless debates in that little prison cell, where you, brother Messenhauser, were still despairingly awaiting execution orders!

7. "But hearken, I have chosen to make our Blum's friend my heart's bosom friend. And so you will forgive me if I do not touch this divinely fragrant juice until he has first drunk from this beaker!"

8. All merrily concur with Jellinek's wish, and the latter passes the goblet with a friend's fervent love, saying: "Dear, divinely exalted friend, do not scorn accepting this beaker from the hand of a poor sinner, – an earthly traitor! Verily, if I had something better, gladly would I pass it over to you as a mark of honour and respect! But behold, silver and gold have I none! But that which I do have, namely this beaker and a warm heart greeting you as a most esteemed friend, – that I give you. Oh take as I pass it you. It certainly is somewhat impudent and daring of me to offer you, – who are bound to be an angel, this goblet as a mark of my pact of friendship; but I just happen to love you with my base heart, because I perceive so much friendliness, love and wisdom in your few words. Notwithstanding my being a completely unclean spirit, just close your celestially mild eyes, thinking: 'the chap doesn't know any better'! You know, it will be a long time yet before I learn to conduct myself with spirits of your calibre. You can nevertheless rest assured that my heart and tongue are firmly intertwined! What of it, my friend, may I presume that you are not offended?"

9. Taking the goblet most amicably from Jellinek's hand, I drink from it, saying to Robert: "Brother, in the cupboard stands another bottle full of My actual, personified soul wine; bring it over here, so I can show My new close friend how I esteem his friendship!"

10. Robert bounds over, bringing back an actually diamondine bottle of the most exquisite wine, handing it over to Me, visibly moved.

11. I take the bottle, filling the same goblet, then saying: "Here, dear friend and brother, take the beaker and drink from it and convince yourself how pleasing and dear your friendship is to Me! What are you saying about your sins? What man could regard a heart so filled with unselfish love as laden with sin? I say unto you that before Me you are clean. Because your love towards Me covers your numerous earthly sins! But whatever you still owe the world, – there I would have to be an indifferent friend if I did not relieve you of such debt and square it off for you! Hence go ahead, brother Jellinek, and drink to our everlasting friendship!"

12. Says Jellinek, moved to tears: "Oh divine friend! How pleasing and good you are! Oh, if only I could tear out my heart from my breast now and place it in yours! But hand me the beaker now."

13. Jellinek takes the crystal, drinks from it, and says: "Oh no, you divine, angelic brother! If your friendship is like that juice then you are no angel, but verily no less than a purest God!! For infinity itself could not come up with something more godly in flavour and spirit! Brethren, you taste this too and say if I am not completely right!"

Chapter 57

Effects of the celestial wine. Question about Christ and His Deity Robert's foreboding answer. Jellinek's favourite saying.

1. Robert, Messenhauser and Becher all drink, being astounded beyond measure at the inexpressible goodness of this truly celestial wine.
2. Says Messenhauser: "Verily, Lord, is not this a wine! Brother Blum, it is good to be in this house. We should take up quarters here! If possible, lets all stay here together forever! If a poor sinner should turn up every now and then, as we were and still are, then we shall take him in and make it a good day for him here, and may he be one of our worst terrestrial enemies!"
3. Says Robert: "Friend Messenhauser, this was spoken beautifully and with dignity, the words truly from the heart rather than the intellect. I say it myself: 'were Windischgrätz to come here now as a needy guest, verily, he shall receive a better reception from us than we received from him on Earth'."
4. All shout: "Cheers, let it be so! To be a good Christian one has to be able to return good for evil from one's deepest foundation. He who still feels rancour is no perfect spirit for a long while yet. Whoever can say: 'forgive them Father, for they know not what they do', as that greatest and wisest teacher of the Jews once said from the gallows, is certain to have the greatest freedom of life within him! Indeed, we would assert – such is a God! And this also speaks everything for acceptance of the hidden Deity in Christ.
5. "Where might this Jesus, whose terrestrial existence cannot be questioned, be located in this world of spirits? In truth, this was mankind's supreme friend! Friend Blum, have you had no opportunity so far of finding out more about this peculiar man?"
6. Says Robert: "Dear friends, I give you my word that He was the very One I first got to know in this world!"
7. Pleasantly surprised, all want to know: "How come? How did this come about? In which region did this take place? What did He say to you? Be so good, brother, and let us in on it!"
8. Says Robert: "Dear friends, as we have other things to do at present, we shall put this off for another time. But this much I can assure you, that He will again pay me a visit soon, when you too shall be able to get to know Him."
9. Says Jellinek: "But are you not able to at least tell us whether you came to discuss his poorly acknowledged Deity with him, and whether he condoned such a faith or not?"
10. Says Robert: "Yes, my dear friends, we spoke at length about it indeed. And commensurate with your feeble comprehension of truth, I must add that Christ is the only true God from eternity! He is the Creator of all the heavens and worlds! More I cannot say unto you, excepting that you will be able to find out the particulars when He comes!"
11. Says Jellinek: "Friend, this would not be required for the sake of proof, but only for my heart. Because to be frank, if he came and waved at me, I would at once follow him, instantly becoming unfaithful to you!"

Because as the most perfect and best of all men, I already love him more than all people on Earth put together. How much more then if he really is God! I would not be concerned with the why and how, having once read a saying: 'God is love; where your heart is gripped by a massive love, think: god is in this love!' Behold, this is my barometer also for the presence of God in a person. - If I now feel a mighty love towards Christ in my heart, then this love tells me: Christ is and must be a God; for could I otherwise love him so mightily? Whence I also love this heavenly brother so much, as he is bound to bear much divine love within him! Am I right?"

12. Says Robert: "Completely so! Only the heart can understand God and the intellect eternally never! – But now to something else, dear friends. Since our subject is love it can easily be united with it. 13. "Hearken! Love is indeed the only proof of the Deity and its indisputable existence. But we also know that there is a tender female sex, which only too often so preoccupies our hearts that it would make us incapable of perceiving loftier, more pure love for God! Do you therefore think that God resides also in this mostly sensual love?"

14. Says Jellinek: "Indeed so! If God's tenderness did not reside in a woman, then who could love her? But it is not to be doubted that such love can also be perverted!"

15. Says Robert: "If, for testing's sake, a number of beautiful female prodigies, exquisitely costumed, – even amiably disposed towards us, were to make an appearance simultaneously with the strict but supremely good divine man Jesus – then tell me, especially you, Jellinek, what face would you heart cut? For I know that, especially the so-called dancing artistes, presented you with the greatest hazard!"

16. Says Jellinek: "Brother, although you hit one of my weakest points, I can yet say proudly that, notwithstanding all my weak points, I would momentarily leave ten thousand dancing prodigies standing or dancing, for one authentic hair of Christ, since love for God surely shall be somewhat mightier than for some adorned dancer. Love of woman can gain the upper hand only where someone either believes in no God at all, or in some God that is supposed to reside in some consecrated wafer! But where the Deity really exists, and that within the Person of Christ, so that one can see it, recognise and even speak to it, there, brother, you can take off with you dancing beauties! – Without Christ of course, some opulent Fannys could actually produce more warmth in my breast than none at all!"

17. Says Robert: "Brother, would you like to see some?" 18. Says Jellinek: "If you have such spirits around here, then let them be seen, so we can find out how much damage they can do to us!"

Chapter 58

Womanising-test for Robert's friends. Jellinek's and Messenhauser's good replies.

1. In response to Jellinek's reply, Robert moves to the back where, as said earlier, the twentyfour dancers were located behind a curtain. Getting there and drawing the curtain apart, he says to the assembled dancers quietly: "Now the time has come, my dear ones, hence make your appearance and produce some prudent performance before yonder three guests. Make a good job of it without causing embarrassment to this house!"

2. The dancers do so at once, but before taking the first step, the first one says to Robert: "We ask you only that you don't count it as our fault if our oddly opulent shapes should prove provocative! If you suspect this, then we would all prefer that you don't let us appear before the new guests, as we would be

much saddened to cause evil, now that we earnestly want to do good!”

3. Says Robert: “My dear sisters, this makes my heart happy, as I see your good intentions therefrom. But let none of you fear, as my most beloved friend over there will see to it that neither you nor yonder guests shall cause any mutual harm! Hence go ahead fearlessly, because you shall effect no evil but only what is good and beneficial upon these guests, with your dancing!”

4. On hearing this, the dancers step into the limelight at the front of the room, starting to unfold their art – all kinds of civil movements and friendly faces. Robert, once again with his three friends, asks Jellinek: “Now brother, how do you like our dancers of the house? Had you ever seen anything more perfect upon Earth?”

5. Jellinek says with a sigh – watching the dancing mistresses with concentration: “Ah, dear brother, I cannot help my feelings being the same whenever I watch such productions! I must be honest and say that I never really enjoyed them. On the contrary, I was always suffused with a sort of melancholy, leaving the comedy theatre in a peculiar mood. I often thought about this peculiar disposition on Earth, but could never account it to myself. But now the right light is kindled within me, which causes me more joy than all these dancing productions. The reason is the complete futility of the limb-contortions. Tell me what benefit can this art ever achieve? I maintain, none whatsoever! All the other arts – music, poetry, painting and sculpture, in their real and dignified stance, can be of substantial benefit to human disposition, by making the heart gentle and noble, often transforming a rough person to a sensitive one, awakening a righteous love in the heart. But take even the most noble and pure art of dancing, and the feelings it kindles in the soul are mainly those of uttermost impurity. After such a performance, man’s sensuality and desire are multiplied manifold.

6. “Although these are pivotal grounds for my bad feelings, they are not the actual source of the melancholy that always accompanied such performances. The actual source of my depression at such artistic performances was mainly that, through my magic opera glasses, I regarded such well formed dancing mistresses as fallen angels!

7. “How often did I say to myself: ‘what could you not do for my heart! But as a fallen angel you are not able to recognise the worthiness of a heart that would like to see you lifted up again to a real angel, from the slime of your fallen nature. The world’s mammon is now your God, and you blind one only tread your own heart – with those magic feet with which you stimulate the most brazen randiness. Of what concern to you the hearts into which you shoot poisonous arrows with your every step?’

8. “Such thoughts always accompanied me, turning my soul singularly bleak. Was I not justified in thinking thus? Since I still think so over here, ask yourself whether these dancing girls, who fortunately have now concluded their act, could be a hazard to me? They are indeed least hazardous to me under these circumstances, as is also the case with this my most cherished friend, who was visibly moved at my comments. Hence, dear friend Blum, I can assure you that these twenty-four artistes with their forty-eight most beautiful feet have not in the least detracted from my love for Jesus! On the contrary, they have only heightened my most holy love! For behold, I now feel only the greatest compassion for these poor fallen angels! I would give half my life if it were possible for me to lift them out of their fallen state, to true humans! But let’s leave that! – Now you two – Messenhauser and Becher, also say how you liked this spectacle.”

9. Say the two: “Sure, sure, not too bad! But the thing nevertheless seems somewhat comical to us! Upon Earth, such eccentricities of human stupidity are quite tolerable; but here in the spirit kingdom, such aberrations of human striving seem somewhat peculiar! Imagine us now returning to Earth and telling our friends there that we just watched a celestial ballet! The sheer laughter! But now tell us how actually, in the

kingdom of spirits, you had the thought of keeping a veritable seraglio of the neatest two dozen ballerinas? Have you actually taken them into your employ? Or is this perhaps the New Catholic heaven? Ah, spare us your New Catholic angels, and rather fetch us another little bottle of the latest wine, one drop of which is worth more than all the forty-eight little feet!” Smiling, Robert picks up another bottle.

Chapter 59

The Lord about the misused phrase ‘The end justifies the means’

1. Jellinek turns to Me, asking whether this artistic performance may have pleased Me?
2. But I say to him: “Dear friend, I have to frankly tell you that in such cases, I look less to the means than to the end. Because the means can often seem ever so strange, as long as a noble and good purpose from every aspect has been achieved. For here in the kingdom of spirits, the best result achieved always sanctifies the means by which alone it could have been achieved. Verily there is little to the dancing performance itself, but there is endlessly much to it if tied to a most noble cause.
3. “I shall first throw terrestrial light upon this Jesuit-type of saying, so as to make its spiritual content that much more enlightening, and so hearken! Behold, the saying goes thus: ‘The good purpose sanctifies every means through which it may be achieved!’ – but we shall see from a few examples whether this maxim is correct:
4. “A son has a father on Earth, who at work was unfortunate enough to break a leg, capable of healing only by skilful surgery. But what would the son, who loved his father above everything, do to a person who, out of rage or mischief, chopped off one of his father’s feet with a sharp axe? This son would grab the evil-doer and punish him for the rest of his life. Yet his father would have suffered far less through such an express operation – as it would have been a quick job with a healthy foot, than if carried out by a physician upon an exceedingly painful foot. – Behold without connection to the achievable result it would by itself be an abomination. But in conjunction with a good reason it is a blessing; and the son will show his utmost gratitude to the operating surgeon who saved his much beloved father’s life. Without it, the father would have died from an infection. But let’s go further!
5. “What would you do to someone who smashed one of your teeth with his fist? Behold, you would take such to court demanding substantial damages for pain. If however you have a painfully bad tooth, then you go to the dentist yourself, gladly paying him to extract the bad tooth. Who would recommend a tooth-extractor, however, who smashed or extracted people’s teeth just for fun? Quite different it is in the hands of a proper dentist, because with his often painful procedure he achieves a good purpose. You cannot deny that, here the means is sanctified through the good result. But let us nevertheless go further!
6. “Behold, the killing of a fellow man is one of the greatest sins a man can commit. – A father is going through a forests with his son. Some evil person, sensing much money on the father, jumps from the thickets and grabs the father by the throat, trying to throttle him. In the predicament, the son reaches for his gun and kill the murderer. Behold, one of the greatest sins is to kill. Is the son’s killing of the murderer who wanted to throttle his father also a sin? Indeed not! Commonsense already tells you: the killing is one of the greatest sins only if it is a means of achieving an evil purpose. But in conjunction with the best cause, it is as holy as the cause itself, especially if it is demonstrably the only effective means.
7. “As it is with these three examples, so it is also with every action that any human or spirit is capable of.

If, after wise consideration, it appears as the only effective means for achieving a good purpose, then it is also good, righteous and sanctified through the achieved result.

8. "And so, my dear friend, you shall just have to close an eye with these dancers, for they are dancing for a multiple good cause, which has in truth been achieved, as you will shortly see. Say, should we therefore resent these dancing prodigies, or perhaps give them a glass to taste from the second decanter bottle?"

9. Says Jellinek: "Oh, if so, then indeed! Come over here, you sweethearts, you too shall have a good time!"

Chapter 60

The dancers seek clarification about God. Robert counsels: 'seek the light within'. Danger in purely external research.

1. To this invitation the dancers bow down respectfully, the first three saying: "Oh you dear, wonderful friends, you are too good and considerate to us! Because our bad and miserable art is of all arts the least to deserve consideration from spirits like you, and we cannot understand how you can be so good to us sinners! Verily, if we were still upon Earth in the flesh, then such sincerely good people would put us under great obligation. But here we are poor ones in spirit, having nothing besides what your exceeding goodness grants us. Hence we cannot reciprocate for your immense goodness in any way other than by respecting and loving you from the fullness of our hearts! If we can therewith come close to you then we shall happily join you in cheer. If however our maybe insufficiently pure love is not pleasing to you, then allow us to depart and bemoan our earthly sins!"

2. Says Jellinek: "Dearies, I beg you – don't be so Roman Catholic! Where is the God Who considers love a crime? How should we scorn you for loving us? Hence come over here all of you, and drink from this true wine of life! Don't be shy with us; we five want nothing more than your love, which you shall gladly bestow upon us. And so I hope you are now clear about what we desire from you – namely nothing other than your pure love and friendship!"

3. Hearing Jellinek speak thus, they join us cheerfully, saying: "We are your maids; your good and noblest will shall be our holiest commandment. We nevertheless have one special favour to ask: in the silly world we sought little opportunity to truly get to know about the supreme divine Being, and hence have arrived here as totally blind, in this foremost priority of human knowledge and faith.

4. "We actually were so-called Roman Catholics, outwardly doing everything this church lays down. Yet all our fasting, confession and communion did not bring us a hair's breadth closer to the true recognition of God. As you see us here we all died over a period of ten to fifteen years, again finding one another as if by chance. But we are still in the same state we were in when entering this serious world. We never knew God and still don't know Him; nevertheless, only one exceedingly good, wise and almighty God could have given us this existence!

5. "We don't wish to be disrespectful, but if you dear friends could on occasion give us poor creatures a better concept of God, without our imposing on you, then you would make us very happy.

6. "In the world, they always presented the Deity in such a way that such very presentation robbed us of any true concept of God. God is supposed to comprise of three Persons, of Whom each is God in Itself, which must obviously result in three gods! Yet these three gods are not three gods but one God! Each of

the three gods nonetheless has his own function. Thus God the Son can only do or teach what God the Father wants! And yet again it says: Son and Father are completely One! – And one does not know what to make of the Holy Spirit at all; is He more than the Father or Son, or less? He is supposed to go forth from both and is symbolised as a dove! – But add to that the billions of consecrated wafers (hosts) of which each one is supposed to be fully God! – can this clear up a person about God's nature? Hence do not scorn our request, as we have need of being heard – more than of this wine!"

7. Says Robert, serving up a goblet of the best wine: "Dear sisters, in the name of God, the Lord and Creator of infinity, just take this wine and drink it confidently! Because this wine's spirit is unlike the spirit of terrestrial wines which, according to Paul, carry the spirits of unchastity and fornication. This wine's spirit is called the spirit of eternal, purest love in God, which therefore is also a holy flame of light, brightness and clarity. With this light you shall soon find within yourselves what you desire from us.

8. "Lofty is your desire indeed, and no angel would find fault with it. But seek its fulfilment not outside, but within yourselves, which shall benefit you everlastingly! If we give it to you, then you have a foreign possession within you, which externally can indeed give you a temporary advantage, but bring you internal harm with time, which would not be easy to undo.

9. "For behold, a simply external doctrine can relate itself only to external spirits, whose striving is material. It then indeed effects a revolution within these spirits, occasionally forcing them to accept such doctrine, the inner spirit soon becoming aware of it. It goes out among the nature spirits, or every man's actual nature soul, noting the good crop and finding much pleasure in it. But a disaster usually occurs, whilst the person's actual life spirit admires the external sowing, finding himself among his nature spirits outside his chamber, happily anticipating a bumper harvest, the most wicked and unfair residual nature spirits in the soul band together in order to penetrate the true spirit's chamber, blocking off the latter's return and indeed often making it impossible. When the real spirit then loses the seat of life, it at first seeks to establish a new seat among the best of its soul's nature-spirits, living among them like a tenant of another landlord. But, having been robbed of all his possessions, not able to pay his rent, the actual landlord takes whatever he still has off him, making him on top of that a prisoner or even a slave of his domineering drive! As a result, the actual inner spirit has to join up with the most unchaste nature spirits and that yoke move under the banner of vice, which then amounts to man's spiritual death. Because within such person, Satan has set up his throne, having made the actual lord of life within man into a slave of infernal lusts and drives.

10. "Hence let yourselves be told not to avidly seek after exterior instruction, it serving for nothing unless the spirit receives same in deepest humility, immediately arranging its entire life accordingly, which is a very difficult task for any spirit. – Behold, Solomon, Israel's wisest king, fell, in spite of his wisdom. His inner spirit feeling strong enough to risk leaving his innermost life-seat and step out among his nature spirits, to order them by his wisdom. Having done so before his full maturity – which has to always precede from within and never from without to within, - he became captive to his unchaste nature-spirits, not being allowed back into his house, which soon enough was transformed into a dwelling for all vice, obscenity and idolatry! – Judas also, along these lines betrayed his Master, Lord and God, having taken up the doctrine of salvation only by his outer spirits, who have their seat in the intellect, and from that in all desire. Therewith he lured his actual life spirit from its innermost dwelling, opening same for Satan's free entry. The consequences are sufficiently notorious not to require repeating.

11. "Therefore, drink this wine now! It shall awaken the right love for God within you, strengthening your spirit and making it grow. Once the grown spirit penetrates all its outer nature-spirits without leaving its original seat, it shall also find within itself everything it now tries to obtain from without. Have you

understood me?"

Chapter 61

The dancer's comprehension. Struggle against unclean nature-spirits within man Stages of perfection. The Most High.

1. Say the dancers: "Oh, you wisest friend, most deeply initiated into the innermost nature of human life! We have understood you well indeed! You have given us a clear vision of what we often dimly suspected. How can we adequately thank you?"
2. "How often did we in the world see people whose spirit was educated from every aspect. People who were deified in the subject of religion, and honoured and praised by all. And furthermore: people who showed unmistakable signs of loftier enlightenment in word and deed. These often came to make us offers of the most loathsome amusements. In truth, we thought to ourselves: if these are the consequences of such high Christian virtues, then we shall have nothing further to do with it! In those days, these were imponderable mysteries to us, but now it is all clear to us; for only now do we know the origin of these evils. – Now pass us the wine of life, and all of us shall take this goblet of humility to the last drop!"
3. Robert passes them the goblet, and they filled with joy on drinking from it.
4. Jellinek, Messenhauser and Becher are astounded at Robert's wisdom, saying after a while: "Brother, this is too much all at once! You have known me to have always regarded you as a very wise man, but I never had the faintest hint of your profundity! Yet my instincts seem to tell me that this did not spring forth from your own ground. It does not matter however, because you have also kindled a light in me that makes me judge things and appearances much differently to earlier on.
5. "It also dawns on me why these dancing girls danced before us! Did they not tempt our unclean spirits from the occupied dwelling of our real self, the latter which then quickly reoccupied its rightful dwelling?"
6. Says Robert: "Indeed, you almost got it right; but your introversion was still somewhat too shallow; for how could you, dear brother, have thought about yourself and us all like that?"
7. "I say unto you that precisely the opposite is the case with us. Our and especially your spirits fortunately find themselves in their proper life-dwelling, or you would not have found yourselves in this house, but in one into which no light and warmth of life penetrates eternally.
8. "Your spirits were only surrounded by the nature-spirits in such a way as to be hardly able to move and see through the spirits of nature-children, the reason also why you could previously hardly move in your chamber, and notice even less.
9. "Notwithstanding this, a sufficiently large number of nature-spirits remained as besiegers of your spirits' rightful dwelling to cause you to not see in full clarity, but as if through a haze. Since these spirits, most stubbornly crowding the true spirit, desiring to lure him out into their sphere, mostly stem from the love of the flesh, they also in a certain aspect resemble the spirit of true love from God in our hearts. They are the ones most difficult to remove from the dwelling of life, because unlike any other variety of spirits, they desperately cling to life. Their greatest fear is to lose the life that brings them such sweet enjoyments.
10. "These stubborn nature-spirits, only through an exceptional temptation can be lured away somewhat from the actual spirit's dwelling, whereby the true spirit can then somewhat enlarge its territory, and

therewith become freer and brighter. And such exterior temptation was achieved through these dancing girls – your true selves having thereby become freer and brighter. Wherefore earlier on, my exalted Friend here said unto you, brother Jellinek – when you found the dancing somewhat peculiar over here that you should look not so much to the means, but to the good purpose to be achieved! Now you have the well-lit best cause before you. Wherefore I expect you have no further objection to the means?

11. “It hardly needs to be remarked that, solely on account of the good purpose achieved through them, these dancing girls are not pure angels yet. But we shall do everything to make them what neither they nor we are yet!

12. “I am myself only one stage ahead of you, and that is all. But the ladder for our eternal destination is an unending one, and this could easily cause our current differences to so even out that none of us should be in any aspect ahead of anyone else, excepting yonder Friend and Brother next to you, brother Jellinek, Who is so far ahead of us that we shall never be able to catch up with Him! Why? That shall imminently transpire through closer acquaintance with Him.

13. “But now we still have some significant work ahead of us, needing urgent attention, otherwise we should not be able to move around freely in this house.”

Chapter 62

Among the bawdy Viennese crowd. Salutary healing for these heroes of the flesh Robert invites them to come into the house.

1. Continues Robert: “Take a look through this window and at the magnificent garden that surrounds this house far and wide, and tell me what you see?”

2. The three step over to the window and look out, stepping back horrified, with Jellinek saying: “Brethren, in the name of the Lord, what is this? Are these humans, or animals, or devils? No, this I could not have expected within the precincts of this house. Does one not see all the hideousness of filthiest heathen mythology in one heap, three-dimensionally and actually?! Brother, I beg you to lock the front door, or we are in danger of being overrun by these beasts, to devour us bone, hair and all.”

3. Says Robert: “Ah, have no fear! They do not actually look the way they appear to you at first sight. Their frightening look stems from their believing, still in Vienna, that you betrayed them to Windischgrätz! Once they are persuaded to the contrary, they shall at once appear more human to you. For be advised that these all are Viennese individuals who in the disastrous days in October, as fighters for earthly freedom, were brought down by arms of the emperor’s troops. They believe that this would never have been possible if Messenhauser had not betrayed them. Once persuaded otherwise then, with God’s help, something can still be done with them. Should there be among them some who reject all instruction, then the Lord shall with His omnipotence know how to separate such stubborn he-goats for the better sheep!

4. “Wherefore we shall let them in and tackle them in accordance with the Lord’s will! Since we carry much responsibility for pushing them to that stage with our speeches and laws, it is also our responsibility to above all set them upon a better path. Therefore, follow me out to them, in the name of the Lord!”

5. Robert, with Messenhauser and Becher, moves out into the garden, towards the Viennese and their exhausted prostitutes and raped daughters. With Jellinek at My side, I follow into the garden, to where we meet the visibly uneasy crowd.

6. To Robert's asking them how they fare now, they shout in unison: "Miserable, wretched and awful! – Help us or relieve us of this dreadful pig's life, we don't care whichever way! Would this not make you into the devil!? Just think what lively experiences we have been through in this filthy, foul-smelling spirit kingdom! It is certainly true that we went too far with mankind. But we are beasts and never were anything less, as we were never raised up to anything better – for which our nice and liberal regents alone are to blame. And so we enjoyed ourselves in the preferred style of father Adam with Eve. But listen, there is something outrageous here in the spirit kingdom: namely all of us, unbelievably, were infected! Is not this damning – infected here in the world of spirits! If one could only get help! Hence, be so good and find us help, or annihilate us all. For it is a thousand times better not to be, than to exist under such abominable circumstances!

7. "Another thing! Tell us who your companions are. We already know one of them, the so-called Lord of the house – a truly rare man of God. We don't know the other three! Be so good and tell us who they are!"

8. Says Robert: "My poor, sick friends, are you so blind as not to recognise Messenhauser, Becher and Jellinek any more?"

9. Several shout: "Upon our souls, blast it! What! These major rogues? Ah, it would have been easier to imagine death than to get to see especially that chief villain Messenhauser! But he is lucky we are all so miserable right now, or we would have thanked him appropriately for his High Command in Vienna! But being still too weak for sturdy manual ingratiating, we have to contend ourselves with wishing this cunning rogue and scamp what is sure not to wish for himself! – Well, the convergence of all riff-raff! Really a lovely paradise, this!"

10. Says Robert: "Tell me, do you feel better, now that you have abused my friends?" – Say the Viennese: "Not exactly! But we had to tell them, because they really deserved it! You know yourself how and why!"

11. Says Robert: "Hearken, let's leave it there; the past is past! None of us, with the exception of my exalted Friend, can say that he never erred! I believe rather that each of us worked through the entire gamut of sins, more than once. It would of course be foolish of me to present the three accused to you as innocent. They committed their portion of sins well and truly; but we were not too frugal with them on our part either. It would not cost the eternal Master of life much of a headache to work out at God's judgement seat which of us is most suitable for hell. But if in my opinion none of us is worthy of anything before God, then we should not accuse each other of anything over here. It is better to shake hand under a general amnesty, forgiving each other everything, and in this new kingdom of life founding a colony of exclusively friends and brethren! This will in future bear us better fruits than to even judge one another, whether each one of us has to carry a considerable portion of judgement upon our shoulders! What do you say to my well-meant challenge?"

12. All shout: "Yes indeed, you are completely right! But only our health gives us much trouble, for you know that a suffering human or spirit is not likely to make healthy resolutions, a sick Viennese being too lousy even for a pig!"

13. Says Robert: "Now then, let that be! Let you all get up and come inside my house, and means should be found there to make you well! Because here in the spirit kingdom nothing can be done externally with a doctor, all maladies having to be healed from within; and for this it is necessary for you to come into my house, which is well provided with everything that is best! Hence follow me!"

14. At these words all get up, including the females, hobbling into the house after us as best they can, into the familiar large chamber that can accommodate thousands of guests.

Chapter 63

The guests behold the dancers. Conversations. Heroes of the barricades

*The pages that follow in the original Scriptures were rendered in the Viennese slang or vernacular exactly as they took place, as shall be seen in the Lord's own explanations later. They have no 'dictionary' equivalent and hardly any grammatical structure, and no attempt should be made to translate them into another language – except simply the meanings contained. Hence only a few paragraphs of equivalent slang in English has been attempted, after which the effort is abandoned, as slangs or idioms are hardly understood between regions of the same country, some Northern Germans, for instance, are hardly able to tell whether they are still in the same country when in Swabia (Southern Germany).

1. All of them, having gotten together in the same room, one of them notices the dancers: "Well, even these we don't mind losing right now! These and our state would go nicely together!" – Says one next to him: "But, say, that's the stuff! And those lovely footsies! Up'n me soul, if only I wuz well – me soul, I would be sayin' something to that middle un!"
2. Exhorts him his neighbour: "But, I beg you Franz, be clever now! Don't you know that we are not in the world now?" – Says the first: "Only too well! But, world or not – beaunts they are! One would hav ta hav no feelins to remain indifferent thereta!"
3. Says a third: "But wot if Franz coms inta 'ell with his non-indifference, 'ow wad Franz feel abut that?" – Says Franz: "To the devil; ya are and remain a silly donkey! Are we'n heav'n now? Or have yer seen hell, ta say we'r not in it yet?". Says the addressed: "That I noo, but we would 'ave ta be damned fuist and then see the infernal fles: and I mantan this ain't the case with us yet. I sure barn mighty – ya noo why! But that ain't hell! No damnat'n, no fire! But I mean, if we can't let go of the damnd dolls when in the spirit warld – then 'ell is easier ta fetch than in the warld, - am oi wrang?"
4. Says the first: "Yeah, yeah, ya hav ta be right! But I can do me own thinking with me block! It wont make me do nothin'!" – Says the other: "Yeah, yeah, do nothin, do nothin! Da thought alwys come fuist; ofter the thoughts the lusts and afto tham the deeds. Afta which coms 'ell, afta which ist all ova; get me! Oi mean, died we 'ave, and are in the spirit warl'! That means being nicely quiet and obedient and not thinkin', say'n or doin' nothin' Blum doesn't tell us. Then things could still 'mprove for us!" – Says Franz: "Well, could be right; not as completely stupid as ya looks."
5. Chimes in a heroine of the barricades: "Look at them twa runny nos'. These wald talk each uthr into or outa 'ell! Hahahaha! Did they not exceed each uthr in sniffing – yet they now wait ta fuist be damned – as if they hadn been damned lung since! Hahaha! Aint that turning it on!" Says Franz: "You'd be the one ta shut yar stinkin bread-trap, ya chief of all Vienna student hussies. You wait, I'll dish ya out a couple I front oof ta pearly gates ta Christs kingdom of Heavn that even the most blessen virgin will say ouch! Just look at the roasted crapp! This un would hav' us in 'ell one and all! See ta it that ya doon fly straight into it with yar bat's wings!" Dear reader, this Viennese prattle goes on wherever there are more than one of them re-united. We trust that gives you an idea of the repartees that in future we shall translate only according to substance communicated.
6. Another one joins them, saying in dramatic tones: "Friends, remember where you are! This is not the place for coarsening Viennese humanity tenfold! Think of it, this is serious spirit kingdom where one has to behave respectably and be serious in order not to be instantly damned. Because in this world there is no

more divine grace or pardon.” Says the heroine: “Ooh, don’t get too excited, you broad-shouldered, flat-headed ditherer! Would it not be natural if our God has no mercy on such beer-buckets as you?” – Says the dramatist, wide-eyed: “What says this Blocksberg witch? Oh, we shall find a handle for this axe even in the spirit world! Isn’t there a fellow who won’t mind dirtying his hands to wring this uncouth hooker’s neck?” – Says the heroine: “Oh, don’t worry about that. If it comes to the meanest swine over here for neck wringing then there’s no more eligible candidate than you! But I think such work is much too good for you! Who do you think you are, you living beer-bucket? In truth, missing your beerie and your crapsie doll over here in the spirit world! But be consoled, your doll could soon follow you, the dear Lord is then going to be more merciful than now!”

7. Says the dramatist: “Friends, let’s leave this stinking ass alone, as a cow with a filthy tail makes everything around her unclean!” Says the heroine: “Oh, wouldn’t it be a shame if you weren’t cleaner than me – didn’t you rinse yourself plenty with a few thousand buckets of beer all your life! This is surely more than a hundred general confessions with all the Jesuits! Were I a Lord’s aide, I would know how to make you blissful! Look, I’d make the Danube into schooners of beer, sitting you down were it flows into the Black Sea, with the crappy dolly next to you, making you into the most blissful man!”

Chapter 64

The dramatist reprimanded by Robert The good-hearted heroine encourages him in vain.

1. The dramatist leaves the heroine, moving over to Robert, to respectfully inform him what kind of smutty beings are fouling up his illustrious house in the spirit kingdom; could he direct such beings elsewhere?!

2. Says Robert: “My esteemed friend, this won’t do over here! You see, upon Earth we tried to achieve nothing less than equal rights for all people. What was not achievable upon Earth however now offers itself here in full measure. And this is a veritable gift from the Most High – Ruler of all heavens and worlds. If therefore you want to be truly happy under God’s most liberal constitution then never overestimate your human worth. Consider that all the people you see here have the same God as their Creator and Father. In that way you shall truly love these people and in return find their love, which here affects the happiness of all. That way you shall not have to resort to judgements of honour, and your own heart shall provide you the best justification in the hearts of your brothers and sisters! – You have to incidentally not concern yourself about whether my house is polluted by these poor beings or not; this has been taken care of! – I also have to frankly tell you that I like yonder heroine better than yourself! She is as she is – a Viennese, and has a good heart. You however are a retired court philosopher who will only be addressed as ‘Your Excellency’, without considering that over here we all are brothers and sisters! Ask yourself who should be more dear to me over here – you or that Viennese in her genuineness?”

3. The dramatist bows down before Robert, saying: “If this is the type of language used here with men of honour, then I beg to take the liberty of being allowed out in the open; because it stinks in here of vulgarity and rabble!”

4. Says Robert: “My friend, nowhere in this house is there a prison or shackle, - other than love! If you don’t wish to put up with that, then you are as free to leave as you were to come in! I will but add that it may become somewhat difficult for you to desire re-entering this house of love, for it could easily happen that you lose sight of it upon your first step outside. – Now you know where you stand, and it is up to you

what you intend doing.”

5. The dramatist is taken aback, not knowing what to do. – But our heroine rushes up, saying: “Come on! Do you have to be so conceited! Look, I’m already easy, just was a bit cross that you were going to credit our dear God with no grace and mercy, telling you my mind innocently. Yet you would have furiously devoured me if you could, and then you wanted to even complain and see me punished. But Mr. Blum just is a little cleverer than the two of us, and you got nowhere, making you cross! But let that be now, and stay! Later it will all come good! Are we not all fallible people, hence let us show a little patience among ourselves! Think of how we should still be offended as spirits! Just come over and re-join us! The old Franz who was your boot-polisher for a long time will turn your head the right way round. Well, are you still cross with me?”

6. Says the dramatist: “No, I am not exactly cross with you, for this would bring me no honour, since you are, so-to-say, nothing compared to me! But I shall not go among you, where crudeness reigns supreme, but will join the circle of dignitaries. And so let her return!” – Says the heroine: “Just watch that you don’t become odious to their notabilities, you conceited flathead! What do you think you are? I might be a jolly Vienna lass, but I am no devil. If however I am so bad for you, then find yourself another! Over there you have two dozen straight away! Go and try your luck! They will tell you your worth!”

7. The heroine joins her own crowd, the dramatist screws up his nose, pretending not to have taken any notice of the loquacious heroine.

Chapter 65

The Viennese and the unruly Bohemian The heroine turns to Jellinek, who refers her to the Lord.

1. Upon returning among those with whom she previously wrangled, the above mentioned Franz says to here: “Well, you twisted Luxemburgian acacia dolly, how did you go with the broad-shouldered coniferous fire-hero? Did you tell him off, Vienna style?” – Says the heroine: “Well, he will have understood! He still thinks he is ‘his highness’! Well, they shall roast him a different sausage! But I sure told him! Had you heard how Mr. Blum told him off, you would have gone nuts! I don’t wish anyone any harm, not even this flathead, but when he says so many haughty things, head over heels, then I gloat to see the good Lord trim his wings a little! Serves him right!” – Says Franz: “Well, dolly, now I like you better again – we are quits again! But I tell you also, that if you get stuck into me like that again, then take off! But all’s well for now, do you get me?” (P.S. the reader will have noticed that we discontinued trying to translate Viennese slang, which is of the broadest and most uncouth variety, ie. as at the late 1880’s, and with these underprivileged revolutionaries.)

2. Says the heroine: “No, no, we are no Bohemians who are cross with each other for seven years. The Viennese, when acting as if to devour one another, turn around and are the best of friends again! – But there is a snag with the Bohemians – I once roughened one up. This one would have still torn me up three years later if he could have gotten a hold of me!” – Says Franz: “Lassy, not so loud, you don’t know who is listening! Don’t you know the Bohemians have the longest fingers and longest ear-lobes, which is why they always were the best snoopers and police informers!”

3. In response to these words a solid, heavy-cheeked figure rises (a Bohemian), taking a deep breath, addressing mainly Franz: “Listen, cursed fellow! Who has got the long ears and fingers? Just say it and

wait! I might be a spirit, but will tell you who has long ears! Understand me, cursed fella!” – Says the heroine: “Ooh no, Franz, we’ll have to see how we can get out of this one. Name the wolf and it comes running. This would be one to last you for your life – gets angry, and I believe would kill you! – Says the Bohemian: “Shut your gob, or I’ll smack you a good one! Or do you think Bohemians are fools? They are good people and you are a whore! Do you understand me, big-mouth?” – Says the heroine: “My dear Viennese, this is a one! If we weren’t in such a respectable house, I’d get this one banned even if it costs me my mother’s life. But here nothing can be done! Let’s take off before a row starts!”

4. The heroine with several Viennese quickly take off to Jellinek and Myself, and she at once gets into Jellinek: “No, no, Mister Doctor, I nearly didn’t recognise you! God’s greetings! How are you, and what are you doing here?”

5. Says Jellinek: “Look, I’m very well, and better than ever I was in the world! But my most fervent desire is that you all would fare equally well, then you shall not be quarrelling amongst yourselves as now. You must put this off altogether, otherwise you shall hardly ever fare better. Learn from us how to be patient with our brethren’s weaknesses, then you will immediately understand one another better, which shall bear you golden fruit! But if you constantly chide and threaten one another with blows, then it shall be a long while before that Christian-celestial love tarries among you, which alone give rise to the true bliss of all spirits.

6. “Let go of your foolish quarrelling and soften your hearts, then you shall easily be helped soon, otherwise you shall have to suffer for a long time yet, and if you received help it shall be meted out to you as frugally as is your mutual love and friendship! Consider that we are all equal before God! None of us has any advantage other than the most meekness and the mightiest love in his heart for God, and for all his brethren! Have you understood me well?”

7. Says the heroine: “Oh, indeed so, but our Viennese traps cannot be quiet when they sense a breeze! Some miraculous cure would be handy. Is this not possible in the kingdom of spirits? You know, our hearts were not exactly bad, just our nozzles!”

8. Says Jellinek: “Well now, we shall see what can be done, but you shall also yourselves have to strive towards bridling your tongue! Ask this man at my side, he is capable of much! If he helps you then you shall truly be helped!”

9. Says the heroine: “Mr. Jellinek, say, does the gentleman understand our Viennese? A nice face he sure has, and he looks good-natured! I would dare to address him, but if only he speaks Viennese!”

10. Says Jellinek: “Oh, does he ever! This one understands and speaks every imaginable language. Verily I tell you that he accurately understands the language of the heart, and, so-tosay, reads from the nose anything someone thinks ever so secretly. Just try, and you will find that I am right.”

11. Says the heroine: “Oi; what are you saying!? If he can do that then he would have to be somewhat related to our dear God? That would be a funny talk if he knows in advance everything one wants to tell him?! But I’ll tackle him, may he say what he will. But tell me his name, and that’s all I’ll need.”

12. Says Jellinek: “Here you touch my most vulnerable spot. I sense and suspect that he is a great and mighty spirit, sent to us to counsel us and show us the right way to God; that is all I can tell you. But his name and what place he occupies before God I know as little as you do! But one thing is certain, that here only he can help, because he has the power to do so.”

13. Says the heroine: “Oh, ooh, now a bit of a light is kindled within me! You know, Mr. Jellinek, I mean, this could easily be one of those apostles? Maybe even Peter or Paul? What do you say, am I right?”

14. Says Jellinek: “My dear one, it could easily be so; hence turn directly to him and you shall soon know where you stand with him. But to me, he seems somewhat too self-assured for a Peter or Paul! I suspect

him to be someone more significant. Maybe some kind of archangel? But speak to him yourself, that will clear you up soonest!"

Chapter 66

The heroine turns to the Lord for help. The Saviour's counsel: confess your problems openly! Story of a fallen one.

1. Following this counsel, the heroine looks at Me for a while, moving up to Me, saying: "Forgive me, my very best lord, if I bother you with a question: "See, Mr. Jellinek advised me, saying that you are quite almighty, and able to help in whatever is needed. Look, most esteemed lord! I suffer substantial lack of everything, and a lot of help would be needed! Be so good and help me, and us Viennese, if it is possible to you! See, in the world we grew up like good beasts, and have come over here as beasts, and sick wherever you look, and we are stupid into the bargain, like thirty-year religious war. Be so good and make us a trifle better and cleverer than we are now – and we all shall then be better behaved!"

2. Say I: "Sure, sure, I can help you indeed, and you first! But you must first openly confess what in particular is wrong with you. If you are sick then you have to tell Me where, how and by what means you contracted the sickness. And if you believe yourself stupid, you must faithfully indicate what actually seems stupid about you. I shall then see how you and your countrymen can be helped. Hence think conscientiously about all your conditions and then tell Me how you found yourself so! I will then do the rest!"

3. Says the heroine: "Oh boy! There will be a mighty snag to that! This would take donkeys' ages, if I were to tell you all! Look, I once attended such a confession; well listen, you cannot imagine what that confessor asked! Even the worst rabble would be shamed red right down to the toes. And look, if I had to now tell you everything that I did in my life – oh boy, you would be surprised! It would be alright if there were not so many people here, but before so many people I would have to shame my eyes out! Listen, this would be some fun!! – Are you not able to recognise my needs? Be so good and try your luck with me, perhaps it can be done without embarrassment?"

4. Say I: "But hearken, My dear, how comes it that you were not ashamed while you were sinning? You were then usually in company as well, and were little ashamed when in nocturnal hours a dozen youths, before whom you were fully undressed, making all sorts of seductive gestures, stared, touched and did other things to you! Why should you be so shy now? I am aware of once, when you had a few drinks too many, you behaved so swinishly that even the most depraved debauchers were shocked! And I know many other of you showpieces which you carried out, as a true heroine, without the least sense of modesty. And so it should not affect your honour too much over here if you openly tell Me where you are troubled and how you got into want and misery through your erring steps."

5. Says the heroine, taken aback: "No, you would the right one! You know how to catch people out! You could bring one into disrepute to last one a lifetime! See, if you didn't seem so good-natured my soul could become harsh with you! But seeing from your kind face that you don't mean me ill, I shall not take it too harshly. To be honest, it is only in front of you that I am embarrassed. Concerning this Viennese rabble, it doesn't bother me all that much! But if you let me speak somewhat more softly then I could come up with some real bits."

6. Say I: "That you can do. Only do not conceal anything, understand?"

7. Says the heroine, clearing her throat a little: "Well then, in God's name, if it has to be so, then listen to me good-naturedly! Behold, at the age of fourteen, on Whit Sunday, I lost my virginity, and if my memory serves me right, it was with a certain Tony Pratenhuber. This boy was a real gem! And since he badgered me so, I thought to myself: 'you can't remain a virgin forever, and some day you will have to try it out.' And so I let him do it to me! And since it tasted so good, and to him to, we tried it out more often. And I would not have become so bad if only I could have become pregnant! But would as I could, nothing came of it! And look, that is when Tony should have married me. But thinking I was barren, he left me standing, taking himself another! And I became desperate, thinking: 'doesn't make no more difference – couple of lovers more or less! Hell is certain for you, if there be one!' And so I started to live quite merrily, to the limit I could cram in! A father I never saw, whilst my mother, God bless her, was no better than I! And look, with such living I became infected often, and others after me. And some homoeopath helped me, for which however I then had to enter his service, and you can well imagine that he did not pray the rosary with me then!

8. "When later things broke out in Vienna, the doctor got busy helping the revolution. And since I was a gutsy girl, I let myself be used to make revolution, thereby finding my death. Now I am here as a poor soul and have to suffer because I was too merry on Earth! – And now I've told you everything I know. And so you know where you stand with me, what's wrong with me and how I got it. And so I beg you in Jesus' name to help me if you can!"

9. Say I: "Well, I am pleased with your sincerity and shall see whether, and how you can be helped. But just as sincerely as you told me your main sins, I have to tell you that only your good heart and your unblameworthiness for your bad upbringing save you from hell! If your heart were just a trifle worse, or your upbringing less blameworthy, then you would already find yourself in hell and there suffer the most terrifying torments! For it is written: 'whorers and adulterers shall not enter the kingdom of God!'. For this reason I shall not take your case so strictly, and see how you can be helped! But tell Me first what you think of Jesus, the Saviour?"

10. Says the heroine: "Oh, Him I like beyond measure! Because, did He not save the adulteress; and He did not condemn Magdalene in spite of her great sinfulness. Nor the Samaritans give Him the horrors! And so I think that if He saw me and I begged Him nicely, He would not annihilate me?"

11. Say I: "Good then, My dear, I shall speak to Him in secret, for He is not very far from here. Perhaps He will do with you as with Magdalene? Just wait here a little – quietly!"

Chapter 67

The Lord's comments on the reason for this seemingly offensive revelation

1. Note well that this seemingly offensive revelation is rendered verbatim, as it takes place in the spirit kingdom – and cannot possibly proceed differently from the customs, language, vices and diverse levels of education that a society brings with it, – for the purpose of showing the faithful reader and follower of this Revelation tangible proof that man, after casting off his body, is exactly the same man with the same speech, views, habit, customs, inclinations, passions and subsequent actions – as he was in the world with his physical life, ie. so long as he has not attained the full re-birth of the spirit.

2. Wherefore such initial condition immediately after passing over is called the 'natural spirituality', whilst a fully reborn spirit is in a state of 'pure spirituality'.

3. The difference between life in this world and in yonder spirit world, with natural spirits – if of a naïve character – is only the efficacious location. It is usually more or less an index of the spirits' inner nature. This appearance, much facilitating spiritual rebirth, falls due to those poor spirits who spent their lives in the world under natural and spiritual deprivation. – But spirits of wealthy owners of all kinds of worldly goods, their hearts clinging to them like polyps to the seabed, again find everything the way they left it here. They can tarry in such crudely natural state for several centuries, calculated terrestrially, not being lifted out therefrom until they themselves begin to sense a desire for something more lofty and perfect.

4. Now you know why this important scene is revealed verbatim and in detail. – And so we shall return to the scene itself! – Because our heroine is already anxiously and longingly awaiting the advice from Jesus Christ which I promised her. – But you have to take into account the important circumstance that this notable scene is taking place in the spirit world in this very time, hence exercising a substantial effect upon the events of this earthly time! From these seemingly ever so trivial conversations you are able to easily assess the entire position and unfolding of events as they now take place on Earth, and likewise also the consequences of these developments, which shall become obvious, especially in the course of later sequences of this scene. But you must not be offended in any way, because it all has to come the way it does. And so back to the scene!

Chapter 68

The waiting heroine and the haughty dramatist. The latter rebuked by the Lord Love miracle upon the heroine Helena.

1. The heroine, now extremely impatient, somewhat shyly moves closer to Me, asking Me whether I had already, perhaps through secret signs, spoken to Jesus the Lord about her.

2. The dramatist, having found some of his ilk among the company, has been extremely angered that this, to him, miserable woman should be so cheeky and bother Me, a dignitary of the house! Hence he, with some others, approaches her, saying: "Well, you miserable baggage, how long shall it please her to burden the lord of this house with her dog-barks. Has she no manners at all?"

3. Says the heroine: "You broad-shouldered flathead! What business is it of yours? Take off, you abnormal meat-bag of a noble Viennese swine, or I'll tell you your name in true German! Just look at this braided gall-bladder manufacturer! Now he objects to one of us taking to such a lord! Who do you think you are? Do you think that just because in the world you once, as a retired furrier, carried an imperial sword, you are better in this world than one of us? Oh, you daft flathead, they will shortly roast you a very special sausage. Good that Christ the Lord is not here just now; because that One would be pleased to see a crude churl like you! Just see that you get away with your crocodile eyes and goat feet, or something else will happen to you."

4. Thereupon the dramatist turns to Me, saying: "But dear best friend, for God's sake I beg you to not allow this creature to use such loose language with men of honour and repute, because she makes one look like the commonest shoemaker! It is true indeed that we are in the spirit world, where differences of status have ceased forever. But the difference in intelligence and higher education cannot cease until

these retrograde terrestrial potencies shall have reached a degree of learning and humanity through which they can please and interest higher society! I beg you, dear friend, to indicate this to this low female creature.”

5. Say I: “Dear friend, I regret that I can in no way accede to your request here, and that for the time-tested reason that whatever the so-called better world calls great, glittering, exalted and beautiful is an abomination before God! Because God is always the same, and is never pleased with men of honour who assess human worth solely on the size of the peerage or officialdom or wealth, labelling everything else as rabble! But everything that is small, inferior and often despised stands in great honour before God! And so I have to frankly say unto you that, as one of the most intimate friends of God, this ‘creature’, so despised by you, is a million times more preferable to Me than you, my most noble friends, ie. if I can take the liberty of addressing you as My friends! – But you merely aided this poor one handsomely; because from now on I shall draw her unto Myself that much more firmly and give her an education which even the angels shall respect. She will soon enjoy a high position and be an adornment to this house! But where you men of honour may soon find yourselves only the sad future will show! But I appeal to you that for your own sakes, beware of bothering this poor one again, for she is now fully Mine! – (and turning to the heroine): And you, My dear ‘Magdalene’ – are you happy with that?”

6. Says the heroine: “Oh Jesus, yes, and how! For you are ten million times more preferable than these haughty things who regard needy people as beasts. I am not cross with them, but it riles me when they treat one as if of no account. May our Lord God forgive them, for they surely don’t know what they do!”

7. Says the dramatist: “Well, all’s well! – Hearken, my comrades, if things are as dull everywhere in the spirit world as here, then this world is a good reward for the sour preparation upon Earth for the much praised life of the soul after death. On Earth, a well read man of honour, through his profession, public office and affluence could at least protect himself against the attacks of such commonest vermin. But here this rabble brazenly grows over one’s head, and one shall ultimately have to regard it as grace if such chubby-cheeked hooker looks at you! To top off all this social dullness, this otherwise seeming man of honour has to get interested in this rotten bitter orange and uplift her to heaven, to spite us. This is what we needed, to top off our desperation! This one said that he is a most intimate friend of God! Judging by his attachment to the chubby-cheeked, full-breasted and fat-bottomed creature, this so well befriended Deity must be a true superlative of crudeness! This freelance hooker stinks of unchastity, and he wants to educate and raise her to an adornment of this house! Listen, this shall be some adornment! Amusing, isn’t it?”

8. Says the heroine to Me: “Just listen to him railing! This one you should tell a thing – but in a way that he understands!”

9. Say I: “Let it not trouble you! Let them rail as they please. It shall transpire what rate of interest their haughty railings shall bear them! But so that their arrogance should find a still greater bone of contention about us two, you shall have to, from now on, address Me as ‘you’ (ie. use the familiar pronoun. Editor), as well as try to speak a pure German. When they hear that you will see their haughtiness reach new heights! Try now whether you are perhaps able to speak a most refined German!”

10. The heroine senses a transformation within herself. She is flushed with a pleasant sensation of well-being, which also favourably affects her form. Happily astonished at this sudden transformation of her being, no longer sensing even the faintest pain, she joyfully looks at Me, saying: “Oh you exalted friend from the heavens, how well I now feel at your side! Everything rough fell off me like scales! My thinking and crude language have changed like a caterpillar into a glorious butterfly! And all my pains have melted away like the snow before the sun’s heat! Oh, how well I now feel! And to whom do I owe thanks? To You,

to You! You great, holy friend of the Most High!

11. "But since you have shown me, a poorest sinner, such endless grace, of which I shall eternally not be worthy in the least degree, so tell me also what I am to do now and how to behave in order to show You my proper thanks in an acceptable way!"

12. Say I: "My beloved Helena (her celestial name), we two are already square. You now please Me immensely and have a heart that loves Me much, as Mine loves you! – What more can there be? Give Me your hand now, as a token of your love for Me, and give Me a burning hot kiss upon My brow! – I shall take care of everything else."

13. Helena is nearly aglow with love, giving Me her hand and the requested kiss upon My brow, with an almost indescribable fervour of love. 14. This scene entices tears from the eyes of Robert, Messenhauser and Becher and especially Jellinek, whereupon Helena looks, after the kiss upon My brow, like someone transformed, gaining the nobility and beauty of a celestial being, – excepting her clothing, which nevertheless now looks nice and clean. – Robert comes over to Me, asking whether he is to also bring clothes for this beautiful flower! I say: "In a short while, when I ask for it!"

Chapter 69

The dramatist's reaction to Helena's transformation. Difference between dream and real life. Olaf's parable of courtship.

1. The dramatist and his company also note this transformation, one of them saying to him: "Friend, do you not notice it? – That creature, a former bucket-full of unchastity, soot and filth is now completely transfigured! Now it is exciting to look at the little teaser! Should that strange friend of Blum's be a kind of true Egyptian magician?"

2. Says the dramatist: "I indeed perceive something like that too. But you know, when such a person is in real love, blushing her cheeks and swelling her bosom, it turns into quite a nice little figure! In that respect I have frequently seen people on Earth who looked downright hideous in their usual, dirty household; but wandering through their gate with their lovers on a Sunday, they were not to be recognised! It is only love which here and on Earth brings about such miracle-like beautification upon the female sex. Take her love away, and she shall display a different face."

3. Says the other: "You are right in one respect, you know, but the thing seems to take on quite a different aspect! Because this being firstly has become far too beautiful suddenly, and then it also speaks the purest and most noble German, leaving no trace of a Viennese dialect. This is not effected by common love. Something higher, not comprehensible to us, must play a part here. Observe closely the endlessly tender complexion, the softness of her arms and neck, the supremely beautiful blond hair, the highly interesting form of her face, and the truly celestial blushing of her cheeks! Truth is truth! You shall have to definitely agree with me!"

4. Here the dramatist is truly taken aback, seeing his friend's argument is based on fact. – But a third man rises from the group, saying: "Worthy friends, you both are taking this thing in the wrong way! – To me, this transformation has a completely natural basis. We are now in the purest world of spirits. Our life is no more than a complete dream, and what we are seeing is the play of fantasy that has no truth to it apart from itself. It now pleases this fantasy to put on all kinds of spectacles for us, which appear to our spiritual

dream-senses as objective reality. But there is of course no more to these images than we achieved upon Earth by the so-called magic lantern. Behold, that's what this thing is here! Understand?"

5. Says the first one: "Friend, there is an obvious snag to this your explanation. Because if this were all to be a kind of dream, then your explanation would also have to be a dream, not capable of more consideration than any other phenomena. Or can you insist that your explanation is an exception? On Earth I dreamt often and vividly; but what a difference between a dream and this most lucid reality!

6. "In my dreams I remained passive, but over here, in my clearest consciousness, I am fully active. In my dreams I never had retrospection. And when it sometimes seemed like some sort of recall, then it was always vague and incomplete. Here, however, recall is of such clarity that even the most insignificant appearances of my terrestrial life are like perfect camera pictures, from a to z! Tell me, friend, can one call this a dream?

7. "In a dream I never felt intense pain, hunger or thirst, whilst the shapes of beings appearing in a dream were always fleeting and changeable, displacing each other in such quick succession that there was usually nothing left of the preceding ones when the supplanted made their appearances. There never was the feeblest logical sequence, even if seemingly undeniable through miraculous impressions, so that, as a quiet observer, one cannot be sufficiently intrigued by them.

8. "What wise logic breezes through every talk given by either Blum or his friends! – How consistent in form and architecturally correct is the design of this hall, and how everything impresses with rich significance!

9. "And this should all be a dream? No friend, this is no dream, this is stark and holy reality! – And we shall all do well when we start to respect these phenomena more. Hence the amazing beautification of this creature gains more significance to me! What do you make of my judgement?"

10. Says the dramatist: "Friend, you are right, I fully agree. But I don't understand how here also, one can be gripped by passion for or against something. Look, I am still annoyed at how this unbelievably beautiful creature's urchin-like behaviour towards me. And when wanting to justify myself with her friend and lover, I also got from him what I wasn't looking for. In short, I was offended to my innermost being, which as a man of unblemished honour one can't just take on the chin. And behold – that's the very thing, the puzzle, – that even here in the kingdom of spirits, – in the kingdom of highest order and consequence, one can be hurt, offended and even thoroughly furious! Explain this to me, and I shall fall in with your view!"

11. Says the addressed, Max Olaf: "My friend, the thing is simple and clear! What are hurt, and offence? Nothing but a rebuke of our natural arrogance. To me it seems that arrogance is the feeling of the soul, whereby it regards its divine origin as if only for itself, and regards itself as the only favoured one; everyone else being inferior or even a zero! Should something step somewhat harshly into the path of this favourite idea, attempted to assert an at least equal position, then the soul perceives this opposition as pain, restricting and hence hurting it, because it realises that others do not take it for what it thinks of itself. Such a condition of the soul however seems to me an illogical and inconsistent one; and it is called upon to take the exactly opposite path, if it is to gain true benefit therefrom!

12. "Upon Earth, those who regard themselves as superior have all kinds of means to obtain validity for this conceit. But here, where there is neither money nor nobility, hosts, bayonets and canons, the prospects for such an illogical conceit of the soul are necessarily embarrassingly small. For it is basically wrong for one creature to exalt itself above another, equal creature. And secondly, it is sheer madness!

13. "Because logic and experience tell us that the happiest person is the one who places the least demands on fellow men. Wherefore it is sheer madness to try to achieve happiness with something that is eternally unattainable! – Tell me, which striving is better and more practicable – striving after fulfilment of

countless desires that in the soul proliferate like weeds, or after a wise restriction of wants to a minimum?"

14. Says the dramatist: "Obviously the latter, since the less is needed to be happy, the more easily one becomes so!"

15. Says Max Olaf: "Correct, that's how it is and shall remain forever.

16. "Let's act accordingly, and no such creature shall bother us again. Am I right or not?"

Chapter 70

The dramatist's marital affairs. The helpful general.

1. Says the dramatist: "Brother Max, you have spoken well, truthfully and true to life! I too was only a country-squire from birth, as you know. My parents never belonged to the well-todo, and therefore could not give me a better education than their own. I got into the military by chance. I was a good lad and lucky to gain my colonel's sympathy. He placed me in military college, where I quickly learnt to read, write and calculate. In other tasks I soon became one of the most adept in the regiment, the natural consequences of which was that I became lancecorporal, corporal, sergeant and finally, after seven years, officer. Note that with such attributes, I was not left behind in matters of the beautiful sex either.

2. "Unfortunately I made the acquaintance of an arch-aristocrat's daughter, and that at a corps' officers ball he gave. She was born a baroness, with an immensely rich father on top of that. The girl pleased me, and I probably pleased her even more. In short, she caught fire and made no secret of her feelings! I, a farmer from birth, and as poor as a church-mouse by comparison with the baron, and an officer only by physical advantage rather than merit, did not go down well with him. But does true love ask about birth and wealth?!

3. "We two therefore were head over heels in love with one another, and our main desire was early marriage, but how? How to obtain the arch-aristocrat's consent and move him towards a prescribed dowry? I threw myself into everything to obtain the father's favour. The result was that I was politely forbidden to enter the house. What next?

4. "My colonel, who loved me like a son, advised me to quit service, travel to England and there purchase a significant military position, and that he, a gentleman of wealth himself, would advance me the necessary money without reservations. I followed his fatherly advice to the letter. In short, in the course of half a year, having turned to the navy, I was first captain of a warship which soon received a command to sail to East India. I was not lacking in courage, and soon made nautical science my own.

5. "Only too soon a thousand opportunities presented themselves to distinguish myself as a commander. Every operation assigned to me I carried out brilliantly, and therefore there was no shortage of distinctions. After about four years I returned to England knighted, and also very rich. There I obtained a half year's leave, which I used of course to arrange the matter of my marriage.

6. "On arriving in my fatherland and there, thank God, finding my parents and siblings still alive, my first trip was to the city where my good father colonel, and now major-general, lived. It was a great reunion. My first concern was to square off my debt, but he would have none of it when I placed polished gold on the table, saying: 'My most beloved friend, you know that I was never married and have no children. You are my only son, with whom I am well pleased, and hence also the heir of my collective fortune. This trivia however regard as an advance gift, and do not mention it again!'

7. "It speaks for itself that such declaration had to move me to tears. Who could remain untouched by such a noble man of honour? After we had a thorough discussion he asked me whether the said baroness never wrote to me, or I to her. I replied that I wrote three times without receiving a reply, but that I planned to tie this visit, which I owed him as my best friend, in with a call on the baron to ask for the hand of his daughter.

8. "The major-general was very pleased with that, although he did not keep secret the fact that the baron was still more demanding about his daughter than previously. Wealth was no bait to him, nor the merit of one not born noble, but with this bigoted aristocrat only birth and high nobility counted. He therefore also rejected the imperial title of Earl, as he would have become the latest earl, whereas he now was the oldest baron.

9. "It will be obvious that this statement did not make the most favourable impression on me. I was indeed a nobleman myself now, but where would you have started looking for my required minimum of sixteen ancestors? – But the major-general believed that I should still call upon the old man, telling him many adventure stories on sea-storms, sea-snakes and sea battles, which were popular with the baron, perhaps winning the old codger's heart therewith!

10. "I followed my friend's advice, and was received by the old man with distinction, which I regarded as a good omen.

11. "The best of the whole affair was that my Emma still glowed with the same love for me as from the start. She had indeed received my letters, but had to nevertheless answer them silently in her heart and with many a tear. I tried everything of course to win the old man's favour on the subject of his daughter, but to no avail! In short, after three months I stood where I was at my first visit.

12. "What is to be done, I asked my friend. After a while he said: 'I don't want to give you bad advice, but here you shall have to resort to strong-arm tactics! The girl is now nearly twenty-six years old and hence of age, therefore she is able to take charge of her heart and life. If she has the courage to marry without her father's consent, then take her away! Since the girl herself recently suggested an elopement to you, she might be even more open to my suggestion, as it is lawfully based. Should such a plan fall through and marriage not be achieved, then of course you have to risk a quick elopement and get married in England. If there is no other way of achieving your aim, then you have no other option. You are certain to be pursued of course, but leave that to me. I shall so direct the pursuit as to prevent their catching up with you. You will know how to handle the rest.'

13. "I liked this advice of course, and soon carried out the elopement, there being too many obstacles to a marriage. As my friend later informed me, I was indeed pursued. But as he knew how to misdirect the pursuit, and there is no barrier across the sea, we easily got away. Entering my frigate, I at once let our ship's chaplain marry us, sealing it with documents. Therewith, everything pertaining to the wedding only, so-to-say, was in order."

Chapter 71

The dramatist's marriage heaven clouds over. The bride's true nature unmasked.

1. Continues the dramatist: "I now saw nothing but a paradise before me, having reached my goal. But only too soon, dark clouds rose above my paradise.

2. My Emma was increasingly tormented by her conscience for having left her father, becoming more despondent by the day, regretting that ultimate step, and cursing the hour when she first met me. She furthermore became homesick, making me earnestly concerned about her. I did everything to give her a new concept of life, without avail! And so I had no alternative but to quit England and to retire with Emma back to Vienna as a private man of means.

3. Arriving there, we headed for Emma's father to obtain his possible forgiveness. But – probably more out of grief than fever – he had passed on!

4. For Emma, this was the last straw. Her haughty siblings reproached her bitterly, making her out to be the murderess of her father, who, dying, is supposed to have stretched out his hands for Emma! Such news landed her in sick-bed and me it cost thousands. She did however recover, not infrequently asking sacrifices of me which I could ill afford, but which I nevertheless performed with gentleness. Chance would have it that her siblings died after a couple of years, whereby my wife, the mother of two daughters, became the sole heir of an extensive fortune. One would think this would make my Emma happier and more gracious towards me.

5. But only after the inheritance settlement did I find out who she was and who I was! – Her erstwhile emotional sickness indeed soon righted itself, after receipt of the inheritance. But in its place stepped unquenchable desire for desire for glitter, splendour and pleasures of every variety.

6. On one occasion I gently intimated to her that such life is not right and that she had made me far unhappier than I did her, and that in England I could have been an admiral by now if I had not sold my officer's position to go to Vienna out of love for her. Telling her so with tears in my eyes, the devil was let loose! Without a word she rushed to her chamber, fetching papers worth two hundred thousand Guilders (Florins), saying: 'There, my lord spouse, born a swineherd, herewith what I have cost you. Leave my residence and look for another! You are also free to take the couple of child dunces with you, because I will not put up with brats which, in my blindness, I begot from a peasant boy! Adieu! We are quits!'

7. With these words she slammed the door behind her, leaving me standing there, petrified, together with my weeping dear little daughters. After a couple of hours I went over to her, but was not admitted. The valet said that it is the Madam Baroness's desire for me to at once leave the house. I indicated to the valet to announce to madam that I have need of neither her money nor her house, and that I shall, together with the children, get along with my own legally acquired fortune!

8. Whereupon I hastened to my chamber, summoning my domestic staff. I ordered them to gather up all my things in haste, as we must leave the house today. – 'One of you fetch a casual worker to speed things up!' My domestics made big eyes and long faces, but quickly fell into line.

9. Whilst engaged with packing, someone knocked at my door. Who? My good majorgeneral, who on that very day had business in Vienna! 'What do I see – what are you doing? Are you moving house?' were his words. I related everything to him, of course, and that without any of it being of my own doing!

10. The general did not at first know whether to laugh or be angry. Only after a while did he focus with the words: 'My poor, beloved friend, calm down! If your betrothed is like that, then be glad that you got rid of this noble dame in this honest way! But keep these high currency documents for your children, for it would not be wise to leave her this considerable sum for no reason at all!'

11. Following the general's reassuring counsel, the madam's valet burst into the room, saying: 'Madam is letting you know that under no circumstances shall she receive the compensation back from you. Should the sum be insufficient, however, then she is ready to give you more!' I bit my lip in rage and was truly speechless. But the general spoke for me, saying: 'Tell madam that in view of the sacrifices this man has made for her, this sum of two hundred thousand florins is but beggars' coins. One does not pay such

beggar coins for the honour of an officer as this one was! Hence let madam now put her hand in the big cash box and come up with recompense for treading with her feet the honour of a man second to none! Tell madam that I, Prince N. N., father of this my most beloved son, demand it of her! And tell her also to never dare go under his name again! Has he understood all that?' – Says the valet: 'Yes, Your Highness!' – 'Then beat it', thundered the general. The valet bowed to the ground before departing.

12. After a while the door opened and the baroness burst in before the general, her hands wringing and begging him and myself for forgiveness. She spoke much of ill-temper and consequent over-haste, and God knows what else that she quacked together.

13. The general let her finish, then, speaking with dispassionate ease: 'Madam, I knew your bigoted father and I know you! The apple never falls far from the tree, and so you, my fair one, will not be much better. Although this your former husband is not my physical son, I prevailed over the good emperor to recognise my rightfully adopted son under the title of Earl, as I have no children. Should I die today or tomorrow, then he is Prince, do you understand? Should some other high nobilities secretly press the emperor not to allow the title to be acknowledged, then he nevertheless remains my son, and sole heir of all my assets! This my son has need of neither your home nor your wealth. But you as baroness have defiled his honour, and I as his father demand half a million! Do you understand me, Madam?' – Says the baroness: 'Your Supreme Highness and father-in-law! Not only half a million but my entire fortune do I give, if you forgive me and take not away my beloved spouse!'

14. Says the general: 'Indeed, indeed, my fair daughter, now that for the first time you find out that this 'swineherd' – as you were wont to address him, is my son, you feel love for him again! But this will hardly do again. Hence return to your chamber, as I have important things to disclose to my son.' – Emma now implores even more ardently for forgiveness, promising by everything holy to her that she would prefer to be a swineherd for the rest of her life, to leaving him again for one minute! – 'Good', says the general, we shall see! I shall feel free to at once probe your nobility-tooth and see how you shall pass the test!' – Says Emma: 'Do with me as you wish, only as a corpse shall I be separated from my husband!' – Says the General: 'Well, this will soon show, dearest Baroness. Wait for no further test from me, as I have already tested you and you have passed it, badly. You love my son only because by your own admission you take him for that without a doubt. But it is not so! I say this only to test you and to strikingly convince you of your ignominious nobility-bravado. After your naivety no longer perceived the stinking swineherd, but a prince, you began to eat humble-pie! But what will you do if I firmly revoke what I said only to test you, and now say that your lord, supremely worthy to me, is nonetheless only the son of a peasant?'

15. On hearing this, Emma quite leapt, yelling: 'What?! So does one deal with the daughter of the wealthy Baron N. N.? – So! My spouse not a prince, but only a peasant's son, and a newly hatched gentleman in England! Oh, this is shameful, this is unspeakably despicable. To stamp me, a baroness of the first order, as the merest goose! – Valet!' – Says the valet: 'What is Madam's pleasure?' – Says Emma: 'Let him hasten to my chamber and bring the documents on my table, so I can make good this here farmer's offended honour!' – Says the general: 'Will not be necessary, my Madam! I knew that the second test would turn out worse than the first. You are and remain what you are. I hope you understand me? And this, my real son, remains, as I said to you, what he is in spite of his peasantness! So make off with you now!'

16. With these words Emma turns around again, saying: 'Your Highness, you were good enough to tell me that I fared badly with this test, but you do not consider that this my wellcalculated appearance was nothing but a forceful question directed at my lord spouse, to ascertain whether he still loves me. For I must confess that my lord husband has in the last eighteen months behaved towards me with inexplicable

coldness, which made me completely unhappy. I often gave him to understand that I did no longer appear to be what I once was to him! But my Earl husband always knew how to find a thousand excuses. Hence there had to be a problem somewhere!

17. 'I am now wealthy, and have the means to probe my spouse's heart in certain ways. I throw parties and balls, and had myself courted by cavaliers, to see whether any jealousy at all is to be detected in him. But all my efforts foundered! It even seemed to please him if others showed me a better time than he. My heart bore this humiliation for a lengthy period. But since his coldness only grew and our bed-chamber seemed alien to him, I carried out my resolution this very day, in order to earnestly confront his heart with one last probe!

18. 'But this yielded not the least success. Since I had no part in thus completely losing his love, so be it in God's name!

19. 'Verily, Your Highness, I now speak the full truth. For as long as I was by his side as a needy one, he loved me with an intensity I could hardly comprehend. But on becoming a sole inheritor, all was over between us. Not only did he fail to cheer me, but it perpetually annoyed him, often saying to my face: Your money shall always be a curse and never a blessing to this house! – Let Your Highness therefrom soberly consider my position, and then judge whether I am the kind of sinner that you and your adopted son think I am!'

Chapter 72

The wife Emma's claims. The General as marriage counsellor. Marriage feud.

1. The general spoke to Emma: 'My dear Mrs. Daughter-in-law! If this is how things are, then our case takes on a different aspect. Wherefore I am forced to beg your forgiveness and afterwards haul my lord son over the coals!' – Says Emma: 'Your Highness, I seek nothing more than our first love! If that is there, then I want to forgive him everything and make every amends to his heart!' – So the general turned to me, saying: 'Well now, my son, listen, if it turns out that your wife gave you regrettable trouble only under duress, then you must above all make amends for your fault! Emma lays claim to your first love, hence do not withhold it from her!'

2. To which I said: 'My beloved father! My love towards Emma has not diminished since our first encounter. It is truly not my fault if my most beloved Emma saw skeletons in the closet when there were none. It is only due to my sensitivity that I caused no jealous tantrums. – That deep down I was bitter, I alone can tell. Concerning her vast wealth however, I must confess that it never impressed me. I must indeed be frank – Emma's great fortune gave me a feeling of unease. Because the larger the means available to a house, the greater the opportunities for all kinds of sinful dissipations! (turning to Emma) Behold, had you directed the thousands your parties cost you to the poor, then how happy I and they would have been! But you wanted to censure me therewith, and that was not commendable! For it would be hard to find a more forbearing husband than I always was!'

3. To this Emma was short for a response, appearing to be impatiently waiting for her valet. At last the latter came towards her with a heavy packet, and Emma at once barked at him to drop it on the table. Then she gave me a sneering look, saying: 'I have to make good the offence I gave, before you can become convivial again.' To which I said: 'Dear, most worthy Emma! I love you too much to bear you even

the least grudge! Nor was it I but my beloved father who from excusable surge made such demand on you. Hence take charge of your papers again and become again the Emma who followed me to England a few years ago, and for whom I wagered my life through a thousand dangers!

4. Here Emma was taken aback, saying after a while with stoical indifference: 'Since you love me, do me the favour of taking these documents into your care, as you know that a woman does not know how to handle money!' – I said: 'That is different! I shall most joyfully oblige! But you will now have to give me your hand as token of being friends with me again, and not begrudge me a long-sought for kiss! Come, Emmie, make me happy again!' - Says she: 'There is time enough for that, my lord spouse! A woman must not be too liberal with the best if she wants to uphold the course of love! And I must also impress this upon you: I have told you several times already that I am not to be called Emma, but by my first Christian name of Kunigunde! Why do you always call me Emma and not Kunigunde, a truly noble name of antiquity with which my mother and grandmother were already christened? If you truly love me then call me by my worthy and right name in future!'

5. This clause to love-conditions naturally brought laughter to me and also the general, hence I said to Emma: 'But, my dear wife, this I did purely out of respect for you! You surely are aware of a certain song about Edward and Kunigunde, sung in a comic way for an audience's derision? Whenever I called you, that foolish song always came into my mind. The name Emma sounds more aesthetic than Kunigunde. If however you insist on being called Kunigunde from now on, then in God's name I am happy to call you so.' – Says she viciously: 'Sure, sure, whatever is not liked is made derisive!' – Say I: 'What are you saying?! I surely have no intention to deride you, as you are so endlessly beloved and dear to me. I hope that you regard this now as finalised, giving me your hand for a complete reconciliation! Or are you perhaps still holding back something?'

6. Says she: 'Oh, plenty!' – Say I: 'What things are they, if I may ask, my most beloved Em ... nearly said it –, beg to be excused thousandfold! – I intended to say Kunigunde! Just come out with it, Kundie, - with what ever burdens you!'

7. At this, my gently laconic question, she angrily lifted and stamped her foot, making the glassed in my cabinet rattle, followed by a cutting 'no' and some tears. This ominous 'no' was followed by a quiet, angry pause, followed by my being called a legion of names that would have brought no shame to the crudest pub-counter, barking at the finish: 'We are quits – I don't want to hear or see you again! You have been paid and we are quits forever! I need to be teased, and that by a lout probably cast off by some peasant cow! You may have been elevated to earl by the emperor a thousand times, but to me – a baroness of the old guard, you are nothing – understand? Compared to me you are nothing! See that you get out of my sight at once!'

8. 'With this one we accomplish nothing', says the general, 'for this one is a complete fool! Let her go, my son, and trouble yourself no more about her! Perhaps time rather than we shall reform her. But take the papers with you, because a time might come when they might serve her well, when only too soon she will have squandered her fortunes!'

9. At that moment my valet also enters, telling me he has located a beautiful vacant residence. – 'Good,' says the General – 'lets get up and packing!' – Says the valet: 'Lord, all is done except for this room! The carriers are on their way in!'

Continuing the marriage story. Emma's nervous crisis and conversion.

1. The dramatist: 'Good! You have done well!' – Says the valet: 'Your Excellency shall be well-pleased with the residence, although it is not in the city but a suburb. But a dwelling of true splendour, furnished with all imaginable comforts, and costing a mere trifle!'
2. Says the general: 'In which suburb is it, and on what floor?' – Says the valet: 'For wellconsidered reasons (pointing to my wife) I shall not mention the suburb. It is the second floor however! – For when retreating from the enemy, one does not let on where to!' – Says the general: 'You too must have seen service against the enemy, since you know this so well?' – Says the valet: 'In two ways, Your Highness! Once as a sergeant against the real enemy, where it rained bombs, grenades and case-shot. And the notional enemy – namely my wife! There it certainly rained no bombs, grenades or shrapnel but instead entire swarms of locusts full of curses! For five years I bore up to it in all patience and gentleness. But there was no further way of getting along with her at any price. Hence I retreated before this my second enemy, looking for and soon finding service – here! If perhaps Your Grace's madam spouse should desire to receive thorough instruction in these fundamentals from my kind wife, then I could recommend no more suitable individual!'
3. My Emma, standing wrathfully at some distant window, rushes viciously towards my valet, freeing her tender hand from the glove for slapping. But the valet parries it, saying: 'Hmm, could go and get myself one of those from a hooker down there! My face is not sufficiently noble to have itself soaped for shaving by a highly noble hand! Three steps from my honest sergeant-major body, or I might think of a strange dance with Madam Baroness – understood?!' – Emma nearly burst with rage, shouting: 'Out of my sight, canary-brood! Out of my sight, beast! The despicable scoundrel! How can you have the audacity to say such to my face, a baroness of the oldest peerage! Get himself instantly out of my sight, or I'll have the police on him!'
4. Says the valet: 'Not necessary, your grace, Madam Baroness. In half an hour we shall be out of the reach of your eyes, praise God. Don't be rancorous, as it would adversely affect your tender nerves!' – Yells the baroness: 'Let him be silent, impertinent churl, or he shall see presently what it means to insult a baroness! I am capable of throwing in his abominable apeface whatever I can get my hands on!' – Says another servant to the valet: 'Now it will be time to shut up, or we shall shortly experience a little prelude to Judgement Day! Let's get away!' Say I: 'Indeed, get a move on. I myself would rather fly than walk!'
5. I had hardly spoken when Emma jumps over to me, yelling: 'No, no! Did I now really deserve to be left by you, and on top of that to be abandoned to the derision of your impertinent domestics? Behold, I got into a bad mood only God knows why. In short, I was taken ill again, and in my suffering have indeed treated you harshly. But now the scales seem to have fallen off my eyes. I vaguely perceive having deeply offended you and the Lord General! And you did not realise that this was only done by your poor, ill Emma who was not in control of her right senses! Oh my dear husband! Do anything to me, punish me if I deserve it, but just don't leave me!'
6. With these words she falls sobbing upon my chest, grasping me convulsively. The domestics are wide-eyed, asking me what to do – whether to keep moving or to return? Says Emma: 'Return at once, and the rent is to be paid from my account for six months!'
7. Says the general: 'Well, if things are so, then I sympathise with you and your wife, who earnestly seems ill to me. Naturally you cannot as a gentleman, as a human and a husband leave your Emma under those circumstances. But I shall now go upon an urgent errand and will come back to you in two hours. Prepare a room for me, as I'm staying with you for a few days.' – The general takes his leave, as the servants

prepare for a return, the thing seeming a little ominous to them. And my Emma is as if transformed, barely able to recall what had taken place between us! I was secretly intrigued. Emma – only a short time ago a devil – now an angel!”

Chapter 74

Surprises for the man of drama. He finds old acquaintances. Olaf's good advice.

1. Says for a change Max Olaf: “My esteemed friend, your marriage-life story begins to greatly distend! Hence let us abandon it, the more because it is as familiar to me as to yourself, since I, as a true friend by your side, going by the name of Max Olaf, am the very colonel and general who in the world made you into something from nothing. And this friend here, who regards all these manifestations together with the female creature's transformation as a mere dream, is the baron whose daughter became your wife against his wishes. Do you desire to also get to know your wife over here, with whom you fought on Earth for almost twenty years? Then look at the most piteous, half-naked and emaciated creature sitting, looking at you from behind the baron, - that consolidates your entire life-story with a finishing touch! Are you happy with the outcome of your greatly dilated life-story?”

2. Says the dramatist: “Oh, shocking weather! Well, this thing is turning out nicely! I think the continuation of my life-story shall here move to the drama's second act! What do you say, my upright friend?!”

3. Says Max Olaf: “Dear friend, I am mightily persuaded that we shall have to turn to yonder man, if we want to see a better continuation of our life drama! Because, as a mute bystander during your account, certain portentous changes in this room did not escape me which deeply impressed me. The Larkfield woman's attire was renewed, giving her a truly angelic appearance. And the more lovingly attached she becomes to yonder peculiar man, the more beautiful and wise she becomes! But she is not alone in her happiness. I see a great many of those who previously stood there as miserably as us. But on approaching yonder man their appearance improved and their clothing changed with their feelings!

4. “Friend, these surely are miracles upon miracles in the real sense of the word!

5. “Over at that spacious stage you see about twenty-four female creatures in ballet costumes, these already look truly celestial! And over there at the bread and wine table stands the democrat Blum, the familiar Messenhauser, Doctor Becher and the editor Jellinek! What holy dignity streams from their faces, and how profound their speech! How congenial and yet earnestly lofty is their conduct!

6. “And yet, yonder good-natured, plain man who is now virtually courting the beautiful Larkfield woman, discussing only love with her, seems to be all in all to them. For they are asking him about everything. He arranges everything and it is as he wills it, notwithstanding that his conduct is completely unpretentious and celestially congenial, so that just watching him, I have become as fond of him as one loves a favourite friend!

7. “I would like to rush over and caress him like a besieged commander does with a conquered enemy flag, upon whose conquest victory fully depends! – Tell me, friend, have you no similar desire? And what about you, dream-interpreter baron with your daughter Kunigunde-Emma?”

8. Says the dramatist: “I for my part begin to feel likewise, but whether my lord father-in-law and my Emma feel so is another matter. Maybe Emma, in whom I had in the latter days detected traces of religiosity. But concerning the Lord Baron, there I know too little about his thinking and feeling! One thing is certain, that

over here he may not be able to bound great distances with his terrestrial superiority descendancy notions!"

9. Says the baron: "My dear daughter-thief, just sweep before your own door! For were I to debate with you over here, it would build up to a whale of a case! But I forgave you everything on Earth, and so we are square in our questionable dispute. Should you have some advantage over here in this dream-like world then make good through your friendship, which you withheld from me with a hostility that took away my life. For over there Emma was my life, of which you robbed me! But I have forgiven you this robbery; hence do not ask how I feel over here but help me and poor Emma, if you are able to help us!"

10. Says Max Olaf: "Quite correct, dear friend, and spoken from my own heart, so-to-say. The son-in-law is certain to do so, for he was never lacking in good will. The only thing we all still lack over here is capacity. But I hope to God that at least one of us will soon be helped, who will then not let his friends down!"

11. Says the baron: "I heartily thank you for that! I and Emma have desperate need of help. Because for twenty years, which here has become two thousand years, I have languished in uttermost desolation! No help, no comfort, no light has come to me yet. You are the first who began to help me out of my long dream. Oh friend, let you accomplish what you started, and my heart and life shall be dedicated to you as a reward!"

12. Says Max Olaf: "Dear friends, and you too, my poor Emma! Follow me cheerfully over to that splendid man who is now conversing with Doctor Jellinek. There I shall bend my knees on your and perhaps on my own behalf! If that one lends us his helpful hands, then we shall be helped! But it requires taking uttermost hold of ourselves before him, that much I have observed. Because no matter how unspeakably good he is, he possesses immense wisdom besides, before which our deepest thoughts melt like butter before the sun. We must act before him the way we think and feel, because no ulterior motives will escape his sharp eyes! Come with me therefore, perhaps we shall find grace with him!"

13. Says the dramatist: "Brother, what if you went over to him as our spokesman without us? Because verily, I secretly fear him in a peculiar way!"

14. The baron and Emma also appeal to General Max Olaf, and he says: "Dear friends, I will do whatever I can do for you, but brace yourselves, for I sense that I shall return with a good answer!"

Chapter 75

Olaf's petition for his friends' welfare. The Lord's promise – a soul-fish catch The blindly stubborn dramatist

1. With these words, Max Olaf comes over to Me, bowing down deeply and saying: "Exalted and wisest, and surely most loving friend! Nothing of the wonderful proceedings during my stay here has escaped me. But I noted also that everything revolves around Yourself! You appear, at least in this house, to be the foundation of everything, and it also seems to depend solely on you whether someone is to become happy or unhappy. It seems to me that whoever has won you over has won everything! Trusting in your obvious goodness, I have taken the liberty to beg you from the depth of my heart that you would let your love and friendship flow over the three there – two men and a most wretched woman! A fair amount of the earthly clods still adheres to them as well as to myself which would be hardly practicable for this world of spirits.

But all of us are by the living God imbued with the best of wills and shall try with all our strength to amend what we are still lacking, in order to make ourselves more worthy of your grace.”

2. Say I: “My beloved friend and brother, I say unto you: bring them over to Me! For where is the father who stops his ear and heart to one who petitions grace for his children? Behold, not even the most hard-hearted father on Earth would do that, how much less I, within whom dwelleth the fullness of the celestial Father’s love bodily! Hasten therefore to bring here all those who ask for Me!”

3. Says Max Olaf, filled with deepest joy: “Oh friend, did I not know that my steps would not be in vain! I thank you in advance on their behalf, for I already see them crying with joy! Oh I thank you, I thank you!”

4. Say I: “But, My dearest friend and brother! I have been waiting all this time to hear a request for yourself, but none has come forth. Are you not desirous of being somewhat happier than you are now?”

5. Says Olaf: “Oh You celestially kind and good friend! Behold, it is in my nature to be happy just to see those enjoy their happiness who are close to my heart! I was actually no different upon Earth. I therefore always forget to look after myself because I was always concerned with other people’s welfare! Hence you must not, my best friend, hold it against me if I ask grace of you only for others. I forgot about myself, as if I was less needful of it than those for whom I petitioned! Oh, I do indeed have need of same, but am glad to see others happy first!”

6. Say I: “Hearken, dearest friend and brother! I knew indeed how your heart was constituted and how it stands in greatest harmony with My own. But I did not ask you as if I did not know, but to prepare your heart for something that your are not able to grasp yet. I shall Myself however soon make you capable! – Hence go and bring those who are close to your heart! But let others also burden your heart, for I say unto you: all whom you bring over to Me shall be received! – Do you understand that? Yes, you do!”

7. Max Olaf bows down deeply before Me, then returns to his own. Eagerly expected back there, the baron at once asks him how he was received by Me.

8. Says Max Olaf: “My beloved ones, I say to you all – most favourably! Not only yourselves but as many as will join us shall be received by Him! Hence let us look around in this crowd for anyone wishing to join us!”

9. Says the baron: “Oh dear friend, see those two women behind Emma – they are my two older daughters! And behind them their husbands and next to them a couple of faithful servants. Would these perhaps be received if they came along with us? – Says Max Olaf: “Get them over here! Whoever comes with us shall be accepted, for I have His godly word for it! But we must look around for more.”

10. Says the dramatist: “Hearken, my friend, I have an idea: we go over to our familiar crowd and call out to them. Whoever responds shall follow us. Let the others remain. I don’t believe we shall force anyone.”

11. Says Max Olaf: “There is of course no thought of forcing, yet we need to tell them why we like them to do so, for their own good! Would such an explanation be coercive?” – Says the dramatist: “Depends which way you look at it. Too meagre an explanation shall have little effect, but a well-based one is as coercive as any other authority. The will of such persuaded is then no longer free.”

12. Says Max Olaf: “Friend, that way you overstretch the interpretation. If you call coercion whatever brings other men different ideas, concepts and conclusions, then all education would have to be banned! It is through education that students who are imbued with a free spirit, first attain completely different and contradictory concepts, after an initial purely sensual orientation. I believe that is something good. If therefore the human spirit can attain to true freedom only through compulsory education, then I don’t see how in the actual kingdom of the spirit an instructive explanation can dangerously curtail man’s free will! Hence my dear friend, let this not trouble you in the least! Should it turn out somewhat misconceived, then let me take the blame before the One Who gave me His godly word for it! I shall therefore proceed with

casting my word of faith among these fish. If I make a catch, well be it. If not, then it shall have to do!"

13. With these words Max Olaf goes to give a well-considered address. About twenty join up with him, the others grumbled: "Well, if we want to go over, we will find our own way! We don't need a pompous ass for that!"

14. Max Olaf returns with his catch, saying joyfully: "Behold friends, my catch was a good one! Lets go over to Him at once, Who alone can and will help us all! For I have His godly word for it!"

15. Says the dramatist: "I still don't understand why you, my dearest friend, keep talking about his 'godly' word! How can an obviously, even most accomplished human spirit possess and give out a godly word? Or do you seriously consider him to be some kind of Apollo?"

16. Says Max Olaf: "Yes, I say unto you openly – either he or no one else. His great words directed to me did not fall on sand but into the depths of my life! – Do you understand this power? asks my heart, my spirit replying: Heart, it is so! It is He whom you love and there is none beside Him! – But let's say no more but move over to Him! Blessed be he who follows me!"

17. Throws in the dramatist: "I beg to be excused, my otherwise most worthy friend! I cannot follow you on such an assumption! To regard a human as the only God?! Verily, this is more than too much! – I have nothing against his wisdom and inner willpower, nor against his goodness, for the Larkfield woman is gaining repute through his goodness! But I beg to differ with your ceding him the Deity! – It says in Moses: 'Though shalt have no other god', and 'You cannot see God and live, for God is a consuming fire' – and hearken further to what the wise Jew Jesus, Whom you also take as God, says Himself, I think in John – He says 'no one has seen God, but he who hears and received his word and lives accordingly shall receive the holy spirit and same shall dwell within him! – You see, I too am quite well versed in the Bible! But nowhere does it say that a human spirit, even if out of God, is on account the highest divine Being, dwelling within the eternally inaccessible light! And since you seem to assert that about yonder beautifier of that Larkfield woman, I am unable to come along with you!" 18. Says Max Olaf: "Dear friend, do as you wish! You have already argued against coercion, and so I shall not try to persuade you again."

Chapter 76

The honest shoeshine man. The unwelcome Mierl The dramatist's dirty laundry hung out The offended spirit of arrogance abandons the company

1. Whereupon the aforementioned Franz, who was the dramatist's boot cleaner on Earth, steps over to him, saying: "Although we are all the same over here, I say to Your Highness: listen, you are still the way you were on Earth, and it just doesn't seem right to me, do you get me? In the world you were of course a great man indeed, and mighty rich into the bargain, which was due mainly to your wife. But all that's finished now, for we are here in the spirit world, do you get me? And here everyone has to be mighty humble, otherwise there's Spanish mosquitoes and Luxemburger asparagus! The good lord means well with us here and has given us some light. And I think we should not treat that lightly. Just come with us, it will do you no harm! And look here, your dear Mierl also is here! I mean, the one you kept besides your wife, get me? And you should not be missed wherever your Mierl is! What do you say?"

2. Says the man of drama most indignantly: "Oh you cursed dirty linen! Purgatory seems to be already here so hell cannot be far away. Is not this purely of the devil! Now that stupid creature of a Mierl is also

here, and my God-blessed wife too! Well, this will do! Did not my wife depart for eternity two years before me?! And I thought that, having in her later days sighed so piously and passed over so blessedly in the Lord, she would have been floating upon a celestial cloud a long time since. But no, she is here, and a hundred times more miserable than in the world just before her death! And to top it all off, there now comes my minx who has a mouth as sharp as a sword. No, this is all I need, to go to yonder man in such company, he not having minced his words about my having to be humbled yet! But I can smell the roast and shall beware of going over, to simmer before the magician and his transformed Larkfield woman! Damn if one does not run into everything irksome in this pig of a world! Crucifix and damnation; if these are not calamities then I don't know what are! Perhaps my other part-time amours also shall manifest together with the exercises I carried out with them for a lark!"

3. This the dramatist spoke to himself, but was heard by those around him. And his wife came up, saying to him softly: "John, I had known about your life in the world, it was also the reason for the disharmony between us in the last years. Yet I have forgiven you everything! Hence make everything good before God and me, your earthly wife who, out of sheer love, sacrificed everything for you, even her father's love. Don't fear me, for I shall not reproach you. But follow now Him Whom in the world you always professed to follow exclusively. How often did you accuse me of aristocratic arrogance, but here in the kingdom of humility you are a hundred times more arrogant than I and my relatives! How come?"

4. The man of drama is taken aback, mumbling to himself and giving no reply.

5. At that Mierl comes up, saying to Emma: "I beg your excellency a thousandfold forgiveness for having had your husband. I was usually a good and well-behaved lass. But I met your lord at the gate once, where he really put the pressure on me, giving me a life-and-death promise to marry me, and so I thought it could indeed happen! But the scoundrel strung me along by the nose year after year, there being no more talk of marriage. But I knew nothing about him being married! This I found out only here. But enjoy it now, as I tell the scoundrel off. He shall remember his betrayed Annamier!"

6. Mierl then turns to the dramatist, saying: "Well, you scoundrel of a water-cabby and pensioned off quartermaster-sergeant, or whatever you were! Who do you think you are? You could actually answer your Mrs. Madam, whom you so deftly took for a ride on Earth? Speak now if you have the guts, you daft scoundrel! All that stuff you told me, that you are single, and the stacks of money you had! If you were such a lord, as you fibbed me, with all that honour stuff, then you couldn't possibly have been such a daft scoundrel! You know, if I weren't so ashamed, I would tell your Mrs. Madam how you mucked around with me! Just wait a little, till I tell your Mrs. Madam a bit more! Because now I'm really getting worked up, finding out what an honest, good wife you had!"

7. On hearing such, Max Olaf goes over to the dramatist, saying and interrupting Mierl: "Well, dear friend, some very praiseworthy episodes of your earthly life emerges here. Verily, I had heard none of this about you. So this is the faithfulness and love you handed out to your good wife? Oh you swine of a man of honour! Indeed, now I see why you shy away from the Larkfield woman. Perhaps she took part in some of your leapfrogging on the side? And hence it shall not be pleasant for you to go with me to where they seem to know you better than I ever knew you! Friend, if your marital affairs stand thus, even whilst you would still stand there as a man of honour, then I must ask you not to come over with me to yonder purest and holiest humanitarian! I should show damned little respect for yonder holy one if I were to present such paragon of swinish virtue to him! Do as you please now, but I shall wisely refrain from further companionship with you.

8. "Poor Emma! Had I known what kind of man you had on Earth then I would not have imposed a defamation claim on you! But let all of you come along to yonder great and holy friend of humanity! There

you shall be compensated for any injustice that I ever inflicted upon you! But this swine can go wherever he likes!”

9. Says the baron: “No, this I would never have believed about this man! So it remains true – whatever is common stays common! But what has happened has happened! Whilst we don’t intend to judge him, he is not fit for our company in this world! (Turning to the dramatist) Leave us and avoid our company! Your most appropriate place is over there among the proletariat! Perhaps you shall find a few goddesses who poured out nectar for you during your Pasha’s Feasts!”

10. Says the incensed dramatist: “Surely, even here one has the right to prohibit such scurrility! Did not my upright wife also give parties every Saturday? I am not aware of these having been Ignatius de Loyola study sessions! Nobody, by the way, has any business giving me orders over here, for I don’t think I need spokesman! I will not tolerate any further crude remarks in future, for I shall know what to do! You do not incidentally need to hint at my unfitness for your exalted aristocratic company for I now thank God for being rid of such riff-raff in a convenient manner. In the background over there I fortunately see several good acquaintances. With these I am sure to have a more respectful reception than with you conceited, lofty aristocratic rabble!”

11. With these words the man of drama leaves their company for his acquaintances. Emma tries to stop him but he rushes off, pushing her aside.

12. But Max Olaf says: “Let him go! Perhaps he is off to his rise – or his fall. But we shall pray yonder Lord to give him grace upon grace! Hence, let us move over to the Saviour of mankind!”

Chapter 77

Olaf’s intercession before the Lord Testimony to Jesus’ Deity, and surrender to His will Satiation of poor souls.

1. Some twenty of them at the side of Max Olaf come over to Me. Bowing down deeply, their leader says: “My Lord and most exalted friend. In response to your most gracious directive I have, as you see here, carried out from my heart a small recruitment for you!”

2. One of them nonetheless did not want to come along, as certain persons closely acquainted with his earthly circumstances embarrassed him too much. But I don’t think him to be completely lost on account of that? For you yourself are the actual lord of this house, and whoever is allowed to enter it surely cannot be lost! In the world he was never a bad person, basically. His main problem was his flesh. And having unfortunately possessed a large amount of wealth, he also fell into a jumble of lusts that he proceeded to satisfy. I must confess that they do no honour to his spirit, but what can be done now? They have certainly been committed, and so I believe also that circumstances may still bring him reform and the required humility. But judging him and punishing him for it appears somewhat harsh!

3. These are by the way merely my own ideas, oh Lord, with which I do not in the least intend to anticipate you! For verily I say unto you: Oh Lord, oh friend, may it be in accordance with your will!”

4. Say I: “I say unto you however that your opinions are very good, and hence also most useful. But certain events will still have to take place with yonder spirit before he attains to true insight and betterment. Nor do I want to say much about his most unchaste earthly ways, although these are well-suited to deprive him of his eternal life. But this spirit is at the same time of a most stinking arrogance and full of destructive

boisterousness! And behold, here the prospects are far worse than you would assume. There is certainly a proper counter-measure for the re-directing of sensuality. But little or nothing can be done against arrogance and boisterousness without inhibiting free will! But we shall see what can be done.

5. But what shall I do for those you brought with you? Tell me frankly!"

6. Says Max Olaf: "Lord, whatever you see fit to do from your unlimited goodness! Because your wisdom exceeds everything, your goodness knows no limits, and worlds turn into dust before your will!"

7. Say I: "But, dear friend, going by what you say, I am to you the highest Being! Tell Me where you got such an idea from? Do you not know that you cannot see God and live?"

8. "Says Max Olaf: "Lord, to this well-founded conclusion I came through Your holy divine Word! Because words like Yours, so full of truth, of the highest power, wisdom and love no created spirit's tongue can utter! I am well aware that the Deity Itself in its innermost archprimordial Being no one can see and live! But the Deity that spoke to Moses, after several hundred years taught in all its fullness through the Son of Man, Jesus. And this One said: 'I and the Father are one. He who has seen Me has seen the Father.' Since Jesus taught thus however and His disciples were allowed to see and hear Him without losing their lives, then truly, I cannot see why one should imagine God within an eternally inaccessible light! What's more, it seems to me undeniable that You are the same Lord Jesus Who gave us this exalted doctrine Himself! And so I feel that I am at the right place with my unmistakable faith! And so I feel that the more I look at You with my heart and eyes, the less likely I am to lose my life, but rather win it increasingly!? Am I right or not?"

9. Say I: "I can see that you remain firm and unshakeable in your assertions. And so I have to initially let stand what is the highest in your opinion about Me. But you shall later become clear in what you could still be doubtful about. You are by the way assured of My love and friendship forever!"

10. "Tell Me, are you not all hungry and thirsty?"

11. All say: "Oh, best heavenly friend, more so than it would take to perish from hunger and thirst on Earth! If we could fortify ourselves a little, how that would put new heart into us! Hence be so good and serve us with anything you are pleased to!"

12. I give a sign to Robert, Jellinek, Messenhauser and Becher to hand these poor ones bread and wine, which they do forthwith.

13. These recruits give thanks and praise a thousandfold as they eat and drink. When they were all sated and fortified whilst standing there, Max Olaf says: "Oh Lord, I now stand before You without any doubts – You are He, and eternally no one else! To You alone our worship, praise and love!"

14. These words are repeated by all those he brought along. Robert smiles happily at the bringing into line of these world-confounded souls. Doctor Becher and Messenhauser are thoroughly astounded that Max Olaf recognised the Deity in Jesus before they did. Our Helena, the Larkfield woman also falls down before Me.

Chapter 78

Caution with the partially blind. Announcement of a celestial High Council The Lord's greatness, simplicity and goodness.

1. I now caution them not to divulge what had been disclosed to them through grace! And they understand

and keep silent, even as their hearts are progressively set alight.

2. The one that finds it most difficult to be silent is Helena, but Jellinek says to her: "Dear sister, burn inwardly by all means, the way you will and are able, but moderate yourself externally – for the sake of those still blind of heart, so that no judgement overtakes them. But, as secretly revealed to me by the Lord, we shall now be holding a big council. And we shall go about it as quietly as possible, so that those who do not yet recognise the closeness of the Lord of all life do not notice it. Hence keep your silence."

3. Says Helena: "You are speaking of a great council? What kind of considerations? Oh God, oh God! There must be something supremely important to this!"

4. Says Jellinek: "Indeed, indeed, something immensely important! I say unto you: beware all the arrogant, the dictators, the murderers and slaughterers of men, and beware those sitting upon the thrones! I have just seen a great number of incensed angels crashing towards Earth with flaming swords; a thundering voice resounded after them: 'My patience is over! Hence no more protection! For the great seek protection not from God but from their many weapons, whilst the little ones wail and gnash their teeth, not turning to God from whom all help comes. Hence no more mercy!' – And behold, that is what the council will consider, because all the powers of heaven are moving. Hence you must be doubly quiet!"

5. Says Helena: "Yes, yes, I'm holding my peace, but what will be the end? Oh, how terrible, how terrible!"

6. Says Jellinek: "Indeed, my most worthy sister Helena, here things proceed quite differently to Vienna, which we two blessed ones commemorated the time we found ourselves in the flesh among the freedom fighters! Because here it is according to the truest sense of the word – 'either life or death' – 'heaven or hell'. The Lord of infinity, the almighty Creator, is here among us, and his myriads of the mightiest celestial servants, although not visible to us yet, shall not be far, tarrying for His holy signs. And so you can imagine how inexpressibly important this great chamber is, where the Lord of Heaven and all the worlds shall, among his friends, take counsel with Himself, upon which all future times and eternities shall depend! Well, what do you say when considering it in its proper light?"

7. Says Helena: "Behold, dear friend, I am not able to grasp the terrifying and endless importance of this place! It is incomprehensible to me how, in the absence of any display of almighty divine decoration, such power and authority can reside in Him! How can he with one glance oversee the entire eternal infinity, from the greatest to the smallest? He stands there among us as if we were the only ones He concerns Himself with! He is so unassuming, good and obliging; and indescribably good is His demeanour! Oh friend, what endless condescension this is!"

8. "And hearken, what difference between Him, the almighty, eternal Lord of infinity and the rulers of our stinking Earth! He, all in all, is all humility, never exalting Himself above His creatures! But the Earth's mighty, as you know, will hear nothing of condescension and humility. They alone want to be and to have everything. The devil can get the rest! In truth, with such rule, the otherwise beautiful Earth must necessarily turn into sheerest hell soon, from which no further mortal man shall be winnable to eternal life!"

9. Says Jellinek: "Indeed, you judge well and accurately! Consider however that with God things are possible that not even the wisest spirit can imagine. Then you shall be able to observe unfolding events with much more ease. For behold, all endless might lies within the inestimable greatness of His love. If however the Most High's exaltation, might and greatness reside in His love, then we must not let His ever-so immense counsels cause us to fear. For whatever is accomplished by mightiest love surely can be no other than good, even if outwardly it should manifest in a frightening manner."

10. Says Helena: "Dear friend, I thank you for your instruction! Verily, you have rolled a heavy stone from my heart! But tell me, when is the said highest council to begin?"

11. Says Jellinek: "Immediately, my dear sister! The great crowd of Viennese proletariat who don't appear to have any light yet is already being directed to a side-chamber by Blum. Only the twenty-four dancers, Blum, Messenhauser, Becher, myself, you and Max Olaf with his group of twenty, as well as yonder half Englishman with likewise a couple of dozen archaristocrats at the back of the room, shall be present at the council.

12. "Over there, from another chamber, some very wise-looking twelve men are making an appearance, with another seven behind them. These also shall most probably participate in the great council. And there is already a large table in the middle of this seemingly expanding room. Hence everything is in readiness. Take cheer, the conference is about to start."

13. To this, Jellinek's instruction, Helena, full of remorse, turns to Me almost bowed down to the floor, hardly able to utter a word for fear. But I take her by the arm, saying: "But My most beloved daughter Helena, what sort of face are you making? Who is it you fear so much? Lo, I am with you! How can you fear at My side?"

14. Says Helena: "Oh my Lord and my God! Who can indeed fear You when You remain friends with me! But when one then remembers Your sole, holiest Deity, which no sinner is to approach, then it appears that You might quickly damn the likes of us, especially if You were to grow angry! Previously I had not feared so much, not knowing Who You actually are! I took You for some older holy man and hence for an intimate friend of God, who may effectively intercede with God on my behalf. But what a shock, now that You are the almighty God! – Oh, woe betide us, who should not be afraid? And besides, now You shall hold a council, probably about Judgement Day, and I as a great sinner should not fear You?"

15. Say I in the most easy-going manner: "So, this bothers you! Well, if you now fear Me so much, then you shall not be able to love Me anymore? What shall I do if you now break off your friendship because I am the terrible almighty? Helenie, say unto Me whether you still like Me as much as before, when you took Me for just some holy Joseph or Peter?"

16. Says Helena, somewhat more at ease: "Oh my God and my Lord! Well, what a question! If it depends on my love for You, then You can in any case peer into my heart, and it shall be seen whether there is room in my heart for anyone else but You. I love only You, and hence You never need fear about my love for You. But I must well fear, since I am such a sinner!"

17. Say I: "Now, My dear Helena, now we shall soon be sorted out again! What if you tried to embrace and kiss Me again?"

18. Says Helena, rubbing her eyes and eventually saying with love-tremulous voice: "Hmm, that would be endlessly sweet of course! I like You endlessly of course, if only You were not so immensely holy and almighty!"

19. Say I: "Oh, that does not matter! Just do what your heart desires, and you shall convince yourself that My holiness and almight will not bite off the tip of your nose!"

20. Seeing Me so condescending before her, all fear leaves her. Falling upon My breast and kissing it, she says after a while: "God, oh God! This would be fine for course, if only I could remain so for dear eternity! But can it be that You, my God and Lord, can be so incomprehensibly self-effacing? No, this I would not have dared to even think upon Earth! You are so good, meek and nice! Whoever does not properly melt away with love for You is not human!"

21. Say I: "Well now, you see how we are now sorted out, and that pleases Me! But you too come along to the council table! There you shall sit next to Me, and among other things advise us what might have to be done about the bad world of the Earth?"

22. Says Helena: "No, no, that's not possible! Me – and giving counsel!? No, that should be some

wonderful advice!”

23. Say I: “Now, My dear Helenie, we shall not strictly demand it from you. If some clever thought crosses your mind, then tell Me. If you then don’t dare it, then I shall pass it on to the council members.”

24. Says Helena: “Oh my God and Lord! When one looks at You and hears You speak so plainly, then it doesn’t seem to us as if You were our most beloved Lord and God. Yet it is You, and this I see clearly now! But I am now also falling in love with You so fervently that I could burst for love! But You are not going to hold it against me, since I can’t help it? Why are You so kind, warm-hearted and so modest and easy-going?”

25. Say I: “Just be enamoured as much as you like, that suits Me fine! But were you ever-so much in love with Me, yet My love towards you is much stronger! But that does not matter either. For as God I have to be capable of stronger love than you – for the same reason I am also stronger than you in other ways, My dearest Helena!”

26. Says Helena: “I beg You, don’t be so good to me, or I shall perish for love of You!”

27. Say I: “Oh, don’t be troubled by that! For even if you should swoon a little, then I always have diverse strengtheners which shall raise you up again. Oh, don’t let that worry you! – But now it is time to move to the council table. Hence come along and seat yourself next to Me.” 28. Helena now follows Me modestly, turning red with embarrassment at the table, where the others also are now seating themselves. But after a while she gets used to this company, anxiously awaiting the first presentation.

Chapter 79

The venerable council meeting The Lord’s question: What shall become of the Earth? Adam, Noah, Abraham, Isaac and Jacob speak

1. After a while of general silence, Helena quietly asks Me: “Lord, who is going to start the discussion? Who is the man sitting so venerably next to me?”

2. I reply quietly: “My dearest, I shall Myself begin the discussion, as soon as all will be sufficiently at ease. The man sitting next to you is the Patriarch Adam, the way he lived on Earth about six thousand years ago, as the first created man. Next to him you see Noah and then Father Abraham, then Isaac and Jacob. Then you see two more – first Moses and then David. The twelve earnest looking men after them are the well known twelve disciples (including Matthew of Acts 1:26). Two more apostles stand behind them – the first one is Paul, and the one somewhat behind him is Judas, who betrayed Me. The others you know anyway. And so you know in what strange company you find yourself.

3. “What all those present at this council will be required to do shall become clear to you at the end of the discussions. But pay heed now! The company has settled down emotionally, and so I shall begin to speak at once. But you must not take fright when I shall sometimes speak somewhat sharply, and certain appearances pass us which of course shall not favourably impress. Then just hold fast unto Me and you shall be strengthened!”

4. Whereupon I turn to the assembly with the question: “My little ones! My friends! I, everyone’s true Father, God and Lord and Creator of infinity, ask you: how do you like the Earth now? What do you want Me to do with it?”

5. Says Adam: “Lord, You eternal love! The Earth never was worse than now, but neither was Your love

ever greater than now! Do with it in accordance with Your love! For behold, the sea – the Earth's far-seeing eye, has become blind. Put a mighty fire into it and let the mighty flame bring light to the abysses, to frighten all monsters and make them perish for ignominy, to be a reward for their black deeds! That is how I, the Earth's first man, see it."

6. Whereupon says Noah: "Lord, to Whom I have always prayed, keeping my faith and love for Him! When about four thousand years ago my brother Mahel developed a craving to look down from the holy heights to the depths to take a journey to Hanoch, where Drohut and Fungar-Hellan were striking terror into people's hearts, and when a daughter of Mahal became queen of the lowlands – behold, You then called upon me and instructed me to build a mighty ark for save my family and many animals, which were driven into the ark from all parts of the Earth through Your power.

7. I did as You urged me, oh Lord. And the future taught me and my house how good it was that I had strictly obeyed Your instructions. At that time, mankind was bad and evil, fostering evil upon evil upon the Earth's ground, dreadfully profaning the work of Your hands. Yet in those times things happened within a certain pre-determined, well defined order; and the lie, arrogance and satanically dictatorial drives did not inflate every mortal's breast the way it is now upon Earth.

8. In those times people indeed were cruel too, and some deeds would hardly find their equal today. But people have now turned into hyenas and tigers, committing cruelties that make infinity shudder. In those times You sent terrible waters over mortals, drowning all doers of evil. What will You do now, oh Lord? – But I know the enormity of Your love. I also know that You regretted having drowned mankind in those days, for there were many children among them still suckling at their mothers' breasts. Will You again repent having to purify, through a mighty fire, an Earth a thousand times filthier, to again make it worthy of receiving the treading of Your feet?"

9. Noah then falls silent, and the old father Abraham rises, asking for permission to speak. But I say unto him: "Speak, for it was you who received the promise, and it must be fulfilled!"

10. Says Abraham: "Lord, one or ten thousand years are before You like one day, because time and space went forth out of Yourself, but You placed Yourself above them. The most distant past and the most distant future are to You as the history of one day! Love is Your nature and loftiest goodness Your wisdom! Your feelings are as soft as wool, and gentle as spring's evening breath is Your heart. All Your ways are called mercy, and Your leadings are the righteousness of Your heart.

11. "When I quarrelled with my brother about land portions in the land of Canaan, You probed my heart and found it capable of yielding. And behold, You prompted my soul and it spoke to Lot: Brother, choose freely; wide is the Earth's land. Why should we therefore quarrel about its transitory possession? Let you depart or stay! If you go towards the evening then I head towards sunrise, so that peace and unity would reign between us and all who follow us. If however you want to stay, then incline your rod in the direction you want me to go, and I shall do according to your will. But here we can live together no longer, as you do not desire the ways of peace!

12. "And Lot seized my words and took them to heart, saying: Brother, I have chosen the evening; there I desire to go. It is however up to you whether you stay or go, either towards midnight or noon or morning! Whichever way you go however, do not forget Lot. – And we blessed one another and went our ways – he towards evening and I towards morning.

13. "But Lot's people soon rose up mightily within their abundant pastures, building Sodom and Gomorrah, becoming progressively wilder. I sent messengers to Lot, but they accomplished nothing. Several were killed and those returning always brought the worst news. And behold, during that time You again probed my heart and found it righteous before You. And You sent messengers to me from the heights who briefed

me on what Your intentions were with Sodom and Gomorrah. I however took fright, praying You to save the potentially righteous ones. Your eye however found none besides Lot. And behold, this one You saved, oh Lord! But Sodom and Gomorrah You had destroyed by fire from above!

14. "When however the two cities together with their people and cattle were buried in the quagmire, Your heart looked at the place and You felt sorry for the harsh judgement over Sodom and Gomorrah, and You made a covenant with me, promising fulfilment of Your great mercies.

15. "And You fulfilled everything as promised, up to the present. But Your promises extend endlessly beyond this point in time. Oh Lord! Remember now Your covenant with me, when all the nations of the Earth are in turmoil once again! You know Your children's enemies and their avarice and unbending will! Do You not notice the many wolves, hyenas and tigers, and how they callously and shamelessly wallow in Your lambs innards, tearing them to pieces with fiery dragon's teeth? Oh Lord! If You could punish Sodom and Gomorrah, then seize also the wolves, hyenas and tigers, slaughtering them as a sacrifice for all the wrongs they wrought upon Your children! But spare the blood of the righteous and the blood of our children!"

16. Whereupon Isaac rises, saying: "Oh Lord! I am the first leaf that began to show upon the great tree of life, in accord with the promise You mad to my father Abraham. Quite old and fully died out indeed it stood in those times, - the tree of life in the garden of love, even whilst the serpent and its brood fully filled all the pastures of the Earth! But You, oh Lord, looked at the complete withering of Your children's tree of life, regenerating it root to crown, giving it a new driving force! And behold, I was the first living leaf upon this holy tree's boughs.

17. "Abraham was overjoyed at the sight of this first hope-green leaf. But it pleased You, oh Lord, to dim his joy and test his faith. You commanded him to slaughter me and sacrifice me upon the burning pyre. This You did to show the serpent the strength of Your son Abraham's faith! But after Abraham proved through his obedience the power of his faith, You led a hegoat through the mountain scrub, - a living image of Satan and his domineeringness. The scrub entangled at its rim the ram's horns, which were a sign of his stubbornness, disobedience, arrogance and avid domineering drive. This ram my father then had to seize, slaughtering him and place in my stead on the burning sacrificial altar.

18. "Oh Lord, if You could at that time drive the ram of the world into the scrub, laying him on the burning altar, as a sign of proper repentance, then do so now again in all actuality! Because if the sacrificial ram was only a symbol in those times – the way I was a sign of Your advent into the world and the second Creation, through Your great act of Salvation – then this he-goat nevertheless has in all reality become so huge in the world that its horn now reach into Your heavens. Hence let You now erect a burning stake over the entire Earth! Seize this shameful animal that has utterly entangled itself n the thickest world scrub with its horn, and slaughter it, then casting it into the might fire of the great fire-altar! 19. "Oh Lord, hesitate no more, do not allow the green leaves of the tree of life to be devoured by this animal's most sinful rapaciousness, but do as accords with your promise! For behold, the time is fully ripe and Your children now call out overloud: "Father, arise! Lift Your right hand! Take up the axe of Your righteousness and slaughter the animal that with its horns is already beginning to push up against the celestial bulwark. Amen!"

20. Says Jacob after that: "Oh Lord, You wrestled with me, not letting me continue upon my journey. And when I seized hold of You, You thrust me in the hip, causing me to limp for the rest of my life! But the thrust did not hurt me, as I wrestled with You out of love. Yet this thrust remained with all the children by descent, and these felt also the pain. And behold, this has now reached its peak. Oh free the children from the blow at last, and from its pain!

21. "Fourteen years did I serve for the heavenly Rachel, but You gave me the world-ugly Lea. I took her without grumbling. And yet another fourteen years had I to serve and suffer persecution for the celestial Rachel. Then You indeed gave her to me, but she had to be barren, so that I had to place another womb into hers to give life to my seed. Oh Lord, this was hard dealing on Your part.

22. "Let You therefore take back Your hardness at last! Take Lea's fertility and give it to Rachel in full measure, that the Earth might be rid of the wicked serpentine brood, with only Rachel's celestial children treading its ground. Oh let Joseph and Benjamin become real children from Rachel's womb for once, and stop off Lea's fountain!"

Chapter 80

Helena's impatience assuaged. Moses and David speak. Helena's interloping speech and David's final word.

1. Here Helena asks Me on the side: "But Lord, You my sweetest Jesus, did You not say You would be the first speaker? And now only the others speak, and You don't make even a comment, nor are there any of those appearances. How is this to be understood? Please tell me what is going on."

2. Say I: "My dearest Helena, just a little patience, it shall all be clear to you later. I was in any case the first to speak, by directing an exceedingly portentous question to all at the conference table. They are now actually bound to respond with a contribution. Once they have all contributed, I shall begin to speak.

3. "And behold, no matter when I start speaking, I nevertheless am always the first, and My speech is also the first, because I am the first! Do you understand that? Wherefore pay close attention to what Moses shall say! Later, when I speak, the appearances shall take place anyway. Behold, Moses is rising, and so we shall hear him!"

4. Helena has now calmed down. And Moses speaks with much earnestness: "Lord, when Your people languished under Egyptian tyranny, You awakened me, making me a liberator of Your people. I lived at Pharaoh's court and was initiated into the plans which this brute had spawned against Your people. His fury was no where near abated by the drowning of all the first-born. I often secretly prayed to You that You would at last free Your people from this heavy yoke. But You were at that time much harder of hearing than now!

5. "On seeing the king's rage intensify by the hour, and on top of that seeing a miserable courtorderly beating up an Israelite, I disarmed and took the outraged one, killing him and burying him in the sand. On being informed, Pharaoh called out a search to kill me, but I got away to Midean in time. Arriving there at the Priest Reguel's, who had seven daughters, I soon received one of them – Zippora by name, as wife, and was made herdsman to the priest's brother Jethro's sheep!

6. "And when I was already keeping Jethro's sheep at the foot of Mt. Horeb, one of Your angels came, calling me over to where a bush was burning. There Your voice commanded me to take off my shoes, the place upon which I stood being holy. There You commanded me to go to Egypt to free Your people, giving me a rod with which to defeat Pharaoh, (whose heart You had hardened) seven times for refusing to recognise You.

7. "Behold, oh Lord, at present more than the Pharaoh's hardness has gotten into the hearts of the many great and small rulers. Now they offer not only the first-born of their people for the honour to their thrones,

but send away many thousands to the battlefields, letting them fight and kill each other worse than was the case with the most ignorant heathens. All these are baptised in Your name and with Your word and have Your commandment: 'Thou shalt not kill!' Yet they go on murdering, and have become deaf and blind, they don't hear their poor brethren's voice and don't see the great misery of the destitute!

8. "Oh Lord, how much longer will You be watching such abominations? Oh Lord, arise for once as You promised! Give me again the rod into my hand with which You defeated Pharaoh, liberating Your people! I, Your old faithful Moses, am ready to go down to Earth at Your command to strike all the hard and intransigent ones, and to liberate Your children from their too great oppression! Oh Lord, hear Your old servant Moses, and hear also the pleas of Your bleeding children! – Hallowed be Thy name, and Your will be done now and forever, on Earth as in Heaven!"

9. After Moses, David rises, saying: "Lord, Your Spirit once spoke to me, Your servant, thus: 'Sit at My right hand until I have placed all your enemies at your feet!' – Lord, everything Your Spirit revealed to me has been fulfilled. But the complete subjugation of Your enemies, the final destruction of all arrogance and what same brings forth --which also Your Spirit revealed to me – is not coming true. Men are still as they were – nine tenths wicked and hardly one tenth good!

10. "Wrathfully You gave Your people a king – when they heaped sin upon sin and to all that added the demand for a king. And this Your wrath continues, not wanting to cease. For all nations now have kings, and even heathen emperors that serve the nations as images of uttermost pride and insatiable arrogance!

11. "Oh Lord, when will You take away Your people's greatest curse upon Earth, then reintroduce Your ancient holy patriarchal constitution? You see how cowardly and unscrupulous crawlers hang around kings, scattering incense before them, gushing praise for their own profit; and that they condemn every honest person to death if they dare to tell a king the truth, which surely he would be much more in need of than the very sight of his eyes. Every ever-so wellmeant truth directed towards a king is declared high treason, its proclaimer being promptly bumped off the world.

12. "Oh Lord! During my rule, things were evil indeed, but not that evil! For I praised those wise men who told me the truth. But now everything is upside down! The wise man is persecuted like a rapacious beast, but the liar and flatterer is decorated with every honour!

13. "Lord, things can't stay that way! Let hell be hell wherever it is in its primeval nature. But it should not be allowed to set itself up so brazenly on Earth. Whence we all beg You to at last put an end to hell's rule on Earth! Let there be kings by all means, but as I was one, so that people would not turn into devils and :Your name not be so profaned! Because who shall praise You in hell, and what devil laud You? Wherefore arise, Lord, and put all our foes to shame! Your will be done, Amen."

14. Our Helena, quite saturated with approval of David's speech, cannot contain herself, cheerfully standing up and saying to the speaker: "Bravo, bravo, Mr. David! You were indeed the right king for the Earth. If there were kings like that, then being subject to them would be bliss! But in this time our kings, who no longer know what a human and his worth is – are either gods who, besides demanding exorbitant taxes, also demand actual worship. Or they act like those rapacious animals which they customarily use in their coat-of-arms! What the subjects feel like under such rulers, Mr. David can imagine! I wish with all my heart that our most beloved, best and most almighty Lord and Father Jesus would drive home to such rulers, who take only themselves for everything and their people for nothing at all, what point in time it is and what they and their people are worth! Am I right or not?"

15. Says David most amicably: "Dear Helena, as a young descendant of my people you are quite right, and I must laud your wisdom, for you desire only what is fair and just.

16. "Let there be kings indeed, but let them come down to their people from their lofty thrones and be men

among men, and grant them what is right and fair! But the nations likewise should only place demands upon their kings which are just and achievable. But on both sides now the strings are tuned too tightly, and it will therefore hardly get better before the full bursting of the strings! The kings shall defeat their people and the people their kings.

17. "But our only Jehovah-Zebaoth still stands between king and nation, able to order things between them in ways mysterious to us. The great work is alone the Lord's! – Thus are these things, my dear."

18. Says Helena: "Indeed, indeed, you certainly are a wise king. You are right!"

Chapter 81

Peter's harsh speech on Rome. Paul's enlightened reply about grace.

1. Next one to get up is Peter, speaking on behalf of all apostles: "Oh Lord, my love and my life! In Rome, the old capital of the heathens, there reigns, for already close to a thousand years, a tyrant, slapped together from heathendom, Judaism and Your greatly trimmed down doctrine. He calls himself Pope, and God's envoy on Earth. He calls his throne my chair and himself my successor! He pretends to possess all the power of Your holy Spirit, but when under pressure from his worldly or spiritual regimen through uprisings, never seeks help from his purported power of the holy spirit, but the greater rulers of the world. This pope is now in a great fix and openly calls for Mary – as his purported sole helper – for protection and early restoration of his kingdom. Since he also allows other help to come his way, against his makebelieve protestations to, as-it-were, show the world that he has plenty of protection from the heavens, not requiring any other. But should the worldly rulers not want to miss out on helping him in spite of his protestations, then it is to be obvious that these helpers are secretly activated to help God's Church on Earth by the mightiest celestial queen when they are in danger of being overcome by the portals of hell! – What do You, oh Lord, say to this community?"

2. "Brother Paul sponsored same in truth and purity, and it maintained itself in a more or less pure form for several centuries. But this community has for nearly a thousand years now gone over to the dirtiest, of often wicked, heathendom, lusting after nothing but gold, silver, power, prestige and absolute dictatorial power over the nations of the Earth. To achieve these ambitions, it sends the most mischievous missionaries to every part of the world! – Say, oh Lord, will You not ever put bridles on such boundless excesses?"

3. "Behold, the nations which permitted themselves to have the wool pulled over their eyes by this make-believe celestial daughter have at last boldly torn off her glittering mask. She is now doing everything to stitch up the tears as well as she can, trying to hide same. Lord, Your will be done. But I also believe that You have allowed this miserable creature to carry on long enough! It would therefore seem high time to fully cross her from the book of the living, transferring her name to the book of the dead!

4. "For if You let her revive herself, she shall not only not reform, but only set up her whoring more splendidly, so that those who believe in You shall be tempted by her massive womb to woo her with sensual fullness, and You shall then ultimately have no option but to do with her what You had to do with Sodom and Gomorrah.

5. "It is true indeed that this arch-whore brought forth a great many of the most beautiful children, hence enjoying Your great patience and leniency undiminished for more or less a thousand years; and I and all

my brethren were overjoyed thereby.

6. "But she has now become barren on account of her great depravity, and shall bring us few good children. Wherefore I believe it to be time to at last give her the deserved reward. Your holy will alone nevertheless be done forever!"

7. Say I to Paul: "Brother Paul, you too tell us now, as teacher of the heathens, whether you agree with all these speeches and suggestions? Because your voice concerning the heathens is pivotal. It is up to you to judge the generations of the Earth, as I promised you!"

8. Paul bows and speaks: "Oh Lord, I have examined the heathens in many ways and preached them Your word, which they received avidly and joyfully, wherewith they have made themselves partakers of Your grace, notwithstanding that they were children of the father of lies and arrogance. Yet it was Abraham's children who crucified the lofty messenger of God, not recognising Him! I ask, who is more praiseworthy – a heathen or a descendant of Abraham? What advantage do the Jews have over the heathens? Is it the people's merit that God spoke only to those people, or is it God's grace? Or does every Jew believe that God spoke to his fathers? Neither among Jews nor heathens do I find something I could call justice or merit. God our Lord and Father alone is true and just! All men however, be they Jews or heathens or contemporary Christians, are false and useless before God!

9. "If, however, the heathens' injustice would nevertheless praise God's justice, what do we then want to judge?! Can You, oh Lord, grow wrathful about it? Oh no, this is far from You! – For were You to become wrathful about it, You would need to be unrighteous, and this is eternally remote from You! For who would maintain the world if God's ways were men's ways?

10. "What merit of ours is it when we cry: 'Lord, take note at last of the unrighteousness of Your creations!!' – I say to you all – none whatsoever! For we know perfectly well that before God, all men are sinners, as it is written: 'There is none righteous before God!' – If we know this, how can we challenge God towards Judgement as if we were without sin?

11. "Tell me what merit can yonder beautiful woman at God's side boast? What merit has justified her before God? Yet she sits at His side by grace alone! And what merit did I have who persecuted those who believed in Him? Behold, I was a doer of evil, and was unrighteousness personified. But God did not look at my sins, but called me as if I was righteous. And I followed the call of His voice and was at once justified through His grace! – Would you now want to accuse God of injustice because he showed me grace?

12. "Which one of you can say before God that he is of an understanding heart, and wise? I say unto you: 'there is not one!' And notwithstanding this we are trying to coerce Him into Judgement? Which of us can say that we never departed from God and did not become indigent in His eyes? I say unto you that from among us all there is not one better by a hair's breadth than another, and yet we shout: 'Oh Lord, turn Your eyes towards the great human malice upon Earth, to punish them!'

13. "Just think, were the Lord to rise and speak, as He once did to the Jews in the temple at Jerusalem, on the occasion when they brought the adulteress before Him – would we not all turn on our heels?! I say unto you that there is not one amongst us who could say: 'Lord, I have always done only good and am not conscious of any sin!' – A fool indeed could say so, like the Pharisee in the temple who praised God for allowing him to become so righteous! As we all know, the Lord dismissed his self-justification, accepting instead that of the sinning taxcollector!

14. "Since we all know what counts before the Lord, should we ask Him to act in accordance with our ideas, as if we were wiser than He? What have we that we did not receive from Him? Why do we boast as if we had not received it from Him, shouting His ears full and saying: 'behold, behold, oh Lord!' as if He

were deaf and blind and feeble-minded and weak-willed! Say unto me, friends, which paths did we set out upon that He had not sketched out for us first with His finger?

15. "Since we derive everything from Him however, being and having been whatever we are through and in Him, how can we say: 'Lord, make come to pass at last what You promised and exterminate the evil-doers on Earth!' I mean, there we would be most impertinent!

16. "Behold, men's mouths have always been an open grave! Their tongues always spoke lies, their feet always hastened to shed blood! And their paths always were beset with accidents, tribulations, heavy-heartedness and distress of every variety. But no mortal has yet recognised the true path of peace in its depths, for the fear of God had still been to them like a dream!

17. "We know that whatever the law says, it does so to those subject to it and not to those who are either above it or who never heard about the law, so that the world's mouth should at last be stopped off and it would come to see that we all are and remain eternal debtors to God! Grasp this for once: no flesh can ever be justified through the law before God, even if kept to the last dot over the i! For recognition of sin only comes through the law! But he who recognises sin comes from sin, and sin is in him.

18. "We however have received a new revelation, through which, as through the prophets and their commandments, it is shown us that mankind can attain to that true righteousness which alone is valid before God, without the addition of the law. Why do we then nevertheless cry 'Lord, judge them and pay them their well-earned wages, and blot out their names from the book of life!' You indeed always say: 'Your will alone be done', but that does not excuse your hearts! – Verily, I would rather see death than say to the Lord: 'Lord, do this or that'. Was it us who gave the Lord His sense, or was it not us who received all our senses from Him? Yet we nevertheless talk as if He needed our advice! This may do for infants that are still babbling, but as dwellers of heaven – I, Paul, - think, we ought to know what we are and Who the Lord is!

19. "He who wants to judge sin must himself be without sin, for one sinner cannot possibly judge another. Since all men are sinners before God and unrighteousness their portion, – by what should they then judge?

20. "We have indeed some righteousness that is valid before God. But this does not derive from our recognition or non-recognition of sin, nor from the law and its works, but from faith in Him and out of pure love for Him! – And this righteousness is called 'grace' and 'divine mercy'!

21. "Before God, there are no human differences, for they are sinners one and all, one way or another, and lack the proper favour they should have with God! When they are received by God in accordance with their faith, then they become righteous without their doing and purely through His grace, which goes forth out of His very own work of salvation. Just as we did not help God create the world and all the heavens, just as little can we assist Him in the much greater work of salvation! Since we can however have no commendable part in this second, greatest Creation and the making of all things new, since we are ourselves the redeemed ones, how should we now have a part in the exclusive domain of God's judgement seat, being the pardoned ones, redeemed?

22. "Do you however know the actual Judgement Seat of God? Behold, this is Christ, in Whom dwelleth eternally the fullness of the Godhead bodily! This Judgement Seat of God however became a seat of grace through His own works, enabling Him to be lenient and merciful with whoever He will!

23. "Where does that leave our honour however? Through which works of law shall it become ours? Is there a law without sin or sin without law?

24. "We are nevertheless imbued with an honour and a righteousness! But not through the law or its works but purely out of His grace, of which we became partakers through faith in Him and the work of

salvation! This righteousness nevertheless does not give us the right to sit with Him in judgement, as we are before Him the same sinners we always were, notwithstanding that we sit here as eminently pardoned.

25. "Since we became righteous before God purely out of faith and not through fulfilment of the law – should faith abolish law? Far from it! For faith sets up the law and makes it alive. But the law does not set up faith but kills it, if same has not first been enlivened through it!

26. "The life of faith however is love, and the living law is the order of love! When faith therefore is righteous then everything else is so. If faith is false however, then love also is false, and its order as good as none!

27. "But who can be blessed for receiving a false faith out of false doctrine? I say unto you – whoever believes in accord with how he was taught, to him such faith is without falsity, and he shall find grace! But let the teacher of false doctrine beware! For he is a doer of evil and a tamperer with divine order! Yet not we but only the Lord can judge him!

28. "When the greatest and purest of all spirits wrestled with Satan over Moses' body, something you, brother Moses, know about, the mighty spirit nevertheless did not judge Satan, but said to him: 'The Lord shall judge you'. If however not even a Michael presumed to pass judgement over Satan, how should we judge over our brethren or urge the Lord to do so! Oh, this be far from us!

29. "I say however, the Lord has acted a long time hence and has not waited for our advice! Hence regard also this present advice as vain! But if the Lord were to say to you: 'do so or so', then let you be all action in accordance with the Lord's word! For the Lord's word already is the completed deed in your hearts.

30. "But I thank You, oh Lord, for placing this word upon my tongue! Would that it bore the best fruit upon Earth, as in all the heavens! To You all honour and praise eternally! Amen!"

31. Say I: "Paul, you are like My right arm and My right eye. It is you I have chosen as My weapon, and this you shall also remain eternally. You spoke rightly in everything, and things are so!

32. "But we shall nevertheless also ask these newcomers' opinions. And thereafter we shall formulate the right decisions.

33. "And so let you, Robert Blum, speak now! I say: 'what shall we do with the Earth after it has soaked up so much unrighteous blood? What atonement do we ask of it and the mighty? Who executed you?'"

Chapter 82

Blum and Jellinek voice their opinions. The Lord's response.

1. Says Robert: "Oh Lord, regarding me personally, I now have no further account to settle with the Earth, the carrier of blind and basically evil humans. If I were to trouble You with a request however, this would be: 'Lord, forgive them, for none of them what they do! But send peace, humility and love into their hearts! In this way the otherwise beautiful Earth shall again be a loving mother, lovingly kissing them and giving them all the fullness of life through Your grace and mercy!' Behold Lord, this is all I would ask of You for the Earth.

2. "But I do not go into detail with this request, since I must assume that to You, oh Lord, my requests and wished must be as unripe as I am an unripe intercessor and clamourer before You. But in my heart I think thus: 'he who wants to do more than he is capable of is a rogue, but he who buries his pound is not worthy of even casting out! If however someone from the depth of his heart finds something good and desirable

with all his senses, trying to provide same for all his brethren, then I regard such action as good and proper. For the good wish and its consequent action cannot possibly originate other than from true love of neighbour, which You, oh Lord, made into the first commandment for mankind!

3. "It is of course possible that my notion of good for fellow man could be the very opposite for him. If for example I see a sick man and I have a good medicine for him which always gave the best results in similar sicknesses – what will I do if the sufferer pleads for help? My love towards my suffering brother dictates that I help him. I give him the medicine and behold, he deteriorates. Should I have withheld the medicine because it brought forth a bad result? Not so! This must not deter me from doing everything that my cognition and conscience recognises as good! The result does not lie within my but Your power, oh Lord! Wherefore I cannot be accountable on his behalf. In this way I desired, in accordance with my former knowledge and conscience, in Vienna to do only good for my oppressed Viennese. But the result of my efforts unfortunately took a different turn. I nevertheless maintain that I did not err thereby, for I desired only what I recognised as good!

4. "And thus I believe there to be many who certainly desire only what they regard as good. Should they therefore be executed? But give them a proper light, oh Lord, and soften their hearts, and they shall be saved from all evil!

5. "There are indeed a great many stubborn people who have been, as-it-were, brainwashed by their ideologies, which alone they recognise, hardening their position to where they would rather see the Earth perish than drop even one of their stubborn ideas. But You, oh Lord, still have a great abundance of fire that can easily melt the most stubborn rocks like wax! One such spark sunk into obstinate hearts shall soon make them gentler and more pliable!

6. "This is my view and also my fervent desire! But to what extent it is so in Your eyes I have no means of knowing. Wherefore let everything else be left to You alone!"

7. Say I: "My dear friend and brother, you too have hit the nail on the head. Fullest truth flowed from your mouth. Whence you too shall in future be a sturdy weapon for Me! Good, true and noble was your suggestion and I must assure you in advance that I shall act mightily in accordance with it, and already have always done so. But let Jellinek nevertheless contribute a few words, and we shall see to what extent he agrees with you. And so, dear brother Jellinek, you too open your mouth!"

8. Says Jellinek: "Oh Lord, brother Robert Blum spoke as if completely from my soul, as also the great Paul before him, whose speech was a sea of truth and fire. What should I be able to add? Hence I only say: 'Lord, Your holy will alone be done – and then the most glorious order shall be kissing poor Earth! But that which the great fathers of the Earth have spoken earlier, in some respect went far beyond my horizon, as-it-were! They probably meant well, and that in an entirely different fashion to myself and Robert Blum. Yet it seems strange to me that they constantly demand from You the fulfilment of certain promises, hence portraying You as hesitant? But, as I said, I don't comprehend it. – I am by the way greatly overjoyed that as a distant descendant I at last get to know those personally whose existence I had so often doubted! There really is something holy written in their faces. – Therewith the end of my comments!"

9. Say I: "Hearken, My dear brother Jellinek, all of you over here in the kingdom of bliss can certainly say with ease: 'Lord, Your will be done!' But things upon Earth look quite differently from over here, in the kingdom of freest life! In people's bodies dwell the same sort of free spirit and immortal souls as you yourselves are here in reality. These would at last like to develop more freely and hence desire a proper freedom, rather than enslavement under the iron sceptres of kings. Hence they are rising up everywhere to break the power of regents. But the kings likewise gather together everything that is slavishly subject to them into a great martial coalition. They have sworn death to every opponent and are also slaughtering

people without grace or mercy by the many thousands. Those seeking liberty are now crying to Me for revenge against their merciless kings, whilst the kings cry to Me for help against their indignant nations!

10. "What should I do? Neither party has much to say for itself by current standards. The kings are determined to rule at any price, whilst the liberty seekers also want now to do so. But nobody wants to obey and be a subject any longer?!"

11. "The big question arises as to what I should actually do? If I help the kings then they shall spread the old darkness over their nations, where it is not easy for any spirit to develop freely, whilst hate against the spirit-crushers will increase. If I help the people however, they will take powerful revenge on all former rulers, and My doctrine, often made dubious through Rome, and from which so many abominations have gone forth, they shall in the end ban, giving the nations a purely worldly one!"

12. "You see now, dear friends, that the way things are upon Earth, I cannot at present help either the one side or the other. What can be done? If I let things go on, the mortal foes shall not cope with one another, for the mutual rage is too great. But if I am to help, then it can be seriously be asked – whom? Whether I act or not, both alternative ways are wrong! Hence what can be done?"

13. "For you, My dearest brother Jellinek, it is easy to say: 'Lord, You will be done!' But how, under such circumstances, is quite another question! – Robert thinks of course that I can put sparks of celestial gentleness into the hearts of princes, and they would become gentler and wiser. That is indeed true and correct. But shall the exceedingly embittered nations trust them? Not so, for a child burnt shall not trust fire again. And anything is easier to find than lost trust!"

14. "You think of course that one can place such sparks into the nations' hearts too, and everything shall be then be in order. This would of course be an easy procedure. But were I to do this, kings and nations would cease being free men! They would thereby be judged and made into noble humanoid animals with no further talk of free spiritual action. To maintain humans as such, it would mean the instant end of real humanity. They would become animals and judged slaves of our eternally unconquerable power! You see that it cannot therefore be done that way!"

15. "Hence we shall have to think of entirely different means! Tell Me, My dear Becher, what appears advisable to you in order to bring the Earth's oppressed people proper help?"

Chapter 83

Becher's radical recommendations. Instructions from the Lord The nature of the Earth's human race is conditioned by that of the entire Creation.

1. Says Becher, shrugging his shoulders: "Oh Lord, if, with these Earth upheavals, You already start running out of ideas, being omnipotent and omniscient, then how should one of our ilk be capable of finding a way to help the Earth's nations? If inner coercive means are unsuitable, then let outer coercion be applied, such as hunger, pestilence and so on, together with some intriguing appearances upon the firmament, and man shall then come crawling to the cross! And if that cannot be applied either, on account of man's free will, well then, let them wrestle, beat and kill one another until they have had enough! I believe that we are actually over-concerned for the wicked human riff-raff upon Earth. In my opinion, the entire terrestrial rabble should be exterminated and replaced by a better and more noble humanity. The humankind that now inhabits the Earth will not improve, unless it would, as mentioned, be

exposed to the greatest natural misery! For all the kings together with their nations are now of the devil. Wherewith could the devils' great malice be successfully tamed? I mean, the effort should be in vain, one way or another! Hence away with the rabble, and a different humanity take its place. This would be my humble opinion. But, as said, only an opinion!"

2. Say I: "My dear friend Becher! Behold, if the nations of the Earth could be helped that way, then it would be convenient! But this will not do under any circumstances, and even less in general terms. This can happen locally, but even then not too severely. But in general terms totally, the way you mean it, would be the greatest disaster not only for the Earth but the entire universe!

3. "The human race upon Earth is not what it is out of itself, but out of the Earth, and has the latter's nature and attributes in everything! Wherefore the complete extermination of all living people on Earth would do little for the disorder! For then surely we would have to again let other humans come forth from the Earth's matter which, after a short while, would again resemble the current ones, as the fruits of a tree from a previous year resemble those of the next or a later year.

4. "One would therefore have to remove the entire Earth from existence and put another one in its stead, which however would be a still greater blow against My order! If a tree yields bad fruit, then one can indeed remove the bark and some boughs and twigs, whereupon it shall come up with some very good fruit – but one must not destroy root and core. For then the entire tree would wither, eternally bringing forth neither good nor bad fruit. The Earth however is the kernel of the tree of life in aggregate, and like a main root of the entire Creation! Were we to carry out a work of destruction over it, then we would abandon not only the Earth but the entire visible Creation to ultimate dissolution, which should be too soon by several decillions of Earth years.

5. "Therefore I cannot use your advice at all, dear friend Becher! But we shall see whether Messenhauser meanwhile has thought out something practicable. – Now, friend Messenhauser, if you have found something within you, then let it be heard!"

6. Says Messenhauser: "Oh Lord, You have caused me much embarrassment! What should I be able to advise when the foremost spirits of the Earth have already raised their voices and more or less got nowhere! An even greater foolishness would surface there!

7. "Behold, oh Lord, it would be downright foolish to try counselling Your endless wisdom on how to straighten out the Earth's great crookedness! I know only too well that You have more good remedies at Your most vivid disposal than there are stars within infinite space. May it please You to just apply the smallest one, and everything will be in the best of order overnight! Give the rulers a true light, oh Lord, and gentleness and patience to the subjects in carrying the cross, and perhaps a little California into the bargain, and everything shall stand there in the best order. And if Satan's antlers have grown somewhat too high then let a couple of lightning bolts shorten them a cubit or tow. This shall in my opinion disburden some of the Earth's mighty a little of their arrogance – such as Windischgrätz – which shall be most salutary for him.

8. "There are still many people on Earth who mean well. Why should these be punished when You shorten the antlers of the haughty ones a little? I say: 'good luck and blessings to all those of a good heart and will upon Earth!' But on the other hand, a well-nourished humbling for those with whom mankind commences at the level of the Baron title. Indeed, I wish them no evil, this be far from me, but only that they recognise that those whom they regard only as cannon fodder, are also human!

9. "There have to be regents of course, for without regents and wise laws a human society could hardly maintain itself. But these rulers have to realise that they are there for the nations and not the nations for them. And they should also display and carry the sword of justice. But they should only use it when their

people are under threat from without. But they should not be allowed to use it against their own people, because with them they shall achieve far more with the weapon of love than the sword of majesty.

10. "But these are only pious wishes on my part! You are the Lord however, Whose secret counsels are unfathomable and Whose Ways are mysterious. You are bound to find the right means, of that I am more than sure! Everything must be thoroughly shuffled up once, certainly. But a rending must take place because You want it so, for without a rip it will not get better for a long time yet on Earth – as I see it. Yet only according to Your will! Amen!"

11. Say I: "Hearken, your wishes are not so worthless. Something could be done about them. But there is a hitch with giving light to the rulers as well as patience and gentleness to the people, because, to that end all nations of the Earth already had the Gospel preached to them. The old Jacob's well full of living water was given them! If they want light and cognition and fullest truth then they can draw all that from the well. If they don't want this, then we can in no way force it upon them through any power. And even if we did so it would benefit them little and harm them much.

12. "It would be quite different if the kings and their people would ask Me for it. Then they could be given everything they pray for in My name! But behold, My ears hear little or nothing of this! I indeed hear an occasional crying: 'Lord, protect our thrones, sceptres and crowns, and allow us to truly conquer all who rise up against us!' Hardly anything of a prayer is heard from the mouth of the people at large, whilst isolated instances don't count for entire nations.

13. "Every individual shall be given what he asks for. But the nations cannot be given what the few individuals ask!

14. "Hence, dear friend Messenhauser, we shall have to mount quite different strings to bring about a better harmony among the nations of the Earth! The strings are indeed already stretched, but as remarked by you, not sufficiently. But new tuners have been awoken and they will do their part! Verily, a strong sweeping shall have to ensue before all chaff is separated from the wheat!

15. "But we have not heard our Helena yet. She too shall have to let her opinion be heard! Hence, My most beloved Helena, what do you think has to happen, so that the Earth becomes tolerable again? Who knows whether you will not come up with the best advice? Hence speak your mind untroubled!"

Chapter 84

Helena's view towards improving Earth-man's lot.

1. Says Helena: "Oh Lord, most beautiful life-flower of my heart, – my life! Look into my heart that loves You above all, and Your all-seeing eye shall find therein everything that I have and how I see it! Oh You sweetest, best, wisest, mightiest and Oh – my most lovable and most beautiful Lord Jesus! Look, I am too much in love with You and cannot say a thing for all my love! But there are still many sitting and standing behind us, perhaps these could share their views? Because there is no way I can manage anything. Because look, I really am weak now for all my love for You! Just think, – me, a poor little Viennese – sitting here with You – the eternal Lord of heaven and Earth! This surely is not going to be much fun for a poor soul like me? Hence I beg You to rather let the others speak, perhaps I'll think of something clever later!"

2. Say I: "Yes, you My most beloved Helena, I am quite aware of your loving Me mightily above everything, which is My greatest joy! But on account of these other guests I say unto you: he who comes first, grinds

first! These shall indeed get their turn later – they shall not be left out. But you must speak first, because you were with Me and because you love Me so much! Besides, you had taken part in the fight in Vienna and lost your physical life – which was very unpleasant for you at the time. And you must speak on the matter that gripped you so much. So pluck up the right courage and speak as it comes, off the cuff! I shall know how to pick the best out of it.”

3. Says Helena: “Oh dear, oh dear! Oh my Lord Jesus! Once You desire something, it must happen even if heaven and Earth shall pass. But I’m going to catch You out anyway! I just remembered how the apostle Paul, whom You placed the words in his mouth, taught that no woman must speak at an official assembly, but only the men. How should I then dare to also speak in this exalted and exclusively male company? You only wanted to test me because You knew me to be a chatterbox. But Helena who loves You so exceedingly has become a little smarter and won’t be taken in by it. Oh my dear little trap, be nicely quiet and don’t say much, or Paul will dress you down today!”

4. Paul smiles at Helena’s humorous excuse.

5. But I say: “My dearest Helena, you think of course that I could not catch you here! But I have actually caught you already and you won’t get away, and shall even have to speak in accordance with Paul’s express commandment; and even more on account of My commandment, which is unavoidable and stands over the Pauline one. Behold, in one of Paul’s epistles to the Romans he commended a certain Phoebe who was in My service at the Cenchrean community, also Priscilla for similar reasons, greeting a certain Mary who likewise had much work to do in My name, as well as Tryphena and Tryphosa, and his beloved Persis, who had worked much in word and deed in My name.

6. “Behold now, My dear Helena, such women Paul did not gag in their communities, but only those who wanted a seat and voice in the community from haughtiness, wanting to speak without having My spirit or understanding it, as if they knew what those born-again out of My Spirit knew! But where a woman was filled with My Spirit, this being the same in man and woman, there she even has to speak as the Spirit will demand it of her.

7. “My apostles were the first and most supreme Christian community in the world, because it was founded by Me directly! After rising from the grave on the third day, who was it I sent to My brethren first to proclaim to them My rising? Behold, a woman of approximately your earthly moral standard! – Now, if this commandment of Paul is to come into effect with still worldly women everywhere, that is also with God-pleasing women, how then could a Magdalene have dared to be a messenger to My primary apostles?

8. “Besides that I had shown the Sadducees how in the kingdom of heaven all earthly differences cease, that is the earthly sexual rights. They all are like the angels of God, enjoying one and the same right, namely to be children of God.

9. “And so it is now with you, My most beloved Helena! Notwithstanding that your great modesty brings Me much joy, you shall still have to speak. And that because you have the same right to speak as Adam, who sits next to you. And so you can get started!”

10. Says Helena: “Eh, eh, eh! I can see that You cannot be caught! Hm, strange, yes, Your wisdom and ours are very two different types of wisdom! Oh dear, what a difference! No, before You there is no getting away with excuses! But with a sincere request – could same not make You relent a little from a once pronounced request?”

11. Say I: “Well, My most beloved Helena, much can be accomplished with Me through a right sort of request, but not everything! Behold, if someone liked his life so much on Earth, that he would like to live there forever, and he begged Me with all his strength, then I could not accede to such a request, as it

would be against My order! And neither could I therefore relent here on account of your request. Hence just open your beautiful mouth and speak as it comes to your mind!”

12. Says Helena: “Well, in Your name, because You, my heart’s celestial darling, insist, I shall speak! But, mind You, nudge me a little if something too stupid should slip out, so that my embarrassment before all these great people of Earth would be minimal! And so I shall try to dish up my opinion:

13. “Upon Earth, a small number of people are too high up and possess too much. On account of that the largest part are too far down and have either nothing or far too little compared to those who have far too much! But the necessary consequences are these: the exalted ones who comprise the far smaller number look at the lower classes with contempt, constantly seeing the ghost of a potential united uprising of the lower, inferior, poor human beast classes, reaching for the immense excess of the great and rich. And to prevent this, the former class will shy away from no means. The spirit must be suppressed, how and wherever possible – through clerical deception, by total gagging of the press, through restriction of better books, even the Bible. Transgressors are punished to the point where they don’t know whether they are coming or going. Who should attain to spiritual awakening under such circumstances?!

14. “On the other hand, everything that kills the spirit is permitted, such as toleration of whoring of every kind, even if there is occasionally a pretence of official action taken against it. Furthermore, dirty tricks and high living are encouraged for the undisciplined masses, as these are spiritually deleterious. Smutty comedies likewise are uncensored, with unhindered carrying’s on, as long as political overtones or other awakening sparks are avoided. Such comedies can be launched, as they contribute decisively to spiritual crushing.

15. “Should a spirit in spite of all these gentle means of stupefaction still want to rise up and perhaps occasionally show himself to be of divine origin, more drastic means are applied, making every spirit pay a heavy price for his divine descent upon Earth. Becher and his friends here are living witnesses to how the great of the Earth know how to honour any spirit’s open revolt. They say: ‘oh, this is another celestial humanitarian, hence let’s expedite him in to the heavenly kingdom with rope or powder!’ Whoever dares to tell them the truth will immediately be labelled as scum of the Earth, placing a large gold reward on his head, and when caught, such a free spirit would have been better off never to have been born.

16. “Behold, Lord, that’s how things are at present, with poor mankind on Earth! Is it surprising that for once it rises up, taking revenge on those who were their tormentors and vampires for centuries. I openly state, since speak I must, that poor mankind has now a full right to such an uprising, and that it is the highest of time that they tear these doings out of the hands of the great, who have not a spark of love for the people, and ban it from the Earth’s surface forever! Let the great climb down and share their excess with their poor brethren! And let their spacious castles become poor-houses, and they themselves become humans! Let the poor however be given schools and teachers, enlightened in accord with Your spirit, oh Lord, or it shall never get better upon Earth, but worse by the day. For the great are constantly getting harder and more tyrannical, and the hate of the poor shall grow like an avalanche. And if You, oh Lord, do not implement something decisive upon Earth then mankind is done for, at least terrestrially, in the countries that I know of, which surely cannot be Your will!

17. “Or can You, oh Lord, be pleased when people now tear one another to pieces by the thousands, like the wildest rapacious beasts? And that only because the great will not part with their wealth and dictatorial glitter by a hair’s breadth, even for the price of a million human lives. The fear that their heads shall also be afterwards required is however a fundamentally wrong notion. Because I am convinced that if they met the poor people amicably, the latter would pamper them for it! But when they make only vague concessions to the nations after the latter, out of sheer desperation, rise up wildly in great masses with

brutal threats, then sticking to these coerced, extracted concessions only until their combined military powers enable them to toss them overboard, it makes it understandable how they now had to lose all trust. Proper trust between peoples and their rulers is no longer capable of being restored, there remains in my opinion no other course but to free then nations of their customary rulers, replacing them with divinely inspired leaders who, as perfect humans, show regard for their brethren's human worth and do everything to truly enliven the spirit in everyman's breast. This must take place, in the absence of which You oh Lord will have the same problem with the people of the Earth as You had with ourselves who, in spite of all Your grace, still stand there like bulls before a new gate! You will surely have to, in the end, get tired of blind and stupid beings arriving here every minute who know as much as the world's cattle about You!

18. "Hence show Your kindness to the Earth the way You showed it to us, not allowing Your followers there to be crucified by those who would without thought crucify You today, as they once did, if You again came to the Earth as man, railing against the Pharisees the way You once did. Arise for once, oh Lord, working the Earth over and manuring it with the fullness of Your grace in all actuality, or it shall shortly become the most atrocious abomination! Behold Lord, my sweetest Jesus, You are Yourself now saying that I am Your most beloved Helena. Since I have been made worthy of this most lofty name, do me this favour as my heart's only beloved one!

19. "Like all the foregoing speakers, I would eternally never prescribe You something but only voice my opinion on something decisive having to soon take place. You alone are endlessly wise and the one able to see what needs to happen! This wisdom I shall not possess in all eternity, and cannot give You any real advice. But in human terms things stand thus, and my human insight can see only this expressed salvation. Countless ways are known to Yourself however, hence do what is appropriate!

20. "If however I spoke nonsense then I am not to blame, for You should have pulled at my sleeve. Since You smiled at me several times however, I believe that it may not have been all that nonsensical? This would, by the way, not surprise me, because with the type of spiritual education I received on Earth, one verily cannot turn into a Catherine of Sienna! For my presence here hardly enables me to recognise You in a small way!

21. "I have now done your will and am finished with my petition. All sacrifice is due to You, oh Lord. Whatever I mucked up, oh Lord, You will be able to straighten out. Only this I beg of You, that You would not like me less because of this, my chatter! Herewith I lay down all my love, life and existence at Your feet, eternally – Amen."

Chapter 85

The Lord's critique of Helena's suggestions. The Earth is not paradisiacal whilst being a testing ground.

1. Say I: "My dearest Helena, from the viewpoint of your experiences and insights, you have presented the thing truly and well, and your desires can be described as more or less praiseworthy, and some things shall happen in accordance with your wishes. Yet you have overstepped the mark in general. I see only too precisely how several rulers, of whom some are already gone, were suitable for anything but ruling their nations. What is to be done?"

2. "I shall tell you a parable which will enable you to judge whether I can bring into effect what you desire, and so hearken! 3. "A certain number of settlers have, after a lengthy journey, chosen a spot somewhere on Earth – a beautiful and fertile land in the middle of a large desert. Their first priority is to build themselves a practical dwelling. There is wood in abundance, as well as building stones. A quick plan and a start was made, and shortly a hut arises, well suited to protect the settlers from heat, cold, as well as wild beasts.

4. "But one of the group says: 'Dear friends, the hut is indeed a good and purposeful one, and for a time shall protect us from heat, cold and wild animals. Should an unknown enemy, however, be found in this area, shall our hut withstand him? What if it were attacked overnight by some wild tribe, destroying it and killing us? Would such a hut then be our permanent protection?' – They all think about it, saying: 'You are right, for such cause our hut lacks sturdiness. Therefore let us dig a deep ditch, encircled by a two klafter (approximately four metres) high rampart. We shall put iron bars over the few windows, thus having much less to fear from external enemies. The entrance also shall be as solid as possible for resisting potential enemies.' The suggestion is agreed upon and put into immediate effect.

5. "They are filled with gladness after all is finished. But one more fussy fellow remarks: "But, dear friends, life is everywhere the same on Earth, more or less. In Europe's civilised countries, with proud kings maintaining strong armies, one actually needs only to bridle one's tongue, and there is no further enemy to fear. Once one willingly submits to the laws, making them one's own, one can move about everywhere freely under the protection of the powers that be. We all indeed have power and are exempt from any laws and can say what we like, thank God. But what's the good of that? Indeed, we have no taxes to pay, but we must on the other hand work hard all day and diligently gather in the fruits that the region yields, and have to yet develop a taste for them. We also have to effectively cage ourselves in to secure ourselves against potential enemies – here in the land of the fullest freedom. Indeed, at night-time we have to barricade ourselves in to secure ourselves in more firmly than the worst Parisian revolutionary agitator! Decide for yourselves whether, with all our most absolute freedom, we are better off by even a hair's breadth than the lowermost wage-earner under Europe's tightest dictatorship? Here we are complete communists, but so do the howling wild beasts appear also to be driven by a most communistic spirit! We have no law besides that of our mutual friendship. But we have to on the other hand work unremittingly to satisfy our stomachs, whist our hands are as rough as the tree bark. We don't of course have to maintain burdensome office-workers here, yet we are greater consumers ourselves. No do we have parsons here to heat up hell for us, but hell might have very little ahead of us! What are we therefore going to do to spice up our miserable existence and make it more tolerable?'

6. "The others shrug their shoulders, saying: 'Who could have anticipated that? There is trouble everywhere. One trouble is disposed of and another emerges! Being here now, we can't change things. Hence it means being active, and things might get better with time.'

7. "Behold, My dear Helena, from this parable you shall be able to judge what one has to do upon Earth, which has to continue as a thorny path for man's spirit, in order to transform its ground into a paradise!

8. "If I relieve all rulers of their offices, putting their power into the hands of the people, then the people shall shortly rule by themselves – but over whom? Then everyone will want to rule and none obey. If the people want to rule, however, bringing out their own laws – who shall then, in an emergency and danger, be able to force them to adhere to their laws? Verily, I say to you:

9. "A democracy shall indeed be introduced eventually, but of an entirely different kind that the Earth's people imagine. And it shall soon transpire whether they shall not soon enough cry as the Israelites once did in the desert, when they could no longer stew meat upon their hearths.

10. "But let all of you consider that the Earth cannot be a paradise, as it has to remain a provingground for the spirit residing within man's heavy sinful flesh, without which no spirit can attain to the true everlasting life, whereupon you shall at once be able to judge more correctly.

11. "But the reason for the growing weakness of the kings and the blindness of the nations is other than you think. The sole guilty one we shall shortly get to know and subsequently bind, therewith free the people on Earth from his fetters, whereupon things shall improve, without our revenge!

12. "Verily I say unto you, My dear Helena, you shall in the end be satisfied with Me, as everything shall still come to its honourable conclusion. But for now we shall have to first allow all spirits upon Earth to become conscious of themselves and gain insight, which they are lacking above everything else!

13. "After which it will take only a moment before a new order shall take over on Earth!

14. "But you, My dear Max Olaf, now move up a little closer to Me and make your own views and desires known!"

Chapter 86

Olaf's wisdom. A celestial toast The new light and love-bridge of God's grace.

1. Max Olaf moves up, saying: "Oh Lord, where Your deepest and almighty wisdom speaks, there it becomes hard to express any particular desire where You have already foreseen and initiated all sorts of actions, through which the current terrestrial turmoil shall be unravelled in the shortest possible time! But this is my main wish as well, for I could hardly wish even the devil something worse let alone the people who are my brethren!

2. "Nor do I need to describe to You, oh Lord, what currently goes on upon Earth, for You, oh Lord, oversee not only all the abominable deeds but also all hearts and their good or bad impulses which had generated all those deeds. You are also able to see how such wicked thoughts and desires arise in people's hearts, wherefore You shall eternally have no need of hearing a spirit saying what is to be done. But You can rather say to us: 'Hearken, I shall now do this or that!' And no one is likely to ask 'why?' For You alone are Lord and can do as You please!

3. "Hence You are permitting things to take place on Earth, the purpose of which none can tell. But only the blind can say: 'Lord, have You become blind and deaf, since You are now letting us languish under all sorts of tribulations?' I think however that rather than letting anyone languish, You uplift everyone who calls upon You and who trusts You. Those however, who would be sufficient upon themselves, trusting only their weapons – them it serves perfectly right if, with all their might they are soon humiliated before You, oh Lord, and before all the world. The little and humble ones however can rejoice, for You are their protection and refuge and shall not allow them to be shamed before the great of the world on account of their trust! But quite to the contrary the great shall shortly be greatly ashamed before the little ones, after You, oh Lord, remove their mask! For they are now playing an ignominious game with the poor nations!

4. "But I am only too confident that everything You do shall be well done! And I am also aware that no dastardliness escapes You! For those whom they call their 'enemies' You shall hit tomorrow. Then they vanish as though they had never been, and their positions with them! Wherefore Your most holy name be hallowed forever!

5. "But now I have a strange feeling!! Although I neither see or hear anything, it seems to me as if a mighty

blow had hit the Earth. Oh Lord, what could this be?!”

6. Say I: “My dearest Max Olaf! Indeed I say unto you: today, today and today! – They want night-time, and they shall have it, swallowing up those who want it! They want death, this too shall overtake those who have chosen it as their henchman! Glitter, fame and honour they want, for that thousands have to let themselves be slaughtered! Let it be so indeed! They shall glitter frighteningly, their fame shall be terrifying and their honour shocking! – They want to rule! They shall do so indeed, but like pestilence and like the dragon in his cage and like the monster in its muddy depths below the seabed! They want the lie, because the truth is an abomination to them. Hence they shall not ascend to the bright light of truth! They also want a God, but only the way they can use Him! Hence they shall not ever get to see My face! They want life only for themselves, all others to live only if useful for the great! Wherefore they shall live in solitude forever! Whatever they seek they shall obtain! But shortly a great sorrow shall fall into their soul, like a millstone out of the clouds, and they shall seek to shrug off such sorrows. But their search shall be in vain, for none shall lift that stone from the grave of their soul! Oh, I know them and their lusts and their deeds! I have counted the Earth’s kings and found few of them righteous before Me! Hence theirs shall be Nebuchadnezzar’s fate! But the few righteous ones I shall bring miraculous help, that they may shine among all kings and peoples as the brightest stars among the minor glimmerings of the firmament.

7. “And today, today and today judgement shall begin! Today many are going to be hit. Many devils shall perish today, and Satan shall not circumvent the trap set him.

8. “And now, My Robert, go and fetch the wine – the best one – the wine of life, love and truth, that we may drink the health of the poor brethren on Earth and bless them! – Let it be so!”

9. Robert hastens to fetch the precious wine ordered.

10. I bless it as he sets it down upon the large conference-table, saying to Robert: “My dearest Robert, when I want wine, then bread is meant to go with it. Hence fetch us also a good bread, for this house is amply supplied with everything!

11. “But give our twenty-four ballerinas bread and wine, and tell them to again keep their feet in readiness, as they shall again be called upon to dance! If they would also like to enjoy noble and good fruit then open the cabinet next to the door leading to the second ante-chamber. Let them enjoy what they find therein!

12. “And bring an ample number of drinking vessels into which to pour the wine – a full measure for everyman. – Go and attend to My wish!”

13. Robert hastens to do so with cheer.

14. After everything is in the desired order, I Myself serve the wine and bread, saying: “Children, all of you take and eat and drink! Drink to the health of our children and brethren upon Earth, who bear up to much persecution and have now become faint and weary! They shall verily be helped! A thousandfold blessing from every drop to all those of a good heart and will! I say unto you all, that even today still, everything we think for them shall come true manyfold. Their hearts and the world’s deeds shall proclaim it to them! And a small number upon Earth shall have revealed to them word for word what is happening here, and how the poor Earth is being taken care of!

15. “But we want to remember also the blind and the deaf! Only the hard ones shall go through the fire – the master and destroyer of ruby and diamond. For they who will not be softened through the truth of the word shall be softened through the mighty fire! By the mighty blows of My wisdom’s great hammer they shall be like iron transformed into useful tools for our house (celestial church)! They shall indeed make much noise and rage about, taking counsel and spawn a few plans. But these shall be vain stirrings and shall always bring about results opposite to those they strove for! For I alone am the Lord and have the power to break crowns and sceptres, raising up the broken-hearted if they turn to Me. But let them beware

if they don't seek from Me the proper help!

16. "Kings who abide in Me I shall raise up, giving them the right wisdom and much power therefrom! Their people will then shout: 'Blessed be our God-given great king and lord! What is ours is also yours! Your great wisdom and goodness be our true and living constitution! Your word be our will, and your will our law! Let every offender upon your anointed head beware!'

17. "But beware threefold those kings, dukes and princes who always break their word and faith towards their neighbours, having filled their hearts with lies and deception! I say unto you, they shall pass away like mites upon the leaf! For I intend now to sweep the Earth of all weeds!

18. "After which a bridge shall be built from here to there, to facilitate the Earth's inhabitants' easier crossing over to us here than up till now, upon the rather decayed ladder of My Jacob, upon which only angels could ascend and descend.

19. "The bridge however shall be broad and as smooth as the mirror of the calm sea. And there shall be placed no guards either at the start or middle or end to check on the miserable, weak or sick. One and all shall be free travellers, able at all times to obtain advice and help from over here – their true Fatherland!

20. "Over this bridge however we also shall again step upon the long deserted Earth, to there raise up our children ourselves, – to teach, guide and rule them and therewith re-establish the lost paradise!

21. "Now you are fully conversant with My will and decisions. Test them! Let everyone compare it with their foregoing speech, opinion and desire – and you shall find them truly embraced therein. None of you shall be able to say that they spoke in vain.

22. "Hence let you all eat and drink to the health of our children and brethren upon Earth! For now you know that, and how, we can help the children of the Earth in truth, and also shall now proceed to do so!"

Chapter 87

The celestial meal for the health of terrestrial man Helena's bridal gown and crown as an analogy.

1. Following my address, all the guests reverently rise, saying: "Oh holy, holy, holy are You, oh Lord, our only God, Lord and Father! Praised be Your most holy name forever!"

2. Helena, intensely moved, begins to sob, saying: "Oh my Jesus, You! How can I be worthy to sit here next to You? You are the living, eternal, almighty God and Creator of Heaven and Earth, and I a most lowly, dirty kitchen-maid full of obscenity and sin! No, no, this will not do! Oh Lord! Only now do I realise in the depth of my life that I am a disgusting sinner and unworthy to be sitting so close to You. Hence let me go to yonder dancers with whom surely I have more in common than with Your endless holiness!"

3. Say I: "Well, well, look at all you want now! Had you been objectionable to Me then I would have found you an appropriate spot long since. But since you are exceedingly pleasant to Me, I prefer you much closer to Me rather than elsewhere. Do you think that I should delude Myself about My 'God the Lord' status? There you would be greatly mistaken! For then I would surely not have had Myself crucified, nor ever have incarnated. But being wholeheartedly gentle and meek, sharing My humanity with you all, you can surely risk staying with Me. Kindly stay here therefore and eat and drink heartily! I say unto you that we shall get on very well."

4. That all but does it for Helena. Growing indescribably beautiful through her fervent love for Me, even Adam at her side remarks: "Verily, a true Eve before the fall! After the fall however only two were living upon my heights – one Gamela and one priestess Purista; and these two, our youngest daughter here truly resembles. She has a splendid spirit indeed! – Helena, you will just have to bother a little with me too! For behold, I am by shape and soul somewhat of a father to you as well, and I love all my children and hence you too. You don't have to shy away from me just because I am the primordial ancestor Father Adam! Spiritually however we are equal before the Lord, and hence need to be even less shy with each other. For man remains man, regardless of whether he walked in the flesh thousand years earlier or later! Do you see, that is how it is?"

5. Says Helena: "Ah, I am thrilled that Father Adam too has honoured me by saying a few words to me! I did not imagine the Lord Father Adam to be so good and gentle. But should Lord Father Adam find time then tell me something about the ancient times, for I am very fond of such stories."

6. Says Adam: "Oh my child, not only tell you, but show you a thousand things!"

7. Say I: "Helena, you are forgetting to eat and drink! Behold, all are eating to the proper health of their suffering brethren upon the Earth, yet you have touched neither bread nor wine. Do you not care about our friends and brothers like the others?"

8. Says Helena: "Oh my most loving God and Saviour Jesus! He who loves You above all, the way I do, has neither hunger nor thirst. For You are Yourself the most fortifying bread of life and the strongest drink for quickening the soul and spirit! Behold, if I were to eat this bread and drink this wine eternally, but did not fully possess Your love, within which alone all strength of life is hidden, then I would be able to help neither myself nor anyone else. For neither this bread nor this wine, regardless of how spiritual, can help, but only You, my most beloved Jesus! And so I don't think You will fault me for not eating and drinking yet? But I shall at once make up for it and eat and drink, but only out of my purest love for You. Do not be cross with me however!"

9. Say I: "Oh My most beloved Helena – I should be cross with you? How can you think that? Behold, I well know that you could not eat and drink out of purest love for Me. It was the reason for formulating my question, so you should speak as you did before this company. Since you have now spoken in accordance with My own sentiments, you shall also be attired in a light purple dress and a crown. For now you have become a dear bride for Me who is to be attired with the pure and true love eternally. Brother Robert, go back and open the golden robe, there you shall find the right dress for this My bride of the heart. Bring it, so I can put it on her Myself!"

10. Robert gladly hastens over to the robe, taking out a dress so intensely radiant as to make him stop short, because his eyes had not yet seen anything so celestially glorious before. On seeing this dress, the dancers give out a cry of astonishment, unable to get a sufficient look at the dress that shines like the most beautiful red sunrise.

11. Even the man of drama, drawn away from his company in a distant corner, is moved to ask Robert as to who this imperial dress is destined for. Robert says casually: "For yonder Larkfielder!" – To which the dramatist angrily responds: "Well, she sure knows how to turn the heads of even heaven's wisest heroes! Well, we won't hold it against her. It is bound to suit her well. But tell me, friend Blum, how can yonder wisest of the wise bother so much with this sword-tongued Larkfielder, even making her into a true celestial queen?"

12. Says Robert: "Friend, you have to ask Him that, He shall tell you! I am not sufficiently initiated into celestial secrets. He alone is Lord and can do as He will. He wills it thus, and it must also happen. Now you know enough, and I must go, for He is calling me with His eyes!"

13. Robert hastens to the big conference-table with the radiating dress. I give it to Helena, who hardly dared touch it for gratitude, love and reverence and also refuses to put it on, feeling too unworthy of such celestially beautiful clothing.

14. But I say unto her: "My most beloved Helena, you already know that refusals will not do with Me, for My will must be done even if the entire Creation should perish. And so, as Creator of endless glory of all heavens and worlds, I prefer a beautiful and well-adorned bride to an ugly one. For behold, with Me things must have balance. Whoever's inward parts are completely purified, their outward person also must be in the most beautiful harmony with his inward parts. This dress now completely corresponds with your interior, hence you must put it on at once!"

15. Hearing this, Helena says: "Oh my most beloved Lord and God Jesus! You can see that my heart clings only to You and never to a dress. For if I have You, I don't ask for all the heavens and their glory, which would only disgust me without You. But since You want it thus and it pleases You, I shall put the dress on at once, and my most warmly loving heart shall show You eternal gratitude. Your holy will be done! – Oh my most holy, most beloved Jesus! You alone are my heart, my life, my bliss and my all!"

16. Following these heart-felt words, she takes hold of the dress, but is dressed with it upon touching it, which again astounds her, as she says: "But how did this take place? Did I not hardly touch the dress and it already clings to my body as if by measure! And how well it fits! Oh my sweetest Jesus, You could all but drive one crazy with bliss! But how beautiful I look now. The previous gown was also beautiful for sure, but like nothing compared to this!

17. "But what shall I have to do now, my sweetest, most beloved, best and most beautiful Lord Jesus, to better show my appreciation? Oh I beg You to give me a task to do!"

18. Say I: "My dearest Helena, you have already accomplished your task. For something greater than loving Me above all measure not even the highest Archangel can accomplish. Hence just stay in that business most pleasing to Me and ask for no other. But this I can say unto you, My true heart's love. He who loves Me as you do carries greater things within him than all the heavens can grasp! For then I am fully within his heart. Within Me grow and sprout already countless new heavens however, which too shall once step out into a new infinity!

19. "But no more about that for now! You, My dearest Helena, now give Me a proper kiss, after which we will continue our counsels, amidst diverse manifestations."

Chapter 88

The greatest prize of pure divine love – bridal Deity

1. Says Helena, asking: "Oh Lord, You told me to give You a proper kiss, but the word 'proper' troubles me! For I know no other kiss than that spawned by love, and I have never yet given any other. If however a kiss from purest love should not be the right one, then I fail to understand what kind of kiss is the one You described?"

2. Say I: "Well well, My most beloved Helena, what kind of other kiss should there be besides the one dictated by pure and true love! But there are two kinds of proper kisses, the first one more out of reverence than from real love, whilst the second variety is administered purely out of love. And behold, it is this second variety, mouth kissing mouth and not just the brow, which is regarded by Me as a proper kiss.

A kiss from deepest reverence you have already given Me upon My brow. I already noticed then that the kiss was more from love than reverence. Since your reverence has since gone over completely to love, you can no longer give Me a kiss on the brow, but exclusively a passionate kiss on the mouth, and that shall ten be a proper kiss! Do you understand that, My most beloved Helenie?"

3. Says Helena, with fully rosy-red face: "Oh indeed, that I understand well, but will this not look like going too far? But what does it matter. It is You, my God and my only Lord, Who desires it. But whatever You desire can't be wrong, and love cannot be wrong either! If of course I consider that You are the eternal Creator of all things and beings and I only a feeble creature, then it is a most peculiar thing if I, the unholy, kiss You, the supremely holiest, upon the mouth, through Whose 'Let there be' heaven and Earth came into being! But You Yourself want to allow blissfulness into my surging heart. And so let that for which my heart often secretly yearned, be fulfilled!"

4. Following these words she gives Me a kiss from the old school, whereupon I say to her: "Only now are you perfect and have carried out a great work of reconciliation for Me with the entire Earth! – You yourself however shall from now on be constantly at My side, that is, enjoy the greatest bliss of all bliss through all My love, namely the bliss of My highest and purest love-heaven, where dwell those angels who love Me as you do! But this too I say unto you, that there are not too many of them! Many love Me indeed, but only as what I am in reality – their God, Lord and father. You however, in line with Magdalena's example, have truly probed still more deeply into Me, seizing and drawing My heart unto yours by which a perfect marriage of all heavens has taken place. Through this marriage you have become a very woman of God, and hence at one with Me. Wherefore you shall have equal part with every bliss coming My way. Are you satisfied therewith?!"

5. Says Helena, tremulous with zealous delight: "Oh, oh, oh! You my holiest Jesus! I – a poor sinner – oh God, oh God – Your wife?! No, surely, that is not possible! – But You, most eternal Truth, have now Yourself spoken it – and it will hence be so! What am I going to do with bliss of the deepest depth and the loftiest height? How shall I be able to bear it? Will I not get dizzy like a poor sinner looking down upon Earth from the highest star? Shall I ever be able to accommodate myself to such height? Oh my sweetest Jesus, what have You now made me into! Ah, I now seem to myself like the luckiest unlucky one, and a most blissful unhappy one! Like someone who is and is not!"

6. Say I: "My most beloved, be at peace! I say unto you, you shall find your way soon and most easily, because things are the simplest and lowliest at My most elevated height! There is no exaggerated splendour and no luxury throughout, but the most beautiful modesty and a constant and unmitigated cheerfulness! And behold, these are your things, and so you shall find your way for sure. But now look out the window towards morning and tell me everything you saw and discovered!"

Chapter 89

The Earth and its abominations. The Anti-Christ's spirit A symbolic manifestation.

1. Helena hastens to the said window, glancing at the outside, clapping her hands together after a while. She cannot bear it for long, as she is too gripped by the sight. She quickly returns to me, saying: "But ... but ... my Lord, my God – my Jesus! Ah – it is terrible!"

2. Say I: "Now, My exceedingly dear Helena, what shocked you so much? Did you perhaps see a devil or

something even more frightening? Get a hold of yourself and tell us everything you saw!”

3. Helena pulls herself together, saying: “Oh my sweetest Jesus! I think that compared to this dreadfulness, the devil is a mere rogue. For the first time since passing over I again saw the abominable and super atrocious Earth, but as if from a drifting cloud. And strangely, all of Austria and Hungary and neighbouring countries were spread out below like a gigantic map, on which everything from the smallest to the greatest object was visible. But what a miserable and horrendous sight! – the cities are full of fire and obscenity and dreadful, creeping things. Rivers, lakes and seas are filled with blood. Terrifying armies face each other, and one sees nothing but murder, betrayal and more murder! People are tearing each other apart worse than rapacious beasts! On the Imperial side I also saw large numbers of Russians. And among the dreadfully strong Hungarian army I also saw Russians and Poles in immense numbers, as well as people from all of Europe. But all cry: ‘Death and destruction to all despots! No grace and no sparing! Cursed be he who thinks of even numbers!’ The poor Imperialists can accomplish nothing in spite of great efforts, for they have to fight ten against a hundred and cannot gain any advantage. – Oh Lord, put an end to this dreadful killing, and don’t let the weak perish! Breathe a conciliatory spirit into the Hungarians and no less into the Austrians, where necessary; for verily I am grieved for my compatriots!”

4. Say I: “My beloved Helena, what you saw is right and true! An evil spirit has taken possession of people’s hearts – it is the spirit of the Anti-Christ! This is the one dividing mankind, so that they rage against each other as if they had become tigers, hyenas and dragons. But shortly their carrying on shall be stopped in a way the Earth has not witnessed before!

5. “On this table you shall presently see a vessel that shall grow like a plant out of the table. In it you shall see the measure of human abominations upon Earth, and discern therefore what time it now is in the world. Behold, it begins to appear. Watch and describe it and what you see in it!”

6. Fascinated, Helena watches the miraculous emergence and unfolding of the fabulously fashioned vessel. After a few seconds of its complete unfolding she calls out: “But Lord, I beg You for the sake of Your holiest will! What kind of peculiar shape is this? At first it had the look of a natural plant – somewhat like the waterlily on Earth. It then drove a sturdy round stalk from its band-like leaves, upon which a bud was visible. Soon the leaves withered away and the bud broke forth, not with an expected flower but the threefold papal crown (Tiara), and that in reverse, so that the triple-cross that sits upon an apple is faced downwards and with the lowermost headband upwards. This Tiara now stands in front of me like an actual drinkingvessel and that, intriguingly, upon a tripod, which, as-it-were, formed itself out of the stalk. This peculiar vessel is now black inside like the deepest night. And where the most precious stones are located on the outside, there runs more and more blood, mixed with all kinds of dreadful creeping things, whose heads are like glowing iron with dragon’s bodies. These beasts avidly drink the blood, so that the vessel cannot fill and overflow, in spite of the rich flow – preventing the dreadful contents of this vesper from being seen. Oh, the greed with which these bests suck in the blood! – And behold, I now see a much bigger one among them. This beast has seven heads, with ten points like swords upon each head, with a glowing crown upon each point. When it submerges, the blood hisses, steaming over the top. The flow escalates, yet the vessel will not fill, the beast feeding greedily, the unconsumed portion turning into steam and smoke! – Oh Lord, bind up the beasts’ jaws and take away the glowing crowns, so that the vessel at last would fill! Oh how loathsome it is to watch!”

7. Say I: “Now My most beloved Helena, do you begin to grasp it all, when you compare the appearance outside the window with the one on the table in front of you?”

8. Says Helena: “Oh Lord, this hardly makes any sense to me. Hence I beg You to reveal the right meaning of these two phenomena to us, if it be Your holy and most wise will!”

9. Say I: "My dear Helena, gladly with all My heart! Pay attention! Through the windows you saw the great wickedness, and here you see its cause! Outside the window you saw the naked consequence, which has its cause here from A to Z.

10. "And so you see here on the table the evil symbol: an overturned Tiara, whose kingdom bleed internally, soon bleeding to death. The hierarchy certainly seeks to prevent it, so as not to stain its reputation externally with its internal abominations, but all its efforts shall no longer avail. Because for that purpose I now upturned it's Tiara for all the world to see it's contents. It can now do what it likes, but it will not be able to set her crown right-side-up and shall selfdestruct and consume from within! Do you now grasp it a trifle better?"

11. Says Helena: "Oh my Lord and my God! I now grasp it somewhat, but there is no thought of full understanding yet. Because nobody other than Yourself is likely to grasp the meaning of the blood and the dreadful creeping things. Hence be so gracious and tell me in a few words about it!"

12. Say I: "Well then, hearken! The blood that flows in from those points fitted with the precious stone on the outside – representing the rich and the government of the Earth – signifies the tyrannical mania. This one outwardly pretends to fullest freedom and equal rights for all, but is within itself vengefulness and blood-lust resulting in the putting down of all who do not acknowledge fullest priority to the tyrant. Think back to the Inquisition and from there to the present, and you will see how the hierarchy's entrails are rampant with hate, rage, trials, persecution of every kind, together with blood and murder-like pestilence, even if not factually evident due to laming of the powers, yet that much more wickedly in their secret intentions and ardent desires!

13. "Those creeping things busily consuming the blood however and therewith withdrawing it from the blind nations are the revolting creepers and hypocrites of every type of human office and occupation. These beings are the most reprehensible in any human society. They are the sheer enemies of all people, and love none but themselves. Wherefore they at once betray those they pretend to look after, if some gain can be calculated from it. For whoever has once turned traitor remains so for profit. And behold, thus it is now with the Roman woman. She loves the dissemblers, hypocrites, the boasters, plotters, denouncers, spies and all skilful liars and the heartless, and those who heartlessly and unscrupulously invent all sorts of pious deceptions. But now these shall be their worst judges and disloyal betrayers.

14. "Now, My most beloved one, do you understand the blood and creeping things? You do indeed; but you still have the seven-headed animal, and this too shall be made clear to you through a new manifestation.

15. "Look towards the peculiar vessel, but pay close attention to what shall reveal itself to you, and describe it before this entire meeting! But you will have to be precise."

Chapter 90

Further unfolding of the period image Why does God tolerate the world's abominations?

1. Helena watches the vessel and soon sees a throne emerging from its centre upon which a ruler is seated, clad in gold and purple. On seeing it she takes fright, saying timidly: "Oh most beloved Saviour of all men! Just look here! A tiny ruler sits there upon the throne with a mien so arrogant that it would make one feverish!

2. "Now a large number of neatly dressed human beings emerge from the vessel, bowing right to the ground before this little ruler. This one scans them with strictest arrogance and true basilisk eyes to make them quake before his face. – Watch how those bowing lowest are beckoned to the throne by the tiny ruler and decorated with orders. Those who quake less however are spat in the face and instantly waved away from the throne. But now the tiny ruler also motions the decorated ones off. And upon withdrawing, and after a thousand-bowing withdrawal, turning their backs on the little ruler, he curses them and spits on their path. No, is not this a haughty churl of a king of flies!

3. "But do I see the room around the king's throne constantly enlarge itself, it also seeming that a great many human miniatures of wretched ones are making an appearance. I also see the former curtsies' heroes among them, but now with tyrannical faces. The wretched ones have to bow down before them, whilst some have to patiently die down on the floor to make it easier for the curtesy-heroes to walk upon their heads. Some who cried out in pain were at once bound by henchmen and shoved into a dark hole. And look! Look! Some are being hanged forthwith! Ah, these surely are strange goings on!

4. "I notice a group of people who are almost completely crushed underfoot, bleeding from many wounds. These are moving towards the throne, wanting the king's perusal of their petition for remedial actions against such oppressions. It is announced to the king, and he says to his servants: 'By your life, do not let such commoners before the throne!' And the servants say to the seekers of help: 'The king is busy and none can be admitted. You are to go to his clerks and apply there, and these shall attend to their good offices! – The petitioners respond: 'But these are the ones we want to complain about to the king; these have so outrageously trodden us underfoot!' – A royal servant says: 'Is that so? – Well, that changes things! Just return home quietly for now and leave the rest to us; we shall attend to it! But you have to give me your names and addresses, or we won't know who and where to help! – the miserable ones hand in their writings and the servant collect them good-naturedly. After the miserable ones depart, convinced that they will be helped, an express messenger is despatched over to the office workers with instructions to at once further tread underfoot all who still have the strength to lodge complaints with the throne. And behold, what the king's principal servant commanded is carried out at these people's homes! – Ah, this is too shocking and outrageous! – Now the servant is reporting back to the king, who lauds him, decorating him with an order.

5. "Oh Lord! Real kings surely cannot be like that, these have to be tyrants whose hearts and minds have been taken over by Satan!"

6. Say I: "Yes, you are right, at first they are populists, and soon thereafter true devils. Just continue to watch! Once you have seen the lot I shall give you the signification!"

7. Helena continues: "Ah, what is this thing coming now?! I see a great many most peculiar wolves! On the outside they look like humans in long, black dresses. But inside the clothing, in place of a human there is a rapacious wolf who, notwithstanding the black clothing and a mask over the face for additional camouflage, wears sheep's clothing over his bestial nature. How tenderly and gently these seeming humans treat all people! But soon they remove the masks from their wolf-jaws, baring their teeth after the necks of the people going before them! Ah, are these not dreadful beings! – And look! Such beings are thickly ranged before and behind the throne. The ones in front carry the most beautiful crowns and sceptres upon purple cushions, bowing down most deeply. And the spiritually blind king takes much joy with these throngers around the throne, among whom there are some showing him the most recently designed weapons of war.

8. "But behind the throne these beings furiously bare their teeth. And in place of the crowns, sceptres and weapons their hands carry heavy cuffs and chains and scourges made of glowing serpents!" – Oh king,

get up from the throne, this seat of envy and hate and look at your clandestine enemies, who brazenly lie to your face in word and deed but behind your back are your worst enemies!

9. "Oh Lord, why has Your endless goodness and wisdom allowed also such dreadful beings to arise? Would it not be better if there were no being outside Yourself, rather than to have among the many good beings out of You those who could not possibly have come out of Yourself?"

Chapter 91

Reason for life's dark side. Contrast essential for spiritual freedom.

1. Say I: "Well, My most beloved Helena, you cannot of course understand as yet, why there must be such beings too. But to reassure you somewhat I shall give you a few examples for clarification!

2. "Consider fire! What destructive power resides in this raging element when not kept in check during use! What destruction it wreaks! And there is no greater human benefactor than this fire, when used wisely.

3. "Consider water, how dreadfully it rages when let loose over valleys and fields! Should I however annihilate it because in its unbound state it wreaks such havoc, bringing terrestrial man death and destruction? Say unto Me, could the Earth itself, together with everything it carries, exist without water?

4. "Consider furthermore the natural weight of material bodies. What destruction an avalanche causes if dropping from the alps? And how a boulder grinds up everything it touches upon crashing. Would it not be better if I had given the Earth the weight of a feather? Then man could play with it like children with the ball. But who would then hold the Earth firmly together? And how could man, animal and plant maintain themselves upon the Earth without weight? From that you see how essential this evil attribute is to all bodies if they are to have an existence!

5. "But just as the aforementioned is necessary for nature to be what it is – just so there have to be contrasts within the spiritual, so that the spirit through these hostile contradictions becomes that for which I have Myself destined it – namely the most perfect, eternal life-freedom! Because without compulsion there is no freedom, and without freedom there is no compulsion. All freedom therefore must go forth from compulsion, – which is eternal order under judgement – just like compulsion out of My arch-primordial freedom!

6. "And hence you see here manifestations which in themselves are truly evil, but which for a certain period of time are as necessary for the winning and maintenance of spiritual freedom as are powerful lightning and hailstorm for the production and maintenance of life-air and the consequent destruction of all harmful and deadly vapours which, due to occasional overheating of the ground are driven from its entrails. I say unto you all this is essential, and one affects the other.

7. "It is up to us to wisely lead back to their necessary order the diverse elements when they begin to predominate too much in their special characteristics. Once we have done this with the greatest care, everything shall again enter upon its regulated path, yielding the best fruits.

8. "To extinguish a burning house is good work. One must likewise dam water and place proper foundations for weight, and replant the Earth after a powerful storm, whereupon everything re-enters its proper trails. But to solve everything with one stroke would mean the destruction of everything!

9. "Wherefore you watch more quietly what is still to come. And so continue to watch the manifestations!"

Chapter 92

Conflict among the six animals. Effect on the wolf-people and the king.

1. After pausing, Helena continues: "Hm, isn't it strange; these strange beings multiply around the throne like the sand of the sea. The king's chief servants can hardly work their way through these masses. I even notice they are being corrupted by the wolf-men to help them work on the king. It also is getting very dark around the throne so that it is hard to make anything out. This darkness appears to go forth only from these, yet their eyes nevertheless shine powerfully and their eyes light up the objects they look at.

2. "Now I see a peculiar being in the background resembling an ox. And another, resembling a lion, emerges behind the ox, wanting to swallow the latter. But another creature emerges behind the lion resembling a rhinoceros, heavily armor-plated and trying to crush the lion together with the powerful ox. The lion who had tried to swallow the ox now makes friends with it and is trying to remove the Rhino horn. – Watch, a fourth creature comes, and – ooh – this is a gigantic snake! This one encircles the three fighting ones, mightily squashing them together. Ox, lion and rhino strain with all their strength to shrug off the snake, but it seems in vain. In spite of their strength the snake tightens its rings, and from the roar I gather the three's situation. But it is strange how much pleasure this combat brings the wolf-men!

3. "But another animal joins them – an immense eagle. This one swoops down upon this fouranimal bundle, grabbing it with its super-mighty claws, spreading its huge wings, lifting the entire bundle aloft. The snake, nearly punctured by the mighty eagle's claws, tries to free itself, but its rings are tightened too firmly by the claws for such effort. The first three animals try to help the snake, but the mighty eagle continues for the heights with its prey. – Somewhat in the background I now see a kind of desert at a river, for which the eagle is heading with its load. Now he settles down on the desert, readying for its meal.

4. "But now I see an alligator rushing out of the river, heading for the bundle. The snake holds open its extended jaw and the alligator bites into its lower jaw. The eagle tries to resume its flight, prevented by the alligator. The eagle lets go of the entire prey, descending on the alligator's back, chopping its beak into the latter's eyes, without seeming to damage them, thereby the three first animals are loosened, running apart and far away.

5. "But now I see an ichneumon quickly toddling after the huge alligator that is still firmly holding unto the snake. Seeing his worst adversary, he immediately lets go of the snake which, with pain-convulsions sneaks into the earth – after which after the alligator plunges itself into the water. Only the eagle is left at the battleground, and that with a starving stomach. The ichneumon however pursues the crocodile to the water, staring into the waves.

6. "The eagle now spies the ichneumon, intending to catch it for a small meal, but it disappears into a crevice, leaving the mighty eagle to take off without a catch, just as the previous animals fled with only a few bruises. The snake appears to have suffered the most, and it is debatable whether the sand will heal it. Whether the ichneumon shall receive its reward for driving this hostile group apart, You, oh Lord, shall know best.

7. "But I also notice that the numerous wolf-men are now making long and embarrassed faces. Their shuffling indicate that they are not happy with the outcome of this beastly combat! This is fine, for these super-beastial people repel me more than the mere animals in their nature fights, for that is understandable, whereas these beastial people are utterly intolerable to me.

8. "The king upon his throne is also starting to twitch as if from a nervous condition. The even does not seem to make sense to him either; what can he do? If he still has any power then he will wager his utmost to maintain himself upon the throne. If not, then he is certain to leave rather than unite with his people through gentleness, love and patience! Whoever asserts himself nonetheless shall probably fare like the mighty eagle – noting a substantial emptiness in his stomach! For his soldiers use up his money whilst his subjects shall be able to settle their taxed only with their lives.
9. "Oh Lord, the entire manifestation is now fading away, and I must confess that yonder peculiar seven-headed hydra still makes no sense to me. If it is Your holiest will, then I pray that You give me some clarification!"
10. Say I: "Hearken, My most beloved one, since all our council guests witnessed the same manifestation, we shall ask Robert to address the issue. Why should we discuss everything ourselves. The others also have mouths!"
11. "And so, dear Robert, let dear Helena in on what she professes not to have understood!"

Chapter 93

Robert explains the manifestation. Self-love and arrogance as the root of evil God's unchangeable will.

1. Robert rises to My challenge, saying: "Oh Lord, You Love of all Love, Friend of the miserable, You wisest of the wise out of You! This thing is already clarified through its appearance, more or less. Since Helena could not yet acquire proficiency in the subject of correspondences, through which such thing becomes comprehensible to her, it is of course necessary to somewhat clarify it to her.
2. "And so look here, most beloved sister Helena, – all that you now saw, more or less represents arrogance in general terms, – the spirit of depravity you saw fighting in front of the window, and the intense combat, was interlaced with treason! Behold, this all is the work of arrogance, whose native place of birth is self-love. But just as pure love of God and neighbor is the foundation of all well-being, bliss, harmony and unity – just so self-love is the hate of everything approaching it and hence the basis for despising and persecution of everything wanting to oppose this evil attribute.
3. "This pure love shares everything it has, yet cannot eternally grow poor but only richer and mightier. For when it gives it receives back a thousandfold. Self-love however loses a thousandfold what it takes and steals. Because, having neither strength nor authority in itself, it has to take all kinds of self-improving substances through other powers. Through these it certainly maintains itself in the world for a while in a make-believe glitter and certain pretence of greatness. But with its rising cost it finally impoverishes completely, then contorting, rearing and winding up like a hungry worm. But this serves it little, only speeding up its demise.
4. "Who therefore wages war? Behold, it is self-love as the mother of arrogance and bent for domination! And who confronts and defeats it? It is the power of pure love, which is righteousness and judgement proper out of God! Self-love indeed puts up every possible means for its own maintenance and revenge, against God's righteousness. But this serves it nothing, as it thereby mightily weakens itself at each end and point, whilst pure love only waxes mightier with every blow of the same fight.
5. "The appearance of the inverted tiara emerging from a plant of the swamp clearly shows the foundation

of all worldly splendour. And your seeing it resting inverted upon a tripod clearly shows up the relationship of all worldly power, glory, glitter and notoriety of rule as against the purely celestial. The tripod ring represents self-love whilst the feet signify falseness, cunning and deception. Within the tiara you saw blood and despicable creeping things, which was explained to you. Only the seven-headed hydra still intrigues you. But you only need to proceed along the lines of correspondences and you shall easily achieve the truest evidential recognition of this image's meaning. Try, and we all shall assist you!

6. "Once you have unraveled that, the Lord shall do His part! Verily I say unto you – it shall depend on how you will seize this thing with your intense love. The Lord shall act according to how we and you understand and agree with you! Hence do a good job, for the fate of the world now depends on your discernment!"

7. Helena is astounded at Robert's telling her that the well-being of the world now depended on her understanding of the seven-headed hydra. She therefore at once turns to Me, asking: "Oh Lord, You my heavenly sweetest love! Should that which the wise Robert explained to me be true?"

8. Say I: "Indeed! In one of the prophesies in the hands of the Indians, one of the oldest nations on Earth, it is written: 'Behold, sinful mankind, it was a woman that plunged the world into perdition. And there shall once again be a woman through whom the world shall be given exceeding grace. And there shall be a woman at the end through whom the world shall be judged, but whether to life or death shall depend on the woman's cognition!' And behold, you are that very woman of whom this most ancient revelation speaks! Hence do your thing well, or the Earth shall fare badly!"

9. Says Helena: "Oh no, no, this cannot be, surely! Nor would this be bliss for me but great pain. Hence, oh Lord, release me from this insight, for which I shall not be able to vouch whether good or bad!"

10. Say I: "My most beloved Helena! You already know of My great love for you. But you also know that with Me, namely in the kingdom of life, light and eternal, unalterable truth there can be no haggling about what I have once pronounced. And hence you shall have to do what I have demanded of you. For behold, if I were to become slipshod in My pronouncements and determinations, what order and what appearance would the entire creation shortly assume?! If in My imagination I slackened My hold on everything created for only a moment, then everything would come apart at the seams and all formations and shapes would assume a cloud-like, fleeting and perishable caricature. But since I am unchangeable beyond all your comprehension, all created things and beings throughout all of infinity remain that for which they once were formed.

11. "For I have determined it for the present time and have chosen you. Hence you have to, out of your purest love for Me, do that which I demand of you. Only thereby shall you then also develop full independence within your life-sphere, and in future stand there as if going forth from out of yourself, independent of all outside influence.

12. "Because everything that I demand here before you is taking place not so much on account of the material world which in any case is under judgement, but on account of yourselves, that you may truly attain to freedom, enabling you to enjoy the greatest pleasure and peak delight and bliss! – All worldly doings indeed depend on here, in that the kernel and root of all becoming and existence is to be found here. But we nevertheless do not over here work for the world, but for heaven.

13. "And so, My dearest Helena, start now with what brother Robert told you."

Chapter 94

Helena's thoughts about the seven-headed monster, the animal combat,

the wolf-men and the king.

1. Says Helena: "Well, if things stand that way, here as well as in all of infinity, then of course I have to move up to insight. But surely the being or non-being for Earth is not going to depend on my stupidity to that extend? Verily, my one and only darling, You are bound to be able to maintain infinity for a couple of seconds even without my insight about the despicable sevenheader?"
2. Say I: "Yes, My beloved Helena, with Me, everything is weighed with precision scales. In quite a number of things, delay or stillstand is not tolerable. Indeed I can maintain the entire creation without your understanding, but as I have already remarked, this is not about an unshakeable maintenance of the universe but about the celestially perfect setting, free of all those who have recently arrived here from the world. This you must keep in mind, whereupon it shall be easy for you to attend to what I demand of you. Have you now understood this?"
3. Says Helena: "Yes, Lord, that clears it up for me! And thus I shall try, with Your help, to deal with the loathsome seven-header.
4. "The way I see it, this seven-headed monster signifies the actual spirit of the Anti-Christ and his rule within his own excrement. The worm represents the great shamelessness emanating from the bend for domination, acquisition, lying and deception. The seven heads are like the seven main vices, from which originate the seven main sins – arrogance, tyranny, jealousy, envy and deathly meanness, irreconcilable hate, treason and lastly murder! From these go forth lust, filthiness, gluttony, unchastity, fornication, lack of regard for neighbour and persecution of everything daring to breath freely, shamelessness and infamy, total unscrupulousness and finally complete disobedience and godlessness! These necessary results out of the first seven man vices are then those visible ten, same points perpetually visible above each head. There were also glowing crowns upon the points, through which the animal was evaporating away the blood when this threatened to fill the vessel. These glowings appear to indicate fullest tyranny, which is an abomination before You, oh Lord, and which now has even taken possession of the people's hearts. But even more clearly, these crowns seem to indicate politics to me, as a multi-promise cover, hiding the death-bringing rapier-point. Should anyone touch the cloak, same is aglow with the tyrant's rage hearth at the blind people, burning anyone trying to seize such.
5. "Wherefore I believe one needs to remove the crowns, the rapiers, the seven heads, the whole animal, its helpers and the tiara, and terrestrial mankind shall not then have to wade through blood to attain to real peace. Together with these eliminated things, the man-animal fights also could then be counted as things of the past.
6. "I am saturated with the notion that on Earth, two things have to take place, if its grounds are to have a peaceable appearance – either You, oh Lord, shall have to suddenly remove nine tenths of mankind through Your angels of death, giving the remaining tenth better leaders. Or, alternatively, You shall have to enlarge the Earth at least ninefold, and cause a mountain of pure gold to arise in every country. Because only through an immense, equal distribution of this metal from hell, shall its worth fall to that of the common limestone, with mankind's worth rising proportionately. Hence either reduction in human numbers or immense increase of gold and silver – or things shall never improve upon Earth. Men's desire for amassing, and their greed, has to rise beyond saturation point, or it shall never let go of its self-love, the source of arrogance and dictatorial tendencies!
7. "What is the use of the oxen's (people's) power, and the lion's (dynastic) powerful paws? What for the crustacean's (tyrannically despotic princely coercion) and immovable weight? What is the beneficial effect on mankind of the snake's power (secret, all-encircling, inquisitorial politics)? What is the mighty, free

eagle's rapacity (social democracy)? What are the ulterior motives of the reactionary alligators lurking vengefulness? Ultimately, the poor and weak ichneumon (poverty of the masses) still drives everything apart, and that with empty stomachs. What in the end was the use of such a battle? If the ichneumon is good enough in the end, then let it be so at the beginning! Must the Earth bleed into poverty?

8. "Oh Lord, all-wise and most loving Creator! We created beings indeed here beg and consult before You, but vainly, the way I now perceive it! For no matter how we want it, You still do as You will and how Your lofty wisdom considers right and good. But this nevertheless is the best thing about it; for if You allowed our judgements of the natural things to operate, then the overall creation would be instantly rid of its existence! But You, oh Lord, everywhere are the foundation, and Your holy order in aggregate is for You a fleeting thought, even if portentously profound for us creatures. Hence I think it superficial for me to prattle on.

9. "Those wolf-men emerging in the final manifestation represent that most dissembling sect which the whole world has unanimously condemned. And that this very sect and its related offshoots nearly always were the sponsors of all evil, seeking nothing less than sole domination over all the Earth, is too clear to require further comment.

10. "The king however, fully gripped by the right to rule, sitting upon the throne with a most imperious expression, appears to be a striking example of the mania to rule, the present evil time upon Earth where every one wants to rule but none to obey, unless it pays him handy dividends. Should this not be the case then the most submissive servant at once turns into a government hating socialist, a so-called red republican, who wants to make people happy exclusively through executing their regents, but mainly filling his own pocket. This tyrannical bent appears to be the exclusive cause which, like a two-edged sword, divides mankind to incandescent hate!

11. "I no longer see any true love among mankind. No one loves the other person as a brother in Yourself, oh Lord, but only as a tiresome prospect. If an A can derive some use out a B then he shall meet him amicably. If B does not oblige, then he at once becomes a thing of often loathsome indifference to A, and I would not advise B to seek potential help from A, should the latter have meanwhile acquired the wealth to help out the poverty-casualty B. Because B is a non-friend, since he did not support him even when the latter on the subject occasion was demonstrably not in a position to do so. But even if B has actually supported A, leading to A's potential gain therefrom, yet if B then suffered embarrassing circumstances, seeking help from A, the advantage-gaining A would plead courteous excuses, seeking to avoid the tiresome B. Behold, Lord, I have learnt to know people from that side, and they really are mainly so.

12. "But how could they be made better? This question only Yourself and no created angel can answer in all eternity. Here we could consult until all suns have burned themselves out – yet it would not help blind mankind on Earth. Were You however in Your secret, mighty and most loving wisdom to say one word, then the entire Earth is healed, like the centurion's servant of yore, for whom his master sought healing with Yourself! Oh, my sweetest, best, endearing Lord and God Jesus, show mercy and purify the Earth eternally of everything that is called devils and devilish! Your will be done!"

Chapter 95

The Lord explains the development of independent beings. Key to understanding Earth life.

1. Say I: "Now, my most beloved Helena, you have given Me excellent advice and it can all be put into effect. Verily, your sex can be proud of you!"
2. "Just two pieces were a little too colourful – that you either remove nine tenths of the people from Earth or see it enlarged, and that your would do away with all rule upon Earth. Behold, this is somewhat tough and not even capable of carrying out along natural paths, but only through judgement, the latter being the actual death of every being it seizes!"
3. "Behold, I am omnipotent, and whatever I think must happen at once, if I will it. Were I to desire a million people in front of Me, they would be here instantly. They would even speak and act wisely and look like the most beautiful Seraphim. They would even embrace you in all love and eagerly serve you – and yet they would be completely dead within themselves, because whatever they did or said I would be doing Myself. For there could be no life in them other than what I wanted for a judged duration. If I then no longer wanted these make-believe life-beings, they would at once be gone!"
4. "If however I wanted to maintain such people and transpose them into a properly freeacting life, independent of My almight, then I would have to server My spirit acting within them by suitable means. I would then have to bind it within these people and then take it captive through an outer material cover, making them into veritable isolated units and giving them behavioural laws. I would then also have to give them opportunities and stimulants, urging them to voluntarily act through their own cognition and will, either in accord or contrary to the given commandment. The commandment would have to be purposeful, wise and kind. On account of its sanction, such person, in case of non-compliance, would have to be kept under even longer captivity – until forced into accepting and following same in deed. Only then would it be advisable to again remove such human's outer bands, letting him, in a well-developed state like yourself, go over to the fullest freedom, whereupon he would out of himself have a perfect, no long judged, life.
5. "From this you can see that I must necessarily fully respect free action to the people on Earth under their freedom-gaining test – whether lawfully good or evil. Because if I seize them with My omnipotence, then they are at that moment dead, in that they are then no longer able to do anything out of themselves. If I then want to make them free again, I again have to completely sever Myself from them and subject them to natural captivity, having to give them another freedom test.
6. "If this takes place within the set order, they can like yourself go over to this world of spirits and its fully free life. If however it results contrary to that order, then captivity must continue also in the spirit world, until such people attain to such practicable insight that they then can approach Me, their Creator, without harm. Once they can love Me as Lord and Brother, then they are truly free through such love, like Myself, in that I then think, feel, judge and act within them as a perfect second self!"
7. "In such everlasting state they can receive out of Me, without harm to their individual freedom, ever more cognition and powers and even become perfect in everything like Myself, which state alone leads to their perfect bliss.
8. "Behold, it is easy to say: 'Lord, do this or that! Judge the evil nations, judge the kings and judge the tyrannical Pope! Destroy all those of arrogant and tyrannical heart! Work miracles! Let the entire evil human rabble perish through universal pestilence, for all of them are evil!' – But it has to be considered that if, on account of lawless behaviour, I immediately judged and killed the people set down on Earth, then I would have laboured in vain.
9. "Although we have to mainly concern ourselves with the Earth's people, acting as much as possible by the commandments under the set order – through which it is easiest of course to gain free life, we nevertheless have to apply ourselves with the greatest patience, regarding even the perverted deeds with the same calm as the good and righteous ones. For the primary condition for developing free men is that

they would in complete isolation from Myself for once become conscious of themselves and start acting out of themselves! Whether for good or ill, lawfully or otherwise, has to be all the same for a newly developing human. We have to respect their own arrangements and discoveries and keep our maintaining influence hidden as much as possible. For were we to make an obvious appearance, we would destroy the new and tender human plant-school with one tread, and then have to take much longer to raise up the trodden and lead it to its great destiny than if we quietly and helpfully watched this initial human development on Earth. For after this first developmental period we still have countless ways to lead the undeveloped men to their right destiny.

10. "Only if counter-systemic transgressions take a rough turn, threatening the developing men's destined, purposed absolute life-freedom to an undue extent, we naturally have to cause certain judgmental fear-deterrents to appear, such as wars, inflation, hunger and pestilence. But such punishing judgement must never affect more than at the most ten percent of mankind, or it would with higher percentage take on the aspect of a real, larger and deadly judgement!"

11. "Behold, here I have given you My insight and opinion. How do you like it? Say unto me whether you find it good, real and completely righteous, or could there also be an alternative course?"

12. Says Helena: "Oh love of all love and goodness of all goodness, and wisdom of all wisdom! Oh God, oh Father, oh Jesus! How could someone find an objection here! Because the way You just presented the coming into being of mankind and its development to the highest, freest lifestage in a most vivid light has probably never yet been done before human eyes and ears!"

13. "Only now do I clearly comprehend what a human is, how man has to be constituted and how he has to act and be guided and led to attain to his eternal destiny! And here I should be able to set up some alternative opinion? No, this surely would be ultimate stupidity! – No, my most beloved, wisest, gentlest, most patient and supra-celestially beautiful and exalted Lord Jesus! Now You would not get another opinion out of me even with Your omnipotence! A lousy cad he would dare to have some most stupid remark to make! Even if it were to be Peter or Paul I would have to sink back to my crudest temper and scratch out his eyes for a well-learned reward! But they are all silent now, seeing the great truth of Your words even more clearly than I!"

14. "My Lord and my God, I am so deeply suffused with Your holy truth that I could almost say: not even You Yourself could sponsor Yourself an even seemingly alternative opinion! And this is my most adamant and irrevocable opinion, which I shall eternally live and maintain – loving You above all with all my strength!"

Chapter 96

The Lord speaks about children of God and children of the world Parable of the orchard and the barren tree.

1. Say I: "Most beloved Helena, I am well pleased with all your words; and your praise leaves nothing further to be desired even within My own heart. Because only truth can serve as truth's praise, just as no one can recognise and love Me as God who is not out of Me!"

2. "For these are people who have gone forth out of Me directly, even whilst there are others created by Me indirectly. Those who have gone forth from Me directly are the actual children of God, in whose hearts

in truth resides God's pure love, and out of that the true recognition of God. The indirectly created are the children of the world, generated by Satan out of hell. The latter however also are called by Me to true recognition and the true, pure love. It was mainly on their account that I accomplished the great work of salvation. It is precisely on these people's account that this is happening in the world and discussed at this council in My heavens. And I therefore maintain that something else also could have been touched upon in your praise that amounts to exceptional circumstances, making certain, not insignificant changes in My general style of creation and maintenance essential.

3. "I shall present you certain cases, enabling you to judge; and so hearken:

4. "The owner of an orchard has planted a great many big and small, select and middling fruit trees. They all had the same quality soil, and possibly superior soil was with the ordinary trees. All were husbanded with the same diligence, and it turned out that some ordinary trees grew more profusely than the choice ones. One such wildling stood out especially, on account of its copiousness, so that the gardener began to take special notice of it, nurturing it and lavishing his love upon it. Yet year passed after year, and whilst all the other trees bore fruit after their kind, this one remained dumb and brought forth nothing but leaves. Wherefore the gardener, as the master, eventually became indignant, saying to his servants: 'You know how much care I lavished upon this wildling for many years, yet it has brought no fruit yet. Hence dig it up with its roots, chop it up and burn it! For this stale tree annoys me! Plant a willow in its place, as a sign that on this spot a barren tree has misused my love and patience for years!' – The servants suggest: 'Lord, leave it for another year. We shall remove one of the main branches, giving it new soil. If it still bears no fruit, then it shall be done according to your words. – The master of the garden praises the workers' patience and lets them follow their suggestion. But after one, two and three years the tree still bears no fruit. It indeed starts flowering as if it should at last reward the gardener's patience with its fruit. But behold, there still emerges no fruit.

5. "What do you think, beloved Helena, should happen to this dumb tree? Should My threat over it be carried out or not? For to be frank, the tree has become exceedingly obnoxious to the gardener.

6. "By this tree are meant those people who are the children of the world; who receive every care and service from Me but do not, besides leaves and deceptive blooms bring forth fruits of love, meekness and obedience, in that their heart and mind are buried in the world's good life of the body. Tell Me therefore what should be done with such human trees which bring forth neither good nor bad fruit, acting as a kind of in-between parasite trees between the good and bad fruit trees, wanting only to enjoy but never do something worthwhile? Even if they would appear so, it is all deception, for their mind is like their love – randy hedonism."

7. Says Helena: "Oh my Lord and my God Jesus! This is another ticklish question! This probably all depends on what You spoke to me about the creation, guiding development and spiritual shaping, order and ultimate destination of humans. But these people nevertheless differ from self-willed disobedience, but only from ignorance and lack of education. In other words, those people of most ungrateful and self-willed hearts who do not intend to willingly and actively hearken unto Your warnings, and only brazenly deride Your words in their actions – to whom woman's flesh is tastier than Your holy Father-word. Who, beholding some young hooker with their lustful eyes would give them a hundred hearts if possible, rather than give You one. Even if they don't complain too much about some of those warnings and punishments that You are wont to let come over everyone aplenty, I nevertheless think that such most stupid flesh-donkeys do not deserve better than a well-sharpened axe at the root of their pig lives!

8. "Oh, such fellows as yonder dramatist I got to know in large numbers upon Earth near Vienna! Oh Lord, such people are not capable of bringing forth even the worst type of fruit. There is nothing to reform upon

them, because whatever has become fully muck cannot be turned into gold. Hence let them be chopped down and thrown into the fire. Perhaps fire can still make something useful out of them!"

9. Say I: "You are completely right, and it is so! For if I caused every possible education to come to someone's way, having shown him all patience, leniency and gentleness, almost carrying them upon My hands – and they still sink all their senses into the filthiest swamp in spite of all warnings – then they are truly not worth of a better fate. – But behold, we have several examples of precisely such people over here. The dramatist over there is one of them; and in the chamber opposite, there stand several dozen – among them even some incestuous ones, together with one who raped two ten year old twin daughters one hundred times in one year, which finally cost the two very dear little ones their lives, and therewith their purposed spiritual education upon Earth. And behold, these evil he-goats nevertheless are over here in a free, unjudged state! I now ask you what should happen with such-like in the future?"

10. Says Helena: "Since they are here we could try and see whether no betterment can be achieved with them at all! If some reform is possible, then no means should be spared to convert them. But should every attempt with them suffer shipwreck upon their arrogant minds, then proceed with them as with yonder fig-tree that bore no fruit for You when once, tired and hungry, You stepped under its branches!"

Chapter 97

About sensuality and arrogance. Robert instructed to fetch the dramatist.

The hedonist's philosophy.

1. Say I: "You have advised Me well! This we shall do. If we succeed, they shall live, otherwise let them be cursed! We shall set about it immediately, because until these despicable types are transformed or destroyed, the Earth shall not be able to expect fully-ripe or good fruit.

2. "It is much easier to fight arrogance than this pest! If men have become proud, arrogant and domineering, then let them be given war, want, poverty and sickness, and they shall soon crawl to the cross and are certain to write the humbling behind their ears. But a randy character let's nothing trouble him! Even when he has gotten through every Venus sickness and in the end can hardly walk or stand up for feebleness, and death grins at him on every side, he is still not troubled, if only he can fondle some buxom whore! When falling asleep, his last thought is of the flesh, and on awakening, the first thought again is of the flesh, and then the entire lazy and sleepy day again is nothing but flesh! And so his mind is flesh, his love and friendship is flesh, and flesh is all in all!

3. "And how immense the arrogance sticking to the flesh, which comes to the fore if someone should disturbingly step into such flesh-donkey's only blissful world to perhaps give him some friendly warning! Such are a thorn in the eye of the unchaste! Behold, that is their makeup in the world, and in that state they come over here!

4. "Since you know this now, we shall at once make an attempt on the dramatist. The result will teach whether our efforts shall be worth our while."

5. After which, I ask Robert to go over to the dramatist and courteously summon him over to Me.

6. Robert bows down in friendly respect, saying: "Lord, where You Yourself lend a hand, it must succeed! If only it is possible to get him over? It seems to me it shall be hard work? What about siphoning the twenty-four dancers away from him and off to the other side – towards morning, near their stage? For I

seem to notice the pathetic miserabilis and his group sneaking up on the pretty dancers! His mouth is already watering for an appropriate pass, yet he seems short of small talk. Hence it may not be a bad idea to motion the dancers to the said spot?"

7. Say I: "Dear brother, whatever you think right shall be so with Me. Where someone has recognised something as good but fails to act, he sins against his own heart. Hence do what you regard as conducive!"

8. Robert hastens over to the dancers, directing them towards the spot, and they at once comply.

9. The dramatist is furious however, walking up to Robert and saying: "Nothing doing! Have not these been near me for some time, yet no one bothered with them in spite of their silly prattle! But just when I am about to get to know them better, the devil had to ride you over here and snap them up from under my nose! I would have thought those around your Adam, Abraham, Moses and God-knows-what table, assembled like the loveliest lambs should have sufficed you! My Emma-Gundl is among them as well, as also my Mariandl, and the most beautiful Aurora of a Larkfielder. Of course there has been damned little in it for you, – the pseudo-saviour Jesus seeming much more to her than you. Yet you could still stare at her in exasperation, as someone head-over-heels in love with her!

10. "Oh you uniquely ridiculous fool of a Robert Blum! In the world you were a donkey, and here you are an ox! Just like the cattle-company at Christ's birth! Well, good for you, you will make it yet in your heaven! Do you kingly, Saxonian, bookish Jew think I didn't hear how you held divine counsel over infinity, and honour to whoever due, or what! The beautiful Aurora had considerable priority in the judging. And you wise God's oxen and asses had the luck to sun yourselves in her wisdom, like the green-flies in the lovely beam of the glowworm's arse! Oh, wasn't that celestially beautiful and worthy of the great Deity?!

11. "And now you would have me over at that apt conference-table, at which exalted decisions are made by that Larkfielder hussy, painted over with incandescent phosphorescence – even a judgement over us men, for being of sufficient beastly stupidity in the world to get involved with such puddle-toadies! Friend, here you can wait a while! Little brother, just turn around half-right and say to your phosphoric company: 'only bullfinches would get caught this way, no other birds getting caught when glorificated Larkfielders are hunting with the assent of a pseudo-Jesus donkey!' But send her my greetings when you get back!"

12. Robert, taken aback at such a reception, angrily eyes the dramatist for a time, to indeed unload tenfold onto him. But, getting a hold on himself, he says with measured tone: "Friend, you haven't listened to what I am to convey to you, condemning me baselessly! Let me talk to you first, and then judge whether I would ask anything untoward of you!"

13. The dramatist cuts him short: "Friend, without having to be a donkey like yourself, my ears nevertheless reach over to your smart conference table, having the odious pleasure of hearing everything decided upon. And so my ears also had the pertness to hear what was decided in your lofty council about those people who unfortunately in the world allowed themselves to enjoy that to which they were dragged so-to-say by their hair, on account of nature's law.

14. "Oh you silly celestial wisemen fellows! Who created nature, laying iron laws within it with omnipotent hand? Behold, the one and only true Deity! But how can a worm sin, if it does what nature's instincts urge him to do? To me only those are wise who use nature's laws to their advantage, living by them! But a donkey is he who places himself above nature's laws, striving only after supernatural bliss, which exists nowhere outside his most stupid brain. If however I lived by such laws, then where is the God who can judge me for it?"

15. Says Robert, maintaining the measured tone: "Hearken friend, you are upset about the necessary distance of the twenty-four dancers which had engaged your still unclean senses. But moderate yourself

and assume a proper understanding, so that you may comprehend whether my errand to you has a good, bad or stupid reason!

16. "You are beating the natural laws drum, giving me to understand that one has to be warped if one does not make these perpetually subservient to one's lustfulness. But I ask you: friend, what's your reasoning, when a great many of such ilk, after short lasciviousness, sink into all sorts of physical and spiritual, incurable misery, from which, so-to-say, no God can pull them? Their entire nature becomes stunted, their spirit gradually killed and their soul darkened.

17. "Tell me, would it not have been physically and spiritually better for such people to never have followed such laws of lust so faithfully – since they conjured up a second one from hell over themselves? The second is natural law, like the first. If you are so dedicated to the fulfillment of the first, why not also to the application of the second?

18. "You say: where is the God who could judge me for the keeping of the laws laid into nature? – But I ask: which God has then not instituted the second, repressive law as a consequence of the first, if it is too strictly observed?

19. "God has indeed laid all the laws into nature, but He also gave free man reason and commonsense for fulfilling primary carnal laws moderately and under orderly conditions of marriage. But He set sentinels over transgressing moral bounds that know how to counter such excesses with severe, contrary laws.

20. "If however experience teaches that only the middle road brings true happiness, how can you call those donkeys who live rightly according to God's order?

21. "What true pleasure have you in actuality enjoyed during the course of your terrestrial and now spiritual life? Upon Earth you lived in constant quarrel and discord with your rightful wife. Your whores often took you down to the last farthing, getting you into burdensome debt. A couple of years before your exit from the natural world, a rabid Italian woman passed you venereal disease to properly stagger you. Five physicians goofed, poked and cut their way over your festering body! Rather than helping you, they made you still worse than you were. For when you were properly itching, you threw gold at them for relief. They would have indeed dragged you along for years, had not the story of Vienna cut off your miserable life-line! Say, how did you like the second natural law, and what's the happiness you are enjoying over here?"

Chapter 98

The dramatist inquires about Jesus. Dawning of self-knowledge.

1. The dramatist looks troubled, saying hesitantly: "Yep, - hm, yep – a thousand devils in one! This actually is an accursed tale! Indeed, that's where the dog is buried! Not much wrong with natural law number one, but number two – my most obedient servant! – There you are damned right of course! – And as for bliss over here; well, God be with us! Hunger, thirst, anger on every side, shame and complete uncovering of all sins committed in the world – and that in front of those before whom one would hide one's weaknesses forever! And one meets up with all the riff-raff who embarrass one the most! Is not this pure devil's stuff! Was not I outwardly always a righteous man in the world, because only a few persons in my confidence and no other soul knew of my hidden pleasures. Here, however, they all are piled up – those with whom I stood in highest regard, like Max Olaf, yonder Baron and my beloved one, and others. Besides these however, also my male and especially my female acquaintances with whom unfortunately I had my fun!

And these very commoners get cheeky precisely here, trumpeting one's weaknesses about just where one truly wants it least – whereupon those former friends who held me in greatest esteem cut ever longer faces. It is the kind of joy for which one would like to call upon mountains to fall upon one! Indeed, it is a most damned tale!

2. "Since I have now had this miserable conversation with you, let me in on what there is to yonder purported Saviour Jesus! What kind of being is he? Is it possible to trade intelligent words with him? Is he capable of setting one of our ilk down upon greener pastures? And is he somehow connected with the great God supernaturally? Because, you know, I cannot assume that perhaps he ...? No, I am not able to enounce it! You know what I mean! – Max Olaf indeed, a while back, boasted of the fullness of the Godhead precisely within this Jesus, but what intelligent spirit can accept that? Oblige me with a few clues about it, my friend!"

3. Says Robert: "My dear friend Patheticus! Here I can presently say no more than: go over there yourself, to be convicted!"

4. Says the Patheticus: "Yes, that would be alright for sure! But think of my reputation, and then that entire unsympathetic crowd – unpleasant circumstances! Especially the much beautified Larkfield woman and my wife, and my orderly, Franz, and Max Olaf; and that crudest Mariandl and others! Then, from Adam down to Paul – the most peculiar crowd of spirits in history! Well, these would cut strange faces at one of our ilk! – I don't object talking to Him, but that other bunch, verily – these would give their tongues sufficient free reign to make our kind burst with shame and rage!"

5. Says Robert: "Well, dear friend, you will indeed have to ready yourself for quite radical humiliation, without which things might eternally not get better with you, but only worse! Summon the courage and make all your weakness known to the Lord Jesus yourself! Gather up faith in Him, together with true love for Him and He could overlook a few things for you! But the more you regard your own honorability, the more humiliated you shall be in front of everybody. Because my the real God and Lord Jesus be ever so good towards those approaching Him with contrite heart – He is that much more severe towards those who put His goodness, longsuffering, patience and love to lengthy and ignominious test!

6. "He is still waiting kindly for you, but His patience may be running out, after which the old biblical adage applies: 'terrible it is to fall into the hands of the living God'. Whence I say, there is not much time for you to lose! Fornicators and adulterers shall not inherit the kingdom of God! – Great is His goodness, and exceeding His grace and mercy; but He spares no life with His judgement. There He is inexorable! Hence consider where you stand before Him – the Almighty, and what you have to do! For no messenger shall be sent to you after me!"

7. Says the Patheticus: "Well, it won't be that terrible – provided there is some notion of humanitarianism over here! But should your God Jesus, together with His apostles and yourself be still more inexorable than the pagan underworld judges, then of course all joking is over and one would have to comply with every one of your wishes! It is of course a quandary, but what can the individual do against a general, concerted power? So, are you serious about my having to go over to your would-be God Jesus?"

8. Says Robert: "Absolutely, or you are utterly lost!"

9. Says the dramatist: "Oh my desperate straits! Oh for the cursed devil! This shall be fun, compared to which a Roman purgatory is but a dirty trick!

10. "No friend, I can't go! Because only now do I realise what a crude and stupid wretch of a sinner I am. Now it's all the same – Jesus or not, God or not! But I truly am a filthy beast before all people, and it would be sheer folly for me to dare to go over to that company! I still don't understand how I suddenly so distinctly realise my wrong; it is however how I see it!

11. "Oh my poor Emma – what were you to me – a pure angel even in your just rage! And what was I to you? A filthy devil, without love or gratitude or even respect! No, friend, the more I think about it the more it transpires that I have been even right to this moment a most miserable rogue! I cannot possibly go near that company, because of their most screaming righteousness. No, mine was such a dear woman, and I could find contentment with the basest whores! Oh you God-accursed swine-flesh, now the food of worms! To satisfy your buck-lust, I could bold away from an angel, to run after every pig's devil! This thought is now killing me!

12. "Oh humans of my ilk, let go of your wicked flesh-devils! You shall like myself soon stand before our judges, and these shall open up your hearts! No God shall judge you – your own heart shall judge and curs you, and that rightfully so! For you qualified yourself through your devilries! Hence let go of your immense blindness, or you are lost through yourselves! – Brother, depart from me, for I am the grossest of sinners; tell me to take possession of the pigs!"

Chapter 99

Robert emboldens the dramatist – the fearful sinner hesitant The dramatist Dismas takes courage and follows God's messenger.

1. Says Robert cheerfully: "Now brother Dismas, it truly pleases me that you are becoming more aware and thereby taking the first step towards attaining the truly perfect life of the spirit in the Lord! But you must nonetheless not remain standing here, hearkening to the condemnation of your heart, but arise and hasten over to the Lord!

2. "For believe me, I did not find it easy either to recognise and accept Him as the only God and Lord of infinity. It cost Him and myself much pain until I could be lifted out of my dark Hegelianism and Strausism, as also from my domineering and unchastity. But after being transposed into a true light through His helping grace, I perceived my wrongs with solar eyes, recognising the only true God of heaven and all the worlds within the Saviour Jesus! Do likewise!

3. "For you it is easy to walk, having a well developed guide in me. For me it was much harder, for I had no one to give me the right testimony about Jesus. I had to simply trust His own words and discern from their wisdom that He really is the only true divine Being. Besides that, I was no less than yourself still plagued over here by the lust of the flesh. But having been convicted by the profound truth of the divine word of Christ, I prevailed over my senses with greater force, soon, with the Lord's help easily becoming conqueror of my carnal weaknesses that were brought over in my soul as memory from the world of senses.

4. "My own heart was also my judge, and in its filthiness was without peace, nor proper hope, besides the seeming certainty of everlasting death. But the Lord helped me out of my greatest affliction, which threatened to everlastingly kill me. Therefore, through my mighty love of Him, my heart was purified, creating space for receiving His grace. That led to my rising bliss! All this shall also be undertaken with you. And if you pass these tests without doubts like I did, then you too shall soon find yourself in a state of bliss! Arise therefore and hasten with me over to Him Who alone can help all!"

5. Says the dramatist Dismas: "This would be alright if I had the courage! Where shall I obtain it? Behold, I indeed begin to believe yonder Jesus to be the highest, almighty, divine Being. But my fear of Him – the

One and only most holy – grows proportionately! Who shall free me of my great fear?”

6. Says Robert: “Friend, be grateful to the Lord for this fear, for therewith the Lord has placed His hand upon your heart, mightily gathering up your most scattered spiritual life. This holy thing from the Lord within your heart urges your spirit towards an awakening, effecting the tiresome sense of fear. But pluck up courage and follow me, and you shall soon be rid of your fear! The Lord Himself, Who gives you this holy fear, shall take it away. Hence, once more – arise and follow me to the Lord!”

7. Says Dismas: “Very well, I will risk it, having your word for it, friend Robert! Let it happen, according to how I well earned it, and I shall bear up to it! Why should I seek honour before the all-seeing eyes of God, of whom I am not worthy! Let my passport be shame and humiliation! If on Earth I did not respect the divine spirit within me, which gave and maintained my life, how should I now demand honour for the one I so often ruined?”

8. “God out of Himself gave me the life of His holy Spirit, and I chose not to acknowledge the holiness of this life and glorify it through the right order and discipline. I always fled the right cognition, converting the holy into the animalistic, through breaking of the true divine order by canine fornication! Now I stand upon the well-earned pillory before God and His holy ones – as one most unholy! Hence once again: shame upon me, well-earned shame!”

9. Dismas’ amplified words bring over his friends in drama, who say: “Friend Dismas, what’s up with you? Why do you keep calling shame on yourself? Are we not all like you? If you do this, you also call shame over us, and this is not a matter of indifference to us. If you don’t exempt us you shall not get off lightly!”

10. Says Dismas: “Do you perhaps also seek honour for your wonderland life? Oh don’t clamour for it too soon – it won’t be long in coming! What was it you and I did in the world that is worthy of honour before God? Do you imagine that here, as in the material world, the outer golden mask saves you from public humiliation? Oh there you err mightily! The gold and silver mist with which people cover their shame in the world is useless here. For here only naked truth comes to the fore in the light of God’s eternal day, there being no further contemptible means of covering it over here. Let everyone of you therefore do as I am doing now, and you shall at least save that much honour for your life-spirit as you can with divine right demand from your soul, as a spirit of divine truth! Should we not do so, then we shall shortly expect the complete taking away of the divine life-spirit from our base existence, and the well-deserved eternal death with it! – Hence shame over shame to our souls, in order to save the honour of eternal truth and order for our living divine spirit!”

11. With these words the friends pull back, murmuring and scratching themselves behind the ears. But Robert says to the dramatist Dismas: “Now, dear brother, you are moving forward with giant strides! Verily, I admit that I did not move forward that fast. Well, I am overjoyed! The way I see it, you will not strew much sand in the Lord’s eyes. Come now. Verily I am looking forward to your words before the Lord!”

Chapter 100

Dismas confesses his guilt before the Lord, not begging for grace but for a just punishment. Consequences of such an erroneous request.

1. Dismas gets going, coming over with him to Myself, the Lord of life. There at the table he falls on his

face before Me, calling out: “Oh Lord, eternally unworthy to look in Your holy visage, I lie down in the dust of my shameful nothingness as a miserable worm, full of the pus of fornication and most despicable adultery. I beg for Your full righteous punishment for all my earthly misdeeds. Your will be done!”

2. Say I: “Dismas, who are you and what do you ask? Would it be right of Me to give you in accordance with your words? Beware, if I were to do so! If you want to become even more imperfect than you already are then go to the devil’s chief – he judges with fire punishment. I nevertheless judge and punish no one, and not you either. If you would live, then ask for life and not death! Do you think I take pleasure in the death of My children? Oh fool! Am I a God of death or of life? Behold, all eternities and the infinity of My heavens testify everlastingly that I am a God of life and not death. Would you make Me into a God of death?”

3. “Hence, say who you are, so I will see what perversion dwells in you. Were not your deeds upon Earth sufficiently evil and contemptible for your wanting to sin even here before My face! But I see only too well who you are and what you want. Be spared a difficult response! Arise now and change your attitude, for you shall eternally get nowhere with such a plea. Behold, you asked Me for a proper punishment, like a slave, yet your heart desires full grace! Say unto Me whether I am to respond to your verbal request or the desire of Your heart?”

4. Says Dismas: “Oh Lord Jesus, the only God! Have patience with me poor flesh-devil spirit! – I know that I am the crudest of sinners and not capable of stammering even one wise word before You. Judge me not in accordance with my words but my sick heart, and heal it in accordance with your most liberal grace, and then my tongue shall never tire of praising You! Lord, if You now disown me, who shall accept and uplift me?”

5. Say I: “Do you not have numerous friends? Should not these be capable of helping you? Consider how you lived sixty years upon Earth without My help – just with your friends who provided you with every kind of advice. And you were not unhappy, except at the sight of your wife – when she sometimes accidentally surprised you during some sweet hour. If someone told you anything about Me, and how your life must displease Me, you just laughed them off. Now you lie before Me, wanting death and life out of Me! What should I give you? Death I cannot give you and life you don’t want fully, in that your word does not agree with your heart, all your earthly deeds not carrying within them what would resemble a seed of life! Now examine yourself and tell Me what you want!”

6. Says Dismas: “Lord, where is there one righteous who could argue with You? That much less can it be me, who am full of sins before Thee and before men! In truth I know that You can be merciful to a repentant sinner, if You want to! But it also seems true that You, before Whom not even the angels are spotless, can even from the most well-meaning words addressed to You by a sinner, signify as to whether You can remit him the sin for everlasting life, or not do so for everlasting death – and all this in strictest accordance with righteousness!

7. “For justice falls within the order of power! Whoever is in its possession also has the fullest right, which no one can dispute with him. If however power and justice are equally valid, how should an impotent sinner ever dream of some potential entitlement to rights? Whatever power does, is just, but whatever impotence does against power is unjust.

8. “And in these very circumstances I now find myself before You, oh Lord – with Yourself as omnipotence and I as the feeblest impotence! I could now say whatever I liked, and it would nevertheless be up to You to do whatever you will, in that You alone are the mighty One. Hence I could not, for the wisest and most logical reasons say anything other than: ‘Lord, thy will be done.’ I could wish for a thousand things, but desire to wish for nothing, subordinating myself fully to Your almighty will, whether for good or bitter

consequences. If it will make me considerably happier it shall be good; if it wants to condemn me to hell, I shall have to go there! For the most decisive evident impotence cannot everlastingly pit itself against omnipotence! Hence do with me, oh Lord, as You will, and it shall all have to be right with me! In this way I believe to have fully admitted my impotence compared to Your omnipotence, and to have adequately attended to Your request, and You oh Lord shall do with me according to Your desire!”

9. Say I: “Very well, since you place all justice in My power, it is My will that you betake yourself into the corner of this hall forever. There you shall be tormented by a small stinging fly forever! My omnipotence wants it, and so move yourself off to there!”

10. Says Dismas, profoundly frightened and embarrassed: “Oh Lord, although I must submit to Your might, I nevertheless implore You that You remit me that most despairingly stinging fly! For it would be terrible to be tormented by such an insect on one spot forever!”

11. Say I: “That I know! But my omnipotence justifies Me! Why do you now not want to submit yourself to My almighty will?”

12. Says Dismas: “Oh Lord, You are omnipotent, but You are also endlessly good! And so I turn to Your goodness and implore You for grace! Spare me the stinging fly!”

13. Say I: “You now appeal to My goodness and grace, because the waters of death are beginning to swirl around your mouth. But I ask how you can do so now, since you previously laid everything at the feet of My omnipotence, your own mouth saying: ‘Lord, Your will be done!’ But now My will doesn’t seem too pleasant to you, and so in your heart you now wish that My will not be done! How am I to take this? Your mouth constantly speaks something different to what your heart desires! Do you take Me for a comedian? Oh, there you are greatly mistaken!

14. “Behold, I proceed with My children unlike stupid parents. These often want to scare their children with make-believe earnestness; but these soon notice it, laughing to themselves when their parents send a fake thunderstorm over them, stopping short and taking little notice of their parents’ words. But with Me things are not like that in the least! There is with Me everywhere the most solid unbending earnestness, and the life of a mite has to be as seriously maintained and guided as that of an angel. I am like the stone, of exceeding hardness and weight. Whoever is offended by same shall bruise himself upon it, and on whomsoever this stone falls shall be ground to powder.

15. “I say unto you that so long as your word does not come from your heart you shall have a hard time with Me! For I will not have two voices in one and the same man. But when your heart is at one with your mouth, then I want to hear the words and give due consideration. Whatever appears to you as holy within Me, that you must obey! If it is the power of My godly will that is to you the holiest, the way you put it, thence you also have to yield to it, if you do not want to become a rebel against My almighty justice.

16. “But this too you may know, that not only I as God have a free will, but also every spirit created by Me has the same free will, being able to do as he will. Hence I shall not force you to do with My almighty, what as a severe judge, I have commanded you to do. You can also resist it and do as you will, but what fruit this shall yield, the future will tell. Hence do now as you wish!”

Chapter 101

Dismas’ foolish defiance. His true friends as severe critics.

1. Here Dismas turns to Robert Blum, saying: "Dear, most worthy friend, it is as I thought it would be! There is no speaking or dealing with this Jesus! The more one bows down and humbles oneself before Him, the rougher and more unapproachable He becomes. The result is that one has to depart from Him and try as much as possible to rid oneself of a miserable life, which one never requested from a God! Because under such coercion I don't give a damn for such an accursed life which is there for the fun of a divine stinging fly! I certainly realise that my impotence shall eternally be nothing compared to divine omnipotence! Yet I shall not thank the divine tyranny for such a pig's devil life either!

2. "Did I not encounter the Lord as submissively as possible, believing to be received at least as leniently as the Larkfielder. But what a difference between her and me – she is treated like an angel and I like a damned man. Yet she was just as much a whore as I a whoremonger! Whoever does not detect a moody willfulness in the Deity can't have eyes in his head. Upon Earth one is a slave to one's flesh, and over here a most despicable monster! And for such lovely life one is to even thank God? When in the devil's name did I ever ask God to give me a life? Where are the contractual conditions under which God made me into an independent being?

3. "The Deity created me the way I am, only later giving me commandments which I could not conscientiously keep, because my entire nature was not arranged in accord with them! And now I am to be tormented eternally for the entertainment of divine mischief, since on account of my nature I could not act the way it would please His mood? In short, God and the devil are now all one to me! The mighty is playing with impotence like the cat with the mouse! And that is how the Deity deals with mankind! A lovely destiny it is to be human! But I couldn't care less now! Where is that pig's corner where I am to be tormented eternally by a stinging fly? I shall go over, whereupon the most righteous Jesus can send a thousand mosquitoes over me! My gratitude shall be unlimited! Let god's righteousness look for its equal in tyrannical capriciousness! But I will play it the critic for as long as I am still capable of a free thought, to make give it runny eyes. And the more it shall torment me, the more I shall denounce it! And now into the dirty corner with me, for the earliest opportunity to curse with all my strength!"

4. Says Robert: "Friend, with such language I cannot continue to speak to you! The Lord against whom you are crusading shall answer you! We spirits of His grace have the right through love and divine wisdom to win lost souls for the true, everlasting life, and to lead them before the Lord's visage, Whose purest light then floods and truly awakens them to eternal, freest life out of Him. – But where a soul won by us weaker spirits is a downright devil, we don't have the right to further bother with them. Hence expect nothing further from me, but the Lord shall reward you in accordance with your merit!"

5. After this, Robert turns away from Dismas, going over to his friends, who are full of anger at Dismas' impudence. The relatives cross themselves over and over again, shocked at such obstinacy. The disciples in attendance are earnestly bitter, and the Earth's fathers shudder at this son of horror, whilst Helena is burning with wrath against this ogre, as she calls him.

6. The upright Max Olaf, with tears in his eyes clasps his hands above his head, saying: "Oh God, oh God! Can it be that a person who was well versed in Scripture, through lust of the flesh can turn into the most brazen devil! Who would ever believe this? No, to have God in front of him and to acknowledge one's own nothingness and then carry on like that! Oh Jesus, You holiest, most loving, truest and best Father! My heart bursts for grief that You should be so shamefully misjudged and so grossly offended by such miserable worm of the dust – right in front of us – Your pardoned children! Oh Lord, Father Jesus, avenge Yourself upon this wretch! For he treads Your evident grace with properly satanic feet and dares here to defy You to Your face!"

7. The above-mentioned Mariandl crosses herself seven times upon her forehead, mouth and breast,

saying in continuing Viennese dialect (translated into German) to the above-mentioned Franz, whose eyes are also enlarging: "Did you hear him? That infernal, damned pig's ... No, has any human soul ever seen or heard anything like that? I am surely a great sinner and know only too well that I deserved nothing but hell! But I now could all but melt from love for our Lord god Jesus, because he is so exceedingly good. And I would not have turned into such a big sinner upon Earth had I been brought up a little better! But this hellish pig's ... had the best upbringing, always reading Scripture and other spiritual books besides, making his friends think he'll ascend straight to heaven! But now it transpires what kind of scribe he was – his real nature is coming through! Well wait, they'll tell you your worth in hell! – to talk like that to our most beloved Lord God is unprecedented!"

8. Says Franz: "Indeed, not even the worst devil could do so! If this scoundrel does not end up in hell then even the worst devil shall still achieve bliss! You know me to be a good fellow, not wishing anyone harm! But this beast I could watch roasting in hell and feel no compassion!"

9. Says another of Franz's friends: "Listen Franz, what if we grab the lout for our Lord's sake, chuck him out and then serve him up for half an eternity in advance?"

10. Says Franz: "If our Lord had no objection then I don't need being asked twice! For I am mad enough to tear him to shreds! But hush, it seems our beloved Lord God is about to send the lout of a villain's soul to hell!"

Chapter 102

Dismas stops short, genuinely turning to the Lord for grace and mercy.

1. Dismas, listening to these opinions, straightens up, saying to Me: "Lord, I now see that You are the only true God and Creator of all things! All recognition, willing and acting within Your creatures were from the beginning Your work and hence good in themselves. For a Spirit most perfect from eternity could never have created something imperfect and hence evil. From Your aspect therefore, there can be no sinners or sin. But You arranged man in such a way that the desire which You originally breathed into him is to become forever fully isolated and independent from You, determining itself within the diverse cognitions he is imbued with, but of course only with the order You most wisely established for the maintenance of the endless whole. Hence man, although imbued with endless knowledge, abilities and leanings can in complete isolation from Yourself, in spite of Your revealed will, only too easily commit deeds in exact opposition to Your divine order and hence become sinful, although such aberrations could within Your all-embracing order be regarded as nothings.

2. "But You, as Lord and Creator of all men, also are bound to see the reason why man often does only too easily something that he should not and basically often does not actually want to do. A peculiar drive nevertheless hauls him there, giving him no rest until satisfied!

3. "Since You, oh Lord, would be most fundamentally conscious of everything from eternity, You will not be wanting to judge my deeds, which are inexcusable violations of the crudest nature against Your order, as severely as if they had been committed before You by some second God. Consider rather within Your most holy Father's heart: the sinner who now stands before You, faint, weak and helpless before Your unlimited might was, is and shall forever remain a weak human who received full strength only from Yourself, because You are all in all. Man however out of himself remains what he is – a weak shadow of

Your mouth's breath!

4. "Hence grant me, as a feeblest shadow before You, grace and mercy. I loudly proclaim myself to be unfortunately a most crude sinner before You. But I also hope that from Your unlimited wisdom, goodness and power You will, oh Lord, Creator and Father of all, not fully impute my sins as exclusively my own responsibility! For if there is a hell, then it surely too shall have a part in it!

5. "So I also confess to have blasphemously spoken to Your face, to the great anger of all Your dear friends here. But profound contrition is gripping me, and from my nothingness I beg You for possible forgiveness!

6. "I know from Your Word that You once said to Your disciples that, with God, all things are possible! – And so it may still be possible for You to forgive me my transgressions and then, by Your exceeding grace, let me feed on the crumbs that fall from the table of Your friends!"

7. Say I: "Dear Dismas, this speech I like better than all your previous ones, when in your blindness you wanted to argue with Me. Your open confession also shut again the bolt of the already open door to hell. On My part, all your sins are forgiven you. But you see a great many strong believer around here, whom you owe great sums! How shall you square off with them? For behold, it also is written: 'You shall not enter the Kingdom of God until you have paid back what you owe your brother to the last farthing.' How do you think this thing can be accomplished?"

8. Says Dismas: "Oh Lord, You know that in this regard I am over here as naked and poor as no man in all of infinity. My creditors' prospects would indeed be miserable if this depended on my solvency here. For then compensation would not be forthcoming for all eternity. But in my heart I dare to think: 'if it be Your will, oh Lord, then it may not be too hard through Your goodness and mercy to dispose of all my debts.'

9. "All I can do out of myself is to ask their forgiveness in front of You, honestly confessing that I have grossly sinned against them, as I did against You! But if You will place me in a commensurate position, then I shall make every effort to bring them restitution.

10. "My greatest debt however would be to my dear wife, and to my friend Max Olaf! Next after Yourself I beg these for forgiveness, with my sincerest assurance that I shall spare no effort to make good to them whatever they ask of me in Your holiest name. You, oh Lord, however be most graciously pleased to strengthen their and my heart for carrying through what seems appropriate and righteous before You!"

11. Say I: "Very well, I shall put in a conciliatory word with your creditors for you, and we shall see what further demands they have. And so be at peace meanwhile!"

Chapter 103

Emma and Olaf forgive Dismas, their debtor. About Dismas' powerful Paulian spirit.

A celestial commandment.

1. I turn to the more cheerful-looking Emma and to the upright Max Olaf, saying: "Well, did you two hear your debtor's words?" – Say the two: "Oh Lord, Father, perfectly, to our exceeding joy!"

2. Say I: "Good! What will you do? Will you condemn him or will you forgive him everything and take him back into your hearts?" – Say the two: "Oh most holy and best Father! We have forgiven him everything a long time since and are perfectly ready to take him back in all love, and keep him forever, if it is not contrary to Your most holy will!"

3. Say I: "Whatever is right with you in My name is also right and pleasing to Me beyond all measure! Verily I say unto you that I am exceedingly joyful that this spirit has been won back. For there are few spirits like him. He has a Paulian spirit and is a weapon against all impotent enemies in My heavens! Just as he stubbornly strove against Me up till now, just so steadfast shall he prove in My service.
4. "But I cannot return him to you immediately, as he has to carry out a formidable task for Me. If he carries it out satisfactorily, then you shall be his reward, and he yours!"
5. Says Max Olaf: "Oh Lord, am I not of any use? Oh give me an opportunity to do something in Your name too!"
6. Say I: "My dear brother! You have firstly already rendered Me a great service, and secondly you shall soon enough have opportunity to render Me an important service. For brother Dismas it is however, for his development, necessary that he perform a service of true love for Me, and I shall dispatch him for a good catch of fish by himself."
7. Max Olaf is comforted, and I turn to Dismas, saying: "My dear Dismas! Since you have in your heart now completely changed to accord with My order, and at last humbled yourself before Me and done so before those who a short while ago still were thorns in the arrogance which you brought with you – you shall through such great self-humbling come by distinguished and true honours! But since every honour with Me depends upon a noble and good deed, you shall also be brought to perform a good and beneficial deed. Much shall depend upon its success. But you shall not be held accountable for success or otherwise, because goodwill, honest intentions and love-motivated purpose alone, and a purposeful approach count before Me!
8. "Whether full success follows or not is not your concern, for all success lies in My hand! I even allow sundry success-prevention to the most active and valiant spirits even when acting in My name – to show them thereby that no spirit throughout all of infinity can work anything out of himself, having to work with Me at all times. With such unified action, success is a certainty, and this action in concert with Myself is then credited to such spirit's merit.
9. "But in addition to that, every perfect spirit has his own great power, with which he can accomplish much. But whatever he effects as if out of himself shall not be counted to his merit, because he is therewith a worker for his own house only. But if he takes up My power into his action, then he works in My house, and this work shall be credited to his earnings. From this you can see how one has to act here in this eternal kingdom of true life, to gather up merit for himself!
10. "And so I shall reveal your engagement to you. Harken: at the back of this chamber you left your erstwhile friends behind, thirty heads in all, ten females and twenty males. These all were considerably more evil upon Earth than you. You are familiar with their style of dealing and its basis. I now place them in your hands, together with the power to deal as you see fit. Armed thus by Me, go over to them, win them and bring them all over here, where I shall undertake the rest. If you score a success, you shall at once be clothed with a cloak of honour. But proceed from the right angle, or it shall cost you much effort!"
11. Says Dismas: "Oh Lord! The errand is in itself already too honourable for me to still need a cloak of honour for a potential success! For if this nice effort yields success, it shall be exclusively Your doing. And if not, then it shall be a sign of my deficient atonement with You in my striving, in which case I am bound to be unworthy of a cloak of honour! Oh Lord, I shall indeed do everything possible with Your grace. And I also firmly trust that with Your help I shall succeed. But I implore You not to bestow an honour upon me for that, but instead permit me to praise You, together with the won bunch, with all our strength. Because a sinner is eternally not fit for honourable distinction!"
12. Say I: "Now, My beloved Dismas, this is already a good start! Because whoever wants to be first with

Me shall be last. But he who seeks to be last, honouring, loving and giving preference to all his brethren, he shall in all truth be first with Me. He who wants to gain life out of himself shall lose it. But he who flees and hates his life for My true life's sake, shall win it in all fullness. Hence to over to where I have advised you!"

13. Dismas, bowing down deeply before Me and all My other friends, hastens over to the abovementioned company.

Chapter 104

Dismas and his former friends. All kinds of dissuading. Hunger-cure for the stubborn unbelievers.

1. Joining up with the group moments later, he receives a frosty reception. Mindful of this, Dismas addresses them thus: "You still are, over here, the way you were on Earth. Your true friends were bothersome to you, but that much more pleasant to you those barest enemies with the cunning to strew sand in your eyes to blind you. Whoever came to you with the truth was shown the door, but those who could flatter you as the fox does with the chickens, you received always warmly as your best friends. As long as I still blew into the same horn, you esteemed me as worthy of your friendship. But, perceiving the vanity of our condition – all praise be to the Lord, I turned away from you, facing the direction of eternal truth and loyalty; thus, hitting upon the way of light and life, returning to you to bring you all to that path – you give me a welcome frostier than the coldest polar night holds out to the coming day!

2. "Oh you great fools! What do you intend making of yourselves? What has your foolishness brought you so far – what advantage has it yielded? Look at yourselves, and then look at yonder friends of God. How blissful they look, and how unblissful your lot! Can you seriously hanker after this miserable state for the sake of your stupidity? For what reason do you seek to condemn yourselves if God wants to make you blissful? Open your eyes for once and make room for my words in your hearts, to enable God and myself to sincerely help you all. How relieved am I that the Lord helped me out of my misery! Should I not, as your old friend, wish you the same? Why then do you angrily turn your faces away from me, despising me? Read from my eyes whether I mean you well or not! If you find ulterior motives, then curse me in God's name! But if you find me an honest friend, then receive me and let me guide you over to true bliss!"

3. Says one of the thirty: "Friend, you used to be an intelligent person, but have now been made into a fool! Who did more calculating, reading and research upon stupid Earth than I, and you with me at times. And what did we achieve with that? Nothing other than the impossibility, ultimately – in spite of all man's striving of his finding out anything at all about the nature of the universe.

4. "In comparison with God, we men are endlessly less than is a louse compared to a man's power. And we most lousy infusoria (amoebas?) of the Creation-droplet Earth want to grasp God and even humanise Him down to our level.

5. "Tiny brother, look how you have slipped! How can you even dream of dishing up the great Deity to us in yonder otherwise worthy Jesus? Go back to being the clever old captain Dismas!"

6. Says Dismas: "Friend, this body we possess here is not of flesh, but an ether-spiritual one, within which we become aware of all that the great Master Jesus proclaimed upon Earth. If however we find everything confirmed upon our lives to the greatest detail through continued life after physical death, through recall of

earthly life and recognition of being the same ones we were in physical life, then we surely ought not to doubt that yonder teacher of life Who, like a sun, first opened mortal man's eyes, making them aware of their imperishable Fatherland and their true Father, must surely be more than all people put together! All this, in that He was the only and first one who led mankind to their destiny, we as spirits now having the living conviction that it is exactly as He taught through words and deeds! If it is not He, then who is it?

7. "On top of that He performed deeds through His mere will! Whatever He wills is there instantly, and everything takes place according to His words! He needs none of our advice, and if He accepts men's counsel He does so only to show what little use all men's wisdom is before Him, the endlessly wisest, and how good it is to eternally depend on His wisdom!

8. "When you put all this together and look at Jesus in this light within your hearts more closely, then you surely must grasp with your hands that He is not only a most wise teacher, second to none, but also must be what He revealed Himself to us as! For one cannot possibly assume that an otherwise insurmountably wise teacher is next to His unlimited wisdom imbued with the most vain portion of foolishness by introducing Himself to His disciples as God from eternity and also let Himself be praised as such, demanding also Satan's obedience, service and worship. Which in my opinion says as much as: the entire created natural world has to subject itself to His almighty divine will in everything, if not wanting to be judged with the power and might of His word!

9. "If however a Being filled with the highest, unreachable wisdom can in all earnestness do so not only in front of people, but can elicit it from dumb nature, can there be any doubt left that such a Being – notwithstanding its resemblance to our human form, can also be God rather than just a human like us? I maintain that the said, having clearly demonstrated itself upon Jesus, must remove all doubt, asserting within you the brightest truth of His being the highest divine Being. Raise yourselves up to such faith! I shall lead you over to Him, where he shall Himself show you that He is the One before Whose name all powers of heaven and all worlds must bow down most deeply.

10. "You are aware that I myself always was the last to lightly accept anything. I certainly guarded against it as long as necessary. But after attaining to the right light through a most difficult test, I accepted without further question everything that the clearest revelation about Jesus told me, and still does so, in the most brilliant light. If I as the most stubborn one among you now acknowledge Jesus as God, then I expect the same can take place even more easily with yourselves, in that you had been of firmer faith in the world than I!"

11. Says the former speaker: "Friend, it was hunger that forced you to do so! But we are not as hungry as that! But when hunger demands it, then we too will regard yonder black magician as God, rather than starve to death!"

12. Says Dismas: "Oh you stupid half-polyp of the most stinking filth puddle! How did hunger force me to accept Jesus as the only true God? None of you has seen me eat or drink over here yet; and you say I did so from hunger? Now it is clear to me that you are of the devil! Hunger indeed led me to it, but not of the stomach variety, but hungering after the One Who gave me the life I loved, but which also was an imponderable mystery without Him! – This hunger and thirst after the great revelation of this holy mystery is of course now satisfied forever, and the sphinx conquered. But my stomach is still completely empty!

13. "But you say: 'we have no hunger, not even the holy one of the heart.' That clarifies your incurable condition and its cause. But just wait a little, and a most curious hunger shall shortly grip you, and we shall see how you like it."

14. Says the group's speaker: "Indeed, indeed, friend, the right hunger, and everything else shall look after itself! Because for the hungry, a God is He who gives them to eat. Those however who have no hunger,

that is who have neither objective nor subjective need, ask little about God and His kingdom. If for instance someone is gripped by all-pervasive lethargy and overtaken by sleep – so as to be hardly conscious of his senses then preach morality and virtue to him, and he shall not notice, for his senses are lazy and his spirit asleep!

15. “If you want to accomplish something with such person, then first heal his malady. Create a living need in his soul for what you want to give him, and he is then sure to avidly take up what you offer him. But without this preparatory work you will not get far with your patient. – Say unto me, would there be propagation of the human race if the Creator had not laid such mighty procreation drive or hunger into his otherwise dumb nature?! What would woman be to a man if there was no such tendency breathed into man?

16. “From this you see that man has to be imbued with a mighty need before he is to show active interest in something.

17. “And just so it is with us right now. We have no feelings whatsoever for what you have presented to us. We are as half-dead, and we take no joy in this sleepy dog’s life. If however we are no friends of life, how should the life-doctrine of your unique life-master Jesus interest us? Create a hunger in us first, or leave us alone with your foolishness! As far as we are concerned, your Jesus can be a tenfold, higher divine Being. If however we have no need of Him, – if we are huddled together here without feelings like stones, then what should your Master Jesus be to us? Hence create more life in us, giving us a craving for Him, then it shall transpire how we behave towards Jesus – perhaps better than you!”

18. This talk gives Dismas something to think about, and he runs out of steam. But I put it into his heart that he should place a mighty hunger in their stomachs through his will in My name, after which these half-dead shall begin to gradually go over to life.

19. Dismas does so, and the group gets more animated. Some begin to touch their stomach area, saying to their speaker: “Friend, see to it that we obtain something to eat, or we shall consume you skin and hair!”

20. Says the speaker: “Fools, I am now getting hungry myself, like the ox fasting before the slaughter, having nothing with which to feed myself! What should I have to give you? Here stands Dismas in front of you, grab him! He will have something to eat and drink, for he has become an intimate friend of yonder Jesus, Who is supposed to once have fed five thousand with a few loaves! Perhaps there is something left over for us! Hence get unto Dismas!”

21. All start badgering Dismas for food and drink.

22. But Dismas says: “Friends, you demand something I don’t have. But at that table over there sits He Who possesses all satiation aplenty! Go over to Him, confess your transgressions, humbling yourselves and filling your hearts with love for Him. Then you are sure to be fed!”

23. Say the increasingly hungry and thirsty friends to Dismas: “Oh chief of rogues! If according to your own words you were able to give us hunger and thirst how should you not now be able to remove these two plagues? If you can do the one, you can do the other. Hence take away the tormenting hunger and burning thirst at once – or watch out!”

24. Says Dismas: “Dear friends, for your own good I ask you not to get brash! That I was able to give you hunger and thirst stems from the fact that no brother can give the other what he hasn’t got himself. I myself however have a hundredfold oxen hunger and can therefore share the immense surplus with others. If I had satiation I could also share that. – But if I have shown you where you can find full satiation eternally, then go over and do as I advised you! Then you shall in truth receive all fullness from Him Who feeds and maintains all of infinity. If this does not turn out to be the case, then you can still come back and rightfully do with me as you like, but not before! Should you however refrain from doing it then you can

blame only yourselves for not being filled!"

25. Say the hungry and thirsty ones: "Did we call you to come over to us? You did not come by our but by your God Jesus' commandment. If He could give you the power to hit us with hunger and thirst, why not with the power to satiate us?"

26. Says Dismas: "Dear friends, which one of us has the power to force God? He is the only omnipotent one and can do as He pleases. He nonetheless through His apostles sends mankind all sorts of bitterness, that they may then come to Him to receive the sweet from Him. Mankind is to therewith realise that all human help is useless. Hence expect nothing good from me either! For if I am bad myself, how can I offer you good? – He however Who is true and exceedingly good, alone can give the good! Hence over to Him!"

27. Say the hungry and thirsty: "If everything out of Him is good, then why are we and you evil? Do we not all go forth from Him?"

28. Says Dismas: "We are not evil out of Him; we only become evil if on account of free will we turn away from Him, seeking to act as if we were free gods who will hear nothing further from the actual God. Since god cannot desire this, He allows such imagined gods to run up against walls until they come to the realisation that they are no gods after all, but only weak and stupid humans, without Him. Let you keep also this in mind, and you are certain to receive help!"

29. Say the exceedingly hungry and thirsty company: "We don't know what you mean by 'certain help'! Stupid devil, did you also go over to Him when challenged by Blum? Were you helped in that way? How much more do you have than you had before? Or are you perhaps more filled than you were before? Like with ourselves, hunger also looks out of your eyes! And this you call getting better?"

30. "Oh you vapidly foolish scoundrel of an apostle, don't be laughable! Come to us with a more satisfied face and make yourself a little more credible to us. But if you come to us with a most dissatisfied and wanting face, then no human spirit shall believe you to be a blissful and wellprovided spirit!"

31. "Hence get lost, Dismas, because in exactly the same state as ours you shall achieve little with us. Bring us instead something to drink and to eat and we shall also follow you elsewhere. But there is nothing to bite off your current wisdom. Think about how foolish you are; you recommend to others something you have not had yourself! Your father must have loved eating pork to have brought forth such a swinishly stupid son!!"

32. Says Dismas: "Friends, even if I could not prove persuasively to you about what I experienced in a brief time, you have to admit that I meant you only well. None of you shall be able to prove that I acted in an unseemly or rough manner towards you. Hence I should expect you to show me more courtesy. Am I pulling you over to the Lord by your hair? Go over if you please, but if not then no one shall force you. But you don't have to be rough and uncouth. You yourselves and not I am to blame for your intense hunger and thirst. You desired hunger for your enlivening, and not I but the Lord caused it to come over you through my word. I did however immediately show you where you can quell both! Knowing this, why don't you do it? You call me a stupid devil for following Blum, saying that this trip was of no avail to me! But I say that the trip over there helped me profoundly. Even if my stomach is still empty, my heart is nevertheless saturated with love for God the Lord. It is preferable to satiate the heart to satiating a hundred stomachs. No hungry stomach can be stilled next to a hungry heart except a t the price of the heart's death. – Do now as you wish, but I shall not play the fool for you in future. If you want to remain beasts, so be it! If however you want to go over to the Lord then the Path of Life stands open to you!"

33. These words leave the company hesitant, and they don't know what to do.

34. Upon their prompting, their spokesman comes forward, saying: "I have now given much thought to

Dismas' mission to us and his talk. I must finally confess that he is right after all. We should verily do what he advises us. Because we could joke and confer half an eternity and hardly attain to anything better than what the good brother Dismas recommended.

35. "What actually prevents us from going over to yonder man, of whom he says that He is the Deity, as do all the other now happy ones? I figure that if yonder Jesus really is God in spite of our unbelief, then our obstreperousness towards Him would truly be insane. And should He not be what Dismas and the other blissful ones say of Him, then we surely have lost nothing if we make Him our friend. For if the others are so well off at His side, why should we be badly off if it depends only on our going over and winning Him over with sincere friendship? If nothing comes of it then we lose nothing. It is a win-win situation, for whoever like us possess nothing at all cannot lose anything forever and only win. Hence let us go over to the Lord of this house; and we shall see what catch we make after speaking to Christ. What do you think?"

36. They all say: "Indeed, it is kid's stuff, as it takes no effort. He is surely not going to rip our heads off. But it is also easier to act after your sensible talk than that swollen one of Dismas! We will not say that Dismas spoke foolishly, but stuffy speech doesn't have the effect of a sober and sensible one!"

37. "This would be alright", says another, "if only we were more presentably dressed! Our ten ladies look especially dreadful! Nothing but rags hanging down filthily from their indifferent bodies! And us men don't look much better. Whence I think we should first try to get hold of something more decent, and then go over. For in His presence we would make a rather unwedding-like impression!"

38. Says the first speaker: "Friend, no one can be forced beyond their means! Let the ladies therefore go behind us, whilst the more presentable ones lead us. This may give us a chance. The most well-dressed Dismas is in any case leading us."

39. They all say: "Very well, let us have a go at it!"

Chapter 105

The works of the intellect and the heart. Dismas brings the sceptics to the Lord.

1. Says Dismas: "At last you have decided the road of life, rightly so! If we do as the Lord wills it we shall never go astray. With our own intellect however we are on the garden path. Where man follows only his own cold intellect there he ends up on ice, where standing firm has its peculiar ways. Only where man follows the living advice of his heart does he reach green pasture, that is, a living hope. And so it is now with yourselves and me. We have now submitted to the advice of our hearts and I am firmly convinced that it shall soon get better with us!

2. "Just think of the jumble of laws that our intellect brought into being. Of what use were they? Next to that put all the truly great works of men upon Earth, namely the great masters of the beautiful arts of music, poetry and painting! These were all students of their hearts and feelings! And their works stand out of reach before the blind eyes of a subsequent intellectual world which then takes the trouble to explain the great works of a free heart through a thousand rules and laws of which the grand master of his creation never dreamt.

3. "Ask yourselves however whether such limping follower of a regulators' blacksmith every cobbled together something brilliant, free and life-fragrant? Are the works of such fabricants not always dry and stiff? For in the works of mere intellect lies the curse, whereas the most insignificant works of the heart are

of endless worth for everything that breathes and lives.

4. "For which reason we shall also take our eternal leave of the intellect and its works, keeping exclusively to the ways and works of our hearts. Therewith we are certain to attain to a greater good than up till now.

5. "With this necessary preliminary consideration we can cheerfully betake ourselves over to the Lord where we shall, with our reformed mental attitude attain to our essential heart and stomach fortification. Hence follow me in the order that you yourselves suggested on account of deficient presentability!"

6. Following Dismas' good and true words, they come over to Me somewhat timidly. Dismas again bows down deeply before me, saying: "Oh Lord! I, a sinner, have succeeded in this holy work solely on account of Your grace and singular help. All thirty have followed me over in Your name. May Your holy will be done upon the, as it was with me! But I beg You, no cloak of honour for me! All honour be yours eternally!"

7. Say I: "Very well have you carried out your mission and ingratiated yourself in My name, My dear Dismas. Wherefore I intend to give you your due. Afterwards also those you won, in accordance with their hearts!" – Turning to Robert: "Robert, go and fetch wine and bread and a proper garment for brother Dismas! But I shall now have some negotiating to do with these thirty. Be it so!"

Chapter 106

The speaker Bruno, and the Lord's response. Bruno's humility brings down the Lord's grace.

1. The thirty's spokesman steps forward, bowing down deeply before Me and the entire company at the table, saying valiantly: "Lord, Creator, Maintainer and Regent throughout infinity! We stand here as complete nothings before You, who are all in all, looking for grace and mercy from You! Not however as if we had any right to it, since we are weak and even crude sinners, but because You are as God the purest and most perfect love, permitting Itself to be nailed to the Cross for the fallen sinners. You alone are the weak ones' strength, the Saviour of the miserable, the help of the destitute. Your Yourself spoke to the sinners: 'come unto Me all ye that labour and are heavy laden, and I will quicken you!'

2. "And so we too are before You, fully laden with all life's burdens. Take them away according to Your mercy, oh Lord! We cannot of course offer anything in return other than thirty sin-filled hearts that would love You above all if they dared. True love looks only for the heart, being blind for everything else.

3. "Deal so with us, oh Lord! Look not upon our deeds that are altogether evil. Look upon our hearts which, although impure, nonetheless hanker after Your Father-heart like dry grass after a dew-drop!"

4. Say I: "Indeed My dear Bruno, what you have spoken in your brothers' and sisters' name is good, true and nice. But it is written that fornicators and adulterers shall not enter the Kingdom of God! You all however have been fornicators and adulterers through and through and full of selfishness besides. But My grace, which you see, is the actual kingdom of God. It has to be asked however how, according to Scripture, you can be blessed with My grace and mercy?"

5. Says Bruno: "Oh Lord, permit a sinner to open his mouth before You. You are certain not to forbid a sinner to feel repentance and to beg You for grace over his sins! Because, notwithstanding this severely judgmental text of Your holy Scripture, You did not exclude the murderer upon the cross from Your kingdom, did not judge the adulteress in the temple, nor Magdalene, and entered Zacharias' house. Besides that You have, through Your grace, made quite a few blissful over here already, who could not do more for You than ourselves. Oh, deal not more harshly with us!"

6. Say I: "Indeed, indeed, but none of these were as callous sinners as yourselves!"
7. Says Bruno: "Oh, Lord, what could be great or small before You, sin or virtue? You alone are great and good, and everything else being nothing before You! Oh Lord, Who providest for panthers, lions, hyenas and tigers, which are the most wicked animals – provide for us also, at least by the measure of these animals!"
8. Here I give Robert a sign to bring wine and bread. Bruno looks at Robert in astonishment, not knowing what this will turn into.

Chapter 107

Celestial mercy meal. Testing the heart for love of the enemy.

1. Robert set down bread and wine upon the table in front of Me, bowing down and resuming his seat. But I take the bread, asking Bruno whether he knows what it is.
2. Says Bruno: "Lord! This is the bread of the heavens, a true meal for eternal life and the forgiveness of sins. Blessings for him who gets to eat it!"
3. Say I: "Very well then! Since you believe and speak thus, take it and eat therefrom as much as you like!"
4. Says Bruno: "Lord! Besides myself there are another twenty-nine who could be hungrier than I! Oh permit me to first give them of this bread according to their need and satiate myself afterwards with whatever might be left over!"
5. Say I: "Do as your heart will have it!"
6. Bruno, thanking tearfully for the bread, deals it out to the twenty-nine, to the last crumb. These at once consume it, stirred in heart. One of them however notices that Bruno forgot himself, joining him and saying: "But dear friend Bruno, you forgot yourself completely when dealing out everything to us which the Lord gave you. I have not taken anything from my piece yet – take it and eat, for you are no less hungry than I."
7. Says Bruno: "Dearest friend, keep and eat what I have given you through the Lord's grace! I am happier over all of you being filled than my own hundredfold satiation. Do not trouble yourselves about me. At the side of this holy Giver none need be concerned about satiation everlastingly."
8. This exemplary demeanor on the part of Bruno and his friends brings tears of joy to the eyes of all guests, and even Myself! For in all the heavens there is no nobler and more gripping sight than that of a very hungry man, seeing his equally hungry brethren, fully forgetting himself, giving away everything he received for himself. Such one makes a giant stride into the centre of My love!
9. You people on Earth, take good note of this and inscribe it into your hearts!
10. Whereafter I take the wine, handing it to Bruno and asking him what it is.
11. Deeply moved, Bruno thanks Me, saying: "Oh Lord, this is a precious wine from the holiest winepress of Your godly Father-heart! With never-to-cess thanks I dare to take it from Your holiest hands, and if You permit it, I shall at once let my thirsty brothers have it."
12. Say I: "I have already said unto you that whatever your noble heart prompts you to do is alright with Me. Behold, the wine is now yours, do with it as you wish."
13. Animatedly Bruno thanks Me, immediately handing it to his brethren and friends. These however

excuse themselves, saying they would not touch it until he had his drink. But Bruno insists, and they thankfully take and heartily drink from it. Nothing is left over from the wine either. Although he is still starving and thirsty, Bruno nevertheless is immensely pleased that his brethren are fortified, sporting an improved appearance.

14. Say I: "Now, beloved Bruno, say unto Me, how did you enjoy My bread and My wine? Are you now stronger than before?"

15. Says Bruno animatedly: "Lord, I have only one mouth, one stomach and one heart. These however have twenty-nine mouths, stomachs and hearts. Since, in place of one, twenty-nine are fortified, whom I carry in my heart like a second self, I verily was fortified not just once but twenty-nine fold through the joy of the quickened brothers and sisters! And so I can give but one answer to Your holy question – that Your holy bread of heaven and the wine have truly done me good! All thanks to You alone eternally!"

16. Say I: "Dearest friend Bruno! Behold, upon Earth you certainly sinned often and most crudely. But since you bear so much unselfish love in your heart towards your brethren, much shall also be forgiven you! Because mercy shall be shown here to every benefactor towards his brothers and sisters, since he practiced mercy himself, and hence also to yourself on account of your brethren, and your brethren on your account; for here, one counts for all and all for one!"

17. "But there are also benefactors in the world who are most merciful towards a poor young maiden, trying to help her in every possible way. If however an old and toilsome widow comes their way she is fixed up with a sermon and a few pennies, and likewise an old, poor brother. Such merciful benefactors I will show little mercy! For he who seeks to derive pleasure from his deeds of mercy, and if unable to do so is of harder heart than a stone, same belongs to the family of devils. Because devils too do good to those of whom they hope to derive pleasant advantage.

18. "You however have practiced mercy here, behind which no unclean motives can be detected, and hence you shall also receive the highest mercy from Me! But before I cause same to come your way in fullness, you shall have to undergo a test of the heart for Me! If you pass this as well, then My grace shall at once come your way!"

19. "Over there towards evening you see a half-open door; go over there. In that chamber you shall find all sorts of people who in the world were your worst enemies. Try to win them and bring them to Me, and you shall then be perfect before Me. For he who does good only to his friends has not by far done enough to even say to Me: 'Lord, I nonetheless was a useless servant'. He who cannot say so however is not worthy of Me yet by far! Hence go over and do in accordance with My words!"

20. Says Bruno: "Oh Lord, Your holy will be done! Your will is my life, my salvation and my highest bliss! Oh how sweet it is to act in the house of the eternal, almighty Father! – Oh you my enemies, my brethren who grievously misunderstood your brother within me that loved you – in the name of my God, Lord and Father I come to you to bless you and do good and therewith also forever forget any injustice you ever caused me!"

21. "Oh, bliss now fills my heart, which now feels strong enough to humble itself before its haughty and selfish scorners! Now my heart receives a hint on how Your holy Father-heart must have felt, in view of Your evil enemies when from within, You called: 'Forgive them Father, for they know not what they do!' Oh holy, endless greatness, which only a divine heart is capable of!"

22. "It is indeed nice and uplifting when one brother helps another, with no thought of recompense! But a heaven can hardly grasp something higher or greater than the blessing of those who curse us and to do good to those who have hated, despised and persecuted us!"

23. "Hence over to my enemies! For these are as if destined to perfect my heart before God!" – With such

rare, uplifting words Bruno rushes over to the said door.

Chapter 108

Love-hero surrounded by enemies. Christ's love overcomes all.

1. As he attempts to enter his enemies' room, several of them stand in front of the door, vituperating: "Step back, rogue! What have we to do with you? Were you not always more despicable to us than death, and an object of our hate and loathing? What would we be doing with you here in hell? Join the devils, you outrageous human beast!"
2. Says Bruno heatedly: "Dear friends, what did I ever do to you to make you so vociferous? Would I not do everything you fairly ask of me to be on good terms with you again?"
3. Yell the brutes at the door: "You miserable human beast can never do anything to change our opinion of you! We need nothing besides your leaving us. Your very appearance puts us off more than hell! And so leave of your own accord, before we tear you to shreds"
4. Says Bruno: "I would let you crucify me to be reconciled with you, if you promise to bear me no further grudge!"
5. Say the brutes: "Do you think that would bring us honour? Us crucifying you would be the utmost shame for us! We could for decency's sake knock you down like a mongrel dog, if we were in the right mood! But it would be ridiculous to put in more effort for you! Hence get lost and stop upsetting us with your loathsome presence."
6. Says Bruno: "But dearest friends, I know only too well how you always hated, and wherever possible persecuted me in every way. However much I tried to find out the reason it was futile. You persecuted me only for not liking me! But over here we have changed much. I now think differently from the way I did upon Earth, having become a completely different person. Surely that might also be the case with yourselves?"
7. "Will you not tell me what I'm supposed to have done to you in the world? I am now in a position to compensate you a thousandfold whatever harm I may have done you, unknowingly. Only forgive me and be friendlier! I by no means lay claim to your friendship; this would be asking too much of you, my self-declared enemies! But I can ask you to cease your hostility, and that because you regard me as too insignificant to be crucified by you?"
8. Say the brutes: "What's the use of your talking and your stupid showing off! You are a bastard and shall remain so forever. To our faces you act as the rarest and most honest person, but later you are a ratbag and cannot be trusted! When you worked at the stock exchange you only predicted falls, scaring us out of our investments, to then scoop them up! You churl, stop acting innocently! We know you! Are the notes perhaps dropping over here too, since you seek our friendship?"
9. Says Bruno: "Ah, there we have it! Oh friends, if that's where your grudge stems from, then I hope that we shall soon be the best of friends! There I can assure you that your hate is well off the mark! Consider firstly that I could foretell stock rises and falls as little as yourselves, and secondly you can't prove that I bought those stocks you sold back to the bank at a loss. See on what swanky ground your grudge! Did I ever force you to buy or sell? But who persuaded you to sell your papers at the lowest and buy from the highest bidder? Certainly not I, nor a thousand others! You yourselves were most foolish but do not want

to admit it to yourselves. Committing speculation sins upon yourselves, you blamed the first more clever speculator that came along! Don't be laughable! Why would your papers bother me? I bought, you bought when it seemed advisable! Or you sold and I bought – that's something completely normal! From where comes your grudge against me? But it was never my business to spread rumours, nor serving myself illusory lanterns."

10. "Good", says one of the haters, 'you acted the way you claim. But this cannot reduce our rage and hate against you, because in the world you always thought differently than your sweet words would have it. If you said black, it was sure to be white, and vice versa! The opposite always was the full truth. But your malicious guile did not reveal to you that we used your predictions in reverse. That we did not always succeed was the name of the game. Had we gone by your announcements however we are sure to have soon blown the lot. That's how things are, and from then on our justified hatred of you! Prove us the contrary and we shall even ask your forgiveness and be your best friends."

11. Says Bruno: "Good, I take you at your word! Answer me a few questions: first, was I at the stock market more often than you, perhaps as director, accountant, secretary or some consultant or the like?"
Say the begrudged: "No, you were like us an interested party"

12. Says Bruno: "Good! Question two: is there actually anyone at the stock market initiated into all financial secrets?" Answer: "The bank, and exchange clerks." – "Good, question three: are the traders usually served up the truth by the initiated officials?" Answer: "No! When things go wrong you never find out." – "Good! Question four: how should I have then arrived at the truth?" Answer: "Quite easily! Through corruption – a rogue can find out things that remain hidden to the honest person!" "Good, the bird is known by its song! Bring me all the bank and exchange officials and let them say whether I ever paid one a farthing of loose money for bank secrets! Yet the so-called bad world said that on one critical occasion you were to have given one initiated a thousand gold-piece punch in the ribs to give you a prediction on developments. Whereafter you already the next day traded in your papers for a resounding metal coin loss, afterwards doing a secret deal therewith abroad, therefore crashing a second time! Say, did my back-for-white bid you to do so? – Persuaded?"

13. The begrudged ones pause, not knowing what to say. But Bruno continues: "Friends, did I perhaps also advise you that, as a group, to brick in thirty thousand guilders in a cellar? When however under marshal law in Vienna, during a house search, the soldiers broke open the hollow sounding wall, coming across the most welcome find, confiscating it to the last farthing – was that also due to my black-for-white advice? In short, your losses always were you own doing, and you mistakenly think that I was appraised of your secret speculations and betrayed you. How would this be, since I never bothered you with my presence excepting at the stock exchange? I have not the smallest part in your misfortune, of that you can be certain! God is my witness! If however you believe I made you unhappy, then prove it before God, and I shall do everything to compensate you for my debt a hundred fold."

14. Says one of them, after lengthy deliberations: "Things are indeed the way you just outlined it to us! But if you are not supposed to have played a part in it, then we don't know how you were so closely appraised of our circumstances. How could they be known to you as if you had organized them yourself? There are bound to have been many other such unfortunate happenings in Vienna; say, are you just as familiar with them?"

15. Says Bruno: "Certainly not all, but quite a few. Did you not also always know who was hauled before the courts and why – without being informers on the parties in court? How then should I not have been able to find out how you fared during the tribulations, since you were well known to me through the Exchange? Prove it to me that he who by chance find out about this relatives' tragedy must also have

caused it. Tell me which law makes this a criminal offence?”

16. The grudge-bearers are at a loss. They can't think of a proper retort. Their rage fares likewise. They would like to remain unreconciled but lose the plot. They now stand there in front of Bruno without enmity, annoyed at themselves for having no further hate or grudge against him.

17. After a sizable interval, one of them steps forward, saying: "It is stupid that we have no sensible retort for you. How we would have liked to thrash you, if we could only have ascribed a makebelieve guilt to you! But you are too clever for anyone to get at you. And so we have to become your friends on top of that! But what else do you want of us?"

18. Says Bruno: "Friends, do you not see the big conference-table in this chamber, and all those assembled there, holding a meeting dealing with all of infinity?"

19. Says the speaker: "We see neither chamber nor conference table We see only this real, dark saloon-bar, and yourself! We can't tell whether there is an exit. But what do you want with your silly question"

20. Says Bruno: "Nothing other than to lead you over to the Lord Jesus, that he may purify you and therewith make you truly blissful for eternity – for which purpose alone I was sent unto you. Follow me good-naturedly where I shall lead you, and the light of your eyes shall come on at the appropriate place!"

21. Says the speaker: "This will be rather difficult, because firstly you do not yet enjoy our trust sufficiently for us to blindly follow you, as if you had been a long-proven friend. And secondly we are New Catholics, who know what to make of the Jew Jesus, not being stupid like some who even make Him into a god, like the Greeks once did with their Hercules and other heroes of antiquity. Wherefore you shall have to think out something more clever, if you want to seriously lead us about by the hand like children."

22. Says Bruno: "Friends, the Roman Catholic faith is indeed stupid and shallow in many ways, but the New Catholic is a thousand times more stupid. Does it not deny the life of the soul after physical death? Yet you continue to live after the death of your body! This by itself already tells you of what spirit New Catholicism is. Furthermore, it not only denies the obvious Deity in Christ, but according to Strauss and Hegel, any Deity at all! Who would therefore hold to such doctrine, particularly here in the eternal world of spirits, since it came to so immensely erroneous conclusions regarding the continued life of the soul!? Such doctrine in all its postulates surely shall be no more believable than its despicable acceptance of the mortality of the human soul! If however a doctrine's fundamental axiom is wrong, then the other aspects flowing from it cannot be other than basically wrong! Hence throw your New Catholic doctrine onto the rubbish heap and follow me where I want to lead you! I guarantee you that you shall soon be better off."

23. Says the speaker: "Friend, you are a devilishly clever fellow! One has to agree with you whether one wants to or not. I am now sincerely sorry that we encountered you so harshly and offensively before. But I hope you shall be able to forgive us! Remember how in Vienna, everything – prelate, public official, etc was designed to sink and make the human spirit fall asleep into darkest night. Under such spirit-killing conditions it was impossible to swing oneself up to a more exalted knowledge. We are still the way we were brought up – namely blind, deaf and dumb of soul and spirit. Hence show us forbearance and patience, and in God's name lead us to where we can come by a brighter light."

24. Says Bruno: "Very well, I hope I hardly need to prove to you that I came over here with a most patient heart. I have forgiven you everything and am perpetually your best friend in all truth. Thus I believe there to be no further obstacle between us to taking you to the path along which alone it is possible to attain to a life-condition that makes full bliss possible for soul and spirit. Hence take courage and a firm resolve, and follow me! For everything else look to Him with cheer, Who alone can and certainly will help you. Not for nothing has He sent me to you. May there be ever so many of you to follow me, all of you shall be helped!"

25. Say the ones in front: "There are only about twenty of us who know you through the stock exchange; but behind these there are countless common riff-raff; whether these shall follow you too is another question; improbably, for they are of the deepest night. Try, we don't mind one way or the other."

26. Say the many in the background: "We are not quite as stupid as the lords in front think! Hence we shall feel free to follow you as a true thousands-battalion! For He Who is going to help you is surely not going to show us the door. Hence forward with good luck, for the honour of God!"

Chapter 109

Peacability among the light-hungry The host of worldly-blind before the Lord. Bruno's life-story.

1. Say the former grudge-bearers: "Oh, don't be embarrassed on our account. In this world all status differences are in any case at an end. And we are bound to have enough room within infinite space. And so you can come along untroubled to where our friend Bruno wants to take us!"

2. Says one from the numerous background: "This we like to hear! Before God, all is equal; prince, beggar, wold and lamb. The prince must not look down upon the beggar and the wolf must not lust after the blood of the lamb. If we are square among ourselves, then we shall be so before God. If we carry no debts in our mutual debtors' ledger then we shall probably find none in the great book of life. Should you have anything against us then cross it off forever, as we did with whatever we found there."

3. Says the speaker at the front: "That is nice of you! We did likewise, and so we are now friends, brothers and sisters! – But now friend Bruno is waving at us, and so we shall follow him in silence!"

4. With these words they gladly follow Bruno wheresoever.

5. Coming up to Me with his big caravan moments later, Bruno says: "Lord, here are all those who were captive in that dull chamber. I have carried out my order. May Your holy and best will be done! Blind they all are; give them light that they may see You the way I now see You in all Your gentleness and Father-love!"

6. Says one of the crowd: "Bruno, friend, are we already at the destination of our short journey? And with whom did you speak into the air of spirits?" Says Bruno: "We are fully at our destination! And He to whom I spoke is the Lord, God Jehovah, Jesus Zebaoth! Ask Him for light, as I have already asked Him, and light shall at once come over you, whereupon you shall see Him as I do!"

7. Says another one: "Do we not find ourselves in that big hall from which we were driven into that dark hole on account of our presumptuousness – by that none too courteous Saxon Robert Blum?"

8. Says Bruno: "Yes, you find yourselves in same, and brother Robert is not far away." Says the speaker: "If I remember rightly then the Lord Jesus also was present there, in Whom we did not then believe however. That time we saw Him; how can we not see Him now?"

9. Says Bruno: "The reason is that you have become too crudely sensual. Nothing spiritual can be seen and comprehended through such sensuality, which I know from my own experience of diverse stages of my spiritual life.

10. "When upon Earth as a tender, God-fearing boy I was still staying in my pious parents' house I had all kinds of glorious visions. It indeed seemed to me at times after saying my morning and evening prayers as if angelic beings floated around me who fortified me, awakening such celestial feelings within my breast that I already found myself in some Paradise of God. In this period I also often had wonderful and

meaningful dreams, making me even predict certain happenings within our circle of relatives. But when as a grown youth I left my parents' house, acquiring more and more taste for the world, it was the end of my celestial visions. My ebullient friends argued me everything overboard and made my youth funny and boring, so that I became ashamed of it. And so I went over to the world of fun, became crudely hedonistic and hardly remembered my childhood visions. Only towards my last days did I receive certain warnings, which however I did not heed either until it was too late. Only now do I see how all these visions have been confirmed upon me and why! – But over here little if anything more can be done about them, because here it depends only on the poor soul-heart's feeble capability. If it is still capable of some pure cognition and a superior will, then it is in our favour. If however the heart is a bastard, as they say, then everything is bastardly. From this genuine recall of my very own and most miserable life, and how it took shape and developed, you can all clearly deduce the reason why spiritually you are still completely blind. But turn to the Lord Jesus in your hearts earnestly now and sincerely beg pray to Him for the right light, and there will and must become light within you!"

11. The entire company is now engrossed in thought over this, and many start laying their hands upon their breast and heart.

Chapter 110

The Lord about catching soul-fish. Bread, wine and celestial clothing.

1. But I say to Bruno: "My dear Bruno, you verily are a good fisherman. With just one draft you brought Me a full net. This is true mastery, worthy of a full reward! It shall of course transpire whether on lifting these fish from the net they have to be laid aside and thrown back in the sea on account of their leanness. But that does not reduce your merit before Me in the least, for the sorting is My own affair, whereas your concern as the dispatched fisherman is exclusively the catch. Every fisherman has done his part already when he has filled his net, not having to concern himself with the quality of the fish. I as the Lord can then decide which fish are suitable or not.

2. "But go over to Robert now and he will give you sustenance by way of bread and wine, and a worthy cloak of honour."

3. Says Bruno: "Oh Lord, I am hardly worth Your feeblest grace, how could I accept such very greatest one? Lord, whatever You want to do for me in excess please rather do for these little fish which You lift from the net as too lean. But leave me as I am. For verily, in Your holy proximity I neither hunger nor thirst, and Your word is my most precious cloak of honour!"

4. Say I: "I am pleased beyond measure with your greatest humility and plainness. But you shall nevertheless have to do as I commanded you. Behold, My Peter too did not want to permit Me to wash his feet once. But when I showed him the reason he wanted his whole body washed, what however would have been too much again. And so it is the case with yourself now. You have to now be fortified with bread and wine, and then purified through the celestial cloak of honour, so that these little fish can then be strengthened and truly enlivened through your sphere. If however you were not thus equipped beforehand, then there would be no advancing for these your little fish. Only later will you understand the reason. Hence do as I counseled you, and the sorting of these fish can then get truly under way."

5. On hearing this, Bruno immediately cheers up, saying joyfully: "Oh Lord, Father! If so, then I shall gladly

eat and drink for a thousand and be clothed with a solar cloak of honour!”

6. Say I: “Eat and drink what shall be given you, and put on the clothing that shall be handed to you – whereafter your little fish shall soon receive their light to see Me and all those assembled around Me here!”

7. Hearing this, Bruno bows down deeply before Me and at once hastens over to Robert who hands him a sizeable piece of bread and a small crystal beaker with some wine. Bruno consumes the bread and wine with one gulp so to say, afterwards still feeling a sizeable appetite. Robert however shows no sign of repeating this gift, but fetches the said cloak of honour which Bruno immediately puts on, thinking he shall feel more satiated, but it is not so. For he now gets really hungry and thirsty, asking Robert for another gift of bread and wine.

8. Robert however sends him to Me, saying: “Whatever is lacking the Lord shall provide. Go over now! I only do the Lord’s will.”

Chapter 111

Bruno’s hunger and thirst continue. Hints about celestial order.

1. Bruno at once moves over to Me, now dressed in a white Toga decorated with red bands, saying: “Lord, I poor sinner thank You for this priceless grace with which You have honoured me undeservedly. For my part I am now exceedingly happy, excepting a little hunger and thirst. But that does not matter, for the bliss that streams from You, flooding my entire being, will not let me feel hunger or thirst. I am now happy and my heart for the first time feels a true, pure celestial love towards You oh Lord, as well as for all these poor brothers and sisters. Oh, this is a kind of love which would hardly ever enter a mortal mind! For even the best people upon Earth love themselves more than their best friends. How much less likely are they to love their enemies? But what do they call love upon Earth? Oh you accursed love!

2. “Notwithstanding my heart’s fullness of pure celestial love however, and regardless of how completely my soul desires to forgive all sinners their sins, yet I feel not the least mercy towards unscrupulous rams, and would feel genuinely glad to see them burn in hell until they have repented their rancidness to the last drop. I surely wish no harm to anyone, but nor do I wish someone any good until they have made themselves worthy through full repentance. There are indeed bound to be some rotten vipers and snakes among the little fish I brought along, who in the world got deeply carried away with crafty fornication, but I yet ask You for grace and mercy for them, for most of them know not what they did. But on the other hand there are many who know very well what they do. These rogues I wish to taste the full sharpness of Your judgement!”

3. Say I: “My dear Bruno, you still feel hunger and thirst; do you know the cause? Behold, it is because there still resides a little judge in your heart! Although this judge is a fairly reasonable one, he nevertheless is not within My order!

4. “If you want to be fully within My order then you have to get this judge out of your heart, after which you shall eternally feel no more hunger or thirst. For behold, I alone am a judge, good and just in all fullness of My authority and power. Notwithstanding this, I Myself judge no one, but everyone judges himself in accordance with his love. If same is pure and good, then his judgement over him shall also be good. If however his love is impure and evil, his judgement shall be likewise. If however, within My authority and

might, I judge no one, how much less must you judge anyone!

5. "I Myself know best about the nature of these Viennese, and what spirit animates them. They have feathered their bed without Me, hence they rest the way they bedded themselves for time and eternity. They practiced all kinds of incest, hence they also rest upon bloody restingplaces. This blood is indeed crying out to Me for vengeance, manifold. Yet I still don't wish to avenge it but simply permit it that perverts of all types tear themselves apart like tigers, rewarding each other the way they deserve. And this is hell in full measure. There is nowhere any hell other than this one, which develops by itself from selfishness in a man's heart.

6. "He who does not condemn himself, we will not condemn either. But he who condemns himself out of the evil love of his heart, let him be condemned! In short: everyone in accordance with his desire. And if that is his lot, then that also is the most perfect justice a man can receive. We shall not of course on our part fail to show everyone the right path in accordance with their understanding, and through the right teaching lead them to good. If they want to walk that way, good for them. If however not at all, then no punishment is meted out to them on our part, but only what they desire. Therewith they have their fullness of judgment and punishment! Should they however with time wish to hit upon the right path, then no barriers shall be set across anyone's path eternally.

7. "Behold, this is the true celestial order of the purest love of My heart! This order will also have to become yours completely, and you shall become perfect as I Myself, and will then experience no more empty pressure in your inward parts. Satiated and lit up in this way, it shall be easy for you to help all these you brought along from your own fullness, in any need they may have. You shall fill them and slake their thirst. The naked you shall clothe, the captives you shall free. The downcast you shall comfort and the miserable you shall heal. And the eyes of the blind you shall open, and cause the deaf to hear the word of life. Now turn again towards your little fish and open their eyes, and the ears of their hearts forever!"

Chapter 112

Bruno reaches his charges. Questions concerning rebirth and free will. Bruno's clarification.

1. Bruno is celestially transformed by this doctrine, and he turns to his little fish and starts to properly teach them.

2. But on concluding his doctrine, one who is a New Catholic says: "Friend, your words were well chosen, but what for all those theosophical wisdom phrases? Behold, Moses says in his Genesis: when God took on the work of Creation there was darkness throughout infinity. And God said 'Let there be light', and there was light, in all endless spaces! Only when infinity was lit up in this way did the almighty Spirit of God, Who hovered above all the waters together with what they contained, separate and order these waters and their chaos. And this was truly wise action, worthy of a God. – You however start the other way round with us. Thus you said much, and that in a logical fashion, about Christ and His sole Deity; about His love, goodness and mercy and also about His proximity, but what good does it do if we have no eyes with which to see Him, and judge for ourselves whether it really is He?"

3. "Hence say to us, like the Deity, if you have the power: 'let there be light'. Then everything shall fall into place, once we have purified vision. But if you talk about what you can see, whilst we can see and hear nothing besides yourself, then how are we to give credence to your words? Hence consider what we have

initially need of, and you shall then hopefully not act against the divine order of heaven, since this order conditions the being of everything else!!

4. "We still don't understand why we now see less than at the start of our presence here. In the beginning we could see this hall and also the supposed Saviour Jesus, and Robert Blum, Messenhauser, Jellinek, Becher, Leanderl, the dramatist Dismas, his friend Max Olaf, and a couple of the cutest dancers. And now we see and hear nothing of them and the many others. Where does the dog lie buried?"

5. "You told us nothing about it, but instead promised us that God the Lord shall Himself open our eyes. But none of this is happening! Hence carry this out with us, and everything else shall look after itself."

6. Says Bruno: "Friends, just a little more patience, and that for which you thirst shall be done unto you. You have indeed postulated quite wisely God's order in the Creation of the world. But I don't have to proceed like God with the creation of the primordial waters of His eternal ideas, but only like a godmother with a newborn infant. With the child, the opening of the eyes is not the first thing. How should it be different with yourselves? Let yourselves be first lifted out of the mother's body of sensuality, and it will then show how much of the divine light you are able to bear at once! And may it be so in the name of the Lord!"

7. Says another next to the previous speaker, with scornful eyes and sarcastic tongue: "Well, dearie, so you are now a celestial midwife! What a shame the holy Liguorian Padres on Earth haven't found out yet! These may have in your advance age already carved you out as a wooden saint Hebammius Coelestis, and artificially gilded you and performed a few Masses in your honour for facilitated births at a hundred silver pieces each! My, are you not a clever fellow, getting yourself out of scrapes!"

8. "But as a patron initiated into all matter of child-birth, how often does a human soul have to be born before it can at last say: Now, praise God, I have at last crawled out of the last mother body for permanent daylight! I think that with your concept of heaven it shall never come to that. Now wonder that a Nicodemus was once forced to ask Christ, Who spoke to him about spiritual re-birth, whether he shall have to crawl back onto a maternal body! – Tell us honestly how often you are going to practice your celestial midwifery on us, before we attain to real eyesight! Light, light, dear friend Hebammius! Then everything shall get better without much midwifery; because in the absence of light, all babbling is an old wives' tale – understood?"

9. Says Bruno: "Friend, here in the kingdom of spirits no soul has gotten by being rough. This you can let yourself be told for a start. I shall certainly not judge you for it eternally, but you shall gradually distance yourself from the goal of your destiny. Why ask how many times you will have to be born from a mother's womb to attain to the full light of truth? My reply is: many hundreds of times yet, should you remain in your present stubborn and crude disposition!"

10. "Is it so hard to shrug off your own will and replace it with that of divine order, and become firm in it? Had you done this already upon Earth, you would already have been born out of the last womb, finding yourself in the truest light of all light long since! But you had not the least taste for abandoning your bent towards indulging in the good life. And so you shall have to now taste blindness – like all those who were similarly constituted, and still are as you are.

11. "Seek God's will, and you shall attain to the light! But if you want only what suits you, then it shall take a long time for you to improve – do you understand such words?"

12. Says the ruffian: "Indeed, little brother St. Midwificus, I understand you! But listen, you are stupid and talk what has neither head nor tail, and if a head, then it's of the dried Cod type!"

13. "Tell me, who can abandon his own will and drip an alien one into his soul? It is strange how, as a sighted person, you don't see that I cannot make a strange will my own except through my own will! If

however I did not have a will of my own, then I would love to know with what will I should desire that which someone else wants to impose on me. I did indeed always regard you as somewhat stupid, but could not dream that you could be that stupid! – No, to have no will, yet unbendingly desire to do someone else's will! That's crazier than making over a property to someone when not owning a snail-shell oneself! Will you not tell me whether you perhaps derived this wisdom from holy Ignatius of Loyola? Or did you muck up your brain with a badly roasted ass?

14. "But, joking aside, tell me, are you really that stupid, or are you just kidding us for your own fun. Look, a man without will would be no more than a mechanically organic clockwork without spring or weight (pendulum). I mean, a man can indeed surrender his will for service to another, doing what someone else wants, whether it be sensible or otherwise. But to fully dispose of one's own will like a pregnant woman of her fruit, to then as it were have another will inserted, such goes beyond the horizon even of the last fixed star! Chop off your hands and feet simultaneously in strict accordance with the Gospel and then have two other strange pairs grafted on, and we shall see how you shall be bounding ram-like therewith! Just go on smartly, little friend! If you are in possession of some power, then act on our behalf! But spare us your empty words forever, Lord Brunissimus!"

15. Bruno tries hard to calm down but finds it hard to get the churl out of his heart completely. On getting his inward part sufficiently calmed down, Bruno says to the ruffian: "Friend, from your purposefully offensive remarks I gather that you did not understand my talk at all. At first I called for patience, without which no man can accomplish something notable. After that I indicated how man can only move forward towards a set goal when he takes his own, worthless will captive, to take up the will of a wise man, discontinuing to allow his perverted will to act in place of a better, foreign will as the active power within him.

16. "I think this ought to be clear? Yet you find only stupidity in this supremely important truth, because you adopt the thing as if one has to become devoid of all will to only then adopt a strange will to operate within oneself. But who ever told you such doctrine? I know at least as well if not better than you that one cannot do someone else's will without one's own will. Because a person without will would be like an automaton or a mere statue. And so it speaks for itself that a man can only hand his will over to someone else when with his own will he intensely desires the other's will, subjecting his actions to it.

17. "The will is the arm of human needs. He who therefore wants to change his will has to first change all his requirements. If indigence is a person's acquired need, then this need imposes the desire to do nothing upon the soul. If satisfying the needs of the flesh is a person's need, then the soul has to do everything to supply the satisfaction of the flesh. But man also has a higher cognition, with which he discerns the harmfulness of crude desires. With this he can fight such unclean desires, ultimately banning them altogether, putting better, that is, godly ones in their place. That means trading-in one's material for one's divine will! This is what I ask of you in the name of the Lord.

18. "If however I want only that and nothing other of you, then tell me why you militate against me in such outrageously crude fashion?"

19. Says the ruffian: "Had you spoken to us so intelligently before, then I would have encountered you differently. But you held forth with us in such exalted and orthodox fashion that we would not have been able to understand you with the best of will, the result being that I had to shower you with a few compliments on behalf of my many brethren. But I take it all back, because from your subsequent qualifications I realise that you are after all not as simplistic as I had thought you to be. After which the market stocks are considerable improved, and we now comprehend your remarks about patience and the exchanging of the human will. Indeed, in this way it could work, even if with some difficulties, because an

old horse is harder to train than a young one; but this is besides the point when patience is on our side!”

Chapter 113

The ruffian’s talk about distortion of religion through the priesthood.

1. Continues the ruffian: “but no God can reproach us humans for being so inhumanly stupid, especially in the things of Christ’s religion! Because the ecclesiastical hierarchy both high and low have proceeded with the beloved doctrine of the Christ that makes it apparent to even the lowest swineherd as to what degree the evidently comfortable servants of the holy religion laid nothing so much to the heart of the baptised followers of the only bliss-generating Roman Catholic church as beloved heavenly poverty, love, patience and unswerving obedience – firstly of course to the Church and its divine (with a grain of salt) servants, and consequently also the state, to the extent of the latter favoring the alone bliss-providing church!
2. “Did not I often converse about it with the simplest of commoners, who look on these dirty tricks in the same way, saying: religion is no more than primordial conceived means of blinding poor mankind, to keep them in check with conjuring up hellish and heavenly sham and brilliant deception, so that through hell-mongering fear and desire for heaven they would provide the work-shy priesthood with the best morsels, having themselves to subsist worse than chained dogs; everything of course to the ‘greater glory of God!’ From which it is to clearly transpire that either there never was a Jesus or that He could not possibly have been the Son of God! Because when one considers the endlessly wise system of the created world, and next to that the ‘praiseworthy’ foundations of the Roman Catholic ‘only’ church – the sole beatifying one, according to which one is to , without question, believe everything regardless of how stupid and self-contradictory, on top of that having to testify that the Roman doctrine is the only pure Christian doctrine – then one must realise that the same God who created everything so wisely could not possibly have given such doctrine for the awakening of man.
3. “Behold, Bruno, only pure simpletons philosophise in that manner! How then should we of the learned class judge, in view of the stupidities, lies and deceptions of the Roman Catholic Church? And in what regard must stand the one who initiated doctrines which can be transformed into any malformations, wax or plaster?
4. “They say of course that the papacy resembles Christ’s pure doctrine like a dirty boot a medicean Venus. But this does not in the least alter my opinion about Christianity and its founder. Because whatever proceeds from God, no human selfishness can change in the least. If the doctrine of Christ therefore were divine, then there would have to be something to devils if mankind were capable of changing it according to any selfish desire. Should it be the Deity’s intention, on account of fullest human freedom to allow man to play the whore with the doctrine? Then goodbye to God, my friend! Because then even a blind person can see that such doctrine would benefit mankind less than none at all!
5. “It is my view that every person should show such purely divine doctrine the highest regard and respect, like for the rising sun, and most of all the proclaimer of such unique doctrine. But what if it is the parson who shows the doctrine the least respect, and on the contrary transforms it to a purely man-made work, out of dictatorial and selfish aspirations? If it is indeed the crassest opposite to what the original doctrine offers, then every enlightened person must come to the conclusion that a doctrine which is not shown any respect even by the priesthood but is promoted only by vain sacraments, cannot be of divine origin!

Because even livestock shows respect for the things of God; how much more should man of reason do so!

6. "Who can watch the sun rise without awe of the great Deity? Who is not gripped at the sight of high, majestic mountains? Who can look at the sea dispassionately? Is anyone's breast not shaken by the mighty, rolling thunder? Behold, these are godly things that make everyone shake with reverence. But the supposed word of God – where does godliness stand there? – If this is no more to the parsons than a saleable hair-cream, then what should same be to us, the laity – no doctors of divinity?

7. "If therefore man has to necessarily be disquieted by such doctrine, should it be surprising if every intelligent person makes his own life-rules in accordance with the needs of nature, living and enjoying therewith in a balanced way with whatever the beloved Deity presents him in the most natural way.

8. "I have no quarrel with the tenets of Christ's basic doctrines. They are good, and completely correspond with mankind's needs. But what's the good of a good Catholic not being able and allowed to practice them? Since the Deity guides everything, should it not also be possible for It to protect It's own doctrine from such devastation? Where however is such protection apparent? Friend, nowhere, to my knowledge!

9. "If things however really are like that, then show us how Christ's doctrine should nevertheless be divine, if those who should most strongly perceive it as such regard it as bare nothingness, misusing it in every conceivable manner and hence it also standing as disgraced before mankind!

10. "Prove to us the divine origin of Christ's doctrine, and we shall believe you what you will tell us about the responsibilities God asks men in respect thereof. And if we ever sinned against it then we shall gladly repent our sins and make amends wherever possible!

11. "But then you would also have to prove to us that man can sin without commandments. But we, as more enlightened people, necessarily for above reasons had no law and even less a positive divine commandment – excepting that of our nature – which we also constantly adhered to – and hence could not keep any. Oblige us friend by speaking, if you will, or let us go to where our senses shall lead us!"

Chapter 114

Bruno's response from the Lord. Proof of the divine origin of Christ's doctrine: its inexhaustible fullness and diversity.

1. Following our ruffian's lucid talk, Bruno turns to Me, praying to Me for enlightenment in order to effectively respond to the speaker and his colleagues.

2. But I indicated to him: "Speak, and don't trouble yourself about the words, for you shall find the right response upon your tongue!"

3. With this assurance, Bruno again turns to the speaker, saying: "Friend, if you have the right patience and pay attention, then I shall gladly respond to your challenge." - Says the ruffian: "Let's have it! Neither I nor my group shall be lacking therein. But don't extend your speech beyond Christ's age."

4. Says Bruno: "Very well, dear friends, my speech shall be short and to the point and so hearken:

5. "All temporal gifts of the Deity to men are given in such a way that imperfect man with his natural reasoning, being unable to give justice to the gifts, can constantly criticise them. To the one, the sun is too hot in summer – he would prefer a permanent spring. To another, winter is dreadfully burdensome – he would prefer a never-ending summer. To the one, human life is too short, to the other so boringly long that

he forcibly abbreviates it. Another would like the entire Earth to be fertile, solid land, whilst an Englishman would like the sea more extensive than it already is. Some would like it all to be fields, and still others, all meadows, still others all gardens, and yet others only cities and fortresses; and so on – thousands of other things! Indeed I hardly ever met two people who wanted exactly the same thing.

6. “Nor can unsatisfied mankind leave godly gifts as they are, but keep changing things wantonly and to suit earthly needs. Animals are captured, slaughtered and their meat consumed in all kinds of ways. Trees and plants are transplanted and improved. No order satisfies man, and he makes himself a better one. Thus it was supposed to have been commanded that man wander about naked, and in summer and winter to either camp in the open or in caves and grottoes. But they are not in the least satisfied with that and they prepare themselves luxurious clothing and build all kinds of buildings and dwellings.

7. “Why do people muck about in God’s exalted Creation, showing the Deity thereby that they are not satisfied with God’s order? It is lucky for the stars to be out of man’s reach, or they would have received a new order long since. Does man leave anything untouched with his senses and hands? I tell you – nothing! Should however things not have been created by God upon Earth presumably because man’s deficient hands were laid upon it, to sometimes change things completely? Friend, answer me this question first, after which we shall trade sensible and wise words about God’s doctrine!”

8. Says the speaker: “Well, this thing is worth hearing! I am beginning to suspect that you may even succeed in making Christ’s teaching comprehensible to us. Carry on – it is interesting to hear you along these lines.”

9. Continues Bruno: “Very well, since you have grasped what I said, I shall in the name of the Lord clarify God’s ways further:

10. “It is with God’s doctrine as with the rest of Creation. For the worldly intellect it is a most disorderly foolishness, which vainly seeks a firm order which it calls natural logic. Miraculous works and moral doctrines seem too mixed up in mystic parables, like cabbages and beetroot. Here a miraculous wonder, over there a rebuke. On the other hand, there is a most exquisite moral code that seems to have less cohesion with the other parables and happenings than the most disorderly flora of a farm meadow. This however is not a contradiction to the divine order within the divine doctrine laid down for man, but a confirmation. For therewith the Deity forces man’s indigent nature towards constant contemplation and diverse seeking, in order to properly find itself within what at first, from the doctrine’s outside, seems to be thrown in in such a disorderly fashion and without logic.

11. “What would you think about God if, for instance, only one type of fruit would occur in areas of strictest mathematical demarcation, and only one variety at others? If a householder were to sow some other fruit in such area and reap no harvest – what would become of his household?

12. “The wise Creator therefore introduced strict order only where necessary and beneficial to mankind. But things that are to occupy man’s free spirit are scattered about colourfully in order to give the spirit the best opportunity for exercising certain attributes, to acquire skill and power which here in the kingdom of pure spirits conditions the actual, eternal existence in loveactivity.

13. “Divine doctrine is given in such fashion that every spirit can draw his desired nutrients therefrom, sustaining and therewith growing and perfecting himself.

14. “Just as two different plants can exist quite well side by side within the same plot, so can ever-so confessionally diverging spirits achieve spiritual perfection from the same divine doctrine without hindrance.

15. “Yet the sheer global diversity of cults is chief testimony to the divine origin of Jesus Christ’s doctrine and its exalted Founder and Proclaimer and Sponsor! Were this doctrine the work of man, then such from

imitation wooden tree, no man could transplant a branch. Since the doctrine out of Chris's divine mouth is of one artificially carved by human hands but a tree of fullest life-force, planted by God Himself, it is also factual that its grafts (denominations) thrive everywhere unfailingly, with proper care, bringing forth good fruits.

16. "By contrast, consider human doctrines, such as philosophy, mathematics and such like. These are like a machine of a set shape and function, always bringing forth the same effect. In mathematics the world over, and without sects, two times two is four. Aristotle admits of only one sect – the purely Aristotelian; likewise Wolff, Leibniz, Fichte, Kant and Hegel. For they are all planted dead trees!

17. "It is not so with Christ's doctrine. Every transplanted branch takes roots, continuing to blossom and grow into a life-tree bearing fruit. That is the important distinction between the work of God and the dead work of man, being simultaneously the greatest proof of the divine origin of a doctrine, bearing, with proper care, the same fruits of life under the most diverse cult forms.

18. "If however you have any further objections, then it is up to you! I shall not in the Lord's name leave you begging for an answer."

Chapter 115

Rome criticised. Bruno enlightens. The benefit of night.

1. Says the speaker: "Friend, you have presented the matter with astonishing logical consistency, and I have to thank you on behalf of all guests! But that leaves a fundamental question – should you answer that convincingly also, then you shall have won us, and we shall make you our group leader. The question is:

2. "If, according to your clever presentation, Christ is Lord over heaven and Earth, then it is asked – which earthly sect is closest to the truth? And what does Christ Himself think of the Roman Catholic Church? Who is not familiar with the old, supremely dictatorial doings of the sole beatifier! Here the word of God, atrophied and crippled, is only a hypocritical banner, behind which a wolf hides its rapaciousness. Every possible storm has vainly tried to rip the sheep's clothing off this wolf-jaw! This Moloch, this seven-headed dragon, this ancient whore of the world thrives and vegetates indestructibly, continuing its shameless profession completely, without celestial hindrance!

3. "If Christ, Who emphatically rebuked the brazenness of the Jewish priesthood on every occasion, is God, living like us after physical death, then tell us: how can He allow such abominations to run their course for over fifteen centuries already, watching unperturbed as these black servants of God misuse Him worse than all those Roman henchmen who nailed Him to the cross? More than four fifths of Christianity is fully aware of this aberration, saying: 'The Roman is the oldest among the Christian sects and therefore must know best what to make of Christ and His doctrine! But through its completely hypocritical behaviour it only proves that it never believed in this doctrine, and hence even less in Christ. It bakes Him, sells Him, and would indeed even condemn Him to hell, should He dare to also have a relationship with another sect. Therewith all followers of His doctrine are shaken, turning their backs on such doctrine.

4. "Say, if there is a Christ, does He not see this, or does He not want to see it? Or is it His will that the Roman Catholic Church carries on the way it has always shamelessly done? Is Christ earnestly pleased

with such works? Can He really speak only the Latin tongue, loving those most vain sacraments above everything else? – He, Who in His lifetime rebuked nothing so severely as shameless hypocrisy! – Therefore, friend, solve also this mystery, and then we are all for your God.”

5. Says Bruno: “Friend, your objection regarding Rome certainly is well-founded, and there is hardly anything to be approved about this Church. The Lord nonetheless must have a reason for letting it continue. It is perfectly true that God’ word enjoys much greater regard even with the Jews and the Muslims than with the Romans, who make out of Christ whatever suits them, distorting His most holy word the way it will most favour their domineering and greedy junk.

6. “This now aged tree, spiritually has undergone degeneration like the old Sicilian chestnut tree near Aetna, whose kernel has turned brittle, rotten and dead for close to one thousand years. Since this tree has driven mighty roots and far-spread branches in its youth, a new body had in later times formed between roots and branches. In this way a multiple tree has formed from the original, healthy single one which holds together only in its crown, but no longer as the same tree by root and branch. This tree indeed bears an occasional fruit, but without flavour, being hard and almost inedible. The reason would be that this tree has long since completely lost its life-kernel. Other kernels have indeed formed from the strong rootlets and divided off-shoot branches. But the main trunk, on whose full health alone the edible fruit depends, is helped only sparingly therewith. This tree is now traditionally regarded by the simple folk more as a historic curiosity than an actually useful tree, being worshipped with all kinds of fables by the simple folk (who are well-disposed towards everything ancient), being worshipped by blind fools even as a holy relic. The best thing about this tree is that it can protect wanderers from sudden inclement weather.

7. “It is likewise with the much fractioned Roman Catholic Church. It no longer has any actual stem or kernel. Outwardly it still the appearance of a tree of life but is fundamentally no more so than the old Sicilian Chestnut tree still is a useful fruit tree. It indeed still vegetates and has an outward life in its limbs, still bearing some blossoms an fruit, but they are no longer edible, being hard and without flavour, being bought as a curiosity by some travelers. Just as the Sicilian natural tree is now actually dead long since, approaching its full disintegration, so it now is with the feeble aged Roman spiritual tree. I say unto you: shortly, Rome shall exist only in history books!

8. “It is certainly true that a great many other fresh and healthy trees could stand in its place, but if God is pleased to let such curiosities exist, for which He is certain to have a reason, then why should it bother us, since we have not for a long time drawn any life-purpose therefrom and shall do so even less in future!

9. “Incidentally, the Roman Church seems to me like the faith of night, since during their so-called divine service they have to always kindle lights, as a sign that there is night within it in broadest daylight! Night however has the distinct advantage of given rest to the tired. And where do the spiritually tired get more rest than in the night-church of Rome? They don’t need thinking, research or stepping forward, but just partake of the mother’s (night) goods, being able to sleep there peacefully! If awakened by some moral or political knock however, then none seek light as busily as those finding themselves in the night!

10. “And so I believe this to be the reason for the Lord’s tolerating the Catholic ‘nightly’, like the natural night besides the day, that people might work up that much more appetite for light! I for one have always been convinced that the blind find greater joy in light than the seeing. And so it may well be that of all the Christian sects, none shall so assiduously seek than the members of the night church. Surely that would clarify why the Lord tolerates the old Roman woman, and what it is actually good for?”

Distortion of the pure Gospel on account of man's free will. End of the Lord's longsuffering.

1. Says the speaker: "Friend, we now realise that Christ's divine doctrine could indeed be godly, and is bound to be so, although most abominably misused by Rome. But we still can't see how the Lord could have permitted this originally purely apostolic church to sink in recent centuries down to where, according to the pure Gospel, it is no church at all. Its Latin bawling, its ear-confession, its Mass sacrifices and other holy frippery, and especially its counter-natural celibacy, are phenomena which today even poodles begin to mock – not to mention other most idiotic church rites. And such grandiloquent madhouse is tolerated by the Lord, Whose doctrine is supposed to be a central sunlight ^(*) to the people of this Earth! Behold, this is the poodle's ominous kernel. Friend, give us some light on this as well!"

2. Says Bruno: "Dear friends, this you have to understand in the holy context of man's essential free will, without which he would not be but a mere animal or an automaton. Since he has to have a completely free will in order to be man, and consequently can do whatever he desires, it becomes clear that he must also, in respect of even a purely divine doctrine, have the choice of accepting or rejecting, or to regard same as orthodox or otherwise. Since this is up to man, it also became possible with time to develop the darkest papacy out of Christ's pure doctrine.

3. "Were there not in the time of the apostles already traders making deals with Christ's miraculous doctrine, indeed, Christ Himself had one around Him, who betrayed Him! Why should not traders be found in later times to whom Christ's doctrine was a patient cow giving immense returns for puny fodder. Since greedy people were only too well aware of this, they turned divine doctrine into merchandise, trading it in every land and making the most profitable deals. This was already the first evil deed! But when the merchants (Roman parsons of every shade) saw that the stocks were not avidly selling in their pure, spiritual form – especially with the pomp and splendour-prone Asians, they soon adjusted their wares as they considered them most appealing to the people of the East. And behold, trade began to flourish again.

4. "To this period mainly date the first brazen circumcision of Christ's pure doctrine, followed by the discovery of the purgatory, indulgences, brotherhoods and more such-like. To this second epoch belong the crusades, so profitable to the wily merchants of Rome. In later times, when people began to discern the true beneficiaries of the much-praised and energetically conducted indulgences, some curbs were considered desirable to these glaring deceptions. It also came to light how Rome's merchants had close business ties with the Caraceans, faithfully appraising the latter of impending crusades, for which reason it had to be an easy matter for the well-informed Caraceans to give the Cross-jockeys the most practicable receptions.

5. "Once people got behind all these deceptions, one threw oneself into mysticism, or actually black magic, set up welfare institutions with miraculous images, wrapped oneself up fully in Latin, produced miracle-working relics and built great temples with many miracle-altars, traded with until this hour. But since people are again growing over the parson's heads, and no longer show respect for the man of the holy ghost, these little merchants have lost the plot. They don't know what to do to sell their embarrassing wares profitably.

6. "But, friends, this time it shall no longer work! The Bible, besides other lucid writings, have found strong circulation among the people. And these merchants have been too candid about their availability for money. And even Mary, who had long been the underpinnings, together with her wooden Christ, have begun to take their leave, which for these merchants is an exceptionally evil omen. I would almost wager my combined bliss that they shall shortly stand before the people like a daughter that perpetually puts on the moral and pious robe, until caught out as a buxom whore. Or they shall have to strike good deals,

which of course shall be more arguments against them.

7. "And so the Lord shall at the right time purify His doctrine in a way that shall with the speed of lightning bounce into all the world's eyes! On the whole however, it harms no one if he permits himself to belong to the Roman woman, for I can assure you that the Lord is wellpleased with the Roman lambs. But what has not so far taken place now stands at the door!

8. "Hence all glory to Him who constantly leads His own like the hen her chicks! I assume you are now in the clear about the woman of Rome. And so turn now exclusively to Jesus Christ, so that full light would come to you forever."

(*1) See The Natural Sun

Chapter 117

The doubters gain faith but are shy about the way to the Lord. A churchman and a free man in discussion. Humour in the spirit kingdom.

1. Says the former speaker who spoke before the so-called ruffian: "I and our second speaker are enormously impressed by your lucid rendition. Its truth is penetrating! It shall also unfailingly come to pass as you have indicated with prophetic spirit. Thus the Jew Jesus is bound to be how tradition would have it, and what you have said about Him. But it is now that much harder for us to turn to Him. For we were great sinners one and all, not having heeded His divine doctrine! Will He not immediately call out to us: Depart from Me, you evil-doers, for I know you not!"

2. Says the second speaker: "Where are you coming from? Do you honestly still believe in a hell and purgatory? No, such would not occur to me in a dream. Christ is surely going to be somewhat wiser and also better than us two. Tell me, would even you be able, with your hardheartedness, to condemn someone to hell, if there be one, and that forever? I say, one would have to be a downright devil. What is therefore your concept of Christ, if you can expect something like that from Him?"

3. Says the first: "You are right indeed, but consider also that it was His own words that had said that fornicators, adulterers, thieves and murderers, deceivers, perjurers, misers and the hard-hearted shall not enter the kingdom of God. It says: He who believes and is baptised shall be blessed! – We certainly were baptised, but we never believed anything that we could not touch by hand. We therefore could not appear before Christ with anything like a favourable impression. He certainly is endlessly good, but He is also endlessly holy and hence just! How we shall therefore bear up to His righteousness is another matter!"

4. Says the second: "But did you not hear what our friend and guide Bruno said about how things stand? He was sent to us by Christ to win us and lead us before the Lord! He has now won us, why should we complicate matters? We all know that before God, none of us is worth a shot of powder. But if He wants to be graceful and merciful to us, why should we splay ourselves like a virgin at a peasant's wedding? Here it means grabbing hold with both hands, if the great Lord of the heavens wants to give us something, and not to have all sorts of Jesuits' qualms!"

5. Says the first: "But if you could only be a trifle more refined! In the world, you always were a sort of brash Mike, are you also going to speak like that before the Lord's countenance, and all His holy friends? There you are bound to shake like the leaves of the aspen in a hurricane!"

6. Says the second: "Oh oh! I can see an entire Jesuit brotherhood still stuck inside you! Did you not take notice of Bruno's clear words? Did he not clearly expose the Roman deception, yet you are still in raptures like a crazy dying Padre. Don't be laughable! Behold, friend Bruno is getting unwell just looking at you cutting your dumb face and carrying on like a Viennese coachman when the Liguorians are consecrating his horses on Good Friday. You should be ashamed for coming up with such inanities here in the kingdom of spirits! I tell you that Christ Himself would have a laugh at seeing such a face!"
7. Says the first: "Friend, I pray you would bridle your rough tongue, or you shall yet end up in hell! For there is a hell, just as there is a heaven. Can't you curb your tongue a little, before you are damned without further ado!" – Says the second: "Friend Bruno, do us a favour and calm down this here fellow somewhat, or we may have to go through the malheur of soiled trousers even here in the spirit world! We have the preliminaries!"
8. The whole group bursts out laughing, and the first speaker says: "Bruno, my friend, can't you stop off this mud-slinging onto my good name? What business of his is it if I have been a friend of God's servants? Don't let him deride me before the others!"
9. Says Bruno: "Smarten up, and none shall laugh at you! But if you come up with all sorts of Jesuit misgivings, holding me up with my works on you, then your friend Niklas is right to stir you a little! Who is good or just before God, and who has merit before Him, the Almighty? Did He not Himself say: 'When you have done everything, consider yourselves lazy servants'? If however He spoke thus, then why do we judge our merit before Him? If however He wants to show us grace and mercy, why should we decline it! Behold, this is vain! We all are bad and only God is good. If however He wants to do us some good out of His eternal goodness, then we should do like the sinner Zacceus once did when the Lord caused him to climb down from the tree to turn in at his house and sharing a meal with him. So let us therefore do as Zacceus once did!"

Chapter 118

The argumentative Bardo. Niklas' rebuke. The group of a thousand, united in spirit, receives the Lord's grace.

1. Says the first speaker Bardo: "Well then, I shall give in, if things are like that. But Niklas will have to admit that he is not too fine a spirit and hasn't got much to be proud of for being a New Catholic, no longer believing in the Lord Jesus at all. For these wanted to turn the world into heaven and call us Catholics numbskulls. But now, as spirits, the good Niklas and many of his faith together with ourselves, the Old Catholics, are sitting in the same boat. Wherefore Niklas need not be so rough with one of our ilk."
2. Says Niklas, with a smile: "My most esteemed friend Bardo! Don't hold it too much against me if I got a little hot under the collar! But basically I meant well, which no one shall dispute. Tell me whether any actual Roman Catholic ever prays to God unless he wants something? Each one prays for something different. But to ever give God the honour for being the most perfect Being as God – friend Bardo – I give away all bliss if even one papist ever prayed to God for other than self-interest. Hence do not think too much of your Roman Catholic gentleness! It should, by the way, be time now to take note of friend Bruno's advice, for the two of us shall by now have threshed enough empty straw!"
3. Says Bardo: "This is no empty straw, do you hear! For to call someone a donkey, even if only by

inference, is no empty straw!”

4. Says Niklas: “So what of it? If my bluntness grinds on your nerves then do likewise to make us even. Don’t you see that Christ the Lord should be more to us than our mutually offended honour? What is any honour without God?! Whence, friend Bardo, no more of such earthly foolishness. Let us rather, in accord with Bruno’s advice, unite and pray the Lord Jesus for light, grace and mercy! – I shall lead the prayer and you repeat it aloud after me from the bottom of your hearts – if you feel like it!” – Says Bardo: “Eh, why should I prattle after you? Should I not be capable of formulating a request?!” – Says Niklas: “No objection, go right ahead! Everyone should know his own blistering shoe! I shall go ahead and say my prayer aloud, and everyone can choose to follow or not!”

5. Here the entire company of a thousand says: “Do so, Niklas, and we will follow you!”

6. Says Bardo: “I shall nevertheless pray for myself, knowing why.” – Says Niklas: “Do as you wish, but please do not disturb us further. Therefore please pray in silence!”

7. After these words it seemed to everyone except Bardo that scales had fallen from their eyes. I am Myself standing almost in front of Niklas and not far from the large conference-table, around which the formerly mentioned company is still assembled. They all hardly dare to look up, and cannot be sufficiently amazed at the size and splendour of the hall, and the perfect health and beauty of the guests.

8. At that point, Bruno also stands most reverently before Me, saying: “Oh Lord! To You alone all love, honour and adoration! As a lazy servant I now hand over to You this flock, who, I am persuaded, now belong to You in their hearts!”

9. Say I: “You have done very well! Your great patience and meekness have brought this not inconsiderable work about in an exemplary manner. Verily, having behaved in such exemplary fashion in your first task in My kingdom, you shall soon be set over bigger things. And your friend Niklas shall be at your side. For he also, towards the end of these negotiations with this company of a thousand – excepting one recalcitrant, contributed decisively towards their complete redemption by Me, their God, Lord and Father!

10. “Verily, no winning of spirits is more beneficent than through words and wise doctrine. You all have won this flock through word and doctrine, this being fully in accordance with My will and order. Hence this herd is now fully free, and no miraculous work holds it in judgement. Hence it is also capable to at once receive higher graces, and this truly give Me great pleasure. Hence your reward shall be a large one!

11. “When all the previous lot came to Me they were hungry and thirsty, for they could be brought to Me only through miraculous deeds and appearances. You however have no thirst, and none of you except Bardo has thirst, the reason being that you followed solely the word. And this is right, as this is My will!

12. “Go over to Robert, you two – Bruno and Niklas, and he shall give you new clothing. But I shall Myself seize Bardo and give him whatever he desires – sweet or bitter!”

13. Niklas, quite remorseful for love and gratitude, wants to say more, but I say unto him: “Friend, you have already spoken, as I am conversant with the tongue of the heart. Hence go over with Bruno in good cheer. In your new clothing we shall still have much to say and settle. So be it!”

Chapter 119

The healing of Bardo’s soul. Niklas’ speech on God’s guidance Celestial avowal of friendship.

1. The two move over to Robert who received them most amicably. But I say to Bardo, who cannot see Me yet: "Open up, you sinister character, speak up and show Me the reason for your arrogance!"
2. Bardo is mightily scared to see, and at once recognises Me in front of him. He tries to speak, but his tongue fails him, stammering like someone overcome by sleep after much worry. In his tremulous heart he believes no less than that I shall at once condemn him to hell.
3. But I say unto him: "Blind one! How vain is your fear! When did I ever come to those who are condemned – through themselves, in order to condemn them still more? I came to help, but not to judge and condemn! But I see a severe malady within you, and this one is called arrogance! And you are to give Me an exact account of this one. Not however for My appraisal of you, all things being well known to Me from eternity, but so that you would rid yourself of your burden before Me.
4. "Behold, when your friend Niklas wanted to lead in prayer for you all, you did not want to participate, wanting to pray just for yourself. And you also prayed, but how and for what. You did not want too much for yourself, but that much more humiliation for all who offended you, and most of all for Niklas, who disputed your capacity to represent the people, and in the end even dared to say a few significant truths to your face.
5. "Consider however whether it is right that you wish humiliation for one who is your best friend, because he dared as a friend to quite deservedly tell you the truth?! Should you not rather wish him all the best who, as a true friend, tried to pull you back from a destructive degree of arrogance and selfishness?
6. "Do you think that here in the kingdom of eternally undisguised truth things it is as on Earth, where the blind keep only the flatterers as friends, persecuting as their worst enemies those who tell them the truth, - like the Jews did with Me who was bold enough to parade the naked truth before their eyes.
7. "Oh, My dear Bardo, here it is quite different. Here only the truth counts, and pure love that goes with it! Everything else is an abomination before Me, and must eternally keep out of My kingdom. Hence confess out of yourself that you acted exceedingly unrighteously towards Niklas – go and reconcile with him! Then come back here and I shall cause what is right and deserving to come your way!"
8. Hearing such hefty words from My mouth, Bardo starts to ponder, saying in his heart: "Yes, the Lord, the Almighty, has spoken it. Who can disobey His wisdom and almight? It is so, and forever right! Man is an enemy of truth, especially when it comes too close. But he does it great injustice if he realises that his life reaches endlessly far beyond the grave and is conditioned solely on truth and love! – The Lord Himself has shown me this, and so I shall do as the Lord wills it, no matter how hard. I shall go over to friend Niklas courageously and resolutely, confessing all and humbly asking him for his friendship!" – He at once goes to carry out his resolve.
9. Niklas however, already clothed anew, anticipates him, embracing him and saying: "Friend, upon Earth too the blind want proof, not seeing the power of the will. Here however, where with open eyes one sees the earnestness of will, one does not ask for proof, but only for the will. If it is in order, then everything else is so. Over here only the will is ours, all action being the Lord's!
10. "And so we are now the best of friends forever, and all our earthly differences have come to an end forever! But we shall also love friend Bruno with all our hearts as a warmest friend, for we owe our full salvation from our complete downfall, to his great patience, but in the first instance, naturally, to the endless goodness, gentleness and inexplicable condescension of the Lord! For He was and remains eternally the main and primeval basis of all salvation! We also have to, over here, still acknowledge several friends with praise, for they were a strong magnet that already drew us upon Earth, and they were also over here the practical trigger for finding our salvation in their house.

11. "To the Father Jesus however be all thanks, adoration and love, for leading our steps in such a manner that, contrary to our belief, and after lengthy blindness, we finally got to where we were destined in accord with His order!

12. "Verily, His counsels are impenetrable and His ways unfathomable! Man fares like a ship upon the ocean, driven about without sail or rudder by the wind. Who would still think that this vehicle, minus all its operational parts, is being guided by the best of plans! One does not keep in mind however that the winds too are of the Lord and that he alone give them direction and power. The ship nonetheless still makes it to shore as if driven by the most experienced boatman. And this is the work of the Lord, to whom therefore all honour and praise is due!

13. "In this way the Lord has led us too, so that in spite of our truly crass sins, we found our way to Him. On how good and wise he must be, and how immeasurably love-filled! We are now saved forever; wherefore let us be of the best courage and full of the most fervent love for Him – the Saviour of all saviours!"

14. After which they embrace each other and then Bruno, Dismas and Max Olaf, who had brought Dismas to his senses; but mainly Robert, who had powerfully contributed to Dismas' return.

15. Following such scene, Niklas come to Me with Bardo, saying: "Lord, the two of us stand before You as one heart. Forgive us also as we forgave each other, so that we can then love You above all, as if from one heart!"

16. Say I: "If you are straightened out with each other, then everything is also made straight before Me, and your debtor's ledger is annihilated! But go over to the big golden robe with Robert and the other friends! There you shall find the right clothes for these thousand poor ones. Take them and distribute them among the poor, for they still look naked. Then come back, that I may bless you and lead you on in the kingdom of light. Let it be so!"

Chapter 120

Dress in the beyond. The Lord speaks His blessings. Blum and his friends are directed to put the dining room in order. Their amazing experiences.

1. They all move over to Robert, who takes them over to the big golden wardrobe, opening it and handing out the now clothing to all of them, which they put on at once. This gives them all a better appearance and makes them cheerful.

2. But there is in the kingdom of spirits a substantial difference between those who, from innermost cognition, awakened purely through love for Me, turn to Me of themselves and those who are turned to Me through wise instruction. The former receive new clothing as if from within, the latter having to visibly remove their old, worldly clothing to put on new celestial once as if from outside. This clarification is given so that none would be offended at some later occasion, when some spirits, as if of themselves, have gotten into new clothing somewhat like a tree in spring, whilst the spirits, mostly from the previous scene, have to be clothed anew as if still on Earth.

3. We are now seeing the entire company newly dressed before us. All are secretly praising Me, with some unable to fathom My imponderable condescension. Still others are looking at the forefathers and the apostles with a kind of holy timidity. Others, quite soberly, enter into conversation with the apostles. But

Peter indicates to them all to go over to Me first, to receive the promised blessing, whereupon they shall be led into all wisdom as if of themselves. They respond immediately, all hastening to Me, thanking Me for the beautiful clothing and praying Me for the promised blessing.

4. Whereupon I raise My hands over them, saying: "Let all of you receive the promised blessing and strengthening of your still feeble love and wisdom. Without which it would be impossible to enter My actual heavenly kingdom! Having now received My Fatherly blessing, you also are capable of taking a big step forward in My kingdom. Upon Earth, you often asked yourselves when looking at the stars: what could these be, and what is the Moon and the Sun and other things. Some of you thought one thing or another, or nothing at all. This does not matter however; for you all have overcome the earthly, now standing gladly and fortified before Me, your God, Father and Saviour. As perfected children, you now have the right to be introduced into the great and endlessly many mansions of your heavenly Father. Prepare yourselves well therefore, because only from here on begins a truly great insertion into all the works which, in the course of your entire lives, were daily floating before your eyes as hidden riddles!

5. "This house however, within which you had fallen and then arisen once more, shall serve you as a general dwelling in which you shall always find Me again when, tired from some great journey, you seek recuperation.

6. "Once you have however through experience attained to an outsize measure of love for Me, each one of you shall find a dwelling of their own within themselves in which he shall then dwell most blissfully into all eternities.

7. "In order for you to set out upon your experience-journeys throughout My kingdoms fully fortified, we all shall first partake of a true life-meal together. You, Robert, and your chief brethren, go and open the middle door towards noon, where a new chamber shall reveal itself to you. There you shall find a great many tables and chairs. Put these in order and set them up well with bread and wine! I shall then Myself lead these guests into the great chamber of peace and rest, where they shall all be satisfied. Do now as I have commanded you!"

8. Robert and his other friends move to the said hall, which is enormously large and furnished with an immense number of large and small tables. These however stand about in disorder, corresponding to that state of a spirit in which, although already in possession of all kinds of charitable resolutions, nevertheless are not yet employable for sundry good purposes, the spirit not being able to realise what comes first, second, third and so on. Wherefore those spirits (Robert and his friends) have to go ahead and order the tables, which are like the foundations of charitable impulses. Once ordered, I come Myself and lead the guests into the chamber of good works, where they shall also receive the higher graces and gifts in a higher and more pure order.

9. Says Robert, standing there with his friends Messenhauser, Becher, Jellinek, Max Olaf, Dismas, Niklas, Bardo and a few other volunteers, on seeing the many tables standing in considerable disarray: "Friends, it will take us quite some time to put all this in the required order. Their diverse sizes are a problem, some being high, some low, others narrow, others short. This is going to be a sizable piece of work! What sort of householder am I, not even knowing what is in this house, or in what order it should be! Quite a household, that! But what can be done?"

10. Says Messenhauser: "Quite peculiar! In the previous chamber we were already like wise men, yet here we stand as if we had not even learned the simple times tables! It needs only a systematic organisation of these tables, benches and chairs, yet we don't know what to grab first. Which is number one, and hence at the top, and which is number two and so on? How will we put the low with the high and the narrow with the wide?"

11. Says Becher: "Friends, I'll be in it, but don't ask me for a plan! For verily, in this immensely huge hall I feel as stupid as if I had just crawled out of my mother's womb!" – Says Jellinek: "This thing seems more portentous to me than we think! I think the Lord let us run up against a wall somewhat? Hence we shall have to go back to Him to ask for a plan, otherwise we could cogitate half an eternity still achieve nothing! To set a thousand tables and several thousand chairs and benches under one roof is so-to-say beyond us. Hence let someone be dispatched to the Lord for the right system!"

12. Says Robert: "I shall go myself. You stay and take in the other marvels of this hall!"

13. Robert returns to the previous hall but is confounded on finding it empty of people. The set-up and the doors, wall and windows are still the same, but there is no sound. He sees nothing outside the windows and, opening other doors, there is no trace of what he seeks. He even goes out to the courtyard, but nothing moves there either. His search and calling out being futile, he returns depressed and finds his friends so as well.

14. Says Robert: "Praise God that I still find you here, because the hall out there is void of all beings, like the Earth's ice poles! No Lord, and no other being to be found, nor in the side chambers that I searched. This truly would kill a tough beast! Oh you desperate straits, what will we do?"

15. Says Jellinek, astonished: "That is not bad! In God's name, let it be as it will. Let's try to order these tables as best we can! Once they are sorted out and set with bread and wine, it shall transpire whether we have been fooled.

16. Robert calls Max Olaf over, saying: "Brother, you were a bit of a seaman, engineer and geometrist on Earth, wherefore you could be the first to work out a system for these tables and benches. Look the thing over, for now there is nothing left to us but to do as commanded by the Lord, and as brother Jellinek suggested!"

17. Says Max Olaf: "No God can ask more than what one is capable of! And so we shall work out a system for these tables. We shall push the big ones of the same height together at the top of the tall, and the smaller and lower ones next to them, and the still lower and narrower ones and so on. We shall form an overall rectangle with them, or even a cross which might correspond even more, as the work is a bit of a cross for us. We shall do likewise with the benches and chairs. Once we have done that, it shall transpire whether the Lord will come as He promised. If He does not come however, then we shall move out into the open looking for our company all over this world. And so in God's name, let us start this ordering business!"

18. All agree with Max Olaf's idea and put their hands to work. After a good while the tables, benches and chairs stand there in the form of a cross. Robert opens several chests that are filled with bread and wine – the bread in the usual round loaves and the wine in beakers covered with golden lids. With the help of the others friends, Robert proceeds with laying the tables with bread and wine.

19. When that also is done, Robert says: "Lord, Thou Who art omniscient, You are sure to see that we have now solved the work faithfully as commanded us. You have promised to at once come here with the guests to fortify and bless us for more exalted celestial tasks! Oh come to us who with heavy hearts miss Your all-enlivening and captivating presence!"

20. After which the others speak so also, yet none hear any sound or voices. But our tablesorters are not put off and wait patiently for a lengthy period.

21. But with no one making an appearance, notwithstanding the lengthy wait, Robert says: "This is truly peculiar! Is the Lord trying to tempt us, or have we incurred some guilt? Or is this long story since our arrival in this world just a dream? Truly peculiar! What are we to do? Gather yourselves together, dear friends, or the thing shall take on a sinister aspect!"

Chapter 121

Opinions and counsels. Dismas sets the hearts in order. Robert's gratitude.

The blessings of neighbourly love.

1. So Bardo steps up to Robert, saying: "Friends, I cannot deny that the sudden disappearance of the Lord together with the large crowd seems ominous to me. But I look at it this way: should the former story with a thousand wise phenomena have been just a dream-like appearance, then we are free and our own law-givers therewith. Hence we can do as is most favourable for our needs, no strange power being able to hinder us. If however that which we have experienced and seen in this world is pure spiritual truth and reality, and that Jesus, Who is supremely beloved by us is Lord, then this our embarrassment is no more than a test for our benefit. His love and grace lets is come upon us to make us more independent and selfmotivated and as it were more masculine. When I think that we should vastly multiply our love for Jesus the Lord – the way He taught us, raised us up and blessed us with His almighty Creator's hand, whereupon He shall soon be in our midst, together with all the dear brothers and sisters! That is my advice. Should anyone know better then I beg them to come forward with it!"

2. Says Niklas: "Brother, I must admit that you always hit the nail on the head! It is as you have said, and cannot be otherwise! I did indeed understand friend Bruno before you, but now you could be our leader. Verily, we all are deficient in our love for the Lord, wherefore He left us in a bit of a quandary. The beautiful Helena is certain not to be without Him like us. Why? Because she knew how to seize Him at His weakest point right from the start – namely, by the heart! We however, as wisdom merchants, thought we had spooned out the entire celestial kingdom, now standing here as the prettiest oxen!

3. Therefore – more love! We must bring our Lord far more love than intellect for a sacrifice; then He shall not depart! But if, carrying out the Lord's commands, we imagine ourselves as divine charge d'affaires, to be rather more than other gulpers of God's graces, then there will not of course be a shortage of experiences that will seem most peculiar. But I think that we are ourselves even stranger than these experiences! Am I right?"

4. Say all of them: "Completely so! It is our fault. But the Lord knows our foolishness and shows us forbearance!"

5. Dismas moves up a little, saying: "Dear friends, allow me a word too. Regarding the forbearance for our foolishness, there I think we are on shaky ground. Because if it is all about the achieving of perfection by the human spirit, after employment of his own power, - following receipt of the inner life-power from God, when he enters the recognised divine order, thereupon moving forward actively with his very own life-element, – then there might be a hitch to a merciful show of forbearance.

6. "We now have a power and plenty of divine doctrine. Now it is up to us to self-activatingly develop ourselves as demanded by your recognition of the divine order! – The first is a free love according to our heart's capacity. To love God more than one can would be foolish. But to love God less than our hearts demand would be criminal casualness, that would ultimately land us in a condition of half death. If we have the right measure of love, then we shall also have wisdom and a corresponding effective power with which, as free and perfected spirits from within, we shall, out of ourselves as if out of God, move in free action. God is certainly within Himself the highest order. If however we intend to grasp this order, then we

shall first have to attain to true order, or we shall not ever be able to lay claim to full freedom.

7. "Our ordering of these mixed-up tables and benches as commanded by the Lord is a divine finger-pointing at what we still have to do upon and through ourselves in order to in future be capable of holding our own before God. Hence it is now up to us to gratefully utilise this manifestation as the Lord will it.

8. "If we think properly about how we still are constituted, - whether we in fact are now devoid of all vice, and whether there is any residual arrogance, and whether we are in practice taking up the good for its own sake, then we may no longer find it hard to go over into perfection of the spirit and await the Lord as perfected beings after His order. But if we regard this appearance as a kind of sleight from the Lord, wondering about it, then we could still be far from our goal!

9. "It is not enough that, like enlivened machines, we act out what the Lord asked us to do, but we must rather probe the true reason within us, because only thereby can we place ourselves into a live divine order. There is little or almost nothing to the outer order of this furniture. But if it is a pointer from the Lord, then we should somewhat order all our life-implements inside the second chamber of our heart, that of divine wisdom. Then there is an immensity to this manifestation. But if any one of you can think of anything better, then let him bring it out in the Lord's name!"

10. Says Robert: "I am completely taken aback by your wisdom. Were you not just recently a stubborn rejecter of the Deity in Christ, and it caused us much effort to set you right. We were not a little troubled about you, but you now are ahead of us by half an eternity. You have now revealed such great truth to us that I confess that we may not have gotten behind such revelations for a thousand years without you. Brother, you have rendered us a great service thereby!

11. "Behold, this house the Lord has made over to me forever, yet I myself know only the smallest part of its interior treasures. But if it gave you joy then I would give it to you on the spot! You have given us holy words as if out of God's own mouth which have upraised us in our wasteland. Oh, one such word is worth more than a hundred thousand such dwellings! Hence accept what I am able to give! It is over here my greatest possession, other than the Lord Himself, and you. Beloved brother, how nice and dear you have now become to us all! How long is it since we looked down on you with sympathy, and now you tower over us all. Hence I beg you to upraise us with a few more such words!"

12. Says Dismas: "Dear brethren, have you not heard that one hand always washes the other? Your brotherly sense had heretofore purified me, lifting me out from the depth of my depravity; for I had inwardly been a citizen of hell. But you know how to seize my innermost, and it saved me. You yourselves however have only suffered a small amount of embarrassment on account of the self-ordering test that the Lord let come over us in this second chamber. So I drew a few words from my inward parts, and they did not miss the desired effect - all praise to the Lord!

13. "But this does not, Robert, make me worthy of your giving me your house, which the Lord built out of your heart; which transfer might not, my humble opinion, be so easily possible either. Behold, the house with all its glories completely corresponds to your heart, from whose love of God and neighbour the Lord constructed this glorious work. If therefore I were to accept this house from you as a present, I would therewith take also your heart and life, as this house is in all fundamental truth your heart's love-working nature itself.

14. "But it is easily possible to spiritually live with you in your house, for a noble man allows quite a few friends to rule his heart more than he does himself. And he does so the more easily over here, because the Lord lets all those things manifest vividly which in the world remain only an active desire. Here however everything becomes tactile reality, remaining nevertheless what it was in the world - the heart

and its love-work-related arrangement.

15. "But just as upon Earth, truly genuine children of God desire to completely give away their heart to their brethren, just so you, most beloved brother, want to give me you won heart as a gift. This certainly is most noble, but it is completely impossible here in the spiritual world, and it would also be unnecessary and useless, because where true brotherly love gives commandments for 'mine' and 'yours', there no demarcations disputes shall arise eternally. No law so much assures everyone's 'his' as mightily as the commandment of neighbourly love, due to which everyone places his own at the disposal of everyone else. And so it is sheer impossible over here for anyone to go without.

16. "We all now dwell within you, as you dwell within us all. Which of us can say: brethren, I don't have enough. Each one has his won, and the more he has and gives, the more he receives back. The hearts over here are like the seas – one constantly pours into the other, yet none ever is short of water. And so you don't need to give me your house, for I am enjoying it as if it were my own. Wherefore my own also is at your freest disposal.

17. "But hearken! I hear voices in the adjacent first chamber. Let us go and see at the door what is happening!"

18. Says Robert: "Thank you, dearest brother, for this splendid instruction, which truly leaves nothing to be desired! But since I too hear many voices, it is time we all check what is going on. But you, dear brother, go at my side, as you have become very indispensable to me."

Chapter 122

Forced entry by war-victims. The Leader speaks. His call for prayer.

1. All move towards the door, stealing a glance into the great ante-chamber in the hope of espying the Lord and His aforementioned guests. But nothing like it! A large number of human beings are forcing their way into the hall, aggressively demanding the master of this palace.

2. Says Robert to Dismas: "Brother, this would be a nice surprise! Instead of the Lord, this dubious rabble are intruding, boldly calling for the master of this house, whom I have the honour to be. What do they want – are there robbers and murderers among them? Verily, this would be a nice addition to God's kingdom! Just look at their fiery eyes! I'll wager everything if this riff-raff did not come straight from hell! What do you think we should do with this rabble? These fellows would be quiet capable of chasing us out of the hose even in this heavenly kingdom! How they are surging back and forth! The hall is packed, yet through the door I see even the forecourt filling up. If it continues, we will be crushed. Even my nostrils pick up the bestial stench. Ah, this really is a most unexpected quandary! What can be done?"

3. Says Dismas: "Nothing yet! They see neither us nor this door, and hence cannot penetrate. They seem incidentally to have just wandered into this world from Earth, probably from Hungarian and Italian battlefields, for I distinctly hear Hungarian cursing, and even railing. We need to let them settle down, which will make them more gentle. Only then shall we reveal ourselves, for nothing could be done with them in their present revengeful fury. But let us listen in one them, to get the drift of their hearts!

4. "See, their three leaders seem to be at the front; their big crowd will emulate them. Whence all ears, as we shall hear amazing things! The middle one now turns around, demanding order and silence. He will probably address the entire host, which shall be of special interest to us. Wherefore we shall pay close

attention! They are quieting down, and no further friends are trickling in. Therefore pay heed. He is demanding attentions, clearing his throat – he speaks!”

5. Says a leader of the new arrivals: “My dear fellow combatants! Upon the so-called field of honour for the fatherland we expired like cattle at the slaughterhouse! What does it do for us now? We strove upwards, yet have come to the depths! We fought like heroes, scornful of death, believing in no beyond and deriding the so-called Gospels. But now we truly are in hell, which is by no means a dream. We feel that some devil, out of gratitude for our heroic deeds, let us find this hell-palace, driving us into it. Now we are squeezed in here like pickled herrings. Around us it is as dark as in a cave, and no exit is to be seen. The actual lord of this house is nowhere to be found, and there probably is none. Here we have the reward for our earthly efforts and striving!

6. “Oh, if we could only communicate to our poor comrades in the world what reward awaits them! Verily, not one of them would again step out unto the ‘field of honour’. Everything would be just fine if in the devil’s name we had been completely annihilated. But we are only too penetrated with the realisation that we live on over here in the most dreadful want. We are lacking in everything good and rather have an overabundance of every imaginable plight, such as hunger, thirst, heat and cold, all in one. Pain is gnawing worm-like at our innards, whilst no light quickens our eyes. Oh what a wonderful reward for our suffering and privations the ‘field of honour’ has provided us with so richly!

7. “So – that is the fate of the Earth’s proud master – that he is ultimately eaten alive, to then, as a self-conscious being, despair in everlasting darkness! Oh you accursed life of man, and especially of the hero! But what is to be done? I hope we have done enough cursing. What about praying for a change? Perhaps a prayer would turn useful. Doesn’t anyone of you know some lousy prayer by heart?”

8. Says one from their midst: “Captain, sir, I know the one from Kossut!” – Says the commander: “Donkey, that’s all we need! Kossut hit the dirt for it – what good shall it do us? Does no one know another?”

9. Says an Italian: “Signore Generale! I know a beauty of a prayer di santa Maria, and another de lo santo Giuseppe!”

10. Says the commander: “Shut your trap, you donkey of an Italian! Such stupidities are all we need here! Someone come up with something – but more sensible! For cuckoo’s sake, cannot a single one of you say the ‘Our Father who art in Heaven?’” – One of them steps up, saying (with the strongest dialect, not translated as such): “General, sir, when I was still a boy, I learnt the Lord’s Prayer. It is a beauty, and wonderful! But I don’t remember it completely, but I will say whatever I still can!” – Says the general: “Go ahead and let him pray – as much and as well as he can!”

11. Commences the prayer-leader: “Just follow me and say: ‘Our Father Who art in Heaven!’ – hang on! How goes it next? – Ah, I know – ‘Our Father Who art in heaven – hallowed be thy name! Your will be done – in heaven and on Earth!’ – hang on again! How goes it further? – Beg your pardon, General, sir – for faring so badly! But patience – it’ll be ok. – Ah, just remembered! ‘Give us our daily bread - ... and lead us not into temptation!’”

12. Says another: “Oha – ‘forgive us our trespasses – as we forgive them who trespass against us’ comes before it!” – Says the first prayer-leader: “Beg you to say the last bit – don’t know it too well” – Says the second: “Well then! It goes on: ‘lead us not into temptation but deliver us from all jackasses, who are the worst evil. – Amen’ – Says the first: “Ho, it does not say this at the end, but just ‘deliver us from evil. Amen!’ But I know that you meant me – that I’m a dunce! You are no better, thinking you are smart! But I say you are a dunce! Now you know!”

13. Says the General: “No squabbling, thank you! We are sufficiently unfortunate due to some unconquerable might! Why should we make it worse with mutual recriminations? And what’s the good of a

prayer, where the one no longer knows even half? Let someone step us who can say this prayer in full, or it is better not to pray!"

14. A lady steps forward, saying: "Mister General, I know this prayer indeed. But to pray in German is somewhat common; I could oblige in French or English!"

15. Says the General: "My dear Madam, pray English or Chinese for yourself, but we as a whole up 'til now are conversant only in German, and would like to pray so! I hence ask again: is there anyone capable of praying the Lord's Prayer in good, fluent German? Let him come forward and pray in good German!"

16. A pastor steps up, saying: "Mister General, if there is no objection to my being a Lutheran, then I shall try to lead a prayer!" Says the General: "It does not concern me whether Lutheran, Roman Catholic or Turk. But in this large crowd the greatest number are Romans, and these might be offended. Hence I am at present thankful for your offer, of which I shall avail myself only if there is no one among the Roman Catholic community capable of leading this prayer. But stay with me for the present."

Chapter 123

A monk wants to hold divine service – for money. The General rails against Rome Robert desires to help. The Lord arrives.

1. Continues the general: "Is there actually no one from the Roman Catholic denomination among this miserable company who can pray the old 'Lord's Prayer' clearly and fluently in German?"

2. A robed monk steps forward, saying: "Lord General, I know this prayer well, but it shall be of no use to us because we all died without the holy death rites, and we have not said confession, whence we now find ourselves in a state of total gracelessness! We could now wear out our tongues praying and it would be vanity, as we are already condemned by God everlastingly. In this state we are likely to remain till the last Judgment, after which the terrible trumpet shall summon us back into our bodies, in which we shall have to appear before the inexorable judgement-seat of God, to receive everlasting damnation, to then be thrown into the eternal and most terrible torment of fire!

3. "I am aware of only one means of redemption, called holy Mass, which alone is pleasing to God. I don't actually have the means, and no makeshift instruments to read one, but if I could obtain a small fee from these fellow humans, then I would nonetheless read one off by heart, and we may well be saved thereby, all of us. For only Mass can save us, all other prayers are of no use!"

4. Says the general: "See that you make off, chief scoundrel! If you regard Mass as the only means but don't have enough neighbourly love to save us – who have nothing – for free, then you are worse than all the thieves, murderers, robbers, fornicators and adulterers of the Earth put together! You are over here what you were on Earth, a servant of God for money! Get out of my sight, and read you Latin rubbish wherever you will, only spare us therewith! For we are mostly Germans and Slavs and shall pray either in German or Slavic; – half right, march!"

5. The monk beats a retreat at this military order, the general calling on Slavs to pray the Lord's prayer.

6. At once, a Polish man steps forth, saying: "General, I know it in five languages!" – Says the general: "Good, so will he pray first in German and then Slavic, but audibly and upliftingly."

7. The Pole now leads prayer as asked, and they all follow word for word. Only the monk and several of his kind are not taking part, peeved at the general not wanting to avail himself of their Latin Mass. Those

around them however notice their contemptuous expression, and that the aforementioned monk – at the words ‘Thy kingdom come’ had said: ‘to you all come hell’. They grab these ‘holy’ servants of God, dragging them before the general to report it.

8. The general, furious at these servants of God, says to those who hauled them over: “Calm down! You are aware of how upon Earth this clerical vermin with rare exception were anything but what they should have been! And so it should surprise you even less if the very last swineherd is by far a better Christian than such a cleric! – Who crucified Christ? – The priests! But in order not to miss out on practice, they invented Mass, this being nothing other than the sacramental repetition of the real crucifixion of Christ. What one can expect therefrom is not hard to work out. For whoever judges another, has to be either mightier than he whom he judges, or he arrogated the office of a judge unto himself, acting the lord over the one whom at least in his imagination he judges. The cleric however judges Christ daily, and also revives Him so he can kill Him again – because he can’t find any use for a perpetually live Christ! Is he then as judge over God not more than God Himself? Who can deny that it is not so in the sole beatifying Roman Catholic Church? If however this rabble of black clerics arrogates to itself the sentencing to death of God Himself, how should we wonder that it damns us to hell as well!

9. “During my earthly life I studied history and found that, concerning ultimate despicabilities, the priesthood always came out on top. Just look at the backdrop to current revolutions and wars! Who instigated them? The clerics!

10. “They started in Switzerland and had to take to their heels, notoriously, in every direction. Wherefore pressure was put on the Pope from all sides to avenge this ‘abomination’ globally, because Switzerland alone would not appease vengeance. For the hungry Swiss folk had the nerve to lay hands on the servants of God’s bulging larders, and cellars brimming with the best wines – the servants of God not desiring to share out of Christian neighbourly love! This abomination so incensed them that they began to so agitate against the people as to bring to fruition their curse over the entire Earth. And behold, they have carried out their task most effectively, but also, thank God, inflicting a wound upon themselves which probably no terrestrial herb shall heal! I think you have understood me well, wherefore be of good cheer even if these black ones wish you thousand times to hell!

11. “If you want to get to know someone, watch his actions, as everyone is most easily recognised thereby. If however it is not advisable to enter into friendship with cattle and man slaughterers, how much less is it so with God killers?

12. “History, especially that of Spain, shows how barbarically the servants of God dealt with their stray lambs. Let these black ones of body, soul and spirit go wherever they will and curse as much as they like! But we shall act like true brethren henceforth, counseling and helping one another as best we can!

13. “I think that if there is any God, which I would now deny even less on account of seeing true life after death – then judging by the wisest Creation, He is bound to be better than His servants, as He himself well demonstrated in the person of Christ in Jerusalem, deservedly exposing the nature of their spirit! Hence we can be of the firm hope that His judgement of us will be better than this sinister rabble of clerics!”

14. The entire crowd responds with jubilation on hearing the general speaking so rousingly about several of the priestly caste. The latter cut furious faces, whilst the former monk, unable to bridle his frothing rage, begins to call upon hell to open up and swallow these abominable profaners. But the company is not putting up with it for long, grabbing God’s servant by the scruff of the neck and dumping him before the house, where he lies for a while, worn out.

15. Simultaneously, at the entrance to the second chamber, Robert is saying to Dismas: “I like the general’s speech and attitude very much, except for his rough railing against the clerics! If suitable, I feel

like improving these poor fools' condition a little!"

16. Says Dismas: "A little more patience, and the thing shall look after itself! But we have to have the Lord, and I feel Him coming! Look out the window – He is already here, with all the familiar guests! Let's hasten to meet Him! Oh, it is He – it is He!"

Chapter 124

Robert's exuberance. The Lord's concern for the monk The householder Robert obtains Helena as a helper. Celestial marriage.

1. All eight men now hasten out to where they behold the Lord. There they find Me engaged with the evicted monk, who does not of course know Me yet.

2. With tears in his eyes, Robert addresses Me thus: "Oh Lord, beloved, dear holy Father! Where have You been all this lengthy time, so that we found You nowhere despite an extensive search! Oh how sad, dreary and void it has been after we could no longer find You anywhere in this house! What a rough time we had organising the tables! In short, things were unbearable without You. But now that You have returned to us on Your own property, all is unspeakably well again! I could now abandon myself to joy, but my heart rather than my legs would jump for joy! Is not what You once said, namely: 'without Me ye can do nothing' actually true! I would further add loudly: 'without You, oh beloved, holy Father, there isn't anything, anywhere! Everything is then desolate, void and despairingly sad!' But You are not going to leave us again in future?!"

3. Say I: "I did not leave you on this occasion, surely. I only escorted your guests, My children, a little to the extensive gardens of this house, showing them the diverse, new plantations, in which all took much joy. Meanwhile you had a good time putting the large dining room in the best order, making Me well-pleased. It makes no difference that you could not see Me for a few moments with your eyes, as I was constantly with you in the same love. I Myself placed My words on brother Dismas' tongue, which he spoke for your profound instruction. But now I am again visibly with you, and intend to move into this house again and heal the many sick to life!

4. "Here in this monk, who is still completely deaf, blind and dumb and lame, all in one, we already have such a patient in front of us! This one needs to be helped first, and he shall then help us work on the others. The general has attacked him too harshly, accusing him of crimes that this poor one is sure not to have carried out in his entire life. This was not right on the part of the general, who normally thirsts after truth and light. This person is only like all of his caliber, and has to be helped. Because to a Roman Catholic incarnate means being spiritually deaf, blind, dumb and lame, a condition in which no one can be regarded as accountable. But this initial cure nevertheless was good for his priestly arrogance. For now he realises that he was wrong, in that he tried to make everybody believe something that he never believed himself, using hell as scare-mongering, and heaven only as sweet food for temptation, believing neither the one nor the other. With him, religion was a mere mythological means of keeping the Earth's people obedient to worldly laws. He held divine service only as a necessity for dazzling the spiritually blind masses, having no regard for it himself and saying to himself, as also in the presence of his most trusted colleagues, as did also a certain Pope: 'Christ's ancient legend is not a bad one; you can make out of it what you want. And it brings its servants much money and prestige. But that's about all it has going for it,

the old Greek one being otherwise much better and more illustrious!

5. "But I say unto you: none of this matters, because in his great blindness, the monk was a threefold slave of Rome! But can one punish a slave for allowing his master to poke out his eyes and burn out his ears? Wherefore you brother Robert, proceed at once into the house, bringing bread and wine! Because this one must first of all receive powerful sustenance, to in future enable him to receive counseling and setting right by us. Do as I commanded you!"

6. Moments later Robert brings a large bottle of wine and an entire loaf of bread, saying: "Lord, here it is! But how shall we give it to him, seeing he lies on the ground as dead. Will we not have to help him up first?"

7. Say I: "Dearest Robert, have patience! Our proximity shall soon get him up. But these are usually dangerous patients, and one has to put in more time with them. I see that the wine and the loaf of bread are a little heavy for you. What if dear Helena who is watching you sympathetically, lends you a hand? Would your household not benefit somewhat if you had a hostess like her?"

8. Robert, after a shy smile, says: "Would all be unspeakably good, if only she were not so beautiful! But a helper for sure! Oh Lord, given to me by Yourself – would make ten thousand heavens out of any house! But she is too exceptionally beautiful, dear and glorious for me."

9. Say I: "Were you not usually a friend of everything beautiful and useful! Your maxim even was: 'the beautiful has to be useful and the useful beautiful!' and behold, this has also been my basis of action from eternity. Wherefore all My works also are as beautiful as they are useful. For usefulness corresponds with My eternal love and goodness, and beauty with My wisdom and truth. Thus you cannot here in the kingdom of heaven ever have the one without the other! The more beautiful something seems to you here, the more useful it is!

10. "Helena truly is exceedingly beautiful, for which reason she also is an exceedingly useful being. Hence do not let her beauty overawe you. Only through her will you become a perfect human and angel; and she through you yet more beautiful, perfect and useful! I give her to you as a truly celestial wife, with whom you shall become steadily more wise, happy and blessed. Hence give her your hand and press her to your breast. Fulfilling My will thus shall be an everlasting blessing for you both!"

11. Robert, dizzy with joy, says: "Oh Lord, forgive me my great weakness. But I confess that to say 'Your will be done' was never before so easy and joyful!! Hence come unto my breast, you most celestially beautiful and splendid Helena! What the Lord, Father Jesus, Jehovah Zebaoth has most graciously given me for ever, He also gave to you, through myself, forever! And so let us be blissfully one in everything – in love, truth and works of love, and hence united in our holiest, most beloved Father!"

12. Says Helena, radiant with celestial beauty: "The Lord's name be praised eternally, and His holy will be done! But your will likewise shall be eternally holy to me, as I see now that you no longer bear any will in your heart other than that of the heavenly Father of all men and angels! – Should your heart ever, after some great love-deeds, momentarily become faint, then it shall find abundant strength from mine; and should I in the alternative find a waking in my holy willing, then your heart shall strengthen me in everything that is most pleasing to the most holy Father. – and so in the name of our heavenly Father, I want to be forever your celestial wife, who will live and act in you as one being eternally! The most holy Father's grace, love, wisdom, order and will be our blessing everlastingly!"

13. Robert, moved beyond all measure, presses Helena to his breast, kissing her on the brow three times, and Helena then kisses him on his mouth three times, then taking the wine and bread off him, saying: "As forever your wife now, let me share your burdens! It is enough that in the name of the most holy Father, you are doing the organising! I shall then act as your right arm!"

14. Say I: "Good, good, My beloved children! You are now blessed and united, and shall remain increasingly so forever!"

15. "But this does not conclude our task, but rather moves us into action! But every action shall from now on be completed more easily and quickly, since you, My beloved Robert, now stand there as an accomplished citizen of the heavenly kingdom, possessing now not merely the power to instruct through the truth of the work, but also one of judgement through the love will out of Me, which however you shall be employing only where the former should not suffice! And so bend down to this sick one and breathe over him, that he may arise to healing!"

Chapter 125

The monk's spiritual awakening. Self-dialogue as the soul's mirror. Christ, the life-anchor of the shipwrecked.

1. Robert bends down and breathes over the previously cast-out monk. The latter at once begins to stir, like someone awakening from sleep.

2. Straightening out after a while, the monk asks: "Who breathed life into my innards, since I had been killed by my enemies? (Since in the world of spirits, all who are thrown out of a house are for a while as if dead. For in the spirit world, to thrust or throw someone out means to forcibly judge or kill them) – "Where am I now? It is night and very dark, wherever my eyes turn. My ears hear no sound. I don't know whether I am also lame, as I can feel no ground under me. Oh, if only I could perceive a feeble shimmer somewhere!"

3. "In the world I was a priest, carrying out my prescribed service with zeal. Of course this was related mainly to worldly interests and there was not much faith in it. I nevertheless carried out my office conscientiously. But what reward have I now reaped in the kingdom of death! Oh God, if You exist, or inexorable fate! Why did I have to become a thinking, selfconscious being? Why led through the most unnatural life-states, burdened with every curse? Who wanted me to become this and not something else? Is it the child's fault to be born into the world blind and then find no doctor? Oh you hard fate, where are you, that I would turn on you and curse you! My entire life so far has been uninterrupted curse, but I will curse no more, being myself a curse."

4. Say I to Robert: "Now breathe upon his ears!" – Robert does so.

5. The monk listens, saying after a while: "Where have I gotten to? For now I hear something like a great sweeping, together with voices like all sorts of birds! Truly strange, even whilst the storming of the sea and the bird tones get mightier! Will I be flooded and the birds then feed on my cadaver? Oh shocking fate, if I have to go under, why must I first hear the shocking sound of my demise! Can you not come over me, an impotent one, by stealth, like a murderer? But why am I quarrelling? Even the wily judges of the Earth read out the death sentence to the evildoers before killing them! Cruel human hard-headedness is not satisfied with a defenseless brother's death – he must first be tormented. If men do so, why should fate mince its words?"

6. After which I say to Robert: "Now breathe over his eyes." Robert does so.

7. The monk starts rubbing his eyes, saying: "What was that? I clearly felt a breath going over my eyes. Suddenly I see as if at dusk, and feel solid ground under me again. Look, there is the same house again,

from which I was thrust out by my enemies! It is so exactly, and in place of the ominous water-rustle I hear my enemies' many voices! And the bird-sounds are voice nearby! Yet I discover no one.

8. "Now I start to believe in a God again! The general in there who, not entirely unjustly, denounced my Mass, was right to praise God much more highly than I tried to present God to him. But the reward is like unto the work! They were right to throw me out! Why did I try to be a dim donkey even over here!?"

9. Say I to Robert: "Now breath over his mouth and chest." – and Robert quickly does as I say.

10. Says the monk: "Oh how agreeably and delicately a gentle breeze now blew over my mouth! Was it perhaps an angel's gentle kiss? Indeed this is how angels must kiss! I was also conscious in my breast – saturated with blissful life, that an angel must have kissed my mouth, or I could not have experienced such delight. Truly remarkable, and it is also getting amazingly brighter within me! And my hands are getting more rounded out, and there is a pleasant stirring in my feet! Its as if I was being flooded by a new life-power.

11. "And the entire area is getting brighter and the house more delineated! Ah, is not this a grandiose house! These storeys! And those splendid arcades and balconies below the windows! Such memorable grandeur and height! No, it all seems like a dream! Did I not earlier see this house already, when the general brought us all here, yet I cannot recall that it had such splendid appearance.

12. "I am minded to go back inside, but shall probably at once be thrown out again. Therefore I shall remain here in the open and quietly admire this splendid structure, which appears to get larger with the growing morning-light. I will indeed stay, feeling so exuberant.

13. "I don't however understand why I feel so cozy, it seeming to me as if I had been at home here for god knows how long. And yet this region is as strange to me as anything previously not seen can be. Ah it is glorious here! Everything harmonises: this extensive garden with its layout, the beautiful chain of mountains surrounding this villa in the distance, rising steadily towards morning and flattening out to a boundless plain towards evening and midnight. – Oh, how indescribable!

14. "Close by I see a glorious pavilion! How about my climbing it? That would give me an even more marvelous view of this region! My legs are sufficiently strong. It takes some scaling, but up we go! – But no, I shall stay down here – it may offend the owner. Everything is fine here. But, brightening within, I realise that man can get hungry and thirsty also in this spirit kingdom. A piece of bread and some beverage to light up this world of spirits would go down well!"

15. Say I to Robert: "Serve him some bread and wine." – Robert takes the bread and wine from his Helena, placing it in the monk's lap. The latter is astounded at seeing the gift, not seeing the givers surrounding him.

16. Watching the bread and wine for a while, the monk says to himself: "Praise God, this indeed completes the picture! Oh for being onto a good thing! So that's the way things are in the spirit world! An enthralling prospect for a light stomach. Verily, this should be eminently tolerable forever, amen! But no further night in this region, thank you – it was ghastly!

17. "But I want to know who is so obliging over here. It is bound to be spirits, good ones! How come I can't see these spirits or angels serving me? I am probably far too unholy yet for beholding the holy angel spirits! Yet I am seeing the bread and wine! Well, let it be, the rest will work itself out later! I shall in god's name get stuck into the bread, followed by the superbly looking wine! God bless it! All honour and praise be to Him!"

18. The monk breaks off a large piece from the loaf, eating and finding it incredibly tasty. Wherefore he tackles the entire loaf, saying happily when finished:

19. "Praise God! This bread has the superb flavour of a Brazilian pineapple! But now, in God's name, into

the wine! It is nearly over one measure, but not to worry, did I not frequently go over a measure during sacraments for a kind of St. John blessing? Well, in God's name, it should be alright here too. Oh you lovely wine, what a splendid golden colour!"

20. Here he takes the bottle, not putting it down before the last drop. He is astonished at the extraordinary quality, getting past all cheer, yet also reverential, continuing to stammer: 'praise God, praise God!"

21. After a while of reverie he straightens out, saying to himself: "What power in this meal. This was no earthly bread and wine! This verily was bread and wine from the highest heavens, for the bread was all nutrition and the wine life itself! Only now am I alive, and death seems to have left me forever. Perhaps the ancient myth of Christ, giving his disciples a last supper for the gaining of eternal life, is not as vain as it is made out to be by the clergy in the know!"

22. "There are of course contradictions in this doctrine of Christ, which has maintained itself right up to this time, which a healthy spirit cannot as easily digest as I did with this bread and wine. Yet it contains consistencies which make it clear that the sponsor of such doctrine could not have been an ordinary human but obviously a God. And now this revival through bread and wine give me almost incontrovertible evidence that Christ really did once exist on Earth, and that His Sonship of God is not as far-fetched as the clerical hierarchy would have it.

23. "Who can say that I may not once encounter the Spirit of Christ somewhere! Oh God, if so, I would ask Christ to let me pay the Pope and sundry cardinals an unexpected visit, to show them Who Christ is and of what ilk their own spirits! It would be useless of course, but it would do one of our kind good to show these obviously anti-christian red-coats that Christ is not the myth they make Him, but truly the One Who He revealed Himself as. Their eyes would boggle to full moon size!"

24. "But I seem to hear human whispering around me, and morning light continues to grow. – Therefore quiet! Perhaps I shall hear proper words and phrases?"

Chapter 126

The monk hears Jesus' holy doctrine. The formerly blind recognises the Lord and His grace.

1. Now the monk is hearing the words: "Jesus, the crucified, alone is God, over all heavens and over everything filling infinite space. He alone is the primeval Creator of all things, angels, humans, animals, plants and all matter. He is the Father in respect of His arch-primeval Love Being; the eternal Son in respect of His wisdom, and the only holy Spirit in respect of His endless might, power and action.

2. "Turn to this Jesus in your heart, truly and faithfully, love Him Who so loved you that, out of love for you and all men, he took on human nature, allowing a most bitter death to come over Him to make everlasting life possible for you and all men!"

3. "Through Him alone, blissful life equal to that of God was made possible for all, and given as an endless treasure to all creatures. It is necessary to only lovingly desire this great gift of the holy Father and to thankfully accept it – and man will then live blissfully forever in God's company, like another god.

4. "God, who is the Father Jesus of us all, is the purest love that judges no one and desires to make everyone happy, excepting only that man needs to desire what God's purest love desires. For God coerces no one, and least of all in this world of spirits. Hence all will receive in accordance with their own desires. You shall therefore receive what you desire!"

5. "There is however no life or bliss other than that in God's purest love. Whoever has taken up such, wanting that which this holy Love wants, lives in bliss everlastingly."
6. Hearing such among the whisperings, the monk is not a little astonished, saying to himself: "Amazing! A completely new doctrine about God. Thus, no three separate Persons! This would be the greatest heresy upon Earth, differing sky-high from the Roman Catholic! – What surprises me is that the spirit who spoke to me so wisely from the air made no mention either of the most blissful Virgin Mary or the other dear saints, for the purpose of seeking their intercessory prayer. That stranger who probably also gave me the excellent bread and wine has now given this doctrine."
7. "I must confess that even the devil would gain beatitude if filled with this doctrine. That bread is sure not to have been baked in hell, nor such wine bottled there. Hence this is all from heaven – bread, wine and doctrine, and I intend to receive them! But if it is so, then rejoice, you cardinals and Pope! I intend to start spooking your brains a little. I shall pray Jesus until He lets me do so. Good, I shall corner the Roman Curia and kindle them a light to make them shudder! But say no more! Now it is time to earnestly turn to the Lord God Jesus, with everything else following from that."
8. Say I to Robert: "Now touch his eyes!" – Robert does so. Now the monk is exceedingly astonished to see the flock of blissful ones together with Myself around him, not however recognising anyone yet. He resembles a sleep-intoxicated one as he looks from one to the other.
9. After a while the monk gains more consciousness, timidly asking Robert, the one standing nearest: "Oh my heavenly friend, be so good and tell me where I am? And if you don't mind me burdening you with questions then tell me with whom I have the honour and grace of communicating?"
10. Says Robert: "You are upon celestial territory and ground, whilst this house standing before you with indescribable greatness, splendour and majesty is my celestial dwelling everlastingly. I myself however am the now blissful spirit of the unhappy Robert Blum, familiar to you upon Earth. And this most beautiful woman at my side is the woman betrothed to me everlastingly by God the Lord. Now you know, and so speak your most fervent desire."
11. The monk, shaking his head a little, says: "You – Robert Blum? The chief heretic Robert Blum in heaven? – Ah, surely some things go on here! And these are supposed to be your grounds and your house? Can there be ground and dwellings in heaven as well? Does not heaven consist only of shiny clouds, upon which the celestial inhabitants float like the angels of heaven, seeing God face to face, constantly calling out 'holy, holy, holy is the Lord Zebaoth! Heaven and Earth are filled with His glory! Honour be to God, the Father and the Son and the Holy Spirit! Amen!' – There is not the least trace of all this here. How could this be heaven? Perhaps a kind of New Catholic heaven, which God's grace allows until Judgement Day in order to reward you temporarily for sundry good that you effected upon Earth. But thereafter this heaven will pass and then be transformed to hell. And this house is likely to be built upon loose sand rather than upon rock, to then come tumbling down into mere rubble."
12. "This makes no sense to me at all. If this is heaven, then tell me where God the Lord is with all His holy angels and the other saints?"
13. Says Robert: "Just turn around, and you shall see God the Lord Jesus distinctly, and behind Him primordial fathers of the Earth, starting with Adam!"
14. The monk looks around timidly and at once recognises Jesus in Myself, the Crucified, and afterwards the apostles, whom he recognises by the character-attributes of their robes. He immediately falls down before Me, saying: "Lord God Jesus! If it is You, then be merciful to me, a poor sinner, for I am a coarse and great sinner."
15. And I say: "Thomas, get thee up, behold and live! I am the alpha and omega, the first and the last!

Why do you still doubt Me and the truth of My heavens?"

16. Says the monk Thomas: "Oh Lord, You ask as if I could tell You anything You wouldn't know. Look into my heart and You shall find there the primordial writing that Your almighty right hand has engraved there. Only in these strokes an endless greatness and sublimity expresses itself, through which my heart could feel You. Hence it was always impossible to imagine You any other way. No trivial, domineering or selfish concept of You could therefore find room in my heart. Wherefore I could never quite accept the Deity in Jesus, the anointed, notwithstanding that I never really dismissed such possibility. Obviously Christ's Deity would have had to make a more prominent appearance, as with the apostles, before I was to be coerced into a firm faith. But for wisest reasons this was probably never the case. Christ or His Spirit probably allowed the Roman Curia to make of Him whatever they liked.

17. "Familiar with Roman Catholic theology, which wakeful spirit could have even remotely suspected such doctrine to be of divine origin? I myself made several thousand proper 'Christs' out of hosts, to then eat them almost completely myself. What is an honest person to think of a doctrine over which every Chinese would have fits of laughter? How often, after a Mass, did I think when casting a glance at the sun, and at the myriad of stars in the evening: these are supposed to be made by the One Whom today you made into the highest Deity out of a round wafer from cornflour, during so-called consecration, afterwards eating Him live? Oh Lord, this was a trifle too much for the faith of a mortal! Whoever can believe truly is not to be congratulated, for such cannot be in possession of even the smallest spark of spirit within him! I did indeed carry out the so-called divine service as prescribed before the eyes of the blind world. But I did not possible believe in it, because ancient Scripture in my heart and in the entire Creation taught me otherwise.

18. "That the real Christ, tolerating such chicanery, came to be discredited by myself and by many others, You oh Lord will see more plainly than me. Now I again believe in Your sole Deity, since You are here again exactly as You were when once walking the Earth. But I shall not be believing in a Christ of the cornflour-host variety again!

19. "See, Lord, that's how it is written in my heart. This is my life the way I see it in godly purity within me. And so I poor sinner have not told You omniscient One, with inadequate words, anything that You have not clearly discerned from eternity. And so Your holy will be done with me!"

20. Say I: "Good, My dear Thomas, everything you have said is right. But you do Me an injustice by reproaching Me for never giving the Roman Church a counter-sign for its abominations. Are not all the splitting away from the Roman woman such mighty signs? They bore little fruit however, because on account of My love I did not want to judge the dragon yet! Consider furthermore the wide spread of the pure word through the multi-lingual printing process! But it once again bore little fruit, due to My not wanting to judge the dragon out of love! Consider furthermore the more recent prophets awoken by Me in every period. These effected strong counter-measures but bore little fruit, because I again did not want to judge the beast – for My love's sake! Consider yet again the thousand-fold humbling I let come over the Roman woman as counter-measures from every side, but these also bore little fruit, because I still did not want to judge the Dragon due to My love!

21. "But from now on things shall take an entirely different course with the woman of Rome. Her global power shall be greatly shaken and a tongue-lashing allowed all over her. Should such communication still leave her barren, then the Dragon shall be judged on account of My longsuffering being misused for so long.

22. "I trust this dismisses your accusation of negligence. And so join up fully with Me now and come in with us for an already prepared meal!"

23. Says Thomas: "Oh eternal Saviour of all sick souls and spirits, I am not worthy of a meal, which You Yourself prepared for Your most deserving servants! This would be too much mercy for me, who have always grossly sinned before You on Earth. I shall indeed come into the house, but shall never dare to partake of such a holy meal, as I could easily share Judas Iscariot's fate, which would surely be something shocking!"

Chapter 127

Thomas praising God. The Lord's instructions on love's simplicity.

1. Say I: "My dear Thomas, you are still very stupid! I did not ask Judas to dip his bread into the dish with Me, for I knew it would bring about his judgement, as he was unworthy to break the bread of life with Me! You however I have Myself called, because I find no unworthiness in you. And so you need have no qualms about what I demand of you. What is more, over here all judiciary assessments have ceased, because every deed has here its consequences in accord with the spirit in which it was carried out. Since every spirit is here his own judge in accordance with his deeds, you have no need of fearing any strange influence on any side. You will do whatever you desire, and you shall be judged by your doing according to your will, which is the actual motivating force of every deed.

2. "Hence have no further scruples in future! If you are hungry and thirsty then you shall surely want to have something to eat and drink. If however you still don't want to eat or drink, then you should have to put up with the pain that hunger and thirst bring with it. Or would you want to take up a sharp scourge with which to punish yourself? This you will surely forgo.

3. "But whatever you would not do unto yourself, you would surely not want to do to your brethren. For the love in your heart would not let you hurt your brethren; because here in the kingdom of spirits, the system causes every deed effected upon someone else to react back upon the doer with equal severity.

4. "From this explanation you know how things stand over here. And thus I take it that you will want to do without second thoughts what I have commanded you for your very own best!

5. "Behold, I could if I so desired force you instantly to where I want you. As I do not force you towards your best through My power, only fortifying your heart, intellect and will by gentle instruction – how much less should I desire to force you into something bad. On My part, nothing is more respected than man's fully free will. And so you can dare to do willingly what I as your God, Creator and Father full of the greatest love ask you to do!"

6. Says Thomas: "Oh most beloved Father! Now all hesitancy has left my heart. Whatever You desire shall be my heart's most holy command. Oh how gentle and wise is Your holy Father's will! Where is the heart that could resist it? How blessed now my entire being, for being allowed to follow You, and that You Yourself stand by my side, and with Your hand lead me into the kingdom of everlasting life. Oh you holy house of all houses that God enters! Who can think with sufficient praise about the great meal that God Himself has prepared for those whom His Father-heart has chosen as His children? You most blessed brothers and sisters, do you in truth actually fully feel and grasp the holy depth that is our Teacher and Leader – God Himself? – We are with God – with the great Creator of infinity – we are with the Father! Oh say it, do you fully grasp Who it is that leads us into His house?"

7. Say I, while entering the house: "Indeed, indeed My dear son Thomas! It greatly pleases Me that in your

heart you kindle feelings which resemble the flaming thoughts of the cherubim and seraphim, when praising Me, and who are the carriers of My will in eternity. Yet notwithstanding the loftiness of such thoughts, whose depth and greatness few spirits can grasp, I am yet more pleased when My little children heartily call Me 'Father'; pleased more than with the greatest angels of praise singing hymns of praise until they collapsing in the realisation that these flaming thoughts are not able to even touch the hem of My garment, even whilst My ordinary little children most blissfully play with My heart and My thoughts, perpetually enjoying the bread of true life at My table!

8. "Behold, those who sing to My might, praising the endlessly great God, are outside of Me and regard Me the way you often sang loftily to the star-studded sky, not knowing what the praised stars are and what is in them. But those who say: 'Oh dear Father! Oh You divine Brother!' – these are with Me and even in Me. They praise Me like children praise their only true Father, not looking at My greatness from a holy, shy distance, where a great abyss perpetually isolates them from Me. Even upon the stars they are with their Father, fully enjoying that holy reality which the great singers barely have an inkling of.

9. "Do you note this important distinction? It is because you do so that you are already much happier than heretofore. This is good and right, and pleases Me the most, as it is within My order. Soon you shall be at My side beholding the most astonishing works of grandeur, filled with wonder upon wonder. If you were to constantly ask: 'who can sufficiently fathom what God is?', then My little dear ones would laugh at you, saying: 'Childishly weak brother Thomas! What are you carrying on about? Who could ever sufficiently feel and perceive what God is within Himself? How can the limited grasp the infinite? God is the Father of us all! We love Him above all! He guides us and we see Him! How dear and endlessly more than trying to fathom Him! What is more worthy of a human: to be sunk in thought, yet not notice a passing brother for all the deep thinking – or to hand the thought over to the holy Father and encounter the poor brother with amicability and with the eyes of servitude? Hence let us leave the great to the great, our pretty small selves remaining nicely within love, and we shall be happier than the super-happy great!'

10. "Behold, Thomas, that's how all these brethren would speak to you. Hence we too shall remain together. For to see the entire sky does not require eyes of the same size – do you understand?

11. "You do so indeed! And so we shall at once get down to our meal, finding ourselves in the big hall with the tables already set.

Chapter 128

Thomas' intercession for his former opponents in the ante-chamber. He is dressed with a cloak of honour and a hat of wisdom. His first assignment.

1. Thomas is amazed at being in the great hall already, together with all the other guests, and that before a well-set banquet-table, put together in form of a cross in accord with Max Olaf's reckoning.

2. Being finished with his 'wondering', Thomas says: "Lord, dear Father, what a grandeur and nameless splendour adorns this dining hall! Oh God, here a hundred-fold of Earth's population could be accommodated! These immeasurable rows of pillars in all directions, and this veritable sky-height! The solar shine decorations of the domed ceiling and triune galleries. The high windows of every colour of light and the floor of pure gold make my senses quiver with reverence. Who could have built this? Oh, here I ask like a blind man – You as eternal Master are the sole builder of such miraculous works! Not even the

most fiery spirit of a cherub, whose nature is created out of Your most lucid wisdom, can sufficiently love and praise You, let alone a worm of the dust like me! Oh glorious, glorious is the sight! Verily, this exceeds a millionfold the imagination of even an archangel!

3. "A wise man of antiquity was right when, gripped by Your goodness, he exclaimed: 'Father, will You not cease to bless! When punishing a child, Your aim is restricted. But when afterwards You begin to bless the reformed child, then there is no end of blessing! Such never-suspected degree of Your goodness, love and merciful mildness, gentleness and condescension is too overwhelming for a weak spirit!'"

4. Say I: "Quite, quite, My most beloved Thomas! Just don't make too much fuss about it! Is it something so great for Me if I allow such a house to come into being by the appropriate heart dimension of the one to whom it is now given as his own? Behold, this all corresponds to the heart of our perpetually unfortunate Robert when on Earth, and is not by far as yet the most exalted aspect that this house harbours. You shall get to see quite different things yet, whereupon you can give your imagination free reign. But now let us all be seated at the table!"

5. Thomas, casting a timid glance at the first hall, says: "Oh Lord, holy Father, just have a look through the door! This misery: a huge flock of miserable souls! Could these not also be helped? They are nearly all basically better than I, wherefore they also most appropriately threw me out as the worst one, something I have already thoroughly forgiven them. Will You not forgive them too, oh most supremely best Father, and allow them to participate in this meal?!"

6. Say I: "Well, My most beloved Thomas, if you are going to badger Me with such concerns of the heart, then you too will soon have to exclaim: 'Father! Stop the blessings!' – Behold, with this heart's desire you have, yourself, with one stroke, wiped out all of your sins before Me. Hence you shall have to at once be dressed with a new, radiating cloak, and a hat shining like the sun! Robert, over there towards midday you see a robe of pure gold. Go over and fetch a cloak and hat! For this is the dress of all who combine wisdom with an equal amount of love!"

7. Robert hastens over and to the amazement of all guests brings a raiment shining more powerfully than that of Helena's together with a round hat the likeness of a cardinal's skull-cap with an intense shine.

8. On seeing the vestment and hat, Thomas says, quivering with joy: "But Father, Father! This is to adorn my sinful being?! Oh God, oh my Jesus! No, this is eternally excessive! Such radiance! And this I am to put on?"

9. Say I: "Yes, on account of your heart, well-pleasing to Me. But hurry, as we have many things to do." – Thomas takes the cloak and hat, which are upon him at the moment of touch, fully cut out for his body, something to renew his astonishment.

10. Standing there newly dressed, I say to him: "Now brother, you are perfected and saturated with My grace, love and wisdom! The meal here is ready and there is no shortage of honourable guests. But, as you had previously desired, there are in the ante-chamber out there three thousand most miserable souls, led by a general well familiar to you. This man has a good and understanding heart, and his word commands respect with his unit. Go now to the ante-chamber with brother Dismas, whom the general had known well in the world, and try to win this upright man for Me in accord with his heart's free will, together with his entire large flock. Should you carry out this first mission in the kingdom of true life well, you shall after the meal be set over big things. For I say unto you: there are all kinds of positions open to you in My kingdom of which you have no inkling yet. Hasten therefore, and you shall also have an exceedingly wise assistant in Dismas."

11. Says Thomas: "Oh thou good, holy Father! How much care You take of the lost lamb, for the lost penny and for the prodigal son! Praise, honour and all love and adoration to You alone eternally!"

Chapter 129

Thomas and Dismas with the general and his three thousand. Clarification about Jesus and His path of salvation. The general's speech. The Lord at the entrance to the chamber of life.

1. Responding to these words, Thomas takes the friendly Dismas by the hand, proceeding to the ante-chamber.
2. The general is astonished at seeing, behind Dismas, the familiar monk Thomas in radiant clothing and of friendly mien. He immediately holds his hands out to both and saying: "Greetings, dear friends! A thousand-fold welcome! But, friend Thomas, how different you look! Heretofore when my flock laid hands on you against my actual will, because of the unsuccessful Lord's Prayer and the projected Mass, and certain works not bearing repetition, your colour was that of a black man, whereas you now shine like the sun! How did you attain to such enormous elevation? Did you still achieve this through reading Mass and the Lord's prayer in Latin? Did you perhaps find the Deity therewith? Tell me the path you took to attain to such true blessings?"
3. Says Thomas: "My most esteemed friend! Promise to believe me without doubt what I will tell you – and you and your crowd shall at once find yourselves upon the same ground on which I and this brother Dismas, who you well know, find ourselves."
4. Says the General: "I recognise from your radiance that you find yourself upon the right ground of truth. The lie cannot shine, as it is hollow and vain. Wherefore I intend to believe every word you tell me. I am dying to hear a shining truth from your mouths!"
5. Says Thomas: "Very well! Hearken! – Jesus, the crucified, is not only the Son of the living God, but Himself God the Almighty, in the fullness of eternal omnipotence. Through Him alone are salvation and the true, eternal life to be found. Let you and your entire crowd turn to Him, and you shall be helped immediately! He alone helped me and this brother, as he is endlessly good and judges no one. To each he gives in accordance with his heart's desire. Whoever is of good will shall be endued with an outsize portion of goodness corresponding with his own will! Now you know everything and can do as you like! Your very own will shall be your judge."
6. Says the General: "What do you, friend Dismas, say to that?" – Says Dismas: "What brother Thomas has spoken is exactly what I say in fullness of truth!"
7. Says the General: "Two witnesses like that suffice! Wherefore I believe your every word. Permit me now to say a few words to this quite wakeful crowd!"
8. Whereafter the General turns to the crowd, speaking: "Pay attention now to what I announce to you. Since our presence here, you all felt our pitiable condition only too deeply. We murmured and cried, but no comforter came our way. We sought but could not find. We cursed, and no abyss yawned open to swallow us. We then began to pray in a most deficient manner, but even prayer seemed to let us down. In short, only despair was left us. I certainly tried to comfort you as best I could, but to what avail, if the comforter had to feel far worse himself!
9. "When all hope began to leave me, the Deity – rejected by us long since, and not believed in, sent us two most familiar redeemers! These proclaim to us imminent salvation upon reception of the sole Deity in Christ, the crucified! What prevents us from accepting faithfully, and firmly believing what these two

light-filled friends tell us? We could hardly be worse off in sheer hell than we are over here! We have, through faithful acceptance of the things heard, a fundamental hope of potentially bettering our lot, and this is already something significant in relation to our present state.

10. "Consider what I have said, and act accordingly. It can bring us no harm. It is furthermore mainly the former Padre whom you had previously thrown out that is carrying out this deed of friendship upon us. He is the least likely to deceive us, having for long enough shared our rough lot with us. – Wherefore, friends: Jesus Christ for our hearts, no matter the price! Should He not help us, then we are lost!"

11. The entire crowd shouts: "So it is, dear General, we all agree. We shall do whatever you say and want! Let Jesus Christ help us, no matter what, or we are lost and ruined!"

12. Says the General to Thomas: "Friend, I think that all worldly titles are at an end over here! Whence I say, dearest friend and brother, you have yourself heard how this entire crowd, to the last man, declared itself on the side of this good thing! Now Jesus is to me everything, as He is to you! What do we need to strive for, to become more worthy of Jesus, the Lord from eternity?"

13. Says Thomas: "It is written: 'He who believes on the Son of God shall be blessed!' You now believe and shall therefore be blessed, just through grace! But you still somewhat lack one thing, as I discern from your rather life-dry statements! This lack consists in the love for Jesus, the Lord! Open your hearts and let them be kindled with full love for Him. Then verily He shall Himself appear to you, receiving you and leading you on! For His goodness and love and mercy have no end eternally!"

14. Says the General: "Friend, our words may indeed sound somewhat rough, but they come from upright hearts. And so you can be assured that our hearts are beating more warmly for the Lord Jesus than some others' who think profoundly and speak loftily, but feel very little. We also possess some intellect, of course not too erudite, but we have more heart upon the tongue, and I think that should not be too unpleasant for the Lord of glories. Hence be reassured that in our love for God Jesus the Lord, we shall not be feebler than in our staunch faith in Him! Tell us what we are still lacking?"

15. Now says Dismas: "You are not lacking anything more. Hence tell the entire flock to open their eyes and look towards the open door that leads from this hall to the adjacent great Chamber of Life. There He stands already, with outstretched arms, to receive you all into the great kingdom of His grace and mercy!"

16. The General immediately turns towards the open door, seeing and at once recognising Me. – Gripped with supreme joy, he calls out with a real commander's voice: "Oh Lord over all heavens and worlds! You most exalted One meeting us wretches in such condescension! Oh holy, holy, holy One! – Brethren, raise your eyes and behold! God – Jesus, Who died a Hero's death for us on the Cross, rising from death by His own power on the third day, as conqueror of all conquerors, comes to meet us! Fall on your knees and worship Him from the depths of your hearts! Say fervently: 'Oh our most holy Father, Who is coming from Your heavens to us sinners, praised and hallowed be Thy name! Forgive us our sins and do not punish us according to our wicked deeds, but let Your holy grace come over us by the measure of Your mercy, rather than Your severe judgement! Yours, oh Lord, be all our love eternally!'"

Chapter 130

The flock before the Lord. General Theowald's life-journey towards God The secret of Earth-life revealed in the beyond. Jesus' words of light and love.

1. Responding to the General's words, all turn their eyes to the hall entrance, falling on their knees on seeing Me. All pray, hallow and praise Me, to the best of their ability of souls that serve as a dwelling place of relatively unspoiled spirits, therefore betraying a life of feelings rather than intellect. I leave them in such an uplifting state for a while, in order for them to gather themselves up in their inward parts.
2. But I summon the General over to Me. He actually remonstrated his unworthiness to approach Me more closely. I however refer him to the Zachary of the Gospel, who was a great sinner, whose house I nevertheless entered in order to partake of a meal with him.
3. This emboldens the General somewhat, and he approaches me with the greatest reverence, saying: "Oh Lord, forgive me and all of us our great audacity in daring to look into Your holiness' countenance! But what can we poor creatures do if the relationship between us and the eternal Creator is such a miserable one? We all together are as completely nothing before You, and You alone are all in all. It is already unspeakable bliss if a being, after the casting away of the body is made capable of beholding You. What greater thing could I still wish for over here? Oh God, You exalted One! What joy floods my entire being, to be able for once at last to hear the almighty voice of Your mouth!
4. "How often upon Earth did I ask: "Is there a God or not? If there is, where is He, and what might He look like? Is the Jewish teacher Jesus what legend would have it? He, a man like us, supposed to be God? The God who filled infinite space with countless myriad of beings of every kind, out of Himself? But to all these questions I could never get a satisfactory answer. Because heaven was closed, and mortals sometimes tried to give me a different concept of God. They spoke of Your miraculous deeds upon Earth that sounded like fairy tales, and hence too feeble to give my investigative spirit what is sought! In short, I sought but found nothing! I knocked everywhere, but nowhere did someone truthfully say: enter friend, here you shall find what you seek!
5. "In this way I lost all faith in a God! In my imagination, everything became a work of pure chance through dumb natural forces. This then tossed me into the world's turmoil, in which I afterwards found that evil death, which opened the portals to this life. And now I am here and see a different life – and behold, also You, Who alone gave me life! The kingdom of much questioning is at an end, and in Yourself, oh Lord, the living answer stands before me! Yes, it is so: Earth-life is no more than a big question that is only answered over here! – Oh eternal thanks to You for regarding a worm of the dust!"
6. Say I: "My dear Theoward! Life-conditions upon Earth are different from those of the spiritual, imperishable world. But they have to be, so that this true, perfect life can go forth from them. Every carnal man is of course, already on Earth, called to hit upon the right path, in order to secure for himself this perfect life, through strict keeping of My word – written down mainly in the four familiar Gospels. But since every human in order to become an eternal living spirit, must have his freest life, it happens only too frequently, especially in this epoch, that people allow the worldly siren-voice to deafen their ears, and to blind their eyes with the deceptive light of worldly glitter.
7. "Hence such people hardly, if ever at all, get to where they are called, but rather to where they should not end up – in self-love, selfishness, domineering, greed, meanness, gluttony, lust, unchastity and whoring! These however consume, rather than multiply life. And so, after the casting off of the flesh, many fare as you and your crowd did. They have to be, in this world, abandoned by everything that had occupied their crude senses, and they have to become most miserable in order for their life to gather itself up in such spiritual wasteland and desert. When it has found itself, as yours has now, then the necessary help comes your way – but not as imposed, but seemingly as asked for by the needy himself.
8. "For which reason also My messenger Thomas said unto you that your own will is the sole judge and giver of everything you desire, good or bad. But you then asked for the good, and asked for Me personally

– and behold, what you desired in your heart now stands truly and vividly before you. From now on, My particular will shall be made known to you. If you make this your own, you shall live a truly blissful life! Go and pass this on to your flock!”

9. The General Theowald does so at once, the entire unit taking it in like a military command, at once obeying the General’s words. Having soon and easily carried out this order, he at once returns, saying: “Lord Father, God Jesus from eternity! What You wanted of the whole unit is, through myself, accomplished. Your most holy will be our eternal command forever. Since You spoke of only now making Your personal will known to each, we pray You, most beloved Father, to do so now! We promise to never in our own will or deed depart by even one hair’s breadth from what we hear of Your will!”

10. Say I: “Well, it really pleases Me to hear this from you all, as if from one mouth. But you should nevertheless examine yourselves as to whether all that you welcome into your hearts as My will, finds you capable of acceptance as completely feasible!”

11. Says Theowald: “Oh Lord, who knows better than Yourself as to what our hearts are capable of! Hence we shall leave this to You alone forever. You are certain not to burden us with more than we are capable of carrying out. Wherefore we shall merely consider whether we are worthy of taking up Your especial will into our as yet impure hearts. I think that for this we shall all have to undergo a thorough cleansing.”

12. Say I: “My dear children! I must admit that although you are nearly all children of the world, you are in many things cleverer than the children of light. Therewith you have spared yourselves many a thing that you would otherwise have had to bear up to. But because you are of an intelligent heart, allowing so much love and trust to well up in your hearts for Me, much shall be spared you! But rejoice that you were no dictators upon Earth, for these shall get to see Me in a quite different mantle! – Let you all arise now and hearken to what I say unto you:

13. “Let the greatest among you be your servant, and let mutual and actual love be your commandment! – Thomas and Dismas shall be your teachers, and you can regard their words as My own; doing so you shall be capable of fully entering upon My kingdom! Love them as your most intimate friends and brethren. For to them it is given by Me to lead you into the kingdom of everlasting life. These shall also provide you with everything you are still lacking!”

Chapter 131

The great meal. The General and his friend Kernbeiss Thomas thanks them for the previous healing A glance at the terrestrial hell.

1. After these words I step out of the door, commanding Robert to issue, with the help of the ballerinas, a sufficient amount of bread and wine to the two teachers Thomas and Dismas, for their handing out to the new guests for sustenance. Robert immediately does so, and on obtaining such fortifying, the guests are heard to jubilate and praise on every side. In response to My hint, the two teachers then also enter the second hall, where we too are holding a meal.

2. The new guests are not a little astonished at how they all could have been served so rapidly. An adjacent friend of General Theowald says to him: “Dear friend, how do you think that it was possible for the over three thousand of us to be served most adequately with bread and wine by just these two

brethren – namely the erstwhile monk Thomas and the familiar Dismas – in one stroke, so to say? Just before that, the notorious Robert Blum, together with two dozen of fatally beautiful dancers, brought along several bottles of wine, and loaves of bread. I thought to myself, when the two brethren took over the distribution: by golly, by the time those two will have, with mathematical and military precision, distributed those few bottles and loaves, the first one will have become hungry and thirsty again by the time the last ones will have received anything! But things were quite different: as if by a magic wand, the entire crowd each had a beaker of wine and a sizable portion of a superbly flavoursome, heavenly bread in their hands. And the thirty or so bottles of wine were correctly emptied and the bread divided to the last crumb. Say how this was possible even along half understandable natural lines? To me it is a puzzle of all puzzles!”

3. Says the general: “My dear friend Johann von hair-splitter Kernbeiss, as they called you on Earth, you are over-quizzical again! Think of the divine wisdom and omnipotence, and it shall be eminently comprehensible to you! Did you on Earth comprehend everything you saw and experienced? Who inflated your lungs, made your heart beat and the pulse swell? Who cooked the meals in your stomach? Who made you grow? Who constructed the eyes and the ears? And how did the Master of such things bring this about? Do you see how on Earth we looked such and a thousand other miraculous things in the face daily? But having gotten used to them from childhood (and used to not thinking over-much), the true miracle of these manifestations did not occur to us, and we could pass them by indifferently.

4. “But over here, rid of all matter, with out thinking-capacity able to carry on with less impediment, all the manifestations of this world must increasingly astonish us, the more quickly we are capable of noticing what is truly miraculous. But that we should break our heads over the ‘how’ would be sheer stupidity. If this were necessary for our future benefit then our two teachers will instruct us. But if instruction is not necessary, then it is enough for us to know that all things are possible to an omnipotent God! Because I regard all things as unfathomable wonders!

5. “God the Lord out of His mercy has miraculously provided us with the best bread and wine, and we were overfilled. Why must we know how He brought this about miraculously? By just thanking the supremely good Giver, we shall be more well-pleasing to Him than if we tried to fathom and dissect Him with the wisdom of all the angels!”

6. Says Johann Kernbeiss: “You are right and I agree with you! Yet this nevertheless remains a marvel.” – Says the General: “For sure, not even an angel would dispute that. But we are not here to probe, but just admire and gratefully consume them!”

7. Says Johann Kernbeiss: “Are you then against all spiritual progress?” – Says the General: “Oh friend, you are wrong if you think that, just because I won’t go into useless examinations of all miraculous things. Oh, I love nothing more than spiritual perfection! Just wait for our two teachers to return. These are certain to be able to tell you more about it than I. I would have to be a fool or a lying loudmouth if I tried to tell you more than I know.

8. “Look, the two are coming already. The plain one without much radiance – Dismas, and Thomas with a veritable solar radiance.”

9. Says Johann Kernbeiss: “Please don’t do this, let this discussion be among ourselves. Why inform the entire celestial company about it? The two would be amused if I bothered them with such questions! Therefore be quiet about it! I am now, and shall remain in full agreement with you!”

10. Thomas and Dismas re-enter this first hall, joining the big crowd. And General Theowald with his friend Kernbeiss cheerfully meet them, expressing thanks on behalf of the entire company to the Lord of glory for the splendid hospitality, with Kernbeiss remarking on the miraculous speed of its procedure.

11. The monk Thomas however responded that his present spiritual development is, after the Lord

Himself due mainly to the decisive rebuke on the part of the General, followed by the entire unit, which did him the good service of throwing him out on account of his immense stupidity. Says Kernbeiss to that: "Dear friend, say no more about it, for I was one of those who pushed you out. But whatever has been done cannot be undone. I have already regretted it a thousand times, but man sometimes gets worked up to where he loses track of himself. It unfortunately happens among the best of people. But I think that if human spirits then make good for their indiscretions as well can be, asking one another for forgiveness, holding out their hands for reconciliation, then the dear Father in heaven may not make too severe a mien!"

12. Says Thomas: "Naturally! When people are straightened out among themselves, they are so before God! For God the Lord demands no more of people than that none exalts himself above, or judges, others. We two in any case never had anything against each other and hence don't need to forgive each other anything. But your assistance in throwing me out does not in the least impinge upon our earthly custom of friendship, and that much less for doing me a great service thereby. Without this, I might still be stuck in my monkish foolishness, whereas through the Lord's grace I am now already able to make up to you for my stupidities many times over.

13. "How much foolishness have I not prattled to you on Earth, causing some of you even now to be still caught up in the stupidity I put across to you as a priest. But all this I shall make good to you over here. Follies shall be annihilated and wise instruction put in their place on my part – to the best of my ability. May he Who gave me this celestial office strengthen you and me for this cause!

14. "Through the Lord's grace I was given the ability to see what, right now, is happening upon Earth, and that in our fatherland. You too shall soon receive news from imminent new arrivals here. I say unto you: the great, who were already very small, have found good feed upon the blood of their brethren and have grown fat and strong again. Rather than thank the Lord for the victory over their imagined poor enemies, they don't know what to do with themselves for pride, arrogance and vengeance. Satan is pushing the entire hell under their feet upon the stage of world politics, and they are grabbing hold of hell, to carry on by its principles.

15. 'Judge not, lest ye be judged! Condemn not, lest ye be condemned. Be merciful, and ye shall receive mercy!' These are the Lord's earnest warnings, which He gave to mankind on Earth. Yet notwithstanding all these earnest divine commandments, the newly empowered are doing with their brethren whatever they like. They judge, condemn and kill according to their whims, being in possession of external power. Soon, a number of those most cruelly murdered by them of late shall be arriving here and start a great lament. These you have to immediately take in, comforting and quieting them down, wherewith you shall accomplish a notable celestial work!"

Chapter 132

A group of executed arrives, their leader telling their story The philosophy of godlessness and lovelessness.

1. Thomas had hardly finished his instructions when an enormous crying and wailing is heard outside. Thomas asks the crowd for attention, saying: "As you can hear, that which I announced through the Lord's grace is already fulfilling itself. A dreadfully maimed crowd is approaching the house. The arrivals must have been shockingly tormented and offended to the highest degree. They are souls of the pitilessly

executed people and are closing in on us. Silence now, friends! They are now rushing in from the big garden path. A man of sinister mien, with black velvet vest, head adorned with gold-embroidered cap is strutting ahead of them like a drunk, with some thirty of them behind him with what appears to be flames behind them. It looks terrible, but silence now!"

2. The dismal-looking leader turns around, reviewing his group and saying: "Here we are, a picture of ultimate misery and wretchedness! Oh my poor wife! Vainly does your shadow in the form of vengeance-kindling flames hasten behind your shamefully murdered husband. All hell has conspired against him to eternally not release him. Oh my dear friends, you howl vainly in this dark world of torment. We have now been fleeing and yelling for a lengthy period, with no help or comfort coming from any direction. There is no God, and no retribution. You are vainly calling for revenge upon our murderers! For if there was a righteous God then He could not allow one miserable lot of men to perpetrate such abominations upon other miserable men upon cursed Satan's Earth!"

3. "What did we do to warrant death? We only clamoured for what our emperor and king had promised us; and not wanting to forgo same without a fight, we inquired and were declared rebels and traitors. We defended ourselves morally and even physically. And so they crusaded against us with the power of two emperors, yet would not have defeated us without their extraordinary means. We did not surrender for mercy but the promised Russian amnesty – and here we have it – as slaughtered political criminals!"

4. "Oh accursed Earth and your people! Whoever can be rich, mighty and cruel on Satan's ground, possesses his own right. He can murder away as criminals anyone who will not acknowledge his self-arrogated right pretending to benefit mankind through socialism. They know how to till the ground to obtain their fun at the expense of millions of poor herbivores. Had we done so ourselves a long time since, we would have possessed such right. But they anticipated us and now command all rights."

5. "Every cruelty is right by them, being accountable to no one. Only the rich and mighty has the right to use and possess anything that he can grab with his superior power. Do you now still believe in a God and in pay-back?"

6. Shout the others: "No, no, we believe it no more! You spoke rightly – it is so! There is a hell for sure, and that in the world! But there is eternally no good and just God! For if there was one, He would have had to judge the accursed Earth to all the devils. But since there is no God, the Earth remains the throne of hell! That's how things are!"

7. Says another from these newly arrived: "Mr. Baron, you are right, I fully agree – excepting that there is no God! But we can be certain that such creating principle concerns Himself with the dust of the Earth no more than we ever concerned ourselves about a drop of sweat. Before the eyes of a Deity, a war among men upon Earth is of endlessly less concern than an infusoria war inside a dewdrop is to the emperor of China. Whence they were right to murder us, knowing how to work the Satan grounds for their fun!"

8. "Verily, thieves, robbers and murderers are actually the cleverest people on Earth, for they know best how to assess the value of things and people, and their lives. Billions of people mean nothing to God; whether they all kill each other, or some are left over, is like a liverwurst to God. Wherefore we must be less stupid henceforth. We shall form an alliance, and all comers shall be mowed down ruthlessly!"

9. Says a third: "Yet we ought to show consideration to some individuals such as towards our parents, wives, brothers, sisters, children and intimate friends."

10. Says the second: "Consideration – what! Consideration is no more than cowardice towards others, whom one leaves alive for some gain, or timidly regards as mightier than oneself. – Parents? – Hell's mockery! These are the primary tyrants of children! – A wife? Well, young and buxom could be spared, but sparing is to stop at the old and the ugly, as these serve no fun for anyone! – I am all for children as

play-dolls, although I regard those Earth natives wiser who slaughter and eat their most opulent children, since their flesh is preferable to the thin ones. Once grown up however, then no consideration for such parasites of their parents! – Brothers and sisters and other friends are on Earth already the most tiresome fellow-men and would be more so over here! Hence no consideration for these at all! If people on Earth had the insight I now have over here, the first-born would know how to rid himself of his younger sibling parasites. But whatever goes by the label of man upon Earth, excepting a few cunning scamps, is of the brutes' and worse variety. That's how one remains as a mere burden for the others, until killed by some sharpie, or expires from the old air poison! Hence no sparing or consideration for anyone!"

Chapter 133

The Count and the ruthless one. Their life stories Their unanimous denial of God. The proud and his miserable end.

1. Says the Count: "Friend, you sure take ruthlessness to new heights; you only condemn yourself therewith. Would you welcome their riddance of you along those lines?" – Says the unscrupulous one: "This applies to one as to another! If someone were not to dispose of me when to his advantage, then I would call him a donkey!"
2. Says the Count: "You would therefore give me no consideration either?! Says the ruthless one: "Indeed so, if it were to my advantage! Milord Count yourself thought our earthly murderers justified in getting rid of us, as they didn't consider us useful to their cause. Can you call me wrong if I think as you do, milord Count?"
3. Says the Count: "Ah, is that the way of the times? You too wanting to trap me? But you will not succeed, for I know what to do!"
4. Says the ruthless one: "What will you and what can you do? I maintain you can do no more than in your final time on Earth, when like myself you had to follow the henchman to the gallows. We all cursed ourselves sick, but it made no difference. We conjured up all the thousand devils, but none showed up. How we cursed God, death, devil heaven, earth, sun, moon and hell; but to our wrath these didn't seem to be bothered by us in the least. What can you still do? Do you perhaps start praying?"
5. Says the Count: "That's the very thing I want to do, to at least annoy you to death!" – Says the unscrupulous one: "Oh, go right ahead, Mr. Count, my laughing muscles are ready! But say – to whom shall you pray? To an infinitely great God, who will hear your voice the way you hear the voices of those beings who dwell in a dewdrop by the trillions? Or to an infinitely tiny little God, whose ears could be a trifle too small for your mighty voice? Or will you tune in a little pious prayer to the most holy heart of Jesus and Mary, and holy Joseph besides?"
6. Says the furious Count: "You now shut your trap, or I shall rip into it, you accursed knave! This common cur would take it upon himself to ridicule me, the foremost nobleman of Hungary! The devil take you mad dog! I shall pray if I so desire, not having to account to your miserable, low-bred pig's snout! Will he see to it that he gets out of my sight, or he shall sample the power of my noble arms!"
7. Says the ruthless one: "Mr. Count, what a strange person you are! Just the way you were on earth. What I said to you was no more than what I heard you say, and this annoys you to bursting point! When did you, dear Mr. Count, ever actually believe in a God? Your God was limitless space and time. Were you

not often ready to vomit on seeing a crucifix or a picture of Mary? Or did you not become an enemy of the noble Kossut because he was a religious zealot to you, for frequently and earnestly calling upon God the Christ for help? Did you say the Lord's prayer even once on Earth? And you are now going to pray? I ask: how, what and to whom?"

8. Says the Count, still in a rage: "This is none of your business! Could not I have upon Earth been quite a different man to what I appeared outwardly?"

9. Says the man of no scruples: "A very likely story, Mr. Count! I will put it to you neatly: behold, inwardly you were a friend of the charming flesh of Venus, and outwardly a gentleman, aspiring kingship over all of Hungary. To you, Christ was a lousy Swabian myth, fetched from Jewry! And any other Deity was to you some poor philosopher's devil. And you would claim to have been a quite different man internally? Please, Mr. Baron, don't lie to yourself! You and prayer! These are two opposite poles not likely ever to touch! Do I make sense?"

10. Says the Count: "Would he not like to tell me who actually gives him the right to talk to me as if we had herded swine together? Does he think that a Count Bethianyi will take such from him much longer? Or does he reckon us of the same rank just because we happened to fight in the same Hussar units in the last days? Oh, there he errs mightily! I say unto him that his loose trap shall soon taste the difference between him and I! Hence not another word! Would he take our other thirty-two fellow sufferers as an example! The hold their peace and see in my their best future king-in-waiting; he being the only impertinent one electing to rubbish me because I now stand there helplessly. Let him therefore lose such appetite before it could cost him heaps!"

11. Says the unscrupulous one: "Mr. Count! Our weapons in this nebularistic world consist in our tongue and occasionally the hands and feet. Regarding the tongue, you would have to have a struggle with me, and with the hands too, as I learnt boxing in England, although you may have superiority over me in the use of your legs, as I never came to turn on my heels."

12. The Count now turns to another, saying: "Friend, what do you think of this most impertinent Hussar? Did you perhaps know him in the world? I can remember only seeing him a few times among the most common soldiers. I don't know where he hiked from or what he formerly was."

13. Says the addressed one: "To my recollection he was once a Franciscan monk and had notoriety as a so-called clairvoyant. He often made derogatory remarks about the Order, never tolerating reprimands. And when they tried to put him behind bars he punched up the entire monastery. When, after a time, he got sick of such raging, he one day gathered up all his sect paraphernalia, hiding them at some place and then disappearing with some monastery monies, to enlist in the next best mercenary battalion. He fought like a lion everywhere, for which reason he also bit the dust with ourselves."

14. Says the Count: "Well, well, now I feel sorry to have been too hard on the person. If he was wise enough to punch up his monk padres then he obviously belongs among the better people. Ah, I must at once start up my friendship with him again!" The Count thereupon turns back to the ruthless one, saying: "My esteemed friend! You must bear with me a little for being somewhat discourteous towards you, no knowing who you actually were in the world. The thing takes on an entirely different aspect! So you are the giant Goliath who turned his back on his order, taking up the sword with heavy hand for the possible saving of the fatherland?"

15. Says the man of no scruples: "Yes, my dear Lord Count, I am he! I gave my life for mankind's best, whose slave-chains became unbearably burdensome to me. We nevertheless sowed whilst others shall reap. In the foolish world it was always so, and shall be! We tilled the vineyard and reaped blood and death! But those who come after us shall press out the grape juice; a nice fate for great men! These are

condemned to prepare the ground for the blowflies. At harvest time, whole swarms fall over the great, killing them and taking over the harvest. How do you like this divinely wise world system and the natural right conditions?"

16. Says the Count: "It is better to be silent about it. This system is deficient even for chance, let alone for an all-wise highest Being! The Deity, if there be one, appears not to take the slightest notice of its beings and men. Once there, the dear Deity ensures they are executed as soon as possible. To facilitate this, it lets the normally harmless humanity be driven by the most shameless selfishness and domineering. Driven by such hellish lust, a brother becomes another's hyena, filled with unquenchable thirst for blood. Oh, a hideous game with the life of a self-conscious human doll! What compensation can a Deity offer a man who, like I, died in a shameful manner with hardly a precedent.

17. "Take one of the foremost Earls of Hungary! He is condemned to the gallows by a couple of imperial military judges and dragged to the place of execution without further ado. There, out of sheer despair, he attempts suicide that fails. The spectators, overcome with sympathy, clamour for the postponement of the execution. The executioners accede on account of the neck-wound and the Count is taken to hospital. The Count is now confident of an imperial pardon. Comes a bailiff in the evening, rouses the Count from his unconscious swoon, reads out a second death warrant to him, to be carried out immediately. The Count, as if hit by a thousand lightning strikes, collapses, having to be revived. Regaining consciousness, he is seized immediately and taken back to the place of execution, where he is shot like a dog by several huntsmen and buried like an old hag. And this Count am I, as you will probably know. And look, they call it justice!

18. "Notwithstanding this I can no longer get so upset about mankind's bestial cruelty, because they seem to me more like dumb instruments of an invisible power, than doing so from their own will. Wherefore the teacher of Nazareth, wise in many aspects, at His executions prayed to His imagined God Father to forgive His murderers, probably being convinced that human nature could not be so evil; I agree.

19. "But the actual Deity, Satan, the almighty Being, sits snugly in some inaccessible centre, donating its poisonous breath to all cosmic bodies, and then delights in the countless murder spectacles it prepared. It concerns the Deity little that the poor actors are horrendously tormented! Wherefore I want to get to know this shameful Deity, but also want to have the power to ruin it!"

20. Says the ruthless one: "You are completely right, and now we fully suit one another! But hearken, I hear human voices close by! Therefore silence! Perhaps we shall hear something comforting!"

Chapter 134

The first comfort of the executed is retaliation Effect of the strange voice Want teaches prayer. The healing voice.

1. Says the Count: "What comfort! Who would comfort us? Proper revenge on those who had us murdered for no demonstrable reason, that would be the only comfort for myself and you all! Every other comfort is an abomination. Do you think that a God could compensate me with a thousand heavens for what I have lost: my wife, my honour and my great fortune? I am aware of having had to part with it all eventually anyway, but my name would have stood the test of distant future times like the shining sun. But this way, my name shall be extinguished in the world, and future worldly judges shall gloat over its being

recorded with the gallow birds. Hence revenge, inexorable revenge! Away therefore with any feeblest smell of a Deity of any angelic intercession! Our honour must above all be restored upon Earth, and our murderers hellishly put to death! Only then shall we start talking about some reconciliation before the devil's tribunal!"

2. Says the unscrupulous one: "Dear Mr. Count, you have somewhat over-reacted and are therefore unable to judge the thing with the required calm and merit. Behold, I who surely judge most unscrupulously, think quite differently about our forfeited honour. What is there in being honoured by such shame-world? I say unto you that these worldly oxen could have shown us no greater honour than the way they proceeded with us. Would it be an honour to be honoured by such shameful beasts? By God, such desire be far from my heart forever!

3. "Where would be the name of the noble Blum, had not the brute of a Count Windischgrätz paved him the way to immortality with powder and lead? None would have remembered him a long time hence. But as things are, his name shall be preserved for all time as that of a true man of honour. And just so and better still our names shall fare. Am I right?"

4. Says the Count, somewhat calmed down: "Well, this certainly is an excellent thought! Verily, I too solicit no more honour upon the canine world. Indeed, such world-honour would be the ultimate shame for us! You are right – very much so!"

5. Following the Count's words, voices are again heard, including that of the Count saying to the unscrupulous one: "Well, this time I too heard voices, as if of many people. Not bad! Perhaps we have been spied out here by hostile spirits, and they will catch us and drive us to hell somewhere. They must be close by. What if we make a break for it. Because adversaries lying in wait seem to be right ahead of us."

6. Says the unscrupulous one: "Here I beg to differ. Whereto should we flee in this eternal night, with hardly enough light for seeing each other? Which of us is familiar with this despairing region? Run a few steps, and we may end up in an infinite abyss. Everything over here seems endless and eternal. Or we might rush right into our enemies' jaws. Their main formation could even be where we hear no voices, and we could be taken prisoner! Hence let us keep our silence here! Should some corps then approach, or a couple of sneaky spies, we grab them and stuff their mouths."

7. Says another from the unit: "Sounds alright, if spirits could be killed! This is gainsaid by the fact that we continue to live as if we had never been killed, notwithstanding this being a miserable life second to none. It nevertheless is and remains life.

8. "I reckon we ought to allow ourselves to be taken prisoners and then find common ground with our imagined foes. It actually occurs to me that we cannot have enemies at all; for how should we have made any, not having come upon any soul besides ourselves?"

9. Says the Count: "Friend, you don't understand! Would there not be in this accursed devil's world also a great many Austrian imperial souls or spirits – meaning devils! He who was black and yellow in the world shall be so over here, and hence our foe!"

10. Says the other: "Don't think so, Mr. Count! Black and yellow are only the rich. Let the state make them poor, and they become radicals, like wolves! Just let them lose everything through physical death, leaving them just a miserable naked soul life, and their sense of black-yellow suffers shipwreck,"

11. Says a third: "Now, black-yellow and spirit-world, a likely pair! One merely has to remember why the actual Austrian underlings are black-yellow. Firstly, for fear of the huge numbers of bayonets, canons and gallows. Secondly, the self-interested rich, the army and the government clerks! These are not concerned with people's good, only their own. And thirdly, many are black-yellow from religious stupidity, because there was once supposed to have been a holy emperor Leopold, and a pious Ferdinand persecuting all

Protestants. These latter might still be maintaining themselves over here, but I would say that no trace of the former two would still be found here!”

12. Says the Count: “Well said, this is true! But I am thinking of something quite different: revenge out of dictatorial malice. Haha – what do you say?” Says the third: “Only that, where there is nothing, there revenge and dictatorial ambitions are done for, with all real or imagined rights walking hollow ground!” Responds the Count: “My friend, inner satanic malice is a fiery worm that does not die and whose fire does not go out. We have not of course anything other than our miserable existence over here, but even that can be too much for true malice. Hence one can but assume that it fervently desires to make us even more miserable here by hand and foot. Should we hit upon someone we say: ‘who goes there!’, if not hostile, we take him up. If menacing, we let him go!

13. “But the best will be if we start praying. On Earth I indeed hardly thought anything more stupid than the rosary, and Latin prayers. But here it would nevertheless seem good to pray to some most high divine Being. And my friend who upon Earth was a Franciscan, is sure to know some prayers, such as the Pater Noster, Latin or German, dodgy windish or Hungarian. If it does not help then it wont be able to harm us either. Hence be so good and say a prayer, at least for fun!”

14. Says the unscrupulous Franciscan: “Why not! This would be to kill human reason. Should one want to pray, one has to know to whom, and why! But to pray just to kill time in monumental and sinful stupidity! Because if there is a wise God, then such stupid mumbling will be even more revolting to Him than to us. But if there is no god, then the stupidity would be even more monumental, letting our prayer resound for barest nothingness. Hence I think we should do nothing for the present, but await things calmly. We shall thereby be ready for anything.

15. “But I seem to hear words nearby. Let’s listen, and we shall know what manner of spirits are nearby. Aha! Did you hear? I clearly heard the words: Turn towards Jesus the Crucified – in your hearts, and you shall be helped!”

16. Says the Count, who heard the same words: “Friend, that looks good. With such typical Roman Catholic ‘hail’ and response we shall be helped damned little! What surprised me is that here we were referred only to Jesus, and not also to all the litany of saints as well! Indeed, I would venture to say that this was no ‘only true church’ hail, but maybe a Lutheran or Calvinist!”

17. Says the Franciscan: “For that I give a damn! Any old help will do! Would it really matter whether with mud, blocks of wood or pineapples! If help is really offered us through Jesus, what should prevent us from accepting it?”

18. Says the Count: “Good, my friend, but what makes you so sure that help was actually offered? Could not other similarly desperate groups hang out in our vicinity? Allah is great and Mohammed his prophet wide. And so we too can say God, if there be one, is great and Jesus was His prophet, and more all-embracing than the Caracean prophet! God knows where those targeted by the ‘hail’ are!”

Chapter 135

Hints about the unfortunate ones The unscrupulous one flogs the Count’s madness Hungarian politics of that period.

1. Subsequent to these words, all hear the clear words: “This hail is for yourselves – unbelievers from

birth!"

2. The count takes fright, and the Franciscan says: "Well, that leaves us in no doubt about the target being us! Will your lord Count still hesitate turning to Jesus, the Crucified?"

3. Says the count: "I shall in God's name do whatever the others do. But ask them too! I would only add that we should not at once trade in our commonsense for the so-called Christian meekness. If there are in Christ's regime earls and princes, then praise Christ! If not, then goodbye Christ! For that would be something, if we had to in this world pay honour to some heavenly clod or even polish his boots!"

4. To these Count's words, words are heard resounding again: "Here there are neither counts nor princes! Only one is Lord, all others being brothers and sisters!"

5. Says the Franciscan to the Count: "Now, milord Count, this will have been clear enough! It seems to me that this splendid answer was meant exclusively for you, who would still be a count or prince in the world of spirits! But how can one as a spirit still have a preference for a cloak in which one was ignominiously executed? No, I truly have no regard for rationality! Of what good is it to you now, when upon earth you were one of the most esteemed magnates of Hungary? Had you been a common swineherd, you might still be sitting down with a good wine and a decent bowl of goulash! As things are over here, you are cutting the same long face as us, and are unable to bit a louse off your Count's title. Did you never hear of the lightning's impertinence of first striking the high objects, not hitting the lower ones unless these hang around the lofty objects like oxen under a tree?"

6. Says the Count: "It appears you are making innuendoes at me! Be advised that I shall know how to forbid such even over here! – A Bathianyi remains a Bathianyi, even in the world of spirits!"

7. Says the Franciscan: "Most likely, on purely rational grounds! Wish you good luck and the weather to go with it, Mr. Count! Just stay with your purely Magyar Count reasoning, which upon Earth got you unto the gallows! Who knows what lovely, horned destinations you shall attain to therewith."

8. Says the enraged Count: "Let him shut his trap before I lay hands on him! If he has anything to say to me then let him speak to me properly! But let him cease fooling, or he shall find out that Count Bathianyi has not ceased being a count! Does he the stupid boaster understand this?"

9. Says the Franciscan: "Then lay your hands on me now, and you shall see how little a Count Bathianyi can do here! What power may such spirit possess? When was stupidity ever strong and mighty? I say unto you, not since the world's beginning! But you are very stupid and hence weak in every aspect, because you were offended by what I said – for your greater benefit. On Earth too you showed that you were extremely stupid! For had you been more clever you would have done as did a Kossut and his partners, who found a hole out of the temple at the right time. You however let yourself be caught like a bullfinch, and then have yourself valiantly shot to death! Tell me whether this can be called smart?"

10. Says the Count: "Whoever sustains the harm, then also suffers the shame! If however you are so intrinsically clever, why did you also have yourself hanged? I opine that if according to your definition, power and wisdom keep pace, then you might not be one of the most powerful!"

11. Says the Franciscan: "I'm not at all concerned by such gracious remarks! Because I myself – as a kind of little noble fellow, was never short of true vintage Magyar stupidity. The difference being that I began to wake up to where the actual dog lay buried – of course a few weeks too late. Gallows there were all over the place, and canons and spears without number! Friend, my newly-awakened commonsense came too late to show me an escape route. But it was very different with yourself. You could count on your fingers what those things would shortly turn into. But your Magyar aristocratic wisdom whispered to you: victory or death! What do you now get out of our hero's death on the gallows? Perhaps your friends in North America will build you a statue of honour, but your place in world history for 1848 shall be a tiny one. That

will be all you can expect for your hero's death upon Earth."

12. Says the Count: "I shall be mourned by millions! Millions see the crying injustice done to me, cursing Austria to the devils. Is that nothing?" – Says the Franciscan: "Sure, sure, it sounds beautiful and romantic! Perhaps some Frenchman shall write a tragedy about it. But we, the actual heroes, continue to live our lives miserably, and it is asked what is now the good of it for eternity?"

13. "Hence it means not to cling to the old stupidity, but to accept with grateful heart whatever is proffered us. In that way we shall easily forget what we got for our trouble in the world!"

14. Says the Count: "Yes, 'lead us not into temptation' it says somewhere in a certain ... yes, hm ... hm...! – How does that prayer go? – Hm, unable to recall! Let it go as it will – yet it is written somewhere; hence I also say: don't lead us into temptation!"

15. Says the Franciscan: "What are you driveling about – 'lead us not into temptation? – I am not with you – for this fits my words less than the fist upon the eye! I beg the Count to make himself clear, should you be capable to do so.!"

16. Says the Count: "Silly windbag – had you only let me finish. Did I interrupt you when filling my ears with your drivel?" – Says the Franciscan: "Don't be shy – carry on in your way, or we will not see an end of it."

17. Says the Count: "The metaphor suggests: you want to deftly rob me of my Count's title. It is hence a temptation to sell me down the river! But nothing doing! A Count Bathianyi stands his ground!" – (thinks the Franciscan to himself, 'like an ox') – The Count: "Do you understand me?"

18. Says the Franciscan: "Oh, very well and clearly! To be honest, milord Count, your outsized aristocratic stupidity brought you the gallows. Had you been a shade wiser, no such shame would have come over your earthly house. But you surely have to realise that for yourself and all of us, the world with its fabricated rights is now over for good. What therefore do you still want from it, refusing, to the annoyance of the entire unit, to accept Jesus Christ's proffered help unless He would confirm you as Count Bathianyi over here in the world of spirits? Give this some thought at last and then speak cohesively – but not as a Hungarian magnate, but a needy human, the way we all are!"

Chapter 136

Jesus discussed. The Franciscan's religious experience The Count as versed in Scripture. The Franciscan's final counsel.

1. Says the Count: "Well – who or what actually is your Lord Jesus? Perchance the one whom Roman mythology makes the Son of God, of whom you yourself said earlier you never believed in, together with all Roman Catholic drivel about Him?"

2. Says the Franciscan: "Indeed, the same one, of whom Gospel tradition says that He is and shall remain the Son of God – a Lord of Heaven and Earth eternally! I certainly during my Earth life did not believe in this tradition, because of its great misuse by Rome, causing me of necessity to reason thus: 'If the thing were not just the work of ancient overbearing hierarchies, then surely it would not be possible to treat such divine doctrine so shamelessly. Because such things took place within the Roman hierarchy in the near twelve hundred preceding years as would elicit respect even from hell in aggregate. Should its initiator within such grey background be a Son of the Most High?' Verily, Mr. Count, to believe that would have been no mean feat for my spirit.

3. "But when I later got hold of the complete Bible from a Protestant Minister, a different light struck me. I then made every effort to get out of the Roman spiritual den of murder at any price, and would rather be a common soldier than ever again an instrument of Roman Catholic spirit murdering, thinking it better in any event to be a flesh, rather than a spirit murderer.

4. "Hence the said Jesus could very well be still the Son of God with the power to help, irrespective of being shamelessly denied by the Roman woman. For notwithstanding Judas Ischariot's betrayal, He rose from death by His own power, robbing it of its power. And through this very Jesus, help was offered us by an invisible mouth! We all heard the precious words, yet still hesitate whether to accept them or not! You especially, Mr. Count, are the most stubborn and don't want to agree – as if in this miserable state you still had to forgive yourself God knows what. Hence I advise you for the last time to accept the proffered help, or to stop troubling us!"

5. Says the Count: "If it will not harm you, it will not kill me either. I too want to accept the help! But we could stipulate some conditions, otherwise we might fare as upon Earth, where one surrendered pleading mercy, only to reap disgrace. Thus a buxom revenge against our earthly foes would be a main precondition, together with full compensation for all loss in the world!"

6. Says the Franciscan: "What stupid ideas can you have here! If for instance on Earth you walked into robbers, and some powerful man wanted to lend you a hand and you enumerated your conditions for accepting it – would not even the polar bears laugh? Has one heard of a beggar placing preconditions on his benefactor? Ah, Mr. Count, say no more about it! Our surrender upon Earth was an entirely different matter. No help was being offered us there, and there it meant: mercy or disfavour, depending on recommendation! – But here, full aid was expressly offered. How can one even remotely compare it to the earthly conditions which brought us physical death? Please, Mr. Count, aren't you getting somewhat thick?"

7. Says the Count: "Indeed, right you are again! I may be a little stupid, but for a child, burnt once is twice shy. There are bound to be entirely different life-conditions here to those on Earth. But deeply adverse experiences cling to an unfortunate soul, not to be cast off overnight. And I surely merit some indulgence for hesitating a little before accepting the proffered help.

8. "They also promised us amnesty but delivered up to the Austrian, there was no further talk of amnesty! After such tragic earthly experience brought over live, a human or spirit is most hesitant to get down to business.

9. "I certainly recognise that there has to be a God, without whom we would have reverted to nothing and not survived. But this God is almighty, and there is no reversal of His judgement. Whence there is overabundant reason for hesitating and taking stock of all circumstances before accepting proffered help. I well remember from my early youth when reading about a great feast from the Gospel. When the invited guests excused themselves, the mighty host's servants went into the streets and invited all the proletarians, all but pulling them in by the hair. When the big dining hall was thus filled, the master of the feast came in, looking over the common people, finding one not wearing wedding apparel, having him seized and thrown into prison! – What am I saying? Well, what was the poor devil's offence? The servants hauled him in like all the others, who happened to be better dressed, they themselves finding no fault with his outfit. But when the Lord then comes, he condemns only the poor devil, who surely was in the dining hall for no fault of his own!

10. "If you think more closely about this thing, through which the Deity is represented in its wanton dealing, then no one can hold it against one if he proceeds with caution, even with help proffered from above. Because Judas too was handed the bite, not until after which he became really of the devil! Tell me

whether you still regard me as stupid for my well-founded hesitancy?"

11. Says the Franciscan: "Well well. Mr. Count is famously well-versed in the Bible! It pleases me the more for bringing up a passage that struck me as extremely unjust as well. There are also other passages through which the usually exceedingly good Lord Jesus reveals an inexorably unjust nature, seen from an earthly viewpoint. Notwithstanding this, there are of course many other passages that are most comforting. From this aspect, your apprehension is of course excusable. Because power has the attribute of being able to always do as it pleases. The good thing about it is that no true authority is imaginable without perfect wisdom. And it is always easier to get along with a most wise being than a stupid one. Hence I maintain that we could risk accepting the proffered help.

12. "Therefore let us turn to Jesus the Crucified in our hearts and patiently await the outcome! If something good comes of it, then we have turned no bad corner. Should something seemingly bad result from it, then we revert back to our former condition."

13. Says the Count: "That would be just fine, but not even the highest wisdom will allow itself to be bartered with! What it has enounced stands for eternity! This Jesus Himself clearly exposes when He says: 'Heaven and Earth shall pass, but My Word shall remain forever!' If therefore, after turning into our hearts, we hear 'depart from Me, you doers of evil' – what then, friends? I am saying that as long as we are not asking Him for anything, he had no need of giving us anything, neither good nor bad. If however we ask for something, then we have opened the door for Him to do as His unchangeable wisdom wills it.

14. "Another passage springs to mind, supporting my opinion, concerning ten virgins – five wise and five foolish, all awaiting their bridegroom. The wiser ones provided their lamps with oil, but the foolish ones did not. When news came at night that the bridegroom is coming – probably in an hour – the foolish ones asked the wise ones for oil for their lamps. But the wise ones refused – probably out of Christian neighbourly love? This forced the foolish ones to go to a merchant, to fill their lamps for money. They then cheerfully returned to the house to await the bridegroom, but found the door was already locked! For the bridegroom turned up before they could get back. And when they innocently knocked at the door asking for admission, the bridegroom's voice thundered: 'away with you! I have never known you and do not recognise you!'

15. "From an honestly human aspect, this is extremely rude, unrighteous and, strictly speaking, untrue, if the Deity is meant by bridegroom. For how can the Deity say to someone: 'I know you not' – when it also teaches that it knows the number of hairs upon every head! But who can fault the almighty Deity? It allows freezing, even if thousands are frozen to death. And if millions of poor devils ask for warmth, it still remains cold for as long as its wisdom deems it desirable. It likewise allows the most beautiful plantations to be destroyed by frost and hail, without grace, and none can curb it. I tell you that, whoever makes himself dependant on God has the misery already within him. What could have happened to the five virgins if they had not returned to the bridegroom's house? They would at least have spared themselves the crudeness! For they would not have given the exceptionally crude bridegroom the chance to lock the door in front of their noses. And so I think we should only listen to God's voice when convinced of His goodwill towards us. In the alternative we stay where we are, for I don't trust the almighty Deity!"

16. Says the Franciscan: "Mr. Count, you are too cautious over the whole thing! I say unto you that one need not take God's word so literally, as Scripture as a whole is only a pictorial presentation of higher morals, as incumbent upon a perfect man. By lamp oil is to be understood true love for God, and by the lamp's light the wisdom flowing from love. The foolish virgins however had no love and also wanted to take the other's love away. But these were cleverer and did not let themselves be led into temptation. They referred the loveless ones out into the world, to pick up the love-oil out there. And the loveless ones

went and filled their lamps – or rather their hearts with love of the world. When, with love of the world they desired to return to the bridegroom’s house (where, not without reason I surmise, we find ourselves for a lengthy period already) – or rather: when they arrived without love for God, demanding admission to the kingdom of heaven, then the Deity could have hardly said anything other to them than: “I know you not with this your love, which I had never destined for Me! Hence go where your love is!” – This, Mr. Count, is how I understand this and many another text. And it is so. Wherefore I think milord Count ascribes too much hardness on the Deity! Let us all rise above that and seize the proffered help! Verily, we shall not fare so badly, the way my heart speaks to me!”

17. Says one from the crowd standing next to him (with heavy Austrian vernacular [reminding the reader of the impossibility of equivalent English vernacular, and therefore the translators resort to plain English equivalent]) – “That I also believe! The Gospel is metaphorical!” – Says the Count: “Please get hold of your mouth, or we shall all get sick! Was our execution on Earth something metaphorical, or perhaps provisional? Or was Jesus nailed to the cross metaphorically?” – Says the rebuked one: “Oh no, that was not metaphorical, that was real, or we should not be saved!” – Says the Count: “Nice salvation that. I for one have not dreamt of it yet! This Egyptian darkness, and our completely empty stomachs especially, are the most tangible proof of our salvation. Verily, this salvation should do! – Upon Earth, death upon the gallows, and here eternal darkness. These are most palpable evidence of our redemption! How do we like it, my dear friends?”

18. Says another: “Up ‘till now, there has been mighty little to our salvation. But on the other hand I must confess that we have never done anything that would make us partakers of salvation. Should at the final stage the gallows not have removed a substantial portion of our mortal sins, then prospects for salvation here are damned small – if things proceed according to the Gospel over here. Because with us, there was hardly ever any talk of Christian virtue. Hence I am all for immediate acceptance of the help offered, or we may fare miserably! For we had nothing to fall back on other than perhaps our limitless stupidity, and under most favourable circumstances, upon Jesus Christ’s grace and mercy!”

19. Says the Franciscan: “Spoken straight from my soul! So it is! God Jesus Christ’s grace and mercy – or we are all of the devil! For were we not like that upon Earth – especially towards the end, and we had damned little sympathy for the thousand-fold miseries of our fellow men. We drove them before us like cattle, thrusting them unto the battlefield. And enemies fared appallingly if taken prisoner by us. In short, if we are still animated by revenge towards those who laid their hands on us, then what kind of revenge can we expect from the many thousands who fell at our hands and were as good and often a thousand times better humans than us!

20. “Wherefore I say: let us forgive, from the depth of our hearts, forgive all who morally and physically mistreated and finally crucified us! For we too knew how to thoroughly nail the cross to their lives! What do you say, Mr. Count, am I right?”

21. Says the Count: “Unfortunately so! But that is precisely what makes me fear that we shall fare like the five foolish virgins. The moment we knock, we shall hear sentence pronounced, and then goodnight forever!”

Chapter 137

The Count’s pride rears up one more time. Earth politics lit up in the beyond. The General

and Robert discuss these spirits arguments. The Lord's outsized patience.

1. Says the Franciscan: "Milord Count, not much can be said to that. Injustice is on our side, and things depend only on God's grace. If He receives us then we are not lost. If however He lets us down, then we are the black cats forever.
2. Says the infuriated Count: "What are you saying – injustice being on our side! Where lives the God who can prove that to me? Are we not descended directly from Attila? Did not our forefathers conquer splendid Hungary for us? Have we not occupied this land for a thousand years? We chose the kings ourselves and were never restricted to the Habsburg house. It was due to our free, Magyar magnanimity that we clung to it. How could we be at fault with him whom we never anointed as king, declaring him deposed from the Hungarian throne, since he had simply arrogated it to himself? Because his uncle, the rightful king of Hungary, had never possessed the right to appoint a king in place of himself without our consent, along the lines of pragmatic sanction. – And you speak of us being in the wrong?"
3. Says the Franciscan: "But – for God's sake – here, in the kingdom of spirits you speak of this ultra foolish Magyar way! Tell me, did the Deity perhaps give this land to Attila the way He gave the Promised Land to the Israelites? Or did Attila rather conquer it with arms, thus unrightfully robbing the ancient inhabitants of it? Is that righteous possession before God? Austria indeed had greater and older rights to our kingdom than we were ready to concede to them. Austria had truly re-conquered Hungary from the Turks, handing it back to us with the only proviso that the Habsburgs should at all time have the preferred right to the Hungarian crown. Why do we now intend to fry a sausage of our own? Behold, this was done by our arrogance! Under Austria's scepter we became too rich and wanted to rule our kingdom independently and then make a big thing out of it.
4. "But the dear Lord God was not pleased therewith and put a cross through our calculations. And it is now up to you, Mr. Count, a true son of Attila, to sit in judgement over the Almighty, who know with what results. Good luck and nice weather!
5. "Do you not know what it says in the holy Scripture – that whatever is great before the world is an abomination before God? But we desired to be great and mighty, and so we are stuck in a lovely sauce! Just let's rev up our stupidity, and we might have everlasting sweets dished up by way of choice infernal roast with a sulfur salad. That will leave us nothing further to be desired, having had a good foretaste already. Right ahead with our mulishness, it is bound to get better! It is an old adage: whatever hell desires it shall not miss out on. I have spoken!"
6. Says the count: "Well said, Mr. Black and Yellow! What a pity you did not come up with such arguments upon Earth, twelve months earlier. Things would be sheer devilish, had you not taken up a little lucrative seat in the Vienna Parliament. Verily, such debating skill would have brought no shame to even a Prince Metternich.
7. "Were you to imminently come across Jesus the Lord and strike up a friendship Him, then try to persuade Him to send some 'order of merit' medals down to Earth, and as a sign of His goodwill have them distributed to those who proved themselves most eager in the business of hanging us. For behold, the business of hanging humans must be of especially high regard to Jesus, since He died a similar death. Well, I never thought you to be such a well wishing sympathiser. Hanging must have done you a world of good, bristling with gratitude to Austria."
8. Says the Franciscan: "Dear Mr. Count, it pleases you to rubbish me like an urchin, but it does not upset me because I know why I spoke. But you did not understand at all, and hence are excusable. Was I praising the Austrian Government? Lord, do I not know Austria's transgressions as well as anyone? The

Austrian Emperor is himself already a sufficient Mt Vesuvius for all of Austria's lands, which the Lord Jesus well knows. But we attempted with all the devil's power to become a second one, and this was amiss. Wherefore from God's viewpoint, injustice rests with ourselves!

9. "It is now our duty to acknowledge this injustice and to confess it before God the Lord in our hearts! Did not God once speak: 'In My wrath did I give you a king' – If a king is a work of wrath, why did we seek it! We also, with the king, received our bonus with God's wrath! Had we fought for God's love instead of His wrath, things would be brighter with us now.

10. But for good reasons it is Jesus' will to diminish and not increase the number of regents, as I now clearly perceive in my heart. And so we who wanted to increase Europe by a new kingdom came to Him just at the right time. Should we dwell upon this idea even over here and perish everlastingly with it? Mr. Count, let go of these earthly greatness stupidities! Let it suffice that we caved in with that idea upon Earth!"

11. Says the above mentioned General, in the house's first hall, to Robert, just then entering with Helena from the second hall: "Listen, is not that a tiresome story! It is unbelievable what these unfortunate spirits are blathering! Here one stupidity is categorically beating another. These fellows are already arguing an eternity as to whether or not to accept the Lord's help! No, this may not have its likes in all of infinity! How much longer must we show these blatherers our patience?"

12. Says Robert: "My dearest friend and brother. Over here the Lord Himself is the most living measure. Just look through the door, how He amuses Himself with his children, even telling them right now how these thirty shall be dealt with. Do we detect even the slightest impatience in His most holy face?" – Says the General: "Definitely not! A most divine ease and eternally consistent and loftiest gracefulness radiate from His entire Being."

13. Continues Robert: "Take note, brother. That shows us our patience and love measure! For Him there are no enemies, conservative or radical, all are His children. He cares for them all. If upon Earth some father has many children who constantly squabble, then he indeed punishes the most mischievous ones. Yet he cannot hide his equal love to all, and hence constantly strives to care for all. What is earthly human conservatism or radicalism before the Lord? He indeed punishes the most malicious ones too, yet He cares the more for them through this very punishment. He is still the One who leaves the ninety-nine fenced-in sheep, to go in search of the hundredth, which he then gladly carries back to His big sheepfold, fenced in every direction by His divine grace, love and mercy.

14. "And so we too must have the greatest patience with His children, our brethren. For there are no alien parties over here but only children of the one Father! Here we no longer say: 'Lord, punish Austria, it is acting contrary to Your order!' or 'the Hungarians acted against Your law – punish them!' But rather we say: 'Oh Father, look down to poor Earth in Your grace and enlighten our weak brethren, regardless from which party, helping them all!' – And the Lord then graciously speaks to us: 'Why are you asking? Do you perhaps have more love for your brothers and sisters than I, the Father of all?' – Words then fail us at such response from the eternal, most holy Father's great love.

15. "He loves everyone equally! Those who would come unto Him shall do so without exceptions. Just as He lets His sun shine over the worthy and the unworthy, and as His rain falls on choice and ordinary herbs, just so also is His grace, love and mercy. It spreads equally over all, and not seldom over the feeblest comes a cloudburst of His deepest love, patience, grace and mercy!

16. "Hence be patient a trifle longer, and you shall all see what the Lord's love is capable of! – And upon these very thirty, His mercy shall become especially manifest!"

Chapter 138

The Count and the Franciscan discuss the newly resounding voices. The Count still harbors second thoughts. One of the crowd calls upon Jesus.

1. The thirty-odd outside hear this discussion, and the Count Bathianyi even distinctly, word for word.
2. The astonished Count says to the Franciscan: "Friend, did you hear these reassuring words? It seems to me that neither of us is right. Notwithstanding the first voice's relative crudeness and impatience, the next gentle angelic voice radiated balm over my depressed breast! Well, friend, to such a Lord Jesus I have no objection! But the way you sketched Him to me I could never have found use for Him."
3. Says the Franciscan: "Whoever can give more than he has, is a rogue and blackguard, My view was at least honest, even if crude at times. Since it is dark here for all of us, our disputes will not be giving a bright impression. I nevertheless was right, in the end, if I tried to move you towards accepting the help offered on the part of the Lord Jesus Christ, whilst milord Count was staunchly against its acceptance – except under laughably annoying conditions. But now you have heard it with your own ears, and I presume you shall voice no further objections.
4. "It should not be difficult to grasp that my understanding of Christ, the Son of the Most High, is not how the angels know Him. But I was sure that the good Lord Jesus was not inexorable, the way Saint Ignatius of Loyola presented Him. For I always kept sight of the verse where Jesus once said: come unto Me all ye that labour and are heavy laden, and I will quicken you! Unfortunately the Roman Priests made that into a laudable confessional at whose steps alone the Lord Jesus would accept those who are labouring and heavy-laden. But this sort of confessional-quickenning has already brought a few weak ones to despair, and relieved some of all their possessions, peace and life-conditions, having little quickening to show for themselves! But I reckoned that an exceedingly good person would surely deal differently with the labouring and heavy-laden than the holy Roman, sol beatifying church, which innocently enjoys its finger-licking dinner just after condemning the poor heretics to everlasting, infernal pain, as if nothing had taken place, and then has the cheek to call itself a most loving mother!
5. "And so I opine that we already are labouring and laden, with the best consequent reasons for betaking ourselves to the supremely love-rich Lord Jesus, and pray Him for the promised and proffered quickening. I am ready to make a start. Whoever wants to, let them follow me, for I shall do so irrevocably!"
6. Says the Count: "Can you not wait a little? Perhaps we shall receive a few more hints from an invisible mouth about how to go about the thing. Surely one cannot just gate-crash the Most High. You certainly are of a lucid reasoning, in spite of the surrounding darkness. But you still err in relation to the most mystic life-conditions of this world with your too natural eyes, wanting to act over here as if on Earth – in your parents' house. Are you able to say what is above and below us here? Hence it is advisable to inform oneself even before the best of steps.
7. "I am no longer in any way against acceptance of the proffered help, and indeed am looking forward to it with child-like joy. Furthermore, I tell you: it is now my most fervent desire to se Christ the Lord from eternity, and from deepest love fall at His feet and if possible die there from love! But friend, to grab the entire hand when, in a mystic way, only a small finger is offered – will not do!
8. "Courtesy, as a sign of a thankful and humble hart, on Earth is noticed with gladness, whilst impertinent audacity is greatly disapproved. Should we assume that here in the kingdom of actual life, one proceeds naughtily, street-urchin fashion, in order to push something through with the highest Lord of infinity?

Hence, my dear friend, let's hasten slowly, and everything shall fall into place."

9. Says the Franciscan: "Well, indeed, in this sense you too would not be wrong for once. We certainly have to appear before God in a most reverential attitude, even if initially within the heart. And so let us indeed wait; perhaps we shall hear something for further comfort."

10. After this, the entire company keeps still, listening for anything audible, but nothing transpires anywhere.

11. After a while of fruitless waiting, one of the company steps out before the Count, saying: "Friend, I was always a Magyar in body and soul, fearing neither death nor devil. My entire life was dedicated to serving things Hungarian. No god could have moved me to anything other than the good of our fatherland. But the understanding we all had was sheer fantasy, because whatever we did ideologically for the fatherland, we did without God. We indeed said prayers within peoples' earshot – to enchant them, but where was our heart, our faith, - where true love for God and the people?"

12. "We knew we were weak, waiting for help from outside. But such did not come, and as a result of our grandstanding, we had to look on as our adversary sought and obtained Russia's help. Finally, our true position became obvious. The result was that we not only were of no use to our people, but we turned our hope into dreams.

13. "I therefore maintain that we should not rely on other help. In that miraculous offer it said: 'turn to the Lord Jesus, and you shall be helped'. I have listened to sickening, interminable ravings for and against by yourself and the Franciscan; how much better are we off? We still stand on the old spot! Hence no more hesitation, but action according to the stipulated condition, or I am up and away, acting on my own!"

14. Says the Count: "My dear friend, I am amazed how in this chimeran world of spirits, all radicals become black and yellow! Is the Deity Itself perhaps Black and Yellow in the end?!"

15. Provoked, the other interrupts him: "Ay – tell me in God's name, what did you actually win with your anti black and yellow people's democracy? Our radicals' gain was that we two and perhaps several dozens of others were hanged! Nor could our anti Black and Yellow action have been too pleasing to the dear Deity, or we would not have been placed into such pitiable circumstances after our vindication!

16. "Behold, friend, notwithstanding that we find ourselves in fullest darkness, it is yet getting constantly brighter in my heart. I vividly perceive that man was not created for the Earth – where he is to only undergo a preparatory life, but for an everlasting spirit kingdom, within which the highest bliss could quite easily surface yet.

17. "Had we only submitted ourselves to the Austrian Government, bearing up to diverse pressures, calculated for the great good of the people, things would be better for us now. Having become disobedient however to a government bound to have been set up by the Deity, and having wanted to become regents ourselves, we have also received our due wages. It suffices that we brought about a masterpiece of human stupidity upon Earth. Should we perhaps make use of it over here as well? Better to be a most lowly resident of some Black and Yellow heaven than a most radical king in this hell!

18. "From now on I am not tying myself to any colour other than that of obedience and true humility; wherefore I am now shouting:

19. 'You most exalted, righteous and most loving Lord and God Jesus, Who has redeemed me with Your most holy blood on the Cross, help me and perhaps all of us out of this lightless torment! Don't listen to the domineering, bawling donkey of a leftie aristocratic, selfish people's democrat, with whom the ordinary people are just a vulgar herd! Listen rather also to us other poor devils and help us all, by Your grace and mercy, out of this wretchedness which as perhaps lasted several Earth years already!"

Chapter 139

The Count brightens up. Alps and a palace come into view Most loving counsel on order in the beyond.

1. The Count, hearing this shout nearly turns around in rage, intending to run off. But the Franciscan grabs him firmly by the cloak, saying: "Mr. Count, not another step! In Hungary you ruled over us as Prime Minister. It is getting lighter – the eternal judge is coming. You shall answer for us before Him! Do you understand me?"

2. The Count, horrified at the Franciscan's seriousness and still angry about the speaker's prayer, gets feverish, speaking in a gentle and calm tone: "Well well, that is fine by me. But I beg you al not to kill me like thieving murderers! No need to assail me like that, I shall do my best!" Says the Franciscan: "All right, all right, but how shall you fare before the eternal judge, - and us, your fellow conspirators?"

3. Says the Count: "But dear friend, did you not earlier hear that the Lord desires to be gracious and merciful unto us! How should He therefore want to judge us? Or why should the Almighty and all-wise first have a confrontation with His beings in order to make them realise through their confessions that they shall be justifiably condemned? Oh, that is rather poor for a Roman Catholic Priest to attribute human weakness to the Deity. God is good and gracious to whoever He will. Whoever He wants to drop however will not be helped by anything, at least of all through intercessions by a Hungarian Count. But I don't think the dear Lord God will take note of the rubbish that we mutually swept before our doors. Do you understand, my dear Pater Ruffianus?"

4. Says the Franciscan: "Don't worry, milord Count! We shall be seeing who is right in the end. It seems to be getting brighter from the East. I wish that dreadful fog wasn't there! Surely we should have discerned something in this brightness by now, if indeed there is anything to be made out here at all."

5. Says the previous speaker: "Dear friends and brothers, a good thought has flickered through me, and I want to share it with you! Behold, we all became equally unhappy, and none enjoys an advantage over another. What do you say if we all stick together in a true brotherly love and friendship, without mutual recriminations, awaiting whatever God's omnipotence has in store for us? Is it not enough that we fear God the way the pigeon fears the falcon's claws? Do you surmise that God's judgement over us will be the milder for this? God does what He will and no eternity deflects Him from decisions He had made! Hence let us at least be friendly among ourselves, if the Deity should not encounter us amicably! – But it earnestly appears to be getting constantly brighter, and even the sky above seems blue now, excepting that no stars can yet be seen; probably there won't be any over here."

6. Says the Count: "Well done, friend Miklosch, I prefer your language to that of Pater Cyprianus. Verily, a parson stays an insensitive being forever! But let everything be forgiven him. From now on I shall not elevate myself even over my worst enemy. May God give us all the right insight and much patience with each other! His will be with us!"

7. Following the Count's comments, the mists are thinning, and it seems to everyone as if they had not been in the area all that long.

8. Miklosch says after a while, noticing a mighty mountain-chain toward evening and midnight: "Oh friends – look over there! Land, alps! At last, for the first time in this world, land, and that an Alpine region! Nothing shall ever exceed the majestic sight of alps! It wonderfully softens man's normally dull feelings and strengthens his heart in his faith in an almighty God, kindling love towards Him! Oh how uplifted I am

now by the sight of these gigantic alps! That peak between evening and north is something overwhelming. The Earth's highest peaks would compare like little hills. Do you all see this massive mountain chain?"

9. They all say: "We sure do. But their distance must be immense, judging by the grey-blue colour. One has to almost crane one's neck looking up at that highest peak; that would have to be some height! Praise God a thousand-fold that we at last get to see something! Isn't this breathtaking – one could wear one's eyes out looking. But strangely, everything towards midday and morning is still shrouded in mist! Yet a certain brightness seems to emanate just from morning! The sun, if there be one over here, must still be beyond the horizon, because no rays have hit even those highest peaks yet."

10. Says the Count: "All the same, the highest peak is lit, otherwise it could not be of a reddish shimmer. But the sight of such alps certainly is something singularly majestic! Friends, if only we had a guide over here, then I would be the first to opt for such a climb. The peak may not even be that hard to scale from the midday side. And over here we would have hardly anything to lose therefrom. – Well, Pater Cyprianus, what say you to that?"

11. Says the Franciscan: "What should I say? I have said plenty but was not heard but only chided as a ruffian. Hence I hold my peace now and listen, acting as if in agreement! Should you venture over to the mountain then I shall not stay behind. But I wonder which of us would not suffer a headache upon those peaks, one being dizzy just looking up! How would one then fare at the top!"

12. Says Miklosch: "Yes, that's what I think! We certainly are spirits over here, and therefore much lighter than upon Earth. Nevertheless I would not try a death-defying leap from such height. Hence let's hearken for a while, perhaps it will get brighter, revealing our options. I feel within my spirit that we could soon have some rare visitors. And if my senses don't deceive me, someone is already approaching from morning over there."

13. Says the Count: "Indeed, I'm seeing someone with a richly pleated robe! Should it be another new arrival from dear Earth, someone executed like us?"

14. Says the Franciscan: "In that case he would still be wrapped in earthly rags like us. No one has worn a pleated cloak upon Earth since the ancient Greeks and Romans! This is bound to be a really ancient inhabitant of this world! Well, it will soon show who and what station he is! I shall call him over!"

15. Says Miklosch: "I don't think we need to call him, as he is heading straight our way. His approach evoked a good and even beneficial effect upon my nature. This would have to be a good person or spirit! It is also getting brighter with his approach, and this is amazing! Look over there towards morning – at some distance behind the man, through the still heavy fog, I notice the clear outline of an immense palace!"

16. All turn their faces towards morning, seeing the same thing with astonishment. Says the Count: "Now you see that I was right earlier on. Had we continued a few hundred more paces, we would have bumped into it with our noses and asked for admission, whereas we are still stuck here." Says the Franciscan: "Doesn't matter, a few minutes more or less within eternity! But let's be quiet! The good man, probably a resident of the palace, is at hand. Good protocol dictates that we move to meet him, as he is sure to make the effort for our sake."

17. They agree and move. On meeting, the Count takes the word, saying: "Beg permission to ask, whereto so hastily? Perhaps a long walk ahead?"

18. Says the stranger: "My greetings, dear friends and brothers! It is on your account I come. I heard your voices and hastened out of this house, to offer you any possible assistance in case of need. I live in this house, which you see still shrouded in mist." Says the Count: "You probably are the owner, - ?"

19. Says the stranger: "Yes and no, so to say. Yet hearken, property ownership is not really on a separate

basis – everything being common property, as it were. This kingdom is truly democratic. For whatever belongs to one, belongs to all who are like-minded. And so you too can be enjoyers of property without having to ask whose is this or that. Over here reigns the most perfect freedom, which is at the disposal of every truest spirit without contest. Whatever someone wants over here is granted him.”

20. Says the count: “Oh, what splendid order! This we also had tried to achieve upon Earth, but it didn’t work there. Rights are still those of thee fittest! But here, apparently, either the original owner or also anyone can be a lord in his own right?”

21. Says the stranger: “Indeed so, yet not quite! Because here there is only one right – that of freest, pure love. The right is like unto the love, and stemming from it! Over here, the basic motto is: do unto others as you would have them do unto you! And since everyone over here makes this their topmost life principle, he also promotes everyone’s right to enjoy everything he has, since he alternatively enjoys the same right undisturbed. You are now able to see yonder house more clearly. And I say unto you that you have the full right to the use of this house, as the owner also has the same right to any property that comes your way anywhere. Are you in agreement with these principles of life?”

22. Says the Count: “But friend, is not that the most ideal form of communism, or actually the pure, ancient Christianity! Upon Earth, no wheat sprouts as a result of such constitution yet. It truly is the best constitution for a nation, the only drawback being that indolence then has the better over diligence.”

23. Says the stranger: “Friend, here you are mistaken! The indolent and the diligent have no commonality here, because the indolent cannot possibly desire what the diligent does. Over here, like and like are paired, the ‘unlike’ splitting off by itself. Because, if the topmost lifeprinciple is that everyone should do unto his brother as he would expect from in – then that already automatically excludes the indolent one wanting everything beneficial from his diligent brother, whilst not being minded to do likewise for his brother. This is not capable of applying here at all, for the very reason that here, every spirit strives to be useful to his brother in every conceivable way. But he who is indolent and not like-minded will soon be put off by such communism, seeking a community corresponding to his nature. But it would not need much explaining to you all how such fellowship of layabouts would soon fare.

24. “Since you are responding positively to this, because you fully acknowledge this law of rights in this world – in which there is no more death, act also according to the way this commandment is in your own best interests. Therewith you are then also full citizens of this world, being able to make good and practicable use of everything, if you are desirous of moving into yonder house in order to partake with yourselves a resolve to be useful to this house in very possible way.”

25. Says the count: “This speaks for itself, my most esteemed and dear friend! For I would much rather not exist at all than to accept something without reciprocating one way or another. My entire crowd is of such persuasion, which I vouch for with the best of conscience! But now, dear friend, since you have probably resided in this region for a lengthy period, knowing your way around well, would you tell us all how to turn to the only God of Heaven and Earth, and hence Jesus the Crucified? Where is He? Will our sinful eyes ever get to see His most holy face?

26. “Previously, when it was still dark here, we were challenged by a voice to turn to Jesus, if we were to be helped. At first I took this for an acoustic deception, gradually persuaded that there must be substance to it. But it is another matter to respond meaningfully! And no being could probably answer this better than yourself, who are probably familiar with everything over here.”

27. Says the stranger: “Very well, my dear friends! I am so-to-say everywhere at home in this region. Regarding your other concern however, you have in any case already turned to the Lord Jesus, the reason it also at once became lighter around you. Hence there is nothing further to be disclosed to you on this

matter. Just keep Jesus in your hearts, and He shall presently come your way. But you will first have to forever ban all arrogance, pride, conceit, vengefulness and the tiresome sensuality in relation to the female sex, leaving everything to Jesus the Lord. In this way you shall be everlastingly with Him, around Him and in Him! For vast is His Goodness.”

Chapter 140

The stranger queried further. A strange reply.

1. Says Miklosch, delighted with the stranger’s words: “Oh, dearest friend, since you appear to be well acquainted with the Lord Jesus, or you could not speak with such assurance, oblige us with a short description of Him, and indicate the region where He customarily detains Himself with His most blessed friends.”
2. Says the stranger: “Dear friends, regarding question number one, I happen to bear a most striking resemblance to Him myself. He personally looks like I myself, His voice also be like mine. Verily, whoever sees me, sees the most complete image of Jesus the Lord! You only need to let your eyes take stock of me, and you are seeing Jesus Himself by shape.
3. “As to His whereabouts, the answer is somewhat more difficult, although it all comes to the same thing. In general terms however, He dwells in the eternal East, and from a natural, terrestrial aspect, with the region of the constellation ‘Leo’, and that in the corresponding spiritual central sun, which envelopes the natural one by the name ‘Regulus’, and beyond that all of infinity. Have you understood me well?”
4. Says the count: “Indeed, as well as can be! But it will not have escaped any of us that you were rather vague about the whereabouts. It is somewhat intriguing how your personal resemblance can ultimately coincide with that of Jesus and His actual location. How is our accidental resemblance related to the true whereabouts of the Lord Jesus, and how can all this be on and the same thing? Here you must have perhaps in your zeal erred a little. Hence oblige us with an elucidation!”
5. Says the stranger: “Well, my dear Bathianyi, it nevertheless is the case! It is not essential to be at once fully clear on this. Do you not notice how the mists of this region do not all lift at once? It is so with many an answer. A more complete answer makes the spirit sluggish, having nothing further to inquire. If the answer is somewhat vague however, then the spirit becomes supremely eager to get the hang of it. Note how you had no further query about Jesus’ figure. Your spirit at once, after this clear answer gave in to its indolent quiet, ceasing its inquiries. But the vagueness of the second answer re-awakened it, forcing you to ask further questions, which is good! Hence do not in future concern yourself about reservation, for things shall become clear at the right time!”
6. Says the Count: “This is all nicely good and true – yet it all remains mysterious!” – He is interrupted by the Franciscan: “Sure, sure, mystery upon mystery. We must be glad that this friend has cleared up so much, and not find fault with his marvelous words. I was not in the least intrigued by his second answer. Look, Mr. Count, you again grab the hand when a finger is offered. I don’t detect that courtesy which was so much your own!” Says the count: “Friend, this is none of your business. If you want to be spiritually lazy, that’s up to you, but don’t expect it from my spirit!”
7. Says the stranger: “Settle down, my friends! Nothing great and true can be done with such zeal – let love be your spokesman!”

Chapter 141

The Franciscan talks of love, censuring the Count. The count's aristocratic retort. Miklosch as go-between.

1. Says the Franciscan: "Did you hear what this noble friend said? Love is to be our guide! Immensely much said, with a few words. Yes, love; great and holy love! All secrets of life lie hidden therein.
2. "We too are familiar with a type of love – number one self-love and number two love of the flesh – the flesh of the beautiful sex. We both had our adventures to bear therewith. But yonder divine love which, under the greatest pain of the cross, could still ask full forgiveness for its murderers from the eternal Father. Milord Count, of such love none of us has dreamt yet! Yet within this love alone, everything that conditions life is contained.
3. "To wish all strife over our enemies heads and consign them to hell, for that we are eminently suitable. But to bless those who have cursed us, doing our tormentors good, and receive those who persecute us, of that there is no trace in our hearts yet, because we still brooded revenge for them. It is truly no great thing to condemn one's brethren when empowered, and easy to hate brethren for their adversarial viewpoints. But to master one's own vices and allow pure, divine love to reign over blind mankind's weaknesses, and wholeheartedly wish them grace and forgiveness from on High, showing patience and mercy to all brethren, friend, this is art of a different kind!
4. "And so you see, my most esteemed friend, that is the holy, divine love, the mystery of all life which none of us has yet dreamt of. And if I am not mistaken, then that is what our as yet strange friend meant should guide us. But can this occur? Can this occur whilst we don't get on better than cats and dogs among ourselves? What annoys me most about you, to be frank, milord Count, is that you don't want to let go of your title. I took leave of my Pater Franciscan long since, why have you not also done so with your 'Milord Count'? Believe me, I would never have offended you with one syllable as a human and brother, if your 'Count' – that fits into this world of spirits like a fist upon the eye – had not annoyed me. For your own best sake I beg you to give your 'Mr. Count' a bump on the nose! Then you shall not hear another offending word, and I would also beg your forgiveness for all the offences I have caused you. Do it for the sake of this most noble friend, from whose mouth so many comforting words have flowed into our dreadfully sad hearts."
5. Says the count: "My dear Cyprian, the 'count' is not sold out that cheaply! This friend, who seems most wise, has not asked it of me yet. And had he done so it would have been questionable whether I would have obliged at once. For the house of Bathianyi is an ancient one, understand?" – Says the Franciscan: "Oh, indeed!" – Says the count: "Remain what you are, and I what I am! What does it bother you whether I am a count or not a count? Have there not been most pious counts, princes and dukes? Or can one not love God equally as a count? I suggest that the love of gentlemen of letters would be more capable of pure love than that of a stablehand! God should not be perfect if He were more pleased with imperfection. Why do they even in heaven call the most perfect angels the archangels? They also are called 'princes of light', and 'heralds of God's power'. Therefore even God Himself had to already created a certain ranking order among the first created spirits, which He strictly observes even among the planets, mountains, seas, plants and animals, and that in a way of mutual service. Yet the sun nevertheless remains the sun, not being capable of pulling down to a planet, whilst the Chimborasso remains Chimborasso and cannot be

compressed into a molehill. I presume there is a slight difference between the Amazon and a creek.

6. "Are you not also going to censure the Deity for not eliminating such rankings within great nature? Why did Jehovah once set only Saul, David and Solomon as kings and lords over the entire Jewish nation? Should He not have ordered the entire nation to be kings, according to their desires? Thus, according to my knowledge, God once promised the going forth of the future Messiah from David's branch, and that this branch will remain forever. Did not Jesus have to be born from Mary, who was descended from the royal house of David and Joseph, also of the same descent, having to be His guardian? Have you not read how, in the book of Chronicles I think, Jesus' royal lineage was traced right back to Adam? What should be the good of that? Should not in your opinion people resemble each other like sparrows?"

7. "Dear friend, how would you at once abolish a hierarchy that the Deity Himself established? Did not the Deity order my lineage to be taken up into that of Count? If however God has determined something, can men abolish it as they please? I am a Count out of God, and hence cannot be deposed from this precedence by a jealous Franciscan."

8. Says the Franciscan: "From your questionable attestations I discern that nothing is harder for man to do than to humble himself and let go of exaltations acquired in the world. I also glean from your ingenious talk that it shall be most difficult for the great of the world to become like children, who surely do not perceive any worldly meritology but whose is the Kingdom of God, exclusively according to His word. And this too I recall, that the Lord and God Jesus once said to the rich young man: it is easier for a camel to go through the eye of a needle than for a rich man (high ranking, which is the same) to enter the kingdom of God.

9. "Friend, is the mustard seed with which the Lord Himself compared His Kingdom, perhaps a Chimborasso, or an Amazon River? Indeed not, it is the smallest among the seeds! If however the Lord compares His Kingdom with such a trifling thing, by which He is certain to indicate man's uttermost humility, then one cannot reason that the Chimborasso and Amazon shall fit into the tiny seed. He also says that the birds of heaven shall nest under the branches of the grown mustard tree. Should He then also, for the sake of earthly exultation have specified 'under its branches, griffins, eagles, vultures and ostriches shall nestle', to indicate that one must be at least a count, to be taken up into the Kingdom of Heaven?"

10. "Oh my dear lord Count, you can come up with a thousand splendid proofs, but I shall always stay with Christ's sayings: whatever is great before the world is an abomination before God! I would bet that in the Kingdom of Heaven we shall encounter neither David nor Solomon as kings, no emperor Charlemagne the Great, no holy King Stephen of Hungary and hence neither prince nor count. If they are dwelling in the Kingdom of Heaven, then they are all loving, mutually serving brethren who all have only one God, Lord and Father. But there might still be mutually honouring, cast iron arch-aristocrats in hell! May our noble friend smack me in the face if I spoke falsely. But I wish you to thereby only take note of what I personally took your talk to mean. May our noble friend be our referee, if you don't object!"

11. Says the count: "Oh, I have no objection. But there is in my view no need of a referee, for you are right on your part and I on mine. I don't want to place any obstacles in the path of your future happiness, and you let me pursue mine from now on; then we shall easily be quits without a referee." – Says the Franciscan: "On this fellow, christening and baptism are wasted! Everything can be won – even a Judas Iscariot, but with a Hungarian nobleman, even the most well-meant attempt is in vain. Hence 'requiescat in pace!' "

12. Says Miklosch, who had meanwhile conversed with the stranger: "Friends, I say unto you that your arguing seems like children's threshing of grain in the barn, with toy threshers upon empty wheat stalks.

13. "I say unto you that our mutual reforming attempts are futile, because we all are evil through and

through. Of what use our ever-so-wise mutual instruction, having nothing to show for ourselves by way of deeds? If the instructed can say to the instructor: how would you teach me good order whilst moving within disorder yourself? If I am to find pleasure in your words then sort yourself out first! Wait until I come and say: brother, I like your system. Initiate me into it's principles and advantages! – We furthermore lack experience in this new world, and we basically know nothing about its conditions. How should we be able to instruct one another?"

14. "Your speech, dear friend Cyprian, surely sounded quite evangelical and could have been effective upon Earth. But what effect did it evoke in my friend Bathiany? The opposite of what you intended. It resulted in what the Lord once told the Pharisees about the blind leading the blind!

15. "Behold, here in our midst there is an immensely experienced leader, whose sight in this world is sharp. This one we shall with one vice ask to show us the right way! I am convinced that one of his words will effect more than us blind ones threshing hollow straw for half an eternity!"

16. Says the Count: "Well, with this suggestion I can agree! And I shall act accordingly. But the good Cyprianus who is quite a ruffian can kiss me goodbye with his Requiescat. I don't deny that his latest speech was good and sincere, but who gives him the right to lecture me? Is he better by even a hair's breadth than I?"

17. "A true doctrine has to proceed from a gentle, pure and enlightened heart and without satirical overtones in order to be of decisive effect. But any evildoer's genuine doctrine interspersed with irony spoils more than it makes good. If I am to be reformed, then I must not be offended but only persuaded in a gentle and brotherly manner. But friend Cyprianus' doctrine stings more than pungent pepper. Your suggestion is quite different, brother Miklosch. One can be informed by it, and I will let it do so!"

18. Says the Franciscan: "Well, if you all do so, as I had hoped for a long while since, then we are nicely sorted out. Hence let us ask this dear friend to show us the best ways, which we shall unhesitatingly follow!"

Chapter 141

The Franciscan talks of love, censuring the Count. The count's aristocratic retort.

Miklosch as go-between.

1. Says the Franciscan: "Did you hear what this noble friend said? Love is to be our guide! Immensely much said, with a few words. Yes, love; great and holy love! All secrets of life lie hidden therein.

2. "We too are familiar with a type of love – number one self-love and number two love of the flesh – the flesh of the beautiful sex. We both had our adventures to bear therewith. But yonder divine love which, under the greatest pain of the cross, could still ask full forgiveness for its murderers from the eternal Father. Milord Count, of such love none of us has dreamt yet! Yet within this love alone, everything that conditions life is contained.

3. "To wish all strife over our enemies heads and consign them to hell, for that we are eminently suitable. But to bless those who have cursed us, doing our tormentors good, and receive those who persecute us, of that there is no trace in our hearts yet, because we still brooded revenge for them. It is truly no great thing to condemn one's brethren when empowered, and easy to hate brethren for their adversarial viewpoints. But to master one's own vices and allow pure, divine love to reign over blind mankind's

weaknesses, and wholeheartedly wish them grace and forgiveness from on High, showing patience and mercy to all brethren, friend, this is art of a different kind!

4. "And so you see, my most esteemed friend, that is the holy, divine love, the mystery of all life which none of us has yet dreamt of. And if I am not mistaken, then that is what our as yet strange friend meant should guide us. But can this occur? Can this occur whilst we don't get on better than cats and dogs among ourselves? What annoys me most about you, to be frank, milord Count, is that you don't want to let go of your title. I took leave of my Pater Franciscan long since, why have you not also done so with your 'Milord Count'? Believe me, I would never have offended you with one syllable as a human and brother, if your 'Count' – that fits into this world of spirits like a fist upon the eye – had not annoyed me. For your own best sake I beg you to give your 'Mr. Count' a bump on the nose! Then you shall not hear another offending word, and I would also beg your forgiveness for all the offences I have caused you. Do it for the sake of this most noble friend, from whose mouth so many comforting words have flowed into our dreadfully sad hearts."

5. Says the count: "My dear Cyprian, the 'count' is not sold out that cheaply! This friend, who seems most wise, has not asked it of me yet. And had he done so it would have been questionable whether I would have obliged at once. For the house of Bathianyi is an ancient one, understand?" – Says the Franciscan: "Oh, indeed!" – Says the count: "Remain what you are, and I what I am! What does it bother you whether I am a count or not a count? Have there not been most pious counts, princes and dukes? Or can one not love God equally as a count? I suggest that the love of gentlemen of letters would be more capable of pure love than that of a stablehand! God should not be perfect if He were more pleased with imperfection. Why do they even in heaven call the most perfect angels the archangels? They also are called 'princes of light', and 'heralds of God's power'. Therefore even God Himself had to already created a certain ranking order among the first created spirits, which He strictly observes even among the planets, mountains, seas, plants and animals, and that in a way of mutual service. Yet the sun nevertheless remains the sun, not being capable of pulling down to a planet, whilst the Chimborasso remains Chimborasso and cannot be compressed into a molehill. I presume there is a slight difference between the Amazon and a creek.

6. "Are you not also going to censure the Deity for not eliminating such rankings within great nature? Why did Jehovah once set only Saul, David and Solomon as kings and lords over the entire Jewish nation? Should He not have ordered the entire nation to be kings, according to their desires? Thus, according to my knowledge, God once promised the going forth of the future Messiah from David's branch, and that this branch will remain forever. Did not Jesus have to be born from Mary, who was descended from the royal house of David and Joseph, also of the same descent, having to be His guardian? Have you not read how, in the book of Chronicles I think, Jesus' royal lineage was traced right back to Adam? What should be the good of that? Should not in your opinion people resemble each other like sparrows?"

7. "Dear friend, how would you at once abolish a hierarchy that the Deity Itself established? Did not the Deity order my lineage to be taken up into that of Count? If however God has determined something, can men abolish it as they please? I am a Count out of God, and hence cannot be deposed from this precedence by a jealous Franciscan."

8. Says the Franciscan: "From your questionable attestations I discern that nothing is harder for man to do than to humble himself and let go of exaltations acquired in the world. I also glean from your ingenious talk that it shall be most difficult for the great of the world to become like children, who surely do not perceive any worldly meritology but whose is the Kingdom of God, exclusively according to His word. And this too I recall, that the Lord and God Jesus once said to the rich young man: it is easier for a camel to go through the eye of a needle than for a rich man (high ranking, which is the same) to enter the kingdom of God.

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Chapter 142

The stranger's sermon on fault-finding and reproachfulness The Franciscan's interjection.

The stranger's hints on heart order.

1. Says the stranger: "My dear friends, I don't seek your requests, but only a compliant, gentle heart; everything else shall come of its own, whereupon you shall lack nothing, eternally. But you must not alienate one another with divergent opinions, nor accuse one another of many a sin, as if you had the right to judge and condemn one another!"

2. "Since all of you seem to be well-versed in Scripture, you would know that whosoever says to his brother 'you fool' shall be deserving eternal fire in hell. Knowing this, how can you wrangle among yourselves? Each of you is full of faults and afflictions and has enough to sweep before his own door! Hence let no one carry on about his brother's faults, because this is the greatest abomination before God.

3. "I am well aware of how upon Earth, brethren crusade against brethren out of sheer arrogance and the most blatant greed. Everyone pretends to be without fault before his brothers, often sketching his brother with all the colours of hell. The poorer upon Earth especially are lampooned by the well-to-do, of which the mean spirit of the leisured class is often the culprit. Since the rich however usually is the more powerful, the poorer has to seek service and bread with him, not gladly but from want. It often depresses him deeply that he is subject to his brother when in fact he would rather domineer his better-off brother in every possible way. It is sad enough that such conditions between brethren can persist alongside the purest word of God.

4. "But over here in the kingdom of spirits, where there can be no talk of poverty or precedence, such terrestrial hostilities must not come to the fore. For I make no secret of the fact that whoever hates his brother for whatever reason, has not God's grace within him! His soul is a devil full of arrogance and irreconcilable spirit. And his constant desire is to see every tribulation and a kind of punishing humiliation to come over his brethren, for some imagined injustice they are supposed to have inflicted on him.

5. "Your mutual counseling could be ever-so good and appropriate; but of what use if there is status seeking, domineering, self-interest and greed? Whoever wants to instruct his brother must first effectively remove the beam from his own eye, only thereafter saying lovingly: 'dearest brother, I note that your sight is dulled by a tiny splinter in the eye. Let me come over to gently remove it from your eye.' Behold, in this way, all mutual instruction between brethren will be of splendid effect. But when, through often unsolicited instruction, brethren want to appear the wiser and better ones, then the best instruction is useless, making things worse.

6. "Behold, I am a proper teacher, for I ask of you no more than what is to your best advantage. You have to be like that among yourselves, whereupon your words shall be blessed!"

7. "That is the way brother Miklosch proceeded towards you, and his word gained immediate entry to your

hearts. Had Cyprianos and Bathianyi spoken like that, this company would have been many steps further ahead. But these two wanted to evangelically demonstrate their superior excellence, and so their words contained no blessings.

8. "Put off now whatever has the appearance of hankering after superiority, otherwise you cannot become children of one and the same Father in Heaven. What would you gain, if one would win an entire world from the other, but suffered supreme harm to his soul! With what shall he be able to save his own soul from the mire of his ruin?"

9. "Do you not know the Lord's Prayer? Behold, there it says among other things: 'forgive us our trespasses, as we forgive them who trespass against us!' If however you stipulate all sorts of stiff conditions for reconciliation, which can hardly be fulfilled by the opponent – on what then do you base your request to God?"

10. "In Scripture it also says: 'Bless those who curse you and do good to those who hate you and cause you harm!' If however you would get into each other's hair when you are in misfortune, what would you then do to your enemies? And yet I say unto you that none of you shall enter the kingdom of God, unless, like Christ upon the cross, he calls out from the depth of his heart: 'forgive them Father, for they know not what they do!'"

11. "If you all agree with me now, then come with me into yonder house. If not, then remain and go looking for an inn, for your will is free everlastingly!"

12. Says Bathianyi: "Friend, notwithstanding that your words are like sharp arrows, they injure no heart. For they are eminently true, and accord with that kind of system without which no society can persist. I and hopefully everyone else accept them with gratitude. In line with these your words I also forgive all my earthly enemies from the depth of my heart. For they in truth acted only from a blind desire to conquer us – their greatest imagined enemies. May God the Lord forgive them; on my part they are without guilt!"

13. "But I would pray the Lord of heaven and Earth that He would so guide my wife and children and their thoughts that they will once hit upon a better path to God than it was the case with me!"

14. Says the stranger: "Concern yourself no more about what is happening down below on Earth! For the Lord who is much closer to you all over here than you think, takes care of all that. Concerning your wife and children, these are in need of much earthly humbling, without which they hardly shall get to where you already find yourself. But through such humbling, they learn to recognise the nothingness of all worldly goods, even secretly abhorring them. In this way it shall, after the casting off of their bodies, be easier for them to enter upon the kingdom of light. Do not on your part concern yourself with anything other than love for God and your brethren; everything else shall be added unto you!"

15. Says the Franciscan: "I am in agreement with where it concerns my partner in adversity here. But regarding the merciless devils upon Earth, there I am not easy like my friend Bathianyi. For the wisest Deity surely must realise that it is no small thing to be executed like a common street robber upon Earth. For such heinous deed I call upon God to inflict expiation, through proper punishment, upon our executioners, or my heart shall not lightly find peace."

16. Says the stranger: "Friend, those who executed you are as much of the Lord as yourself. But let us take the case of your inadvertently injuring your feet through your hands, so that you curse your hands for pain. But someone then said to you: 'friend, it was your own hands that inflicted this, take revenge and have them chopped off, for they are no longer worthy of being part of your body!' – Tell me whether you would pay heed to the suggestion?"

17. Says the Franciscan: "Oh, dear God is sure to save man from such stupidity! That would be just the thing – to add tenfold pain to the first!"

18. Says the stranger: "Ah, there I have you where I wanted you! If a second pain due to a punishing chopping off does not agree with you – would it suit the Deity to chop off its limbs if they behaved carelessly towards the others? How would you ask God to do upon Himself what you would never do to yourself? Just as you yourself stand there as one integral being with all your limbs, just so the Deity is one integral aggregate of its created beings, always endeavouring in the best way to heal all its sick parts and make them suitable for their eternal destination. – If however God the Lord knows how to heal your wounds with a different and better method, will you still hanker after revenge upon your earthly foes?"

19. Says the Franciscan, a shade embarrassed: "Well, then of course never! I also maintain, in God's name: whatever well pleases God the Lord, shall also henceforth be so with me. But I hope that the Deity will not hold my attitude – brought about by sad circumstances, against me."

20. Says the stranger: "If you are properly adjusted within your heart, then you are so also with God. And once you have forgiven all your enemies from the innermost foundation of your heart, then all your debts before God are wiped out! You can then pray to God with a reassured heart and conscience: 'Father, forgive me all my trespasses, as I have forgiven all those who have trespassed against me!' And the Father shall forgive you everything and has already done so, before you have even prayed Him for it."

Chapter 143

The Franciscan's final doubts – what happens to mortal sinners? The stranger's affectionate answer. Invitation into the house.

1. Says the Franciscan: "Dear friend, I thank you for this marvelous instruction! It is true and worthy of a great God and must comfort every mind. Yet there nevertheless are things that can be regarded as major shortcomings in man's nature. One cannot dispose of them as of enemies who did us evil. To these belong certain deceptions one has committed on others, which one cannot make good with the best of intentions. So likewise are fornication, rape, masturbation, child-abuse (frequently at consecrated places), and so on, most severely God-condemned sins, weighted down with eternal damnation, which can never be undone and, notwithstanding the confessional, leave behind an indelible blot upon the soul. It therefore becomes problematic as to what the most holy Deity shall do? Do these blemishes also get wiped out like the debtor's ledger, with the words 'Lord, forgive us as we forgive ...?'"

2. Says the stranger: "Friend, if you believe the Deity to be wiser than the wisest man, then you shall also have to expect that the Deity looks upon man's weaknesses even more leniently than the best of people. You did of course sin much in your flesh, having been greatly tempted by it. You could have indeed fought off these temptations, had you ever been serious about it. But this was too demanding, and natural life's dilly-dallying too sweet for you, and so you remained steadily carnal. But there, behold, the Deity, unbeknown to you, intervened, leading you out of your sensual niche by placing you upon the battlefield. There you had the mighty opportunity to espy the end of all flesh and its lusts, making you sober up. And in the end your flesh had to ultimately find out just how much there was to all its lusts and satisfactions. And behold, that's how the Deity punished your flesh, ridding your soul of it. Hence you have to inquire no further what becomes of your sins. For I say unto you that these found their end with the verdict over the flesh! For that which is of flesh shall also be judged and buried with the flesh.

3. "It is another matter where the soul has itself completely gone over into the flesh. There no fate different

from the flesh can overtake it. But with yourself, this is not the case, which you can gauge from the fact that over here you fully live, not lying in the grave like dead, notwithstanding your awareness of the flesh's fate."

4. Says the Franciscan: "But friend, what in that case happens with those souls that have to share the shuddering fate of the flesh? Such surely shall sink to hell after the decay of their idol?"

5. Says the stranger: "No soul shall ever be robbed of its freedom, or consciousness and retrospection! It receives according to its desire. If it desires to be resurrected, it will be so. But if it desires to sink even below its grave, down to hell, its path shall not be obstructed. Hell is indeed permitted by God, and eternally isolated from all the heavens; but it is not so with the soul! For it shall not be judged, excepting by its own attitude and fullest freedom of will. If it hankers after hell in accord with its own nature, it shall go to hell, and all of us together shall not be able to hold it back. If however it desires heaven, then we shall also lovingly welcome it and guide it there along the best paths; God's best system demands it!"

6. Says the Franciscan: "But friend, could you not give us an idea of what hell actually looks like?"

7. Says the stranger: "Friend, in Scripture it says: 'Seek God's kingdom above all, and everything else shall be added unto you'. Hence we shall also vividly concern ourselves with the divine. The regrettable opposite shall then soon enough become plain to all. Hence let you all now come with me into yonder house, released now from the mists! There you shall obtain greater light! Be it so!"

Chapter 144

The splendour and size of the house. 'Does Jesus Christ live here?' The souls yearn for the Lord. Miklosch's premonition.

1. Bathianyi and the Franciscan join the stranger on his right and left, whilst Miklosch walks behind him, leading the rest of the company.

2. Approaching the house, they progressively not its grandeur and unspeakable splendour. Close up, Bathianyi can no longer contain himself, saying enthusiastically: "Friends, this could not have been built even by the angels, or the wisest spirits from all the stars, but only by God's own hand! Such majesty, coupled to supreme aesthetically consistency is not to be compared to anything. Ah, this is more than any of us shall ever grasp! Well, if this house of all houses is already so unspeakably marvelous from the outside, how shall be its interior fittings!"

3. Says the Franciscan: "You are right! – Beg your pardon, milord Count, meant to say 'your highness' are right!" – Says the count: "Friend, stay with 'you'! I never want to hear titles again. From here on we are brothers."

4. Says the Franciscan: "That is nice, dear friend; I had wished this all along! But to the point – you are right. Did I not see the church of St Peter in Rome, together with the thousandroomed Vatican. Yet it compared like a snail-shell to this palace! On modest calculations, this gigantic palace could accommodate the Earth's population a hundred times over. Does it not go into infinity, left and right?! And as for height, the moon would almost have to knock the rooftop, as the height would have to be measured in miles (*1) . Ah, this is something to drive you crazy!"

(*1) German miles, 1 German mile is approximately 7.5 miles.

5. Says the Count to the stranger: "But tell us, dear friend, does perhaps the Lord Jesus Christ dwell in this worlds-sized building? For its size would be too great even for several blessed and greatest angels."
6. Says the stranger, unfamiliar only to that company: "Indeed, indeed, He often dwells in such houses, and hence also within this one, among His friends and children! Yet He is not inside at present, but once you enter, He shall probably be in attendance there. But you shall have to watch that you recognise Him then!"
7. Says the count: "Christ, oh friend, by God, if only I could see Christ once, I would ask for no further joy! But mind you, the real Christ and not some Roman charade." – Says the Franciscan: "Indeed, I too ask for no other blessing!"
8. Another from the crowd steps up, saying: "Oh, I also beg to see Christ just once! And if possible, also holy Joseph, as he was my patron saint! But no matter if not possible – then only Christ!"
9. Says the stranger: "Well, tell me, why are you so eager to see Christ?" Says the speaker: "Well, that needs no explanation! Whatever one likes most, one also want to see above all!" Says the stranger: "That sounds fine, but why do you like Christ so much?" Says the speaker: "Ha, that is obvious! Christ is God and has saved me from hell, and because He was such a good Saviour!" Says the stranger: "But what are you going to do when you see Christ?" Says the speaker: "Oh, I shall shout 'Eljan Christ' for joy, and if I am allowed, to hug Him around the neck!"
10. Says the stranger: "Well, I can see that you really like Christ! But what if Christ did not like you as much as you like Him" Says the asked one: "Oh, that is of no concern, because I am not worthy of being liked by Him. This shall not upset me!" Says the stranger: "Dear one, go back to your colleagues with the assurance that Christ shall perhaps like you even more than you like Him."
11. Joseph returns to them, and the stranger says to the Count: "Hearken, this one has spoken with his heart rather than the tongue; he also is the most innocent among you and did not deserve his earthly death penalty. I shall have to take special notice of this person! – But we are at the entrance, so let us enter this house's chambers!"
12. Says the Count: "Dearest friend – one more question! Should Christ arrive with maybe a million angels, how shall we recognise Him?" Says the stranger: "Just leave it to me! I have already told you that He fully resembles me. You only need to look at me, and when you see someone like me then you know it is Him." Says the Count: "Thank you for staying with us, that way Christ the Lord shall not escape us without our noticing Him. Excellent!"
13. Says Miklosch at the back: "Friend, it seems to me that we are still rather blind. I tell you I have a strange premonition!" Says the Franciscan: "Well, what is it?" Says Miklosch: "I say nothing further. But you too will shortly feel and say: how could we have been such blind oxen! Do you understand me? Oxen like that!"
14. Says the Count: "Dear friends, we are already at the entrance, to which neither sun, Earth nor moon has anything to compare. With this entry, completely unsuspected life-conditions are bound to be connected. Since this entry could be of decisive importance, I would suggest that brother Miklosch ought to be more specific about his hunch, which could be useful. Hence oblige us with an explanation, brother Miklosch!"
15. Says Miklosch: "Well, my dear friends, my suspicion is a peculiar one, but I cannot describe it. I seem to feel like the two disciples once journeying to Emmaus, when the Lord Himself walked in their midst without being recognised, in spite of His instructing them wisely in all things. I would almost bet that this joyful hunch is not clutching at empty straws! Time shall tell! It shall ultimately transpire!"
16. Says the Count: "Go on, pious dreamer! Christ the Lord is going to just descend with His glory from

His highest heaven to us crude sinners, the way He descended to the hard-hearted Jews as the Son of Man. Look what you are heading for! Consider what Christ is and what we are, and your hunches will move on. Your suspicion is no more than a lovely Christ-castle in the air, of which I used to build plenty myself in my youth. How did this impinge on reality! Yet I almost prefer your castle in the air to this house. Christ may be ever so good and condescending. But I strongly doubt whether He is going to make it as easy for us as our idyllic Christian castles in the air. Am I right?"

17. Says Miklosch: "You are right, yet I can't shrug off my hunch. And verily, my heart quakes within me!" Says the Count: "Golly, mine too, and how! But this stems from this portentous entry into this house of God, coupled to the uncertainty of what we may encounter." Says Miklosch: "You might be right, that is probably it!"

18. Says the stranger: "Well, have you finished your debates?" Says the Count: "Friend, we are back on even keel! It would be interesting of course to get your clarification on this as well. But the doorknob is already in your hand. Hence we may find an opportunity inside to enlighten ourselves."

19. Says the stranger: "Indeed, there shall be plenty of opportunity, but now the thing is to enter. And so open – portal to everlasting life!"

Chapter 145

Entering the celestial house. Meeting old acquaintances The count's blind search for Jesus – eventually found.

1. The door immediately opens wide, and indescribable splendour irradiates the arrivals, and a vast crowd in pleated frocks headed by the general and accompanied by the monk Thomas and Dismas greets those entering.

2. On seeing and recognising the general, the count bursts upon his old friend's breast with indescribable joy, kissing and saying fervently: "A hundred thousand greetings to you for a probably endlessly better life, my dear old friend and brother! Oh for the joy of having you again! You are sure to be abundantly blessed, and God the Lord is not going to leave me unhappy. You are the last one I would have expected to see here again! How did you fare on your arrival here, and what are you doing here actually?"

3. The general reciprocates the greeting, saying: "My dearest friend, there can be no talk of 'doing' something over here, but to just enjoy what the unlimited goodness and love of the Lord Jesus Christ bestows upon us in effusive fullness. Were this consummate blessedness not also coupled with a most marvelous diversity, one would verily have to call out with Job: 'Oh Father, best Father, just let go of blessings for a little while!' Yes, dear friend, only over here does one really get to know Christ! But I need say no more, as you shall presently be persuaded thereof. But if you want an inkling of the Lord's wisdom, almighty and love, then just behold the splendour of this hall, and you shall be able to formulate a small idea of Christ, the only Lord of Heaven and Earth."

4. Says the Count: "What do you know about Him? Have you perchance had the luck to see Him, the most holy one? Has He been here already, or where shall He come from? How shall I recognise Him? For I love Him so exceedingly that all these gloried would be a dead house without Him. Hence oblige me by at once pointing Him out! – Oh God, what a sight it shall be, to see my Creator!"

5. The general flashed his smile at the frenzied questioning and says: "But friend, you seem like one who

can't see the forest for the trees! Tell me, how do you imagine Jesus the Lord, after which I'll tell you something that will surprise you."

6. Says the count: "Well, I imagine Christ the Lord in inconceivable glory, surrounded by His disciples and innumerable hosts of angels. For in Scripture it says that He shall return upon floating, shiny clouds of Heaven, from which trillions of lightning bolts are bound to be flashing into infinity. That's my concept of Christ the Lord! And now speak as promised."

7. Says the general: "Brother, there you have a fundamentally false concept of Christ the Lord! As said, you can't see the forest for the trees. All of us were able to hear clearly how our greatest friend gave you the distinguishing characteristics, also telling you that the Lord shall arrive here simultaneously with yourselves. Hence look around a little for someone who resembles Him to a hair's breadth. If you find someone, then take Him to be the Lord! For I say unto you that the Lord God Jesus is over here just a plain and unostentatious as He was upon Earth. There is no trace of shine found upon Him!"

8. Says the Count: "Quite so! That's exactly what this most lovable friend told us outside. But it shall take me some time to scrutinise all these thousands in here. This is a vast hall with intense lighting, and all those present are lining up commando-fashion. This will make it easier than I thought. – I find no resemblance in the first rows. Nor is there any resemblance further down, although I see the distant ones as clearly as those standing nearby. Yet there is no twin brother to our dear good friend. I also see another group at the back which I would beg permission to scrutinise at closer range."

9. Says the general: "Go right ahead, for complete freedom reigns here." Whereupon the count moves down to the group with his still unrecognised friend. On approaching with his friend however, these all fall to the floor on their faces, exclaiming: 'Hail Thou, all hail, Thou most exalted!"

10. The count, taking sheer fright at such a turn, says to his escort: "There we have it! I was just going to start comparing with yourself, and now they all lie on their faces calling 'Hail Thou' to God knows who! Should this concern one of us two, or has Jesus already made a visible appearance?" – Says the stranger: "Just wait a little; this group shall soon rise and you shall be able to continue your investigations."

11. Following upon a secret sign from the Lord, the entire group gets up again. Noticing them consisting of only females, the count says: "Dearest friend, so far as I know Jesus was a perfect male upon Earth, and would not have become a female in His eternal kingdom of God! Wherefore I don't foresee much success for my venture. Yet I am curious to know why they shouted 'hail Thee' to you earlier on." – Says the escort: "Go and ask them!"

12. The count moves forward modestly, but the group shouts at him: "Step back, we will have nothing to do with you sinner, in the house of God!"

13. The count steps back, but says to the group, which had itself not been inside the house for too long: "Well, just watch we don't lower your holy papal plumbline a little! Oh you fussy hussies! I think that my friend and I might yet be as holy as yourselves! – Friend, let's move on, for not much can be done with these creatures! Their typical Jesuit holy arrogance is an anathema to me!"

14. Says the escort: "Ah friend, no need to take it that way. Here everything must be borne patiently! These are not yet fully organised, but are not far from it!"

15. Says the count: "Sure, sure, but to reject us like criminals is somewhat strange! But so be it, in God's name. If only I could accomplish my task. It is hard to explain how I have no interest other than Jesus over here. All these celestial beauties here are like soulless images, whilst the only One is not here. Here, as a spirit and at the point of beholding the most perfect Spirit of God, existence becomes intolerable when not seeing Him, Who alone is all in all. If you dear friend know His whereabouts then point Him out to me, so that I may at least see Him from afar!"

16. Says the escort: "My dear friend and brother, it will be a little hard to show you Jesus at a distance; for whoever does not get to see Jesus at close range shall not see Him at a distance either. You must strive to see Jesus close by, then it shall be according to your desire."

17. Says the count: "My highly esteemed friend, it would be most desirable, if only I could bear His holy proximity. Even the highest angels are said not to bear up to His nearness; how should I?" – Says the guide: "Friend, if Christ the Lord stood before you not a shade more impressive than I, would you then still suffer such holy timidity?" Says the count: "Well, that would make it easier indeed! It would still be a burden, considering Who He is and what I am. He – the most infinite All, and I, the most perfect nothingness! Yet it would make it easier than if He came along in His celestial almight."

18. Says the guide: "Good! What would you say if I Myself were to be Christ, and for certain reasons only revealed Myself to you now? What kind of face would you cut to that?"

19. Says the count: "Hearken friend, this would be putting a poor devil through a tough test! Verily, my exalted friend, if you ultimately were Him yourself, then I would have to be speechless for an eternity! But tell me for certain right now, so that I may at once perish for esteem!"

20. Says the guide: "Yes friend, I am He! Should this be hard to believe, then ask these here. They will tell you! Your love has drawn Me to you in this way!"

Chapter 146

The count's greatest moment. 'It is You!?' Wonderful tribute The Lord about relationship between the Father and His children.

1. The count, beside himself, partly from fear but also from rapture, and also a suspicion of being mistaken, cannot get hold of himself in response to My declaration. Only after a sizeable interlude of an inner resurrection-struggle, during which his spirit has broken through all bounds, spreading into his entire enveloping soul, does he stammer the words:

2. "So – it it it is You!! You!? – the eternal Lord who lives exalted over everything, embraced by space and time – that which lives looking through the eternal depths of Your marvelous creations! – Oh God, God! – I, a miserable worm, a mere particle of dust now stands before You, the holiest, eternal Master over all wondrous works, which all have flowed from Your almighty hand. – Before my God, before my Creator, Father, before my Saviour Jesus! Oh hearken, all you heavens! Come here, all you supremely blissful eons, help me, help me feel. A creature standing for the first time before its almighty Creator! And – oh – it is barely thinkable – this God is plain and like a man, guided by highest love, and speaks with condescension, mildly and gently, the way only the best of brothers would speak with brothers!

3. "Oh humans, who wander about in all sorts of delusions upon treacherous Earth, not knowing where to turn – come here with your hearts and learn to know God in Jesus, the delightful Saviour, and you shall be able to easily cope with your vain plans for your test-life.

4. "The true recognition of God shall show you how little it takes to find yourselves set aright within God the Lord, to then be blissful beyond all concepts! Cease quarreling like miserable dogs and cats, over earthly things, and strive for the right recognition and love of God! Love each other like real brothers and sisters, as children of one Father who is perpetually and eternally loving, good and gentle beyond all concepts; then you have in your hearts more than the entire world can give you!

5. "Oh God, what joy it is to be with You. How happily forgotten are now the misfortunes that overtook me upon Earth! Verily, now I could exclaim: come unto me – the millions, friends and foes, and I shall give you a brotherly embrace!"

6. After which words he falls upon his knees before Me, folding his hands and saying: "Oh my only eternally good God and Saviour Jesus! Let me worship You forever, lauding and praising You! Now I understand how one can only achieve highest bliss through glorifying and praising You. So let everything that is part of me love You and thank You for everything that You ever allowed to come over me, in whatever burdensome guise. For only now do I begin to grasp that it was only through Your unspeakably great love for me!"

7. "Oh Thou holy Father, I was indeed a most prodigal son, who had to be turned back to You through great adversity. But now I am with You again, Thou eternally good Father! Receive me into Your kingdom as one of the least, and show all the other many lost sons the same grace You showed me! And if it is Your will, then let my family, left behind on Earth, rather lose all their worldly goods than to fall too deeply before You, and in the end even forget You completely!"

8. Say I: "Rise, My dear brother, and don't create too much commotion! For you see that I have not changed in the least after you recognised Me. We shall eternally act among ourselves the way brethren deal with each other!"

9. "I am God indeed, as the arch-primordial Being, full of wisdom, authority and might – and you are a mere creature of My willpower. Yet your spirit is full of what I am Myself. Wherefore there shall remain forever between us a relationship as that between father and son, and as between brethren. For you are a son to Me according to your soul – the external being, and a brother according to your spirit! The soul came forth from the primordial light of My wisdom and is endlessly less than the created primordial light. Wherefore the soul is a son to Me, who am basically pure love. But your spirit, which is My love Itself within you and hence My very own Spirit, is therefore My brother, through and through! Hence do not think too broadly about this thing, but arise and come with Me to the other brethren!"

10. Says the count, getting up gradually: "Oh Father, how endlessly good You are! – If only my foolish tongue could adequately praise Your most holy honour! But I now fail almost completely!"

11. Say I: "Be of good cheer, brother, and let go of overdone praise! For your heart is the best praise, in which My pleasure is greatest, everything else belonging to the tiresome fellowship sacraments! Arise now fully and come with Me over to the other brethren!"

Chapter 147

Bathianyi's remorse. The Lord speaks about man's ripening to the highest recognition of God. The still blind Franciscan receives rough hinds from Miklosch.

1. Says the Count, crushed with love and reverence: "Oh Lord, by Your most almighty name, it is bound to be easier for You to say 'arise and come' than for me sinner to arise before You – the Lord over infinity! Oh Lord, I, as foolish human spirit, a nothingness before You, and Yourself the All in All! And I should accompany You? No, this thought is too overwhelming for a created spirit! Oh let me get hold of myself a little more, for Your endless greatness makes me dizzy."

2. Say I: "But, My beloved brother, you are now beginning to bore Me with your speeches on My endless

power, strength and wisdom! Behold, My childish brother, as God, I must be what I am, so that you can be out of and besides Me what you are, and shall be so increasingly. You are by the way My work; if, as My work, you regard yourself as a barest nothingness, then you belittle Me! And this you surely shall not be capable of doing!?”

3. Says the count: “Eternally not indeed, Lord, for I am immensely big from Your viewpoint. Only to myself am I nothing! Well, I am now getting up, for Your word has upraised me.” After which the count comes over to Me courageously, saying: “Lord, Father, God, Jesus! I am now completely healed through Your love and grace, and my excessive fear of You also is gone. In its place however, unlimited love for You rages in every fibre of my heart. Gradually this passionate attribute too shall settle down. But right now I want to embrace You with all my life-force and die from indescribably wonderful love of God! Lord, let me embrace You just a little and press You to a heart burning with love!”

4. Say I: “My dear brother, this would harm you right now, because your spirit has taken insufficient hold within your soul. But when your spirit shall have fully organised itself within its soul and be itself filled with the fullness of love out of Me, then it shall be able to bear our embrace without fear or harm. I am of course human, like yourself, to maximum. But within this human there dwells the fullness of the Godhead bodily, and this your spirit could not bear; it would tear all bonds and unite with the Deity in Me as its eternal foundation. But when your spirit shall have fully organised itself within its soul and become itself filled with the fullness of love out of Me, then it shall be able to bear My embrace without harm.

5. “But come along with Me quickly to the others now, so that they too can be raised to your level of recognition! Their curiosity has been magnified beyond measure for they still don’t know what success you had with your search for Christ. Only Miklosch has a deep foreboding, which however the Franciscan is constantly disputing with him, resulting in the other’s acceptance of his stand. Hence we must hasten to somehow stop the Franciscan’s cheeky mouth.”

6. Says the count: “Oh Lord, Thou eternal goodness and gentleness, this fully agrees with my feelings! This monk is of a relatively good nature, if anything outside Yourself can be good. But in relation to his concepts about the relationship between God and the creatures, and vice versa, he is less digestible than a pound of cooked leather. I beg You, oh Lord, to let this fellow run up against a wall a little, as they say.” – Say I: “Very well, but let tone it down, as they are approaching!”

7. I now move towards the group with the count. The Franciscan shouts to the count from a distance already: “Well, dear count, what results from your hall-search? Have you found Him anywhere – the Lord over life and death, and over Heaven and Earth? It seems to me that the notorious twin still eludes you, as I see no third person among you.”

8. Says the count: “Friend, there is no need of it, as we two suffice each other without the joining up of a third! Understand, Mr. Indolent?” – Here Miklosch pokes the Franciscan, saying: “Cyprie, do you notice something? You shall not notice the cornerstone until you flatten your nose against it.” – Says the Franciscan: “Why – what cornerstone? Where is there one over here?” – Says Miklosch: “I think the count put it to you in good German, but you still don’t see the forest for the trees!”

9. Says the Franciscan: “Make yourself more clear. What is the count supposed to have told me? He said that he and our stranger friend suffice one another even without a third one joining them? Is this so extraordinary? The Third, Most High will probably still bide His time for a while, since none of us is a creature of sufficient morality to deem himself worth of seeing God. But as long as one has a worthy friend at one’s side who shows the right path to God, one can venture to say ‘we two suffice one another even without a third’. Of course only temporarily! For it would be exceedingly sad if we were never going to see God.”

10. Says Miklosch: "Friend, you sure wooden-headed! I can tell you nothing more, as I must not, on account of a warning voice within me. There may indeed be many more such wooden heads like yours on Earth, but thy are bound to be easier to cure than you, although they still walk the Earth in the flesh, whereas you already find yourself within God's realms as a spirit for a lengthy period. But to perhaps open your eyes a little more, I shall give you a parable. Behold, there was once on Earth a great and mighty lord and master. Since it was in his mind to meet his subjects personally, he often disguised himself as a common man, often even visiting the houses especially of the rich, whom he entrusted with caring for the poor. Well for those whom he found attending to these legal obligations! But beware all those whom he found failing. And behold, the lord of heaven and all the worlds seems to do the same, not of course to test his people, to only then see their tendency, but to create an opportunity to examine themselves, giving this desirable opportunity out of His love and wisdom. But I would almost add: beware those who severely try Him in respect to His longsuffering, due to their stubbornness, deliberate blindness and bluntness! – Did you understand this metaphor?"

11. Says the Franciscan: "Fairly well, but what of it? Is this a reason why I should regard yonder stranger friend as the disguised Lord of heaven and Earth? Or is this someone else here perhaps? In the end, perhaps the one with the shining hat? That one I do know however, since he came from my station upon Earth. He must have attained to such radiation of the head over here, because nothing was less radiant over there than his head. Hence tell me the whereabouts of the Disguised One, that I may go over and fall down to adequately worship Him!"

12. Says Miklosch: "Friend, I have nearly said too much to you already, and shall not utter another word. Over there is the count, with the great Friend; turn to them to ask about the Disguised One! But this remains true: upon Earth there is nothing more stubborn than a parson, and in the world of spirits he will not recognise the Lord even if he bumps into Him! Do you know who were the blindest and most obstinate at Jerusalem? Behold, it was the priests! And would you be told which people on Earth are the least inclined to receive the true faith? These again are the parsons, chiefly the Roman Catholic ones, to whom you belong. Now I have told you enough. God help it to be of use! But go over to the two now to discuss it!"

Chapter 148

The Franciscan's renewed plunge into doubt at the sight of Robert Blum.

1. The Franciscan now moves up to Me and the General and the Count. Just as h is about to put his question 'who are you, stranger friend?' comes Robert Blum (upon My inner call, of course) up to Me, saying: "Lord, bread and wine and clothing are ready!"

2. Say I: "Good, My beloved Robert (deliberately adding) Blum! In this house you are a lord next to the Lord, and your great love for the Lord is the law-giver over your house and everyone in it!"

3. When the Franciscan – who had left his institution not for the love of the Gospel but for his freedom, sees the notorious Robert Blum bodily, he clasps his hand over his head, saying: "But in God's name! Jesus, Mary and Joseph and all you angels and saints of God, be with us! I find myself in the house of an arch-heretic here!! Oh Jesus, Mary and holy Joseph! This amounts to being in hell! And here Christ is supposed to be staying somewhere? Oh accursed devil! You crafty Beelzebub of a devil; so you thought

you got me at last? But nothing doing, you loathsome and most stupid devil! The blessed Virgin has unmasked you to me with her celestial might in the nick of time, and I can still rip myself out of your claws! Just as well, for have I not always worshipped the most blessed one, that she may protect me from the devil's temptations, temporally and eternally? Oh you bestial devil friends and you devil of a fellow Miklosch! Would you not like to point out a new Christ among your splendid company? Oh you chief devil's rogue, how much effort you put into getting me to hell! But the blessed Virgin has put a cross through your plans. Do you think that the devil can get the better of a Franciscan that quickly?!"

4. Say I: "My friend, this is the house of neither a heretic and even less that of a devil's troupe. This I, the sol eternal Lord of Heaven and Earth, say unto you! For nowhere are there in hell free shapes walking in the light of heavens. If however this true celestial brotherhood is too suspicious for you, then you see the still open door over there and an immense region outside. We don't mind whether you go or stay; infinity is sufficiently far, wide, broad, high and low. And now be silent or depart! But you, brother Blum, go to the side chamber and tell them all to come out! Let an abundance of bread and wine be brought to this great round table, that this blind fool may see what the supposed devils of this house look like, and how they are being roasted and boiled!"

5. Robert hastens to attend to My command. At once, all the Patriarchs, prophets and apostles with distinctive identification come out, easily recognisable. It is likewise with all the Matriarchs, starting with Eve and also mother Mary, with Joseph and all the persons mentioned in the Gospels. These are then joined by the newly arrived: Robert, Messenhauser, Jellinek, Becher, Niklas, Bardo and all those belonging to them. Finally also the twenty-four dancers, led by Robert's wife. They are bringing plenty of wine and bread, setting these life-stuffs down on the table neatly. All those coming from the side-chamber are enveloped in powerful halos, mainly to open the Franciscan's eyes.

6. After the table is well set, I say to the twenty-nine new arrivals: "Come unto Me, friends and brothers! And you, Miklosch, labeled a devil by the Franciscan, step over to Me! Be the first to eat the bread of life, and the wine of recognition! Then tell the Franciscan, whose stomach has been long empty, how you like this infernal fare!"

7. Miklosch, having begun to secretly recognise Me outside already, at once comes over to Me most respectfully and meekly, saying: "Now, oh Lord, I can for the first time with my whole being exclaim: 'Oh Lord, I am not worthy of Your entering under my sinful roof! – But say just one holy word, and all that is in and about me shall be made whole!' Yes, this is a true, living bread of the heavens, Your real body without falsity or delusion, oh Lord! Whoever eats this bread shall live eternally, as it contains eternal life! And what supra-celestial flavour!! And this wine, flowed straight from Your heart, likewise is Your true blood which takes away all the sins that ever we committed upon Earth. And so I dare to enjoy it like the holy bread. – What aroma and spirit! Oh Lord, no mortal of any world can grasp that! Brethren, eat and drink and taste for yourselves how many heavens reside in every drop!"

8. They all reach out, eating and drinking to their heart's content, none finding words to describe the sublime flavouring, sweetness and the spirit.

Chapter 149

The Franciscan stiffens in his Roman doctrine Miklosch cures him with difficult questions. Now the ice breaks also in this rigid soul. Blissful astonishment at the celestial truths.

1. After a period of deepest astonishment, the count says to the Franciscan: "Friend, if this is how things are in your imagined hell, then I definitely stay there, and probably also brother Miklosch with all the others. Yonder infernal spirits of both sexes also look staggeringly beautiful. Verily, one ought not to find it too hard to put up with such infernal company indefinitely! Aye, friend, what do you say!"
2. Says the Franciscan, sullenly: "Endlessly many have already perished through such infernal sweetness, and such fate shall overtake you all! I am certainly very hungry and especially thirsty but, like Thomas, I don't trust such kings' peace until I have tangible proof of all these things. Because God the Lord is not going to dwell with heretics like Robert Blum and his gang!"
3. Says Miklosch: "Friend, come over to that there big window with me; I'll show you something." Says the Franciscan: "What is it?" Says Miklosch: "You'll see!" Says the Franciscan: "Good, let's go! But don't deceive me, or ...!"
4. The two go to the window. Miklosch shows the Franciscan a big city, like Budapest, in the large open spaces in the distance, saying to him: "Friend, yonder Lord Whom in your stupidity you take for the devil's chief, is telling you through me: I release you from this hell! Over there you see Budapest. Go over there and make yourself a better heaven either there, or elsewhere! You can even go through this window, as these windows have no glass!" Says the Franciscan: "I will wait just a little." Says Miklosch: "Oh, why? If this here is hell, why would you detain yourself here?"
5. Says the Franciscan: "I would just like to know whether, before his execution, Robert Blum returned to the one and only beatifying church. If this is so then excepting the continued absence of the holy Trinity over here, things could still be in order. If not – what I suspect most, then all this here is infernal illusion! Because hell too is most obstinately keen to first prepare her own before they are fully fit for admission to actual hell. Here indeed everything is truly together: Christ, Mary and holy Joseph, all the holy apostles, all the ancient fathers and patriarchs and prophets, and a great many other holies. If however Blum and company are still the same heretics, then all this is mere infernal make-believe, and then I must quickly depart. Because, friend, if the Roman Pope is not God's true representative on Earth, and if the Roman Church isn't the sole beatifying one, with the keys to heaven and hell for all people in its most holy hands, the Christ is not Christ at all, and all religions upon Earth are useless fantasy. That's how things are, and I am therefore on my utmost guard against everything infernal. For the true church is the rock which the portals of hell shall not overcome eternally."
6. Says Miklosch: "Good, good, good! I know all those Roman Catholic insanities as well as you do. I could indeed shut you up so that you would not score one point against my thousand. But I shall drive you into the corner with just a few questions, but am telling you also that you will have to answer each one, or you shall only prove that the papacy was in no way founded by Christ. Here are the questions:
7. "What was the occasion when Christ instituted the Mass sacrifice, and that in the heathen Roman tongue of yore, now held in such high esteem by the church?" I ask you for an answer, quoting me holy Scripture, strictly!"
8. Here the Franciscan stands there like an ox before a new gate, minus an answer.
9. But Miklosch continues: "Since you can't find an answer, I have to come with something easier: 'on which occasion did Christ introduce the Sacraments of the richly trimmed vestments, the stole, the quadrant, the red stockings, the injectors, the costly shepherd's staff (as far as I know He even forbade His disciples to carry such), the papal tiara, the immensely costly cardinal's skullcaps?' I beg for an answer! – You are dumb again! Well, I'll bring up something even easier:
10. "When did Christ the Lord, who wanted to actually establish a living church in men's hearts, order the

temples of masonry, bricks and mortar, of which the number upon Earth may now count a million or more? And when did He introduce the heathen fittings, the sacrosanct altars, the miraculous statues, the baptismal water and the holiest Chrisam? Did not the apostles baptise with completely natural water – the way God created it? History is also mute on whether they even employed the holiest oil! When did He institute the bells, organs and hymns, Mass paraphernalia, the Exegetes and the requiem Mass? On which occasion, furthermore, the chaplains, parsons, deanery, canons, primates, ecclesiarchs, bishops, cardinals, - renumerating them with large incomes? To my knowledge He even forbade them to carry purses for putting away offerings! – I again beg for a well-supported answer! Speak now – speak! Did you not always have a loquacious tongue? You continue to play dumb? This amounts to having nothing to say in favour of the Roman Catholic Church, preferring to be silent!”

11. The Franciscan finally says sullenly: “I could indeed say much, but with a heretic, silence is golden!”

Says Miklosch: “I agree, especially when one can’t come up with any proof! But tell me at least when Christ ordered the godless formula of defection from a Christian heretic sect into the Roman church? When the feast of indulgences, when the rosary feast, when the feast of pontiunkula? On which occasion did He set up the Roman and Spanish Inquisition, and when did He introduce all the ecclesiastical orders? Answer me! – Again the dumbness of the tomb – why? I know why, hence something easier:

12. “Tell me where, in the Acts of the Apostles, does it say that the Apostle Peter actually founded the papacy in Rome? So far as I know this apostle in his final period was situated in Babylon, also writing an epistle from there to Jerusalem. But Rome and Peter saw as much of one another as I and the Emperor of China! But perhaps you have secret data: speak! – But again you say nothing – probably no substance coming to mind: just look at your puny defense of the papacy!

13. “But this much you should be able to tell me: when did Christ or Peter confer the title ‘Holy Father’ upon the Pope, together with introducing the indulgent ‘kiss of the slipper? To my knowledge, Christ explicitly forbade anyone to be called good and holy, besides God Himself! Furthermore, no one should call anybody ‘father’ save God Himself, all others being brothers and sisters! But who is to know what Christ the Lord might have added in the course of time, when something better may have ‘struck’ His mind, unbeknown to us lay people – since He only said before many people at Jerusalem: ‘This heaven and Earth shall pass, but My word shall remain forever!’

14. “Yes, my friend, you still keep your silence, notwithstanding the embarrassment in your face. What’s going to come of it? Behold, I could serve you up another thousand such questions – to what end? You can’t answer one! And so it shall be better for you to either let go of the Pope completely, going over to the Lord, openly confessing your stupidity before Him – or start upon your journey to the Budapest visible over there!”

15. Says the Franciscan at last: “Friend, you have given me some quite new ideas with your amazing questions, and I thank you. And I intend to follow you to yonder only true One!”

16. Says Miklosch: “Hence not to Budapest?” – Says the Franciscan: “Verily not! For I believe the world’s cities hold out very little for a spirit! – What of all the things a spirit could encounter, if showing up there!” – Says Miklosch: “Don’t talk such swollen stuff! What mortal could ever inflict anything upon a spirit? But you would certainly not have improved, but only gotten much worse over there – no grapes being reaped from thistles.”

17. Says the Franciscan: “But now tell me, since you are definitely much wiser than I – is this the actual Budapest of Hungary? This things seems a little suspicious to me! I hazard a guess this city is more an illusion than reality.” – Says Miklosch: “Let that be; it shall yet transpire whether it is reality or otherwise. Let’s go over to the Lord now to confess our great foolishness before Him, to then leave everything else to

Him.”

18. Says the Franciscan: “But don’t you think it advisable that we first turn to the most blessed Virgin Mary, since she too is here?” – Says Miklosch: “Why not also to Adam and Eve, and all the patriarchs and prophets? To whom did the count turn? To none but the Lord Himself, at once! And behold, he is with Him and right next to Him! Would you want to be still closer? Note also Robert Blum, whom the Lord gave this splendid and great house for his own, eternally. He too is sure to have first turned to the Lord, and is now supremely blessed! Would you want more?”

19. Says the Franciscan: “You are right. One still clings to many stupidities that once can’t drop forthwith. With patience, everything shall fall into place. Hence let us now go over to the Lord, showing ourselves the way we are! I don’t think He will deal with the likes of us in the severe Roman Catholic fashion!”

20. Says Miklosch: “That’s the least of my worries! Consider that, compared to the Lord, I surely am naively stupid and of evil heart; yet not even I could tackle you brashly in your blindness – but to just amicably treat you like a brother! How much more can that be expected from the Lord, who is Himself purest love! The Lord certainly is bound to have His strict side, especially towards arrogance, meanness, envy and against all who regard their earthly, poorer brothers as mere nothings. But towards us, who always showed regard for the person of even the crudest men, He is bound to be more gentle. And so let us go over cheerfully!”

21. The two approach Me, even as I go a few steps to meet them, saying to Miklosch: “Well, did brother Cyprian not get away from you? This pleases Me extra well. Just come now! – There is still some bread and wine: eat and drink to heart’s content! I shall afterwards take you all to this house’s big museum, and you shall make big eyes! – But hasten to table for quickening!”

22. The two come up to the table timidly, but the Franciscan, ending up right in front of Mary, hardly dares to touch anything.

23. But mother Mary gives him a smile, saying: “But friend Cyprian, why so shy? Eat and drink! Do you think things are as snobbish here as at the kings’ courts upon sinister Earth? No way! Here we all are like children, loving the Father and full of love, goodness and gentleness towards all! Hence no fear, my dear Cyprian!”

24. Cyprian almost faints for reverence towards Mary, but Miklosch says to him: “Just don’t be foolish now, dear brother, and do as the Lord Himself and dearest Mary have said unto you!” Says the Franciscan: “For you it is easy to speak, not likely to have been over endued with higher feelings ever. But I, sufficiently sensitive already from birth to cry over a fly’s death, am now walking on burning emotional coals.”

25. Say I: “Don’t let it trouble you; it is only at the start. You will get bolder with time.” Says the Franciscan: “Oh Lord, Your immense condescension could make one’s heart burst for love of You!” Say I: “Well, just eat and drink! See, Miklosch has tucked right into it! – Robert, more bread and wine! I see Miklosch likes it.”

Chapter 150

The Franciscan feasts, with fervent thanks to the Lord The true celestial kingdom, with new miracles. Company of the blessed in the main hall. ‘Oh Lord – Your magnificence!’

1. Robert quickly brings more bread and wine. The Franciscan, bowing down deeply to the meal, takes

bread and eats. With the first bite already he is beside himself for the succulent flavour. But upon tasting the wine, it is all over with him. One hears a never-ending 'aaah!'

2. Noticing it, Miklosch asks him: "Now brother, what do you say for your previous, infernal, illusory food? It seems to me that you quite like this sulfuric mire!"

3. Says the Franciscan, smiling: "My dear brother, four things are essential for every human's existence: first to be created into the world, then comes stupidity, from which man grandstands upon the world. For number three comes death which, although relieving the soul of the heavy flesh burden, nonetheless leaves him the worldly stupidity in full measure. And so it comes about that, as number four, man must be stupid even in the world of spirits in order to make him receptive to wisdom. And so it was with me!"

4. "You know how foolish our faith was, and how stupid the dogma drummed into us! With such doctrine, where should we have obtained true wisdom? After death overtook us, it found us as unchanged oxen, transposing us over here. We should have remained so into eternity, if the supremely good, holiest Lord, God and Father had not laid his almighty hands on us; hence all praise and thanks be to Him! – But watch, brother Robert Blum has brought another jug full of wine and a whole loaf of the marvelous bread unto the table!"

5. Says Miklosch: "Verily an overabundance of goodness! Eat and drink, brother! I already had a portion and am sufficiently satiated and slaked to keep me going for an eternity." – Says the Franciscan: "I also feel like that, but what do you think the Lord would say to our bringing Him the bread?"

6. Says mother Mary: "Do so, do so! It shall please Him!" – Says the Franciscan: "If the most blessed one approves, then there is no further scruple. He is conversing with the count, but it won't matter. Fetch the wine and the bread, and let's surprise Him!"

7. They bring Me bread and wine, the Franciscan saying with much humility: "Lord, You once said upon Earth: 'But I say unto you I will not henceforth drink of this fruit of the vine, until that day when I drink it anew with you in My Father's kingdom.' Lord, your true kingdom is now here. Be pleased to enjoy this new growth out of Your kingdom, for our peace!"

8. Say I: 'It truly pleases Me that you remembered Me and as children of your Father bring Me to eat and drink! I could have of course taken it Myself, but would not have enjoyed it as much as when brought to Me by My little ones. And so just hand Me the bread and wine, and you shall convince yourselves that I shall really eat and drink thereof!' After which I consume some bread and wine, passing the rest to those standing around, who all enjoy it, becoming conscious of even more strength."

9. The Franciscan, highly delighted, says: "Lord, God and Father! Even if an angel had told me upon Earth that things are like this in Your kingdom, I would not have believed him! Where is there over here the supremely, mystically marvelous, holy air believed by us Roman Catholics? Where the fearfully, earnest judge's face of the Son of God? Where that of the inexorable Father? Here everything is so natural, full of condescension and supreme friendliness on every side! And You Yourself, as the highest divine Being, moving among them as the most plain. Externally, no one is able to tell what and who You are! Your speech is the plainest in the world, and everything about You testifies of modesty!"

10. "Verily, one would have one's doubts, if the great majesty of this hall, the glorious light coming in and all the exceedingly fresh, angelically young-looking and most marvelously dressed blessed ones did not shall say with one voice: 'this is the true kingdom of God!' There eternally cannot be a more true one than where the Lord of heaven and Earth moves freely among His children in simplest domestic garb, caring for them. I must confess that at the beginning, some matters of the Gospel did not make much sense over here, for it is repeatedly said therein about how the Son of the almighty Father sits within the eternally inaccessible light. Then another passage says: 'I shall return in the clouds of Heaven in great might and

glory to judge the living and the dead!' And how mysterious are the visions of John! Over here there is not the least trace of all this, but a sky-high contrary! Wherefore we can be excused to some extent if we looked in on this truest heaven like Chinese oxen into a Spanish village.

11. "But now I realise that only such Heaven alone can provide the truest, freest and therewith the highest eternal bliss for each spirit. May You, oh holiest and most loving God and Father, be praised and loved by us all for this."

12. Say I: "Now, My dear Cyprian, things do indeed all look simple over here, and one cannot notice unnecessary pomp anywhere. But you must nevertheless not think that My heavens are limited to what you now see! Just wait a little and you shall see aplenty of the miraculous!

13. "We shall now go to the adjacent hall and from there into this house's great museum, where things shall present themselves which are certain to make you sink down. But even there you must not regard that as the borderline to my Heavens, as this is merely the preliminary to the beginning!

14. "But I Myself nevertheless shall remain as I am! And when you will see everything changed and endlessly glorified, then I shall nevertheless appear everlastingly unchanged amidst My works, although no eternity shall ever fathom their greatness and depth. But now we shall rise and move into the big hall!"

15. All the many thousands of guests now move ahead, with the patriarchs and apostles following. Mary and Joseph and the apostle John move ahead of us, and at My side are the count, the Franciscan, Miklosch and the general, then Thomas and Dismas. Behind us are Robert and his Helena, Becher, Jellinek, Bruno, Bardo, Niklas and the twenty-four ballerinas, who are carrying the crockery and vessels for Robert.

16. Arriving in this order in the big hall, where the several thousand guests seem like less than thirty, the Franciscan nearly sinks down in astonishment, saying:

17. "Oh Lord, this is too much all at once for a feeble spirit! The size, the height and the splendour! Verily, Lord, this is not just the preliminaries, but this would be the consolidated heaven with everything in it, as they would say! With the ceiling like the stellar sky and the most glorious constellations! With the walls shining like the clouds at sunrise! And the wondrously intertwined galleries resemble the high alpine peaks, first to bristle with the morning gold. – Oh magnificent, magnificent! Too much for a feeble spirit all at once! – Oh Lord, great art Thou!!!"

End of Volume 1

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