

# FROM HELL TO HEAVEN - Vol 2 (Robert Blum)

As given thru  
Jakob Lorber

(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. This is God's Word and God's Word is free. It may be copied freely on condition that the text will not be changed. To protect the integrity of this translation a copyright is added:

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

## Chapter 151

### Museum of the soul

### The everlasting light of the soul

### Rest and motion

1. Say I: "Well, My dear friend, if you take this already to be a perfect Heaven, it being in reality just a somewhat better spirit world – where the actual Heaven only begins to flow into man's spirit - so that he would be created into a new man, then what will you say when you enter the true heaven out of yourself?"

2. I say unto you that these are all just preliminaries to the entrance of the true kingdom of Heaven. Behold, these here primordial fathers, prophets, apostles and mother Mary together with Joseph, you could not even see and live if they were to show themselves to you in their true celestial form.

But let this not trouble you, for that is why I am here Myself, in order to introduce you into the true Heaven stage by stage. And I assume that I Myself ought to know the best way!"

3. Says the Franciscan: "Yes Lord. Is that why Robert Blum is not himself in the real Heaven by a long while yet?" Say I: "Of course not as yet! This house has indeed sprouted from his heart already, and is more or less perfect the way we know and see it at this stage. But there are yet countless drawers and chambers within same that are as unknown to him as they are to yourself. With the right patience however everything shall still be revealed to you all.

4. But now let us move through the great portals into the museum, where the eyes of you all shall be further opened to you."

5. Says the Franciscan: "What kind of things shall we get to see therein?" Say I: "You shall soon see! Behold, some of our guests are already inside; do you hear their boundless astonishment? We too shall soon be there; just look closely at the portal, which is of some considerable height and width, and you shall begin to see quite a few things. Tell me what you can see!"

6. The Franciscan strains to see through the great portal at some distance, saying: "Lord, this is strange. I see nothing but a seemingly endless cemetery with countless monuments; verily, a most peculiar museum! The closer we get to the portal, the sharper the focus upon an endless cemetery. I can now see a large number of our preceding company crowding around the monuments, but my ear perceives no joyous astonishment, but rather sounds of great horror. Lord, in this museum we are certainly not going to find much to amuse us!"

7. Say I: "Oh, do not fear! I say unto you that you shall find unspeakable amounts of marvellous amusement. And now that we are moving through this big portal, tell me again what you see!"

8. Says the Franciscan: "Lord, things are more sharply delineated; what bustle our guests are in! They seem like a flock of lambs driven to their first springtime pasture; there is no end of bounding and bleating; I must have a close look at one of those gravestones."

9. The Franciscan approaches one of the monuments, noting a sublime inscription upon a black, oval tablet. He strains to decipher it to no avail, as it contains strange letters. He humbly prays to Me to reveal the epitaph to him.

10. But I say unto him: "My friend, it would take us an eternity to decipher all the epitaphs in this museum. It would be like trying to calculate the number of future grains in a single grain of wheat. To understand infinite things, one must not start with the individual object, not even with the one under investigation, but with oneself. Once you understand your own nature, you shall be able to also understand and fathom everything else. But so long as you are not sure about yourself, other things cannot become clear to you either. If the eye is blind, where from should man obtain light and know whereupon he stands and what surrounds him? If however the eye is bright, everything else in and around man also is lucid. And thus it is also with spirit man.

11. As man's substantial external form, the soul has actually no light within itself other than that penetrating it externally from other beings, which, for a lengthy period already possess their own interior light, wherefore its cognition also is piecemeal. Whichever parts of its psychic world-view comes under the focus of the external light shall then also be recognized and assessed by such soul the way it presents itself to it. Once the light shifts to another part, the previously lit up part is completely forgotten. Something entirely different then appears in the soul like a meteor, being only recognised and assessed by it for the duration of bathing in its light. After the exterior light rotates away from the second lit-up part, then that is also the end of the soul's cognition of that second part. And thus the soul could allow itself to be lit up from without for eternities, yet remain standing still upon the same cognition stage it stood before.

12. But something quite different and still not understandable to you is when the living spirit makes its full appearance within the soul, completely lighting up the entire soul from within. This is then an everlasting light that never goes out, lighting up and nourishing all the soul's parts through and through, causing it to fully unfold. Once that has taken place within the soul, it no longer needs to learn individual parts, through and through, causing it to fully unfold. Once that has taken place within the soul, it no longer needs to learn individual parts, for then everything within the soul is suddenly advanced to full clarity, whereupon the fully reborn spirit, man, no longer needs to ask: "Lord, what is this or that? Then the born-again penetrates into all the depths of My divine wisdom.

13. But to enable you to grasp this truth more profoundly, I shall read this writing out to you, whereupon a thousand questions shall surface within you; hence hearken to what it says.

14. 'Rest is like death – inactive. Yet this resting nonetheless is no resting but an inhibition of movement. Remove the points of inhibition, and rest returns to movement! Yet movement is itself not such, but a search for a resting point, and when the latter is found and movement has become rest, then rest isn't such but a constant striving for movement. The latter then ensues as soon as those inhibiting points are removed through which the movement turned into rest. Hence there is rest without rest and motion without motion. Rest is motion and motion is rest. There is indeed basically neither rest nor motion, because each constantly cancels the other either through an equally affirming or negating measure. Oh thou world that rested under this stone, thou rested not but movest in thy striving, which is the weight of your sin. You are now ripening towards life; you perpetually try to rend your inhibiting bands, and once rent, thou shall plunge into infinity, to there seek again what you now have. One life tarries, another flees; but the tarrying one would flee and the fleeing is in search of staying. God, Thou primordial fountain of true life, give true rest to rest, and proper motion to motion!

15. Say unto me whether you have understood this inscription?" Says the Franciscan: "Lord, for me this was pure Japanese; that's all I can say! But can you please clarify this a little!

## **Chapter 152**

### **Prisoners of matter; how shall these be saved? The Franciscan's recommendations**

1. Say I: "Behold, your life's own feelings shall clarify this, having been provided with equal measures of rest and motion! Walking and standing, sitting and lying down are natural to you. When you have walked for a long time, getting rather tired, what will your life feel the need of?"

Answer: rest. Well then, say I, you then seek rest and also take it. Once fully rested however, and when seeing happy motion around you – like for instance a flock of lambs, or birds hopping between branches, or a brook whooshing down, and similar things – say unto Me: what kind of desire does your rest invigorated life manifest? (answer – the desire for more and more motion).

2. Well then, again! In that case you shall from this inscription realize that rest as well as motion basically are nothing but alternating needs of every type of existence and life. Things under essential judgment have of course to find themselves either in uninterrupted rest or constant movement. But beings harbouring free life within them have both rest and motion, at their free disposal under one roof; wherefore the request: Lord, give true rest to rest and true motion to motion says nothing other than: Lord, give us free rest and free motion, not holding us under judgment! Or, to make it clearer still: ‘lead us not into temptation but deliver us from the evil of judgment. Tell me whether you have understood this now?’

3. Say the Franciscan: “Yes, Lord and Father, it is now clear to me; but who are those resting down there, on whose account this inscription offers itself visibly to our eyes? Who are they who here thirst after salvation?”

4. Say I: “Hearken. Beneath these gravestones rest all who are captives to matter, set over them as a reminder of my primordially godly wisdom, might and power, which sets judgement over all matter.

5. Your soul too went forth from such grave, and was laid into another grave prepared of blood and flesh; within this it spun itself another, lighter self-developing material – one capable of natural life, which it developed after its own form. Succeeding in that, it felt greater pleasure in the form than in itself, merging itself completely with the dead form of the flesh.

6. But flesh in itself is dead, like all matter. If however the soul becomes one with matter, how will it remain unjudged, if all matter within it must fall victim to unavoidable judgment of matter? A new spirit is indeed placed into the soul, and the soul should actually make every endeavour to become one with same. Yet if the soul does everything to become one with its matter – how should spirit in the soul become lord of its house?

7. I say unto you: here the spirit shall itself be buried within matter! And such spirits you see here, in great numbers. Each grave harbours its own, and it is this one’s words that you have read upon the black tablet and upon countless others. But the still living spirit groans and sighs after salvation from its grave. So tell me what we ought to do about it?”

8. Says the Franciscan: “Lord, here no one with a spark of love in his heart will be short of the right answer. Let them be helped where possible and desired! They shall go forth from their graves. We shall let the matter dissolve as if through some chemical concoction, letting the purely spiritual be freed!

9. My heart is not able to charge them with sin, if today people in the world are mostly evil and crudely material. For one need only look at their terrestrially physical position, their involuntary poverty, after that their total lack of moral education, usually due to general economic impoverishment, which in turn is the result of iron hearted, rich misers; one is then to judge a poor man exposed to all want and despair. Here there can be no talk of any moral or spiritual education. Nothing is undertaken for the poor one’s spiritual education other than being required on Sundays and holidays to attend so-called Latin divine service, not infrequently having their feet and hands frost-bitten in winter.

10. If most people of this type then become evil in every respect, incensed by every law, even becoming God deniers – who can blame them considering those and many other circumstances?! Not me, verily not in your holiest name! Hence it truly means to help – first physically and only afterwards morally – then things shall soon look better upon Earth than right now.

11. For mankind, the Earth right now is barest hell. Make it by at least one quarter Paradise, and people shall once again recognize God! For it will under no circumstances any longer do to study highest morality, in hell; of that I am certain. Hence let there be help where at all possible; whereupon out of their graves, for all who languish in them! This shall be my most living principle eternally.”

## Chapter 153

### Important life hints

#### Satan, progenitor of matter and all human souls

#### God's salvation plan

1. Say I: "Dear friend, your heart is a good one, as you have proper empathy for your brethren – an attribute sadly lacking in many of your earthly companions in faith. Your cognition however is still feeble.
2. Do you think that I perhaps no longer care about mankind upon Earth, or that your heart is imbued with more love than Mine, or that I am no longer able to work out what could benefit those people now living on Earth? Behold, your heart certainly is good, but like someone blind, caressing an eagle thinking it a gentle pigeon! Do you know actually where most people of the Earth originally come from and how they must be led, in order to be developed into true, free human spirits through all kinds of salvation processes? Behold, this you have never known and comprehended; yet you would gently reprehend me, as if it were my fault that matters stand so badly and miserably with mankind. This is most conceited of your heart's wisdom!
3. Did you never upon Earth watch how all kinds of metal and glass were prepared? If you ever saw iron glow in a smelting furnace, seeing it poured into a pan, hissing and raging, what would you have felt at the thought that such matter could have some dumb capacity to feel? What pain must it be imbued with if its primary shape is completely destroyed through the fire's omnipotence and forced into a new one! And when seeing the solid, shiny and useful metal afterwards, will you again feel so wistful? Behold, you then feel joyful, praising man's intellect that is capable through the power of fire to bring forth such useful metals and such marvellously gleaming glass crockery!
4. And thus it is also with man's education. When he is sick or lame, blind, deaf, dumb and occasionally leprous – then a wise physician will do everything to make the sick whole again. But if the sickness requires strong and painful means of healing then will it be wise and loving to withhold such means from the sick, which alone can help him, out of a misplaced sense of empathy?
5. If you have ears then hear: "Satan originally was created as a human spirit. But when he should have, through a Commandment, recognized and accepted his freedom, he became indignant; and through scorning the Commandment and therewith God Himself, he fell from grace. But since, like Adam, he was to become a progenitor of future men for eternity, he also carried like a grain of seed, within him immense multitudes of future humans, so to say wrenching them away from Me, his creator. The result was the material creation of all the worlds, which in itself is an essential judgment. He himself can indeed for a long time still remain what he is; but those countless human germs shall be taken from him, along the hard way of matter of course. These germs go forth out of his aggregate nature: partly from his hair, partly from his head, his neck, his tongue, his teeth, his breast, his inward parts, skin, hands and feet. And behold, mankind, in order to reach the true stage of perfection, has to be treated and led according to which of fallen Satan's part it had originally proceeded from.
6. Once this is known, can anyone rightfully confront me and say: Lord why do You not help the miserable ones, letting them languish and perish? Behold, I permit none to perish, not even Satan and the virtual devils. But I cannot leave them the way they desire it in their blindness – opposed to My order; upon which depends the maintaining of all things. Quite the contrary; I have to take care in every appropriate way, that they may eventually attain to their goal, set them by my order from eternity.
7. Do you think however that within these graves there rest, under judgment, captive multitudes of poor proletarians who are forced to sin on account of their poverty? Oh, there you are greatly mistaken! Behold, these below are all beings of ancestral pedigree – the privileged class who were educated in many diverse fields. But having used everything they knew and possessed for furthering their naughtiness, stubborn irreconcilability and belligerence, enmity, alienation, rancorousness, hostility, sensuality, envy, meanness, they therewith excessively materialized their soul and now are stuck in the graves of that judgment which they have prepared for themselves!
8. Over there behind the gravestone you shall find an opening; go and look inside and tell me what you see! After which we shall continue to clarify this thing."

## Chapter 154

### Secrets in the graves; healing in the beyond The collection point of divine grace

1. The Franciscan goes to look for the opening, getting a close look. At first it is all pitch dark, gradually brightening up sufficiently for him so see everything within the hollow, and any other manifestations.
2. After a while he begins to say: "Oh Lord, by your holiest name – what amazing things! I'm seeing the room of a scholar! In one corner, an immense bookcase filled with all sorts of dusty volumes, and in another corner a writing table with an enormous stack of documents. At the back wall there is a large bedstead upon which lives a naked woman in not a too moral pose. The ugly looking scholar now moves up to the bed, saying: 'Goiba, let us indulge in life's supreme pleasure, for life is so only if indulged in joyously!' He is taking his clothes off and – oh you animal! No, this has to be seen! Lord, is there no water with which I could cool this pig's appetite? I thought to have seen a dead body down there! No, this would be a nice cadaver! This truly is an amazing pigs' museum!"
3. Say I: "Let that be! Because you would provoke him to anger and do him more harm than good! Such human animals are much inclined to rage, and it is not advisable to disturb them in their appetite. But when he is at an end with his enterprise, his own nature shall show him what painful earnings he gathered up for himself. Just wait till his joyous act is shortly finished, whereupon you shall get to see quite a different one. Watch!"
4. Soon the Franciscan says: "Oh you desperate straits! The scholar's and his fat Goiba's lascivious joys have taken a nasty turn: dreadful lamenting with pain; terrible cursing of the act can be heard, both of them arching like trodden worms, crawling upon the floor with pain. What disgusting sight! Truly Lord, if they were not both such pigs I would pray You for mercy upon them. But in this case, I will not! This rabble shall have to most fundamentally find out what hellish refreshment vice brings!"
5. Says Miklosch: "Friend, give me a look too! "Says the Franciscan: "By all means come and look!" Miklosch looks through the opening, saying, "Ah, shocking a thousandfold! This is truly terrible; oh Lord, these two must be hurting immensely. Perhaps some alleviation is called for?"
6. Say I: "Let that be! If such ossified paramours are to be helped, they have to be grabbed somewhat indelicately, because a gentle smack on the wrist is of no effect upon such material souls. I am indeed lenient with this kind of human nature for lengthy periods. But when all gentler warnings and raps over the knuckles are in vain, then they are seized with my ultimate earnest, and only through the fullness of pain do they begin to turn inwardly and are then receptive for something higher. Wherefore we shall let them enjoy the pain – glowing fruits of this joyful activity!"
7. Says Miklosch: "But Lord, one can look at it no more! They are screaming shockingly, beginning to tear each other apart in desperation. What dreadful cursing they emit over the committed act. Ah, it is truly terrible! Lord, is that what goes on beneath these countless monuments and gravestones!"
8. Say I: "Sometimes much worse, but sometimes better . For upon Earth none of these were able to complain about a lack of spiritual light. Having however taken up the light not into their hearts but only their loose brains, remaining the old he-goats within their hearts, full of filthy sense and haughtiness and also secret rage, they have to be completely transformed again in this museum. If no gentle operation are of effect then one has to unfortunately move on to more severe ones, or these should be redeemed no more. But let us now leave these and pass on to another grave!"
9. Says Baron Bethany for a change: "Lord, Thou best Father, right here stands a gilded monument, and that with the most mysterious inscription.
10. 'God, freedom, bliss! Man, chained dog, misery, death! Man, a parasite animal upon the wide vestment of God's holiness, would love God like the louse loves man's body. But this annoys God; the reason for God's constant "killing of the human pests. What man knoweth the louse's love of him? The more lice upon man's skin, the more louse-love around him. But great and wise man is not pleased with such love, wherefore he does everything to rid himself of such lousy paramours. And the exalted deity does likewise: it constantly strives to dispose of such lousy human love. Yet the deity ought not to create the lice and not give it consciousness, if lice love is to it an

abomination! Because notwithstanding the louse's microscopic size compared to God' infinite greatness, it nevertheless is imbued with immense sensitivity, perceiving the divine abhorrence pressure painfully, proportionate to the overbearing omnipotence, compared to that miserable louse existence called man. Hence, exalted Deity, show grace to your lice, annihilating them effectually forever!"

11. Verily, a most filthy, peculiar Epitaph. Here I would want to check what kind of grave occupant this is."

12. Say I: "My dear Ludwig, with this pleasure I can easily provide you. Go and check the rear side of the monument, where you shall find a round opening through which to look, and this shall put you in the know!" The Baron, Bethany, steps behind, finding the opening. Bending down and looking intently through the opening, he shortly speaks in astonishment over his find: "Oh, this is most amazing! A big, filthy ape hung with dishevelled peacock feathers paces up and down a hall, repeatedly placing his hand upon the nose and low brow, rubbing it somewhat philosophically. And further down there some seven or eight, probably female apes huddle together upon a bed, whispering something into each other's ears. The big ape is now saying with a stretching voice: 'Sure sure, Russians and Turks are unsuitable for each other. The Bohemian already has them by the hair. After them will come the English and French and show the Russians how far from Europe to Siberia. And dear Austria shall become a wiping rag and in the end dance to others' tune. Ha, ha, ha, ha, it is just as I had wished for! You poor Germans, you silly Slavs, Latin donkeys and Hungarian oxen! Serves you right that you all became Englishmen, Frenchmen and Turks! For thus you acted and desired it! Oh you monumental brutes! Being unable to reach agreement in Parliament, you are going to now untie upon the gallows of widespread poverty and despair! It now serves you right, you Latin, German, Hungarian and Slav asses! Hahaha! It certainly concerns me no more, since I am looked after. But I surely am glad that it has come to pass the way I often thought it would when in the world!"

13. Continues the Baron: "Ah, Lord, you good holy Father, what this ape is on about is not how the world is! Please tell us whether there is anything to it." Say I: Anything can happen in the world, depending on whether they walk in My ways or trust in their own power. But continue to listen to the ape!"

14. The Baron is all eyes and ears again, and the ape speaks after clearing his throat: "But where has my Malla been so long; ah, there she comes, probably with plenty of world news! (Malla enters the room) – Greetings! Well, what news of the lousy world?"

15. Says Malla, who too looks quite apish: "Hard to say, my Mallwit; all's confused, none knowing cook from waiter! The Austrian Parliamentarians are working on their exit, by which to escape when they have over-salted the soup, making the small fry into big, and vice versa. Isn't that just to your liking, my dear Mallwit?" – Mallwit laughs happily.

16. Continues Malla: "The rich are going to pay big taxes and are already whingeing. The clergy can't get enough of knocking the government, and country people will hear nothing of paying. The artists and the professionals are gradually sinking into despair. The military are looking to silver and gold, but none comes up. Ah, what fun! The Pope is of course still down with the French trouble and has summoned doctors from Naples, Spain and Austria; but all for nothing; he can't shrug it off and that's going to knock the dear Pope out! Hahaha!"

17. Says the ape Mallwit: "Just down my lane: exactly as I often said in the world! But it's not a bad joke with the Pope at all and cannot be otherwise! How easy it could have been in 1848 when we still were in the world, had people tried to understand each other a little. But they have landed in the puddle; serves them perfectly right! But now come up with some food; I am damned hungry, and so are our daughters on the sofa."

18. Continues the Baron: "now the she-ape Malla runs out the door! Am curious about the menu! Ah, she returns with a basketful; let anyone guess what kind of food! The thing actually looks like half boiled female private parts, with a few male ones thrown in. He ravenously attacks the basket, picking out the largest chunks, leaving the small bits. Malla and her daughters then got stuck into the male looking portions! Ah, wouldn't this drive you crazy! And how it is all swallowed with greed! 'Praise God, at last I feel filled again! These were prime oysters! The marinated snails too must have been choice ones, but my stomach cannot handle them. And now you can venture outdoors again if you would be amused a little!"

19. Says Malla: "Dear Mallwit – it's not advisable, for all kinds of wild animals are on the prowl out there right now, all hell breaking loose. God's grace is with whoever they catch! Wherefore I reckon we better stay home. It is best not to venture in the open when hell is out hunting!" Says Mallwit: "Oh dear oh dear! If that's so then you, good world, can rejoice – your face shall soon be bloodied again! But I note an unpleasant odour drifting down from the ventilation gap. Can you go and check what's up." Says Malla: "Well – what's it going to be? A little hellish wind; one will have to put an end to that draft! "Malla goes to fetch a pile of dirty rags, vainly trying to block off the hole."

20. Continues the Baron: "Lord, what if one spoke to them through that hole?"

21. Say I: "For this it is a long while too early! Their fear of the imagined infernal hunt will do them the most good. You must not make too much of his seeming to call upon God, nor of his apparent political correctness; for whatever he says is what he craves for. You can judge of what ilk he and his family are from his food. His comparative inhumanity you gauged from his shape. Wherefore, just letting him go like unripe fruit is all one can presently do for him, waiting for him to ripen.

22. This museum however is an exceptional one because here, completely ruined spirits are, like plants in a hothouse, led back to light and life by a special act of My grace. This art collection of My grace and especial mercy has its supervisors and warders, who are imbued with all necessary wisdom, like true gardeners. You can rest assured that everything entrusted to their care must definitely come to ripening.

23. And so we shall now leave this spot and move to where you see nearly all our guests assembled behind a most artistic memorial. There you and all my newly arrived guests will understand yet more clearly why this place, still actually situated under the roof of Robert's house, is called the museum of the house.

24. I once said to my brethren upon Earth: I have yet much to tell you, but you cannot comprehend it now. But when the spirit of truth shall come, same shall lead you into all God's wisdom, hidden from the eyes of the world! "So it is also here now; I cannot show and clarify everything to you straight away. But through circumstances, the spirit of eternal truth shall awaken from within yourselves. This shall make all those things clear to you who at present are dark and inexplicable to you. But let us hasten to where all the others are congregating, and where a mighty light shall be kindled to you all! For mighty eagles gather around a carcass.

## **Chapter 155**

### **The great pyramidal monument**

#### **The Lord's vivid and vital life words about spirit, soul and body**

#### **The true resurrection of the flesh**

1. We are there in a few moments; the many other guests, led by the apostles and the ancient fathers make way for us with much reverence. We move up to the immense monument, which resembles one of the greatest of Egypt's pyramids.

2. There is a huge gold sphere atop the monument. Each of the pyramid steps is encircled by a wide, golden ring engraved with all sorts of inscriptions. Only one entrance leads into the Pyramid, from the north side, through which one can properly gain entry to the interior. A few yards beyond the entrance, left and right, there are two sidewalks, and a little further back a stairway leading into the depth, and another leading to the height. Although the pyramid appears to be built of heavy, opaque stones on the outside, through which no light can penetrate to the interior of this gigantic monument, the many interior rooms nevertheless are sufficiently lit to make everything visible.

3. The exceedingly curious Franciscan Cyprian asks me: "Oh Lord, thou best Father, what might this signify? Such immense pyramid must have an equally portentous meaning!" Say I: "My dear friend just be patient, because no axeman can split such tree with one blow! Once upon Earth there had indeed been a heathen king by the name of Alexander, who once unfurled the notorious Gordian knot with one blow of the sword. But it is not the way knotty entanglements are unfurled here, in the kingdom of pure spirits, but only with proper time and patience! Wherefore a little more patience, my dear friend Cyprian!"

4. The Franciscan is satisfied therewith, saying: "Lord, Thou best Father, You are completely right! Over here it is everlasting eternity, and we should all have ample time for gaining insight. What

good would it do us any way to fall into the depths of celestial wisdom with one blow, to afterwards suffer everlasting boredom?" Says the Baron: "Friend, you are getting somewhat satirical again! I tell you, beware, for the place where you stand is holy! Hence let go of such teasing.

5. Say I: 'Let there be no quarrel here! You brother Ludwig is right indeed, but Cyprian's remarks too carry some weight. We have much more important things over here. Let you friend Cyprian rather go over to Robert, summoning him and his wife over to Me! For he has to play the main part in this matter over here.'

6. Cyprian bows down most deeply before me and quickly carries out his errand to Robert. Robert at once comes over with Helena, praying Me to reveal My will.

7. I say unto him: "Dearest friend, brother and son Robert! Behold, this museum too is an essential part of your house, and I want to especially lay it to your heart. You have already done much to date and accomplished great things, causing Me to be much pleased with you. Your spirit is in best order. But your soul still lacks firmness here and there, which cannot yet be otherwise, for your body has not yet completely decayed. But here is the spot where you can and will gain complete firmness of soul. But certain things have to be adhered to!"

8. Behold, every person's body is a veritable million fold compendium of all kinds of infernal passions which are combined into a form under judgment. Did you not once hear something about the resurrection of the dead as well as the living, as also about a resurrection of the flesh, and no less about the so called Judgment Day, on which all who are in the graves shall be awakened by Myself in accordance with their works, either to life or to everlasting death?

9. Behold, here is the place where I must reveal these secrets to you in accordance with your nature and constitution, and subsequently, through you, to all those who came to the world of spirits due to the same cause, having to find admission to your house because already upon Earth they had, by thought, attitude, words, desires and consequent works lived more or less within your spirit.

10. You were the first of all those I received here and of whose future progress I took charge. Wherefore you must also be the first over here, where your ultimate development is at stake, to carry this out upon yourself, so that this may transfer to all the others.

11. I already mentioned that your soul has no actual consistency yet; but how is same to be achieved? I say unto you and therewith all the others.

12. Just as I as the Lord, in the likeness of man preceded you all and in everything, laying down a good and indestructible path, just so you must all follow Me along the same path, if you would truly gain life eternal!

13. I did not only rise again in My soul and spirit but mainly in body, because My soul and My arch primordial divine spirit surely were in no need of resurrection, since it would have been the crassest impossibility to, as God, be killed. But just as I Myself physically rose from the dead, as eternal conqueror over death, just so you all must be resurrected in your bodies. Because you cannot see Me, the perfect God, and live, until resurrected, purified and transcended in your flesh; your flesh however is under judgment and the latter has to be taken away from the flesh, or same could never serve for providing consistency for the soul.

14. Behold these graves – they all carry your very own flesh, isolated according to its millions of judged constituents, from which it was joined together. The beings which you discovered beneath the monuments are basically only manifestations of the diverse wishes, desires and passions which you were sheltering in your flesh as judged particles of natural being in aggregate. These must now be purified by all sorts of means in order to become a firm, living mantle for your soul.

15. But just as I awakened My flesh through My very own power and authority, just so you must all set about this important task through the power of my spirit within you, in order to bring the former to its true perfection. For he who would of a truth be My child must in all things be like Me and do everything that I did and do, and yet shall do!

16. But you Robert now make big eyes, asking me within your heart: "Lord, what is all this, and how will I be able to bring it about? Patience and you shall at once find out!"



## **Journey to the underworld; Purgatory, Heaven and Paradise**

1. I continue: "Do you see this Pyramid before us? It is your body's heart! But just as the heart is the carrier of all countless germs for good or evil, so this monument in the shape of a pyramid is the essence of all that rested and acted as flesh power in the flesh of your natural creature. Go inside this pyramid with your wife now and behold everything that lingers, on high and in the depth and upon all walls.
2. After looking at everything, return and testify before all what you have encountered, after which I will instruct you on what else you have to do. But you must not let anything hold you up! Should lust grip you over one or the other thing then just look upon your Helena, and she shall draw you away from it!
3. And so take up your journey to the underworld courageously and with good cheer, escorted by My grace and love! For My soul too, before the rising of My flesh had to descend to the underworld and free all who still tarried there for salvation in the flesh of my flesh.
4. Bowing down deeply, Robert at once starts his journey.
5. The Franciscan however asks Me whether he could perhaps go along; but I say to him: "My dear one, once you fully matured you shall get to do the same, although in a different manner, in line with your nature. For the same method does not apply to everybody; it depends on the predominant leaning which the soul impressed upon her flesh, wherefore just wait nicely for what things Robert shall come up with! Therewith you shall more or less discern the way you will be descending into the underworld yourself."
6. Says the Franciscan: "Lord, is in that case the underworld a kind of ante-hell, a certain purgatory so-to-say? Say I: "Yes, something like that! Yet quite different to what you carry around in your Roman heart.
7. Says the Franciscan: "In that case no one immediately comes from mouth to heaven, as they say?" Say I: "Not easily, my dear one, because if I myself who am the Lord had to journey to the underworld, then each of My children shall certainly have to do it too! Because every fruit needs to be ripe before being consumed. Foolish and ignorant children of course think that a cherry is ripe already when mildly reddish. But a knowledgeable gardener well knows the shade of red of a cherry when ripe. Wherefore there is nothing to the getting straight to heaven from the mouth! But the spiritual paradise in which you now find yourselves is so indeed. It is enough if I once said to a sinner: 'This day thou shalt be with Me in paradise! But let us now be quiet, as Robert shall be back presently.'"
8. After these my words the Franciscan would have still liked to add something, but the General, who together with Dismas and the transfigured Thomas are next to the Franciscan, at once places the entire flat of his hand over the Franciscan's mouth, saying only: "The Lord God Father has commanded silence now, and this means obedience; understood?"
9. Say I: "Let that be, friend Mathia! There is no positive law on My part over here. If Cyprian wants to speak, he should not be stopped!" Says the Franciscan: "Not at all, I don't want to speak, although I was itching to a little. Robert is just returning from the pyramid and I look childishly forward to his tale. But standing there in front of us, he is not cutting the happiest face and his companion not either! The thing must not have agreed with them. But for quiet now!"

## **Chapter 157**

### **Report on Robert's underworld**

#### **The holy inscriptions upon the steps of the pyramid**

#### **An important salvation doctrine and its effect upon Robert**

1. The same moment Robert steps up to me with his wife, saying: "Oh Lord Thou good, holy father of all men and angels! Things look terrible over there, terrible! If this pyramid's interior were tenfold Aegean stable, it would still be easy to clean. But as things are, this sin-dung, especially near the base of the pyramid, exceeds an Aegean stable a million fold! Here there can be no thought of cleaning even if one could divert all the Earth's rivers into it. In the pyramid's upper region, thousands of thoughtless images from my entire earth-life are on display. The lower chambers

however are filled with all sorts of indescribable feculence, paired to a most pestilential stench! Oh woe upon woe; who is going to help me, poor fellow, clean this stable?"

2. Say I: "My dear friend Robert! No task is too big to bring under control with the right means, but proper insight and patience are necessary. Consider the vast creation from its beginning to its eventual, necessary end and from its tiniest organic and inorganic particles to its overwhelming, ordered whole; and you shall become conscious of the all but impossible order, co-ordination, maintenance and guidance towards its correct, ultimate purpose. Yet this grand creational edifice stands there most superbly ordered and no atom can escape its destiny! Wherefore it should be comparatively easy to clean your earthly Aegean stable; but the right insight and patience and a firm resolve are essential!

3. So that you would however gain a proper insight, go over to the pyramid's exterior steps, which are enclosed with an in scripted gold ring, and read what is written there! It will tell you all the things you will have to do."

4. Robert goes and first reads the lowermost in scripted circle, which says: 'Come unto me all ye that labour, and are heavy-laden, and I shall quicken you!' And he continues: 'Abide only within love! Verily, though the numbers of your sins were as the sand of the sea and the grass upon the Earth, love shall wipe them out one and all. And were your shame before God as the blood of the scapegoats, it shall be whitewashed by love like white wool and the finest Byssus!"

5. And he continues at the second step: "Love is the life, the law, the order, the power, the authority, the gentleness, humility, patience and hence the kernel of all wisdom! Not all things are possible to wisdom, because wisdom can only go a certain road and cannot concern itself with what is unclean. But to love, all things are possible, because it seizes also what is depraved with the same warmth as what is already the purest within itself. Love can utilize everything, but wisdom only what love has cleaned."

6. And he continues to read upon the third step: 'Ask your heart whether it can love much; whether it can love God above everything else without any motivation other than love itself? Ask your heart whether it can, for God's sake, love a brother more than itself? Ask your heart whether it is truly capable of pure love? Whether it can love God for being God. And can it love a brother like God, out of pure love for God? If your heart is capable of that, then your festering decay is at an end, and you yourself stand before God, your Lord, Father and Brother as perfected!"

7. And he continues from the fourth step: 'God is himself the primordially eternal, purest love, and its fire is the life and wisdom in God. Love therefore is out of and, as God, the life and the light of all beings. The sparks out of the furnace fire of God's heart! You too are such spark! Kindle yourself to a live blaze, and in your heart you shall see God!"

8. And he further reads from the fifth step: 'The word from God's heart is love's omnipotence; wherefore the word and the eternal Son out of God are the same. God himself is the complete word which is generated in the fire of love. But you too are a word of God, produced in God's heart! Hence become once again a perfect word of God! Become full of love, full love in God – thereby becoming a son of God and at one with him! But you shall not come unto God except through the Father, Who is love and the word within itself, the same from eternity to eternity! '

9. And he reads from the sixth step: 'Christ alone is the mediator between God and man's nature. Through the death of His flesh and His shed blood, He has paved the way to resurrection and the return to God of all flesh, which is Satan's primordial sin! But Christ is the basic love in God, the chief word of the word that became flesh, and hence the flesh of all flesh and the blood of all blood. This flesh voluntarily took the entire world's sin upon itself and purified it before God through His holy blood. Make yourself partaker of this greatest salvation work of God through the flesh and blood of Christ, and you shall be pure before God. For no being or thing can become pure of itself but exclusively through the merits of Christ, which are the highest grace and mercy of God. You of yourself can do nothing, but Christ can do everything!"

10. And he reads from the seventh step: 'Your earthly dwelling is full of filth; who shall cleanse it? Who alone has the power and authority? Behold, Christ the eternal High Priest before God, his eternal Father! For Christ and the Father are one from eternity. In Christ alone dwelleth the fullness of the Godhead bodily. And this fullness is the Father as the purest divine love. Seize same with your love and it shall cleanse and awaken your flesh, as same has awakened Christ's flesh, which it carried within itself."

11. And he reads from the eighth step: 'You are shocked at the great multitude of your evil spirits which ruled your flesh and blood upon earth, asking with Paul: 'Who shall redeem me from my flesh and free me from the bonds of death? Behold: Christ, who was killed, is risen and lives – a Lord from eternity! Had it been possible for him to remain within death, then your everlasting death too would be a certainty; but because Christ has risen as you yourself now see him, it is impossible that anyone should be left in the grave. Because just as through the serpent, death came over all flesh, so also life came over all human flesh of the Earth through the one God-man; but simultaneously also a new judgment, notwithstanding that the old judgment which bore death within itself was everlastingly annihilated through the rising of this one. This new judgment also is death, but not death to death, but a death to life! Get unto love through your love, that this new judgment of your flesh would become true life through the works of that one. You stand at the source; drink the fullness of living water!"

12. And upon the ninth step he reads thus: 'Womanizing actually is self-love! Because he who lets himself be so twisted by love of woman that his love of neighbour and consequently of God becomes to him a burden, He loves himself within woman's nature! Hence do not permit yourself to become captive, in excess of the right measure, to a woman's enticing shape, or you shall go under in woman's weakness, whereas the woman ought through your power to rise up to one being with and in you! But love the woman as you would love one or the other of your limbs, so that she may become one with you! But love God above all, so that from such might love be born again to a true, most free citizen of God's purest heavens forever, together with your wife as one being with you!"

13. And he reads at the tenth step: 'Seek, seek, seek, so that you would not become conceited when you become great! Behold the Lord's meekness, gentleness and goodness! He is the Lord from eternity; everything contained within infinity is his own work. His power is so great that all the works of endless wasteness must sink back into eternal nothingness before the gentlest breath of his mouth. Yet notwithstanding this he stands among his little ones as plain and unassuming, as if he were all but the least among them. He loves them and carries on with them as if he had none besides them in all of infinity, which latter surely is teaming with countless myriads of the most wonderful, glorious and affectionately wise, purest beings! Wherefore seek, seek, seek to become and remain the least forever!"

14. Upon this last step, Robert is so heavily overcome with love for me that he starts weeping loudly. He glances back and forth between this last inscription and myself and sometimes his new wife, saying after a long bout of astonishment: 'Oh thou holy inscription; but for your simplicity, lacking all pretence, written upon purest gold – and as eternally true as the one whose almighty fingers have inscribed you into this gold. Oh God! Only now an immense love for you begins to penetrate me through and through. And therewith I become aware of having loved you deficiently heretofore! But now it is different! You alone are now Lord of my heart of my life! Eternal, unconquerable love! To you alone, nothing but love, love and more love; Thou my God and Father Jesus! !

15. When you gave me the most beautiful Helena for a wife, my heartfelt more of an innermost thankfulness than proper love towards you. And I deemed myself to have gained perfection by just punctilious obedience towards Your Commandments. But how far was I from my real goal! I indeed lacked the discernment of how I could love You more than Helena. But now things have changed! I now love You alone, seeing a new life awakening out of this love! Oh Lord and Father, oh Jesus, You my only love!"

## **Chapter 158**

### **Robert's fiery love of God**

#### **Helena's commendable speech, her timidity before the most holy**

#### **The Lord's bracing response**

1. With these words Robert actually jumps down from atop the pyramid, forgetting even his most beautiful wife in his rush towards Me. Coming up to Me, he intends to sink down at My feet and pour his heart out to Me. But I remind him that this time he forgot his wife Helena.

2. Robert, stirred, says: Oh Lord, Father Jesus, who can in Your presence be conscious of anything other than Yourself! I indeed love the most beautiful and pious Helena like one of my better limbs or my entire spiritual body, but You alone are now My everything forever – My God, My Lord and Father! What would a world full of Helena's be without You?? Nothing! But if it pleases You, then I can be completely happy without a Helena. Nevertheless, I'm going to fetch her, as she is a gift out of Your hand, and hence endlessly worthy, dear and pleasant."
3. Say I: 'Indeed, go and get her! For she is watching us in sadness, thinking she somehow offended you because you left her!'"
4. Robert hastens over to Helena, saying: "Come come, my beloved wife; only out of exceeding love of the Lord did I forget you for a brief moment. But all is well again! Hence come with me over to the Lord, and cheer up!"
5. Says Helena: "My loving heart to the Lord and you, thankfully, for looking at me again! For my heart was truly troubled that it had somehow sinned. But now all's well again, for you were drawn by the only just and true love, away from me and towards God, the holy Father! But now haul also me over before Him, who is still the only Lord of my heart, and shall be so forever. Let our hearts be united before Him Who first filled them with His love, so that when your flesh shall presently be purified through resurrection in the fire of God's love, mine shall also be purified, enabling us two to then be happy as one heart, one mind, one love, one most blessed life and being; before Him."
6. Robert nearly melts for love, bringing Helena over to Me. She too is intent on falling down upon her face on arrival. But I prevent her from doing so, saying to her: "Well now My most beloved Helena, do you no longer dare to love Me the way you did a short while back? Look you here, I am perpetually the same!" Says Helena, whining: "To the eye indeed, but you have become completely different to the heart, much greater and more holy! The heart now quivers before Your greatness and holiness for You truly are the only God!"
7. Say I: "Well, most beloved Helena, this you already knew before, yet you had no such holy inhibition. You kissed Me with your entire heart's fervour! Think back and stay consistent, just as I always remain unchangeable true to My own self, and you shall then not drop back into such unnecessary fear of My godly majesty!"
8. Says Helena: "Oh Lord, you exceedingly good, holy Father! This is no longer possible by any means, because at first encounter Your godliness still has a predominately human aspect, making You still bearable for the heart of a poor sinner; but after the steadily multiplying effect of the most wonderful occurrences, the endless difference between you, oh Lord, and a creature that in time, and with your system, has to develop itself freely: that puts an end to the human veneer. How undisguised Your deity in all its holiness then stands before our eyes! It is then obvious that we must be overcome by a certain holy inhibition.
9. I was filled already to excess with wonder when glimpsing the first two chambers within this Robert's mansion, wondering unceasingly and praising You for Your goodness, love and wisdom. Subsequently however, Your love escorted us to this museum, where Robert's carnal nature is presented in images of correspondences, and here there is no end of intrigue, especially the exalted signification of those peculiar inscriptions upon the steps of the great pyramid, where one could dissolve to the last drop of heart-gripping reverence and adoration for You, oh Lord! Whence there can no longer be any talk of my first, fearless stance!"
10. Say I: "Well, your excuses don't count for overmuch with me! I know best what you are presently feeling; but I also know that it is written 'be ye therefore perfect, even as Your Father in Heaven is perfect!' But how can a child achieve this if it fears the Father more than the rabbit fears the roar of a lion!"

## **Chapter 159**

### **Parable of the artist and his pupils**

#### **The Lord's gentle counsel leads Helena back to the love of a celestial bride**

1. I continue: Behold, I shall give you a parable, and we shall see what aspect the thing I ask of you shall then take on.
2. There was once upon Earth a great master of painting, whose paintings lacked only life itself to fully render the truth presented. This master's works attracted many admirers from all parts of the

- world, among them also some talents who sought development. This pleased the master, and he spared no effort to make something out of the young talents.
3. Among his many art disciples there were some imbued with the greatest talents, but their respect for their master was so excessive that they hardly dared to take up the brush, believing that their best efforts to attain even one atom of their master's greatness would founder. But the less talented thought of themselves: we know of a truth that our master stands there beyond reach in his art and that we shall not be worthy of handing him the water. But we shall not let our respect run away to where we fear to paint at all. We shall on the contrary be so devoted to him that we will learn whatever we can. This is certain to please him more than if we simply remain dumb admirers of the works in his workshop. For this too amounts to a kind of praising the great master if the thousands feel so drawn to his great works of art that they will strive with all their diligence and zeal, under the master's tutelage, develop into competent artists.
4. Now say unto me: which of these types of disciples shall the master give preference – the too reverent, or the less reverent but greater emulators of his art, for which their hearts are aglow?
5. Or, who would you yourself prefer – someone so stunned by your beauty that he cannot summon the courage to confess his love, or someone whose love is so kindled by your beauty that he has the guts to confess his indescribable love for you! Tell me your opinion!"
6. Says Helena: "Oh Lord, the second one! I already capitulate, seeing my error!"
7. Say I: "Well then, what are you going to do in my case? Will you become as friendly again as after your salvation from the yoke of your spiritual death?"
8. Says Helena, fairly tongue-tied: "Mm, should... of course, b. b. but him, if only you were not so holy! If I consider that you are God, the eternally almighty, holy and all-wise, and I no more than a little thought spark out of you, then an immense reverence for you and your holy eyes overcomes me so that I could sink to the depths before you!
9. You indeed give the gentle appearance of a most pious lamb and the good heartedness of a mother, when her beloved little ones kiss her hands. But it is also storms, lightning, hailstorms and thunder that sometimes come, from Your well-disposed eyes over the entire world, for the alarming of all people. There I think to myself: the almighty indeed looks like man, yet is something completely different! And there is certainly no humour in Him; He is indeed endlessly good to those He loves, but proceeds quite differently with those who will have no bar of his order!
10. Such thoughts enter my heart quite uninvited, and I am not to blame if I am then overcome by deeper respect for You. I would indeed hazard to assert that You cannot even as God Himself properly comprehend what a weak creature must feel if finding itself before You. For You it is bound to be fun to stand before trillions of Your beings and love them as will please Your divine feelings. But we creatures can do so only with a hidden, respectful shudder.
11. If it were up to me then I could of course, as they say 'clean love you to death. But – yeah there is that awful but!'
12. Say I: "My, aren't you clever now! I shall have to receive counsel from you yet. But look, scarecrow, if I could not feel what you feel as creature, from whom else could any feeling have been implanted in you at all? Did I not create you fully rather than half! There you have again come up with some leftovers from your Viennese wisdom!
13. Look here, what good would be a feeble God! God has to be omnipotent and wise above everything, or He would otherwise have to in the end perish, together with you! What will you say now, am I still so shocking, or perhaps not?"
14. Here Helena starts to smile again, saying after a while: "Thou dearest heavenly Father! With Your persuasiveness all exaggerated fear of You must ultimately leave us! But now you are also going to be loved by me beyond all measure!"
15. Say I: "Then come here to My bosom and let your heart go!" Helena hesitates no more, falling upon my chest and covering it with many a tear of joy, love-sighs and kisses.

## **Chapter 160**

### **Pater Cyprian offended at Helena's love-storm Thunderous words at priestly presumption**

1. After a lengthy period of Helena's indulgence at my bosom from fervent love, Pater Cyprian approaches, saying: "It seems to me that this one wants to possess You by herself! What shall be left over for us? This Robert's wife is in love with You, oh Lord, lock, stock and barrel, and this seems to go somewhat too far! Behold, the most blessed virgin and a great many other women present surely love You above all as well, yet without that kind of fussing. You are of course the Lord, and I would not hazard advising you in all eternity; but the thing seems odd, for this one has verily sunk her teeth into You! No, such besottedness I have not seen in my life! She will not hang fire!"
2. Say I: "Will this not amaze you! And anger also is stirring you. But I say unto you: he who is offended in Me does not fare well! He who does not love me as this Helena, verily shall have a feeble part in My kingdom!"
3. If you loved Me like this one then her love would not seem exaggerated to you. But because you are much poorer in love than this one, her great wealth is a thorn in your eye. But concerning Me, I say unto you that her great love does not in the least embarrass Me. But your remarks have really started to bother Me!
4. The fact that mother Mary and a great many other women don't exhibit their innermost love towards Me so conspicuously in Paradise is because, as celestial beings for a long time already, they bear the same love internally this Helena now manifests externally; now you know enough! And now step further into the background, or this one shall not be able to give her heartfelt, much desired love free reign!"
5. Says the Franciscan, tarrying a little longer: "Lord, will I have to stay in the background even if my heart too is kindled with such zealous love for You?"
6. Say I: "True love is here the deciding measure, determining how close someone can get to Me! If you have the right love that is devoid of all self-interest then you are the closest to Me. But the greater the number of self-love sparks flashing from your heart, the further removed your position from Me.
7. Behold, the Roman Bishops are right now holding conclaves upon Earth, about their ecclesiastical affairs, such as money, their standing and concessions, to further dim the human condition; self-interest drives them to it. Wherefore they are immensely far removed from Me, and their sittings and counsels shall remain fruitless and vain. I say unto you: self-aggregating precedence ahead of Me, these are the very last!"
8. He who pretends to love Me but exhibits jealousy of My love for others is not My friend and not worthy of My love! And he who says: 'only through this or that method of repentance can you assure yourself of God's love and eternal life in heaven is a liar and belongs to hell, together with all his ilk! For I am a Lord and love whosoever I will, and am gracious to whoever I will and make blissful whoever I will! I do not bind Myself to status-seeking and selfish, fattened prophets who constantly hold feeble mankind in heaviest bondage. Beware all who have the audacity to mete out My love to mankind as if they had such right to do so! Their rights shall soon be drastically foreshortened!
9. Behold, my friend Cyprian, just as the Roman Bishops now hold their councils for the aim of upholding their ancient power and glitter levels, whilst the welfare of my nations means little to them – just so there is something typically Roman Catholic within you, which would envy and disturb my dear daughter's love towards Me. Whence I will not forbid you outright from staying, since you have already passed certain tests of purified love towards Me. If you can stay, then stay! But if your envy and anger will not permit it, then go!"
10. To these words, the Franciscan's face turns gloomy, saying to himself: well, I never thought Him to be that severe! My God and My Lord, what's to become of me if He shows me the door? He is indeed eternally right; there is not one good hair upon us pastors' heads. But what happens to us if He tells us to go? But he also said I could stay! But am I capable of staying, free of envy and anger?  
Unfortunately not, but this shall and must change! The Lord indeed once said that mankind's souls and bodies stem from the fallen and judged Satan and that from one or the other part of the Prince of the lie. I am bound to come from his horns, because nothing if not revolting stuff stirs in my heart. And other things too will be out of Satan's most wicked heart, as they seem to be made up

of nothing but envy, meanness, domineering, arrogance and many another devilishness. Oh Lord, drive Satan out me too!”

11. Say I: “You shall now be able to stay with Ludwig and his friend! But have a word also with your colleague Thomas and his friend Dismas; these will drive the Satan residues out of you.”

12. Cyprian does so with a more cheerful face; I however summon Robert.

## **Chapter 161**

### **Miraculous transformation of the soul-crypts**

#### **Robert receives his celestial name, the angel Sahariel as leader**

1. After Robert, returns to Me with dispatch and saturated with love for Me and beside himself with joy for the grace I showed his Helena, the gravestones suddenly all disappear, and mighty lights akin to suns rise in their places. These rise and hover upwards in a delightful succession, hovering until they come to rest in the high heavenly firmament in clusters as powerfully shining stars of the first magnitude.

2. After a while of marvelling by all those in attendance, a shining spirit is seen floating down. He comes to stand at the spot where the abovementioned pyramid has stood, holding a pleated, sky blue robe studded with shiny stars in his right hand.

3. Everyone is so taken aback that they hardly dare breathing for reverence. Even Robert, filled with consternation, stands before Me, hardly daring to move his tongue. Only Helena, although thoroughly intrigued, summons courage to ask Me the meaning of it.

4. Say I: “Behold, My daughter, all this comes out of Robert’s flesh! The angel over there has made the latter into a gown and in response to My command has brought it over to Robert as if from the Heavens. You yourself have contributed much to this important purpose, for the great love power of your heart helped much to dissolve and purify the flesh. Hence go over to the angel and lead him here, that he may hand the celestial dress to Robert and put it on him! For this already is a true garment for eternal life!”

5. Enraptured by My prompting, she hastens over to the shining angel, praying him to come over to Me, and the angel obliges and they come. Arrived, he bows down deeply and hands the garment to Robert with a most friendly mien, Robert nearly dissolving for love and reverence, finding himself dressed the same moment the angel hands it to him.

6. Standing in front of Me in the gown of immortality, I ask him: “Well now, my friend and brother Robert-Uranial how do you like this vestment, and what do you think of this transformation?” Says Robert-Uranial: “Lord, Thou only one, holy Father filled with deepest love! I had already sometimes on Earth dimly perceived that in the course of the more pure life, there are moments that make man’s tongue dumbfounded, with even though standing still. Wanting to speak, one found no words. How much more must this be the case here in the kingdom of spirits, where one extraordinary miracle follows another! Whence, oh Lord, You will forgive me if I am all but speechless for great joy and love of You. This sublime thing came too suddenly for me to get a hold of myself. But if You will allow me a little while then I shall be able to say a few words about all these things.”

7. Say I: “Very well then, just go along with this angel! He will now show you this museum as an actual one. But come back when finished and reveal to all here what you saw and heard in there. But to be able to cope with the effort, you shall be moving with true spiritual speed at this angel’s side. Upon Earth you often referred to such speed as that of thought.” (Turning myself to the angel)

“Sahariel, behold your brother Uranial! Lead him through these wonders of his soul and also show him his first Earth, from where you too went forth! Be it so!”

8. And Sahariel says to Robert-Uranial: “Come brother and look and learn and adore the Father’s wisdom!” They rise immediately and disappear before the eyes of all who had arrived here with Robert-Uranial in the world of spirits.

## **Chapter 162**

### **Helena in conversation with the Lord**

## Inhabitants of hell

1. Helena too looks around, but not seeing him anywhere, she asks Me softly where Robert might have vanished, together with the angel?
2. But I ask her even more gently whether she is perhaps fearful about Robert-Uranial's disappearance, and she says: "Oh Thou holy Father! How could I be so at Your most love-filled breast? Where could Robert get to without You keeping an eye on him? He who walks by the light of Your eyes shall not eternally get lost, navigated back by his love for You! Oh for the great wonders of Your almighty, wisdom and goodness that he shall behold and the wonderful things he shall be able to share with us!"
3. Say I: "Indeed so. But I could meanwhile tell you of a few memorable miracles that could be even rarer than the ones you expect of Robert; will you believe that?"
4. Says Helena: "Oh most beloved Father, this You could of course do better than all the angels of Your heavens! But were You to relate some things from Your divine history then it may take trillions of years before I comprehend a word at the required depth – although I would be most interested to hear a few things from the Creator of all things.
5. Of special interest to me would be the kind of things You may have discussed with Your disciples after Your most holy rising, and about the things to which the gospeller John refers to me: I have yet many things to say unto You which he is supposed to not have recorded; for even had he written them down in many books, the world would still not grasp and understand them! Nothing left me more dissatisfied than this final remark of the apostle John. There You must have revealed some most memorable things to Your dear disciples!"
6. Say I: "Very well, my dear Helena! But these things were so profound that you would not be able to comprehend it all, because these things are faithfully recorded in My great celestial library. When you shall once get there, you shall get to read a complete Gospel! Hence ask Me for other stories for now!"
7. Says Helena: "Oh You sweetest Father, tell me something about Lucifer's fall! For that's one of those things that was always dim to me in the world." Say I: "My most beloved one that too would be too early for your heart, because this story would be too gripping for you. Hence choose something else!"
8. Says Helena: "Oh holy Father, what in that case is there to tell, about which far more is preached by the clerics upon Earth than about Heaven? Who actually goes to hell? Is there such or not? For behold, Thou most beloved Lord and God Jesus: I myself surely was quite bad in the world, as bad a little Viennese fruit as they come. The Pope and all the clergy would certainly have condemned me to hell without grace or mercy. Yet in spite of all my wickedness I now am blissfully with Yourself! And others too could likewise find themselves here in Your most holy company, enjoying eternal life, of whom some arch papists upon Earth would have said: nay, these fellows are too evil even for hell!"
9. And behold, they are over here in Your holy of holies, praising Your endless goodness, wisdom, authority and power in their hearts! How wicked therefore must those be who get to hell, if there be one at all!"
10. Say I: My most beloved Helena, Your question is not without interest, and the answer shall not be useless. But instead of being necessarily longwinded about it I shall introduce you to a hellish individual, who right now is one leap from hell, and also shall get to lowermost hell. Upon this being you shall see most clearly who actually gets to hell. For there is a hell divided into three parts, of which the lowest is the worst. Whereupon you shall praise Me for your comprehension of how and why someone goes to hell. The evil one shall be here shortly, but fear not!"

## Chapter 163

### **Errands for Peter and Paul to present the erstwhile Bedouin chief Cado Peter's amiable but vain attempt to win this brazen spirit**

1. Whereupon I summon Peter and Paul, saying: "Go and fetch Me Cado, who came to this world fourteen Earth days ago. It firstly is his own desire, and to secondly take away even the feeblest



notion from these here new brethren that there is something despotically tyrannical about Me, notwithstanding all My love. Hence go and bring him over!"

2. The two suddenly disappear and are with Cado instantly. On coming up to him so suddenly he rears back, yelling: "By all the devils, what kind of beasts in human form are these? Oh you accursed rabble, these shall reduce me to beggary!"

3. Says Paul: "We do not come to beg alms off you, having no need of such, particularly since all the Earth's treasures and those of Heaven are at our disposal. But we have different business with you, which would be much more beneficial to you than all the Earth's treasures. This errand consists in trying to save you from eternal death and hell, if possible. Upon Earth you were a perfect devil in human form, and hence already a completely infernal being. Now, in the world of spirits, you stand poised for a leap to the lowermost hell, and are indeed already in it, in line with your inward parts. But if you still desire it, then we have the power to save you from it. You must however follow us and willingly do whatever we shall counsel you".

4. Says Cado: "What!? What are you two drivelling on! Did I ever die? Am I perhaps no longer upon Earth, in possession of all my goods, gold and silver? Oh you ratbags, how artfully you would entice a few gold pieces out of me for a heaven that exists nowhere, and to save me from a hell that is but an invention of work-shy parsons! Get yourselves going, or I summon all my house-devils and have you chased out by dogs! Just look at these rogues! These can for money save you from hell, or obtain heaven for you! See that you get going before I drive heaven and hell out of you!"

5. Says Paul: "Friend, such talk won't trouble us, and you don't scare us, but let yourself be told: if you don't voluntarily follow us, then you shall get to taste our power! For you can rest assured that you shall call upon your devils in vain. We are by the way well aware of how you came by your riches upon Earth; hordes of hungry devils indeed stood at your behest, and your castle was ringed by vicious dogs, attacking and detaining travellers until your domestic devils appeared and released them from the beasts for handsome ransom. You were frequently sued indeed, but the complainants got nowhere, because the judges were in your pay. We could tell you plenty about your robberies, but you shall have your inhuman abominations paraded in front of you in the right place, and it shall transpire whether they shall revolt you and evoke your true repentance. If they do, then you can still be saved: but if not, then lowest hell shall be your lot. And now come along freely, or we shall use force!"

6. Yells Cado: "You dogs want to use force on me? All you devils, get over here! We shall see how far you get with your force!" With dreadful gnashing of teeth, he waits for his domestic devils, but no one turns up, and no barking of dogs can be heard. His castle also, which he still has been seeing before him as his imagined property upon Earth, beings to dissolve mistily, like some frost pattern upon a window pane when touched by warm air.

7. Becoming aware of it, Cado exclaims: "Betrayed! Miserable dogs, You fouled me up! Depart from me, you dogs! By all the devils, I am not following you! You are a couple of magicians that have cast a spell over! Away with you infernal dogs!"

8. But with the latter exclamation, Cado already finds himself before me and Helena and all the other guests, but without seeing anyone, other than Peter and Paul. Helena takes fright, for he properly glows and steams with rage; but I strengthen her, so she can observe him calmly. I now indicate to Peter to start a conversion process and to let him behold paradisiacal regions for a few moments.

9. Peter directs immensely wise and gentle words at him, saying: "Friend Cado, be reasonable! Behold, experience must have taught you that all property upon Earth is vain and transitory, and that in the end the richest as well as the poorest share the same fate of dying. All flesh must die, and only the inward spirit remains indestructible! Behold, you have physically died, and are now continuing to live indestructibly with your spirit filled soul. Hence stop clinging to what has passed away eternally, rather confessing your great worldly guilt's, and we will be your payers for you and receive you into our true and everlasting world, in which you shall be lacking nothing. Look there towards morning! Yonder marvellous lands and palaces are ours, and you shall have them! But you must confess your debts to us, so that we can take them upon ourselves!"

10. Cado gives them a fleeting glance, looking at the marvellous lands, after a while saying scornfully: "You should know that mice and rats are caught with traps and lures; fools pay double

entrance fees to a theatre if a magician shows them foggy landscapes. But I am not some silly fellow who immediately swallows the hook! Do you silly thief think that I will applaud your deception? I know what and who you are, and know myself very well too. I am outside the body that much freer and can please myself. But no stupid Jew shall ever be my signpost! Do you silliest donkey understand that? Why ask about my earthly debts? If you are so mighty and all wise, then you should have known what these were long since! Hence square them off for me if you are indeed to be a discharger of others' debts! What in any case have my crimes to do with you; did I ask about yours? Get going or you shall find the right devil in me! Did I perhaps call upon you like some old prayer leading hag? No, Cado, the terror of Armenia's steppes would not! Cado is a lord, and the Earth shakes before his name! But Your Jehovah is a beggar and bungler in all things! Do you think that a Cado does not know Jehovah together with his crucified Jesus muck-up? Oh, a Cado knows all, even his entire doctrine, and that better than yourself, who were to become his rock for all time. But the rock was instead made from sheep's butter and melted, with nothing left other than its empty name and many wooden statues, pictures and false relics! You are Peter and your companion the maybe cleverer Paul or Saul (the latter name could be the right one). Tell me rather what there actually is to your master, in this world of spirits! Is he still busily judging the living and the dead? Is he perhaps as stupid as you two?"

11.Says Peter: "He is the very one who sent us to you, that we would save you from everlasting doom!" Says Cado: "Why did he not come himself? Perhaps he got cold when judging, and caught the flu, preventing him from going out, probably despatching you for my warming myself at your powerful breath! But Cado is no lamb like your Bethlehemite Messiah of the Jews, wherefore his compatriots did him the honour upon the cross. Oh you silly rams! Do you think a Cado has himself pulled by the nose like some hungry Jew? Much mistaken my dear lambs of God! Cado is a lion and no lamb of God; do you two understand this! Send your master my regards when you get back to him, and tell him I feel sorry that he was no Cado upon Earth, but just an ordinary sheep!"

12.Says Peter: "Friend, that path will get you nowhere; your road leads to hell and everlasting torment out of yourself, for you are spoilt to the innermost atom of your being! But that you may know who Jesus the Crucified is I, as one of his most faithful witnesses say unto you: He is God, the sole One and Only; the Eternal, a Lord and Master, holy within eternal infinity! He alone can preserve you, but also let you fall everlastingly. Look once more towards morning and the open heaven, but look also towards midnight and hell's wide-open jaws; which way will you choose? No God shall judge you, nor any angel, nor us two. But let your will be your judge!"

13.Says Cado: "So heaven is that way, and romantic hell towards midnight! Well, well, that's nice. How much for this conjured up spectacle?? You sure are a couple of real magicians! Tell me, is it an ancient Jewish, Roman Catholic, Greek, Turkish or Indian hell? Maybe Persian??"

14.Says Peter: "Cado, Cado! You are a cheeky spirit and are fooling around with God's unending goodness and mercy! As you see, we are friendly, ready to render you every beneficial service within God's order. We have not offended you with one harsh word and only showed you where you stand with God's primordial righteousness, yet you turned on us with tigerlike fury! Why so, friend? Why not treat us with your impotence the way we treat you with all power out of God? Then we shall relate better to one another. Believe that I know you through and through and that you are in desperate straits out of the most evil love in your heart! You shall not be able to help yourself eternally. But confessing your misdeeds before us, opening your heart before us, you enable us to sweep your heart. If however you shut yourself off perpetually before us, the evil excrement in your heart shall solidify, and it will not be possible to save you from eternal death! Cado, think about these most salutary and friendly words!"

15.Says Cado: "I beg you to save yourselves the trouble and stop annoying me in vain! Have you never heard that those born to rule from childhood are accustomed to ruling, and never can or intend obeying? You can achieve something with me only along the road of my grace and magnanimity, but never through counselling! A real king never lets himself be counselled, if he is to assert himself imperiously. He must perpetually rule!"

## Chapter 164

### Cado's fundamental wickedness The Lord speaks on divine punishment

1. Says Peter again: "But you were no king during your entire Earth life! How do you say you were born to rule from the cradle? You were no more than a Bedouin chieftain, and that was at the final year of your life. Before that you were a shepherd and a mere accomplice to your praiseworthy predecessors. Only after the ignominious marriage to the chieftain's daughter were you elevated to chieftain. You had to therefore blindly obey for a lengthy period upon Earth, exercising base rule over your lousy robber rabble and bloodhounds only in the latter years of your life; hence our awareness that you were not as 'born to rule' as you make out to be!"
2. Says Cado: "Makes no difference! What I don't want is my business, and even as gods you could not change my attitude unless you also breathe a new heart and will into me. Do you think I fear hell? You are greatly mistaken! It is easy for any cowardly donkey to fear an almighty God; but to offer him the toughest resistance and put all his wisdom to shame, that only a powerful spirit can do, fearing not even the most terrible hell. Throw me into boiling bronze, and I shall give you the same answer from the most intense burning pain; for great is the spirit who can despise his maker even from greatest pain! What thanks do I actually owe my Creator? I am obligated only for whatever I asked of someone; I certainly never asked the Creator to create me; he did so of his own accord! It hence is sufficiently shameful for his much praised supreme wisdom and might to make a most bungled creation out of me. Do I then perhaps have to remain the way I am for the sake of maintaining things in general? Hence you shall accomplish nothing with me one way or another; then get yourselves going?"
3. Here Cado turns fully black and his shape is extremely ugly, causing Helena much fear. His eyes glow like those of a furious dog, and he is about to attack the two disciples; our Peter says to him: I tell you in Jesus' name to behave yourself, or you shall taste the cutting edge of God's wrath on lifting a finger against us!"
4. Cado trembles with rage, his inward parts glowing but outwardly undressed, standing as an ugly sight before us, without however being able to see us.
5. I now ask Helena: "Now, beloved daughter, what do you say to this soul? Do you believe that anything at all had been left undone for its salvation on my part? You say 'no' in your noble heart, and it is so! Every gentle attempt possible to My love was made, without the least results. This spirit was so to say carried on our hands; powerful angels were assigned to care for him. But his will, which has to remain free, was perpetually stronger than my love letters. He always tore them, heaping scorn upon them. He did not lack cognition: he knows every syllable of Scripture, and even possessed the gift of communicating with the spirit world in aggregate. He knows Me and My deity, yet is able to scorn me. For him, every throne he can't call his own is abomination, as is every law he did not initiate himself, knowing only his own will and regarding that of others as criminal. Say unto Me, what more can My love do for such a being?"
6. Says Helena: "Oh Thou great, loving, Holy Father! Such being deserves no further grace from You, but rather an appropriate punishment, to make him crawl to the cross in all humility."
7. Say I: "Would all be well, if punishment going forth from Myself were not also a judgment! If I judge mankind on account of their great malice, then the punishment has to be seen as the natural consequence of malice, the way a person who inflicts a blow upon himself must show his pain to be a natural result. Thus every punishment instigated by Me has to be seen in that light, freedom of the spirit and soul is not to be undermined.
8. Wherefore this supremely evil spirit's punishment also cannot be any other than what he will give himself from his very own wicked will, the monstrous product of his love. Only after he tires of such self-inflicted pain, and he smothers in his fury, shall it be possible to approach him along more lenient paths. He thus sinks gradually down to the lowest and most severe hell – yet not condemned there by Myself, but through his own desire, because he himself creates this hell from his love! But whatever comprises someone's love also is his life, and that must not be taken from him!
9. Says Helena: "But Lord, Thou only and most true and most perfect love and mercy! If he then carries eternity within such most wicked love, preferring to suffer most dreadfully for eternity rather

than bend his stubborn will under Your most gentle one – what becomes of such spirit? Would a most appropriate judgment then benefit him? With time, such spirit would perhaps get used to it and in the end perhaps turn it into a virtue, as it sometimes happened in the world.

10. As an example: a prostitute is taken into a house with instructions to henceforth behave as if in a strict nunnery. For a true night hooker, this would surely be a judgment. She gives it ample consideration and, the advantages of a regulated household appealing to her, she will gladly put up with such judgment, eventually falling in line with the system, becoming a most well-behaved person, staying and eventually dying as such! And so I think something like that could also happen in Cado's case."

11. Say I: "Well, My beloved Helena, this had already been done with this spirit in many ways, without the least result, unfortunately. And so nothing is left us but to leave him alone. If he really wants hell, then let him enjoy it to the full. No injustice can eternally be done to someone who wants something evil. Whoever wants to tarry in hell let him do so! I shall not haul anyone out by the hair, against his will. Should the thing eventually get too rough for him after all, he shall pave himself a way out. But if hell gives him fun, and he prefers eternal darkness to all-conquering light, then let him choose what makes him happy! Do you agree?"

12. Says Helena: "Lord, Thou best Father, I now do so fully! Nor have I any sympathy for such most stupid donkey. But what is to happen with this devil now?" Say I: "You shall see presently, I shall now give the two apostles a sign to set him completely free and let him do as he likes, but only within his own sphere. Then you shall see what else shall transpire with this spirit."

13. I now give the two a signal, and Peter says to Cado: "Since we are now persuaded that you will not let us prepare you for heaven, go and do what pleases you! For that is also what your and our God Jesus Jehovah Zebaoth wants! Henceforth God shall despatch no further messengers to you; we two were the last! With these words the two become invisible to him, even as he himself is visible to all those present, together with every thought and audible word.

## **Chapter 165**

### **Cado in the infernal sweat-bath The Lord's unswerving will power**

1. Finding himself alone, Cado says to himself: "Thank hell I am rid of these two bastards! Well, well – do I see acquaintances, even several colleagues – even my erstwhile chieftain! This shall be a jubilant reunion! (after mutual recognition) Do they not still look exactly as upon the stupid world?"

2. The crowd steadily approaches, with his former chieftain bursting upon him, grabbing his throat with a dreadful shout: "Ah – scoundrel; miserable dog! You here at last, so I can pay you for the way you obtained my kingly daughter for a wife! Wait, scoundrel, this humiliation you shall expiate in a sweet bath to remember! Shocking pain has been inflicted on me here, with flames and ambers, but none worse than finding out at the place of my torments that a most common cur has made my most exalted kingly daughter his wife. But you dog shall be punished like no hell has dreamt of!"

3. Says Ludwig Bathianyi to Dismas, Pater Thomas and the General: "Well a notable reception! The royal chieftain seems quite a powerful fellow, for Cado can't wriggle from the chieftain's claws. Now his helpmates get into it, and curses make the toughest spirit wild! They are winding glowing bands around him, like spiders winding their webs around flies. Cado now smokes and is screaming pitifully for help. Oh Lord, this is shocking! Watch how they push and roll him along. And over there I see a throne like glowing white metal. They are rolling poor Cado towards it: how will this end? Should this be the promised sweat bath? Oh Lord, I zealously beg You to forgive me my sins! This is too terrible! They really are standing him on the throne from which flames are now blazing in all directions. And he is furthermore bound with glowing chains. What blood-curdling screams of pain from the gagged Cado! Lord, will You imbue me with sufficient power to go and free him? Others are coming with glowing spears, thrusting through him from every side! Intensely glowing lava flows from the wounds! Lord, I pray You, give me power and let me rush over to free this truly miserable devil!"

4. Say I: "Let that be, and rejoice in the unbridgeable chasm between them and us – or even the chosen ones would be tormented. Just give it a little time! Soon the thing will take on a different aspect, because the excessive pain shall soon give Cado the mastery over his bonds, whereupon you shall witness the second act to this drama."

5. Says Bathiany: "Lord, I am satisfied with this one already, beyond all measure, like the others here. Dearest Helena too seems to have more than enough!" Says Helena, completely shaken: "This goes way beyond everything, and further!"

6. Say I: "My dear children, you must see this for your complete purification; every angel must be acquainted with hell and its constitution, and the fruit which its wicked love yields. Do not think I permit this from a kind of wrath or revenge. Oh, let this be far from My Father heart! Yet you know how every deed yields certain fruits, and that every deed has to have a certain consequence, just as every cause its effect, and this because of the eternal order out of Myself, without which not even one atom could have been created, making maintenance of same even less thinkable. Now, this spirit has acted so contrary to the free order set for him that he prepared the necessary consequences for himself. We cannot change same, on account of maintaining eternal order; until this unfortunate being, due to the painful consequences of his former actions, is driven to other actions out of himself, which shall then draw either better or still worse consequences after themselves!

7. If someone casts good seed into soil, good fruit shall spring forth. But if someone casts wild cherry seed into the soil instead of wheat, he shall reap wild cherries instead of wheat.

8. But some could say: this would be alright oh Lord, but You should not have placed Your order between such extremes! Good, I say but ask: Is the light intensity of the sun a fault of my order because some eye is insane enough to look into the sun for hours on end? Or is the all-consuming fire perhaps imbued with too intense heat? Is the weight of the mountain too excessive; the velocity of lightning too great, the coldness of ice too intense and the mass of the ocean water too enormous? But how would a world fare without such elements? If the heat of fire were gentle, could it melt the hard metals? But If metals were to be soft, what would they be good for? If the entire Earth were soft like butter, what creature of some weight could persist upon it? And if the sun did not possess such intense light, would it be capable of providing the necessary warmth and supremely essential light to the planets, many millions of miles away?

9. But some might say: Let there be such extremes by all means, but why man's extraordinary sensitivity to pain? The answer is easy: imagine a mankind without sensitivity to pain, and imbue them with free cognition and a completely free will, then sanctioning the laws any old way, and none shall abide by them! For he who has no pain sensitivity also has no pleasure. And would not humans imbued only with sensations of pleasure and agreeableness soon mutilate themselves if at the accidental severing of a limb they only felt pleasure?

10. If this Cado, howling with pain, were not sensitive to pain, he would be irretrievably lost. But as things are, he could still be defiant for some time. But if eventually gripped too mightily with pain, he will be ready to accept persuasion and enter upon better ways.

11. From these My words you now see that every human capacity, as also that of animals, is well calculated within My order. There must be no minutest lack of anything if man is to become perfect, as he is capable of. If it all has to be so however, then all of you here must think with Me: whatever someone desires in spite of the great privations associated with it, such person can be done no injustice eternally, even if he fared a thousand more times more badly! But now pay attention to the unfolding action, and you My dearest Helena tell us what you see!"

12. Says Helena: "Oh Lord, this is dreadfully shocking! Fortunate for you Robert Uraniel, that you are not witnessing this with us or you would shudder with horror!" Say I: "Be not troubled about Robert, for he is witnessing this scene as well as you dare if not better! For in the spirit kingdom, distance cannot diminish the clarity of an occurrence. In this world there are quite different proximities and distances, and these are located entirely within every spirit's heart. The more fervent the love between spirits, the closer they are to each other, and the feebler the love, the greater the distance between them; do you understand that? Just watch the scene bravely!"

13. Helena now watches more bravely and resignedly, realizing that things can't be otherwise than what harmonizes with the maintenance of eternal order in aggregate.

## Chapter 166

### Cado frees himself and takes revenge The chieftain gives way Satan's infernal plan

1. The Franciscan Cyprian, together with Baron Bathianyi however moves up closer to Me, focusing their eyes upon the scene of terror. After a while he starts to talk, unasked: 'Oh you nameless terror! Cado, torn with endless pain, rends all bonds like loose spider webs. He attacks his tormentors like a tiger, tearing to shreds whoever he can grab! The particles arch and writhe and bound upon the seemingly red-hot ground like chopped snake-pieces! He grinds the glowing throne to dust; the spears are destroyed, and he attacks his earthly chieftain, who takes up a defensive stance, shouting at the enraged Cado with terrifying voice.

2. "Don't touch me, you dog, or you'll get to know the sharpness of my revenge! Don't think I am abandoned here, and impotent before you. Touch me with one finger and you are surrounded by millions of the mightiest spirits and flung into torments that will make the previous seem like cooling balm! Having however noted a certain power in you, and if you would consider an alliance with me against another prince, then all the outrages you committed against me upon Earth shall be forgiven you. You shall be my intimate friend and fully share my kingly prestige as my son-in-law.

3. Cado holds back somewhat, after a while still shouting furiously: "Miserable devil! If you now make me this peace offer after you tasted my incomparable power, why didn't you do so when I encountered you earlier so amicably? You truly could have found me a friend with whom you could have lifted the entire creation off its hinges. But now you made me into an enemy as all of hell cannot produce. You thought you could annihilate me but were bitterly disappointed, and as the vanquished one you are now making peaceful sounding offers. But Cado is going to give damned little credence to your words and return what you loaned me a thousand-fold!"

4. Here Cado reaches out for the chieftain, but the latter jumps backwards, saying: "Blind donkey! You would have never gained such power, had I not done that to you; because over here great spirits are purified only through much suffering, being made into great heroes. And thus I have done you much friendly service through seemingly shocking methods, feigning immense thirst for revenge. This however I did for you only due to our close kinship, to enable you to quickly gain such power, without which no being can assert itself in this kingdom. But should you intend to not acknowledge this, then just proceed against me, and you shall be convinced that you are not the most powerful in this world yet!"

5. Here Cado becomes even more irresolute, saying after some looking around: "You stupid rogue of a Bedouin chieftain, if that's how things are, why didn't you say so straight away? But I shall give you credit for it as my father-in-law, and assume that it is so. But beware if you bamboozle me! You shall pay me back a million fold! But tell me the name of this place, and whether there are no castles and laden caravans that one could relieve somewhat? For surely we will not have to discontinue our earthly handiwork over here?"

6. Continues Cyprian: "Nice plans; couple of fellows that only lowest hell could have fashioned! The chieftain ponders, then saying with singular bravado: "Friend, upon Earth we were mere flycatchers, but over here we have developed into mighty lions challenged by quite different plans. You are aware that up till now the old Deity has exercised its oppressive tyranny, wrapping it up even more firmly through its incarnation. We primary spirits of this kingdom of unrestricted power have through our acumen found out the old Deity's hidden weak spots. We intend in the not too distant future to plunge it from its throne, and deal with it the way you have heretofore done with your tormentors, after which we shall annihilate the old creation, putting a new and completely free one in its place! What do you say to these plans?"

7. Cado shrugs his shoulders, saying: "The plan would be worthy of us, but I doubt that we should ever succeed, for the old and dreadful Deity is very wily and sees with the greatest accuracy precisely where we deem it blind. Wherefore I feel that putting such plan into motion should come to nought."

8. Says the Chieftain: "In this field you are an upstart, speaking most narrow-mindedly. Your concept of the Deity is still too dimly terrestrial, still crediting it with omniscience and omnipotence. You still conceive of the Deity as an undivided, all prevailing being who only has to will it, to call forth a myriad of new worlds. It can so indeed and also perpetually does so, as this brings it the

greatest satisfaction. But we know where this predilection will lead the Deity in the course of time. Behold, friend, the old, enfeebled Deity has become beggarly childish. Its object is to keep on creating regardless of the result. Did you upon Earth never notice how the Deity has lost the plot? It crams the trees with countless blossoms, not ultimately having sufficient substance to turn them into fruit. Thus it also keeps populating the Earth with humans upon humans, but when it runs out of sustenance. It has to let its darlings die like flies. And you shall find similar embarrassments in everything, without of course suspecting the cause. We however know the Deity's gradual enfeeblement only too well, and how it must go to the dogs, together with its household. And so we are enabled to spawn plans for its demise.

## Chapter 167

### Cado's infernal confrontation The chieftain's impudent salvation plan

1. Cyprian continues to report: "Cado shakes his head again, saying: "Friend, yours are vain plans! Notwithstanding my resolute enmity towards the Deity, it is not on account of its weakness but its immense power. It is my express free will to either remain here at the place of my torment, or turn back and take potential possession of all possible joys of a celestial life. Yet I prefer to tarry here, being only too well aware of the Deity's endless power. If the Deity were only one degree weaker, I would join it and defend it against all comers. But it is on account of its very omnipotence and unconquerability that I am its most determined foe. I know my enmity to be barest stupidity, and it could annihilate me any moment. But for me as long as I possess free will I want to render it my most determined defiance, to just show it that, notwithstanding its omnipotence and wisdom, it can still accomplish nothing with me for as long as it leaves me my current free will. It is the greatest thrill for a hero to, as a mere atom to stand one's ground with the endless greatness of God that he can do nothing about it! Wherefore I shall now attempt to probe its suspected weakness but above all its endless power. The more strength and power I discover within the Deity, the more unbending I shall be. Behold, this is my intent, worthy of a hero! Hence your plan to depose the Deity belongs with ultimate absurdities. The Deity is in every respect an endless being! Hence ditch your plan and do as I do. You shall experience the greatest thrill by proving to yourself that in spite of your zero power, you can still confront the highest divine might.
2. Says the Chieftain: "You silly donkey! Do you think you are anything out of yourself? You are judged and shall never be capable of any different volition. You deem yourself capable of opposing the Deity on account of being the way it actually wants you to be, and not the way you want to actually be! As long as a being is subject to the fetters of Commandments, it is not free but enslaved to a higher power. And so long as the Deity sets limits to our action, we are the most miserable slaves. There can be no talk of freedom for us for as long as we are unable to completely shrug off the Deity's yoke. If we are capable of opposing the Deity however and the Deity has to bear the humiliation, then it is a sign of its weakness. But if weak in one attribute, then it is perhaps bound to be still weaker in many other things. Hence it is our task to thoroughly probe all its weak points and then attack and utterly annihilate it with our superior power."
3. The Franciscan to himself: 'dreadful rogue; what commendable ideas! I used to imagine that in their terrible torments, infernal spirits would feel burning contrition for their transgressions, whilst having no hope whatsoever of salvation. But here the thing is quite different. They want all this just to stubbornly defy You. The only thing giving them pleasure is their limitless obstinacy, quite commendable! In that case, if I were you, oh Lord, I would over salt their pleasure slightly. Oh you chief rogues, this pleasure cup shall be filled with gall to lick upon for eternity!"
4. Say I: "My dear Cyprian, you have to watch this phenomenon dispassionately, or you shall fill your heart with the very stuff these two infernal spirits' hearts are filled. For threat, revenge and war are the attributes of hell, as they are now on display. Just look at how a horde of glowing dragons are now emerging from a smoking cave, encircling both robber chiefs, greeting them and praising their infernal attitude. Watch how they begin to assume a well-developed dragon shape, which is to say, they now transcend into typically infernal quality, now fully developed within them.
5. I say unto you that these spirits shall receive no concessions; every blasphemous word shall turn into a glowing stone upon their heads, and such weight burden will soon show them whether

they are more powerful than the Deity and whether capable of ever carrying out their wicked plans against me! God is purest love, through and through, and there from the highest wisdom, order and might. Everything you ever see, may it seem ever so shocking, is My love, wisdom and order. It all must happen in this way, so that all may persist and nothing is lost!

6. For these spirits, the real infernal torment will only come now. You now see also the tormentor spirits, torn up by Cado, gathering themselves up again, but not in human but serpentine form. Watch closely and you shall see the fun get under way. You, Helena, must not watch further, as it would be too evil for you! But you others watch, and you Cyprian can give us a running commentary!"

## **Chapter 168**

### **Powers of darkness**

#### **Infernal malice and celestial wakefulness**

1. The Franciscan steps a few paces closer to obtain a more unhindered view; but I say to him: "Cyprian, you must not approach the place of abomination too closely, as it would leave too evil an impression upon you. Retrace your steps therefore, and you shall also be able to see the thing from your previous position."

2. Cyprian steps back at once, saying: "Oh Lord, I thank You for Your fatherly rebuke, without which I may have been attracted too closely, which could have been most unfortunate for me. But the infernal thing is under way over there and taking a sinister turn! Oh cross, lightning and thunder, that motherly region is taking on a dreadful appearance. A dark chasm is yawning wide open in the cliff walls of a mountain range, from whose ravines and crevices a steadily thicker smoke is building up, and I also hear an immense roaring like that of a distant sea storm. Ah, this is turning ghastly! Upon the mountain peak, above the dreadful chasm I notice two angels of gloomy appearance; I wonder who these two angels might be?"

3. Say I: "Have a better look and you shall recognize them!" Cyprian looks more intently and soon recognizes Sahariel and Robert Uraniel. He is about to name them to Me but I forbid it on account of Helena, whose heart is too fickle to cheerfully watch her husband in such seemingly dangerous spot. Cyprian understands, keeping silent about it. But Helena, notwithstanding her leaning her face against My chest, asks Cyprian if he has recognized the angels yet. But Cyprian gives an evasive answer: "I have indeed but have no time to say right now; have patience – they shall be here soon anyway! Helena relents, hiding away her face in My chest from the announced horror scene from hell. An increasingly mighty seething and raging indicates hell's intentions to present something exceedingly rough."

4. Cyprian, who is not at ease with the thunder-like din, says to Me: "But, Lord, most Holy and best Father! What is to become of this worsening throbbing? Even the ground we stand on is beginning to quake and heave! And that dreadful and widening chasm, from which flames and massive smoke are billowing! Dreadful thunder clouds are rolling down the mountain like mighty ripped off cliffs. The thing takes on a most vile aspect, even whilst the internal group is still peacefully assembled at the entrance to the terrible grotto, noting nothing terrible and not even showing any signs of undertaking anything. I beg you Lord – tell us what these peculiar preparations portend? I don't notice anything other than multiplying flames billowing from the grotto together, with thickening smoke out of the grotto and from the mountain crevices, with increasing thunder clouds. The angels at the mountain peak hold their peace and don't seem to notice the dreadful preliminaries; the dim of the storm does not seem to reach their ears."

5. Say I: "My dear friend! Hell is never more dangerous and ominous than seemingly quiet outwardly, but raging that much more inwardly, as is right now the case. Heaven on the other hand also is never more vigilant towards hell than seemingly quiet and indifferent towards infernal machinations. Heaven does not step in where hell is still seething only inwardly. But when, encouraged with time, it puts its rage into exterior action then Heaven shall certainly unravel its antidote with telling effect. Take note of how hell shall now renew its ancient endeavour to catch and bring me to fall under the guise of treacherous outward peacefulness. If you now cast a glance at Earth by just looking over your left shoulder, you shall distinctly discern how hell is trying likewise at the courts to actively step in, to precipitate the entire Earth into an all destructive war. It



shall indeed occasionally bring its plans to fruition, but then watch how its handiwork shall be frustrated. Wherefore just watch this infernal eruption and its sequel, and you shall become aware of how everything that is happening here has its relevant reproduction upon Earth. Hearken, the racket is already intensifying; the flames in the grotto are getting more intensive, whilst the smoke itself glows! The bunch in front of the cave gets more numerous and starts to move towards us. The show will be on soon!”

## Chapter 169

### The ‘infernal’ celestial storm breaks loose

#### Peace spirits upon high –dreadful repercussions for the mobs of darkness

1. Cyprian keeps his eyes glued on the scene. I however give my servants a sign and they know what to do.
2. After a while, Cyprian says timidly: “Lord, we may in the end have to retreat, for hell seems to be setting all its prisoners of thousands of years free to hijack you and Heaven in its entirety into captivity with their combined force. They now march cheekily towards us! And what shapes – some of amusing and dreadful appearance! How some are inflating themselves, then shrinking back to ape size! I also note all kinds of weapons now: spears, lances, swords and rifles of every kind! This augurs real war, but against who? Surely not against ourselves? Can they actually see us, because they are heading for us?”
3. Say I: “Naturally – hell waging war on us perpetually! They cannot see us, but suspect us over here, seeing a kind of brightness in our direction – the actual spiritual noon. They are vainly trying to close in on us, thinking they are moving forward, but their apparent forward is a backwards and a steady self-distancing from us. Hence we let them trot on, knowing how far and where such movement will get them.
4. Eventually, they shall become aware of not moving forward with all their efforts, and this shall herald the breaking forth of their inner rage, with which they shall ruthlessly tear each other apart like wild beasts; take special note of their movement now!”
5. Cyprian watches intently for their strategy: Miklosch and the Baron speak simultaneously: “Lord, supremely great is Your long suffering and patience that enables You to watch with gentle abandon! Were it up to us, we should encounter them with rather odd determination; the impudence of not just trying to confront but actually annihilate You, if it were possible! No, this is hellish beyond belief! We would judge the very thought worthy of everlasting punishment!”
6. Say I: “My dear little ones leave aside whatever goes by the word anger! For behold, all ever so feeble anger derives from hell and does not harmonize with the pure nature of My still small celestial little ones, as you still are. You must not in the least let any appearance whatever annoy you, regardless of how evil, because the anger of the celestial children gives hell substance for reciprocal anger, which only too easily magnifies, giving rise to new confrontations. Think rather that all this has to be so, if a gentler light is to ever permeate the above grotto. Remember that the entire hell consists of beings that became such devils partly through their own and partly through the fault of world renown, causing them to completely forget their spiritual lives. They are now endlessly unhappy and getting steadily more so. It is however up to us – who are imbued with all power, to help them as much as possible, and that through any means still possible.
7. This impending fight against us engages their dim make-believe life with greater activity, by which they are shielded from fullest dissolving. Through this abortive attempt they are reminded that they can do nothing against God. It will make many of them more unassuming, forestalling their participation in similar future undertakings; and that is real progress for these lost sheep. We then have many effective means at our disposal for leading them into more enlightened animation, without laying our hands on their free will, which is their life. But I trust you can see that such trees cannot be hewn down with one stroke.”
8. Says Miklosch: “Indeed, Lord, and Father! Now we are fully in the clear again, and everything You command is good! But I note that bright spirits are assembling above the immensely high mountain peaks, and most powerful, strange angels besides the previous two are standing upon the highest peak. And behold, high up in the air! Immense hordes are floating in well-ordered

rows, keeping sharp eyes upon the infernal bunch, which appear to have noticed them, as they now turn their faces skywards, directing their missile weapons upwards.

9. Says Cyprian: "You are right, brother Miklosch! I saw a kind of rocket rise near the infernal rabble, which however did not reach the eighth part of the mountain height. I also see masses starting to climb up the black-grey cliff faces, but with little progress. They are being threatened from below, but are disinclined to continue the climb. The thing is reaching dramatic proportions; now an entire bunch has crashed down a steep face, but at once driven to continue up. There are protestations of impossibility, but they prodded with glowing spears. What dreadful sight!"

10. Say I: "Pay close attention – the real fun starts now! But let Miklosch whose spirit is more composed continue the commentary on the unfolding scene, and that without exclamations of astonishment! Let it be so!"

11. Says Miklosch: "Lord and Father! As a poor sinful being I thank You for this commission to relieve brother Cyprian in what severely engages even the most steadfast observer. But I confess I shall fare no better. For the futility of these internal efforts is too devastating even for hell and its fighters, let alone the impressions upon an ever-so sturdy observer. Hence I beg You to especially prop up my strength, if I am not to already falter in the third sentence of my description, whereupon I shall then, in Your almighty and holy name, keep up my report.

12. Right now an entire cliff face is crashing over the horde that was being prodded upwards, burying and killing a great portion of the infernal fighters. And behind the crashed wall, a fiery bright flood of dreadfully roaring and hissing lava is burying far more than the crashed wall itself. Now I can see the much disfigured Cado and his Chieftain. They seem to consult out front, on further moves, as no devil appears further inclined to climb up the jagged cliffs for nothing. The mightier devils indeed still seem to spurn the weaker ones on with infernal energy, but there is no thought of obedience, each dodging the lava on his own. What dreadful moaning and nameless quandary! Now glowing lava flows are breaking forth from several mountain crevices, plunging to the depths Niagara fashion with deafening racket as molten iron, with the fleeing bunches, great and small, dodging the surging firefloods howling and cursing.

13. Cado and his Chieftain too are moving rapidly towards us, scaling a formidable hill to our left. Cado chides his chieftain for the insuperable and insane plan of conquering the almighty Deity. Would his silliest crocodile eyes note the victory! Would he stop up the holes through which the Deity has so richly poured fire floods over him and his mishandled hordes, and would he also go and fetch the buried ones? But the chieftain maintains all this to be mere blind noise, and the fine flood soon exhausted.

14. Cado laughs scornfully, saying: "You most idiotic devil, look up there at the swelling flood eruption that threatens to engulf our hill in moments; you shall see how soon God's wrath – stream will cut off! Look towards the grotto, whose interior probably is your kingly palace: it is already filled with molten iron, upon whose steaming surface entire hordes of your warriors shuddering swim, probably ending up in a bottomless pit with the moving tide. That would be a victory! I trust you will undertake another crusade against the Deity soon? Dear me, the flood has already reached our hill! It means continuing our retreat now, or we shall have to sign up with this divine swimming institute!"

The chieftain wakes up to the supreme danger, yelling: "That away, towards evening, where our toughest warriors are heading, on the double, or we are lost."

15. Says Cado: "Nice bravery, turning on our heels! Oh, I must idiotic devil! Such most honest two messengers the Deity had despatched to me a most miserable ratbag and I abused it! Now I see my shocking demise, with no saviour approaching!" Screams the chieftain: "Flee or perish! For this flood is terrible, and will bury anyone forever! I escape!" With these words the chieftain abruptly plunges down the hill.

16. But Cado stays behind, yelling after him: "Flee, Satan! You shall no more escape from the almighty Deity than I! We two have certainly earned this fate; hence we shall not escape it, for God's finger of wrath encompasses infinity!"

**As survivor, Cado shows better stirrings  
The spirit is willing but the flesh is weak**

1. Miklosch continues: “Cado, shaking, watches the fleeing chieftain, noting glowing fire closing in on his heels. The escapee howls dreadfully, and sparks lick his skin; it terrifies Cado, and he seems to feel the chieftains burns.
2. The flood reaches the chieftain, and Cado yells: “Almighty God, he is swallowed up, and no being to help! His mighty warriors are already buried. I am on this hill – half encircled by the dreadful flood, leaving me just a narrow strip to negotiate towards morning – just about to merge my fate with his, running over there won’t help him, I stay; let divine almighty do with him as it will – there is no escape. This sea of fire must have some heat intensity I can hardly bear it from here.
3. Great God, sharpest pain will soon be my eternal lot! So this is that terrible hell, whose worm never dies and whose terrible fire never goes out! Oh Deity, have mercy on a child of hell that is indeed most evil but at least acknowledges its abominations, and unfortunately repents them belatedly! Although I have already made a dreadful pain tour of hell, the sight of this purely divine power of punishment has robbed me of all power, feeling hardly the strength of an insect, having to hence allow my capture by the just flood-fury of divine fire-retribution.”
4. Continues Miklosch: “Now Cado collapses upon his hill, awaiting the all-consuming flood, still surging back and forth but no longer rising. Except for Cado, it has swallowed everything that took up arms against us. Only one thing intrigues me – that the mighty celestial princes are still not minded to depart. Nor has the grotto, still over half-filled with the fire flood, lost its threatening aspect.”
5. Say I: “The battle is not over yet, and Cado not completely lost; pay attention to the sequel! Only then shall you receive adequate clarification.”
6. Miklosch now concentrates on the hill where Cado has sunk, crouched down as if dead, reporting further: ‘but since the terrible flood is not minded to reach his skin, he starts to straighten out, to see what could be happening to this divine wrath storm. He notes that the sea of fire no longer rises higher than its erstwhile spread and substantial rise over an incalculable area.
7. This phenomenon injects Cado with more courage, and he says to himself: “What fun did these donkeys once more get out of trying to take up the fight with the almighty Deity! But I am an ox too for not accepting yonder two messengers’ offer to save me from a shuddering demise! Where are these glorious ones now? I am surrounded by night, except for the subdued rage shimmer thrown on my cursed existence by the glowing fire-sea. Towards morning over there at immense distance I detect a much friendlier shimmer than this one. What If I go over there; surely it can’t be more dangerous anywhere than here, in amidst of lowermost hell!”
8. Cado gets on his legs, moving in our direction, but his motion resembles one who is making fun of his own fast legs, for he remains wriggling on the same spot. What holds him back in spite of his determination?”
9. Say I: “The cause is that such spirits, notwithstanding their best resolve and cognition, nonetheless have a heart filled with filth, from which adverse mists constantly rise to the will chamber, initiating retreat where the better but weaker portion of the will desired to advance. That’s how it is with many upon Earth; they know the good and the true and are resolved to do it, but the moment they want to take it by the will, their flesh also slackens; they grow weak and are rooted to the spot in spite of their striving. And so the spirit is always willing but the flesh is weak! With Cado over there you have a living example of how man or spirit can do nothing out of himself without Me, but everything with Me! ’

**Chapter 171**

**Change of scene**

**Infernal tempter spirits**

**Cado calls upon God’s grace and help**

1. I continue: “Continue to watch and you Miklosch continue your commentary. For not all this company are called to see what shall transpire, yet none should be left ignorant. ’

2. After a short while Miklosch continues: "Ah, this truly is supremely tragi-comic! From the fiery sea, which is still raging back and forth with thunderous din, sending forth countless lightning, numberless shapes are cheerfully on the rise. They look quite graceful from the front, but like half-decayed skeletons from behind. They seem not in the least troubled by the surging, glowing flood, whilst the most intense heat seems to give them intense pleasure. The lightning strikes through them like water through a sieve, without troubling these charming shapes in the least; truly most peculiar! They are multiplying, doing a sort of roundel (dance). One most attractive group moves forward with dainty steps towards Cado, who watches the scene intently, without however seeming to derive visible pleasure, notwithstanding his amazement at these many dancing groups. One group is making gracious movements near the hill, seeming to entertain Cado, as he has smiled at them repeatedly, but he is not getting to see their backs.

3. Now a couple of female dancers with rose-coloured ribbons rush over to him upon the hill, waving to him to join them upon the glowing dance-floor. 'Cado excuses himself, saying: 'My feet would not stand up to such dance floor, hence I stay. You however stay where it pleases you! I am in no need of such roasting pleasure! But two of them come up, trying to entice him. He commands them not to approach him again however, or he will be obliged to use force. But their continued bewitching frontal attractions and movements are keeping up with his threats. They multiply their frontal attraction displays to keep up with his threats, trying to bewitch him; truly strange! The amazing part is that in spite of all their infernal graces and enticing movements, they don't change posture for Cado to see their backs. One of them now tries to lasso him with her ribbon.

4. Cado moves back a few paces, picking up a stone and throwing it at the belle's breast, yelling thunderously: "Step back, infernal beast! If Satan, your master, can't find better seduction techniques to drag a poor devil still further down into hell, then let him get lost! Does this God-provoking ox think that birds of my feather will let themselves be caught like stupid worldly finches and bull finches on lime-twigs? There he is mistaken; no eagle settles upon a lime twig; tell your ox of a master that!"

5. Now the second work-mate speaks: "But dear friend, you are greatly mistaken about our great princess Minerva! Behold, she is acquainted with your great spirit and wants to confer a little distinction upon you in advance through us genies, after which she will meet you herself in all brilliance of power and strength most amicably, to bedeck you with every honour! And this because you were the only one to stand your ground against the surging fire flood, sent against a few of the great princesses' cowards. Hence recognize the grace which the most exalted princess of infinity has caused to come over you in recognition of your indomitable strength."

6. Says Cado: "Is it possible that your exalted princess is even more stupid than you infernal ragtags?" Says the non-stoned one: "What kind of dreadful question is that! The exalted Minerva, goddess of all wisdom, whose school even Zeus and Apollo attended!" Says Cado: "Oh, I was not aware of the old god riff-raff still existing over here! You too are bound to be a kind of goddess?" Says she: "Well, of course – I am the famous Terpaichore, the dancing goddess! And this one – on whom you outrageously threw the stone, is the glorious Euphrosyne, goddess of cheerfulness. The poor one is now in great pain, bearing it patiently from her great love for you!"

7. Says Cado: "Well, now I know enough to tell you I despise Minerva to the utmost degree, not having any intention to ever accept some honour from her. Tell her that I am indeed a determined foe of the Jew Jes-ja, Jesus (I think that's his name), and also an opponent of his doctrine in certain respects. But even if I should serve this despised Jewish prophet as a donkey, I endlessly prefer to be in his service than accept the highest honour from your Minerva! And now be gone, all you lovely bunch of prodigies, but see to it that your dance floor doesn't get too hot!" Says she: "Well, just wait; although we couldn't soften you up, you shall certainly see Minerva yourself, without however being honoured with a single glance from her!" Says Cado: "Oh, that's excellent especially the latter; understood?"

8. Continues Miklosch: "Now they withdraw, doing dancing leaps on the way, together with the other groups. Now they have disappeared altogether, but the glowing sea is getting unruly again. The surging is more violent and the surface more glowing and bright. The countless dancing girls are fleeing in panic and disorder over the surface and towards the grotto, plunging into a terrifying abyss in shock and shrieks of pain.

9. Cado's face looks subdued, and he says to himself: "May the Deity show grace to all creature; and if there is anything to the help of the prophet Jesus, who is supposed to be the Deity's darling, then let him help too! Because these torments are unspeakably harsh for all living beings, whether body, soul or spirit! The wisest Minerva couldn't have appreciated their service over-much, since they moaned dreadfully. Oh Thou great almighty Deity, although I am deserving of punishment, please temper justice with mercy! For this punishment for temporal transgressions, whatever their nature, everlastingly, is disproportionately horrible. Allow us to perish, and we shall be eternally satisfied, because anything will please him who is not. I had indeed intended to defy you, almighty God, prior to having tasted the might of dreadful pain. But having now tasted an introduction to eternal duration of infernal pain, I truly lost all desire to ever again show myself disobedient to you. I am surely no coward, but too much is too much! But as one who is stiff-necked I even thank you, oh Thou great, almighty Deity, for the grace of not having already flung me poorest devil into the slough; what shattering sight – this terrifying glow-sea. What unspeakable pain must those buried under the white-glowing surge must be suffering!"

10. Cado quietens down, seeming to cry. He is sighing bitterly and calling out, lamenting: "Oh you most miserable being, play ball in the hands of unfathomable might! What is your fate other than a most dreadful despair from a feeling of impotence! The Earth was assigned you to turn you into a devil through all its temptations. Then the miserable body was taken from you and you now stand there as a most destitute devil, a curse of the inexorable Deity, before the portals of eternal torment! And being a devil, no helping power holds out the feeblest ray of hope for salvation! Where are you two friends now who wanted to bring me to paradise? I was then blind, but am now seeing. Why do you not come now to save me seeing, since you had wanted to save me, blind one, from the abyss?"

But I scream in vain, as a poor devil's damned wretchedness shall not penetrate to a divine ear. He who is damned, his lot is the most painful despair eternally. Woe betide me! This is the beginning, followed by no end!"

## **Chapter 172**

### **Cado's earthly life story**

#### **Further heart tests**

#### **The infernal Minerva in state chariot**

#### **Cado's consecrated defence-stones**

1. Miklosch continues: "Now he again stares ahead gloomily, throwing a glance towards that terrible grotto, from which increasingly more violent flames are striking forth, accompanied by eerie thundering and voices that only intensest pain forced out from someone under torture.

2. Cado's hair stands on end; his face shows fear and despair and his inward parts glow with rage. He takes a stone, saying with trembling voice: 'Oh just come, you promised Minerva, the foundation of all evil! This stone shall measure your brain – how much of the most abhorrent wisdom devils therein. God or some devil answer me: who are the tormented; who torments them and what is their guilt? No answer, not even from hell?! That's the way of the mighty – no consideration for the voice of a poor devil. My heart, you ask in vain, here there is comfort no more! You are lost, lost forever!

Accustom yourself to hell's diamond harness; to God's distance and the inadequacy of every one of your prayers! But how will one get used to this upon Earth it was indeed possible to get used to the abominations which my chieftain forced me to carry out. But I was then a completely ignorant beast of prey and had no notion of any religion. Only on becoming my own master, learning to read and write and then coming across a robbed Greek Bible, was I for the first time taught of the existence of an Almighty God.

3. I read the New Testament and became acquainted with the famous Jew Jesus, whose doctrine, excepting a few contradictions, had much going for it. I had a so-called cleric brought to my court, but what were his explanations? Any old woman could have given me better ones. The person only wanted my sacrifices for expiating my sins and forbade me the reading of books that kill man's spirit. I realized he was a rogue worse than I, wherefore I let him go and shelved the scriptures. If that made me into a devil, then I ask whether the fault is all mine?"

4. If a soldier has to murder people upon the battlefield, can a most wise Deity write that off to his account? No, eternally not! If however the Deity's wisdom is shrouded in the mists of conceit in its omnipotence, then of course a poor devil has in his nothingness to agree with everything the Deity decides about him. But why do I carry on; is it not already so for poor devils upon Earth? The almighty Deity calls them into being upon ground where not a blade of grass grows for them. And upon appropriating one without the landlord's consent the law for thieves is upon their neck. Oh thou lovely wisdom and righteousness, that gives the rich to excess and lets the poor starve to death!"

5. Continues Miklosch: "Now the flames are getting stirred up, with countless lightning shooting forth over the surging fire sea...I feel a powerful pressure building up at the back of this grotto, filled with an all-consuming fire, making me feel crushed; what effect must it have on Cado, who assumes it to be his fate!" Oooh, now things are getting wild in there! Flames and entire bundles of the mightiest lightning shoot upwards towards those celestial throngs who are still watching with equanimity.

6. Now a fearful wailing can be heard inside the grotto; Cado stops off his ears. How weirdly infernal! Now a splendid, ceremonial and imperial chariot emerges, with six glowing dragons harnessed to it. And in the vehicle, that seems aglow as well, there sits a type of Minerva with a sceptre in her right hand and a glowing lance in her left.

7. They command the glowing sea to quieten down, but it continues to rage. She waves the sceptre backwards, and a countless spirit horde of hellish appearance and dreadful shrieking plunges ahead. She commands them to tame the surging sea waves. The devils, of every vermin shape, at once throw themselves on it and manage to actually quieten it to some degree, which does not however satisfy the goddess; wherefore she summons a further large number of such spirits, who furiously throw themselves upon it, covering nearly the entire visible surface of the glowing sea with their repulsiveness, fully quietening it to the extent of its monster cover.

8. Only now does Minerva resume her journey towards Cado, who seems frozen in trepidation. He is arming himself with stones, and I notice he is marking some with the name 'Jesus' and some with 'Jesus of Nazareth'. He looks singularly wrathful, threatening Minerva from afar.

9. But Minerva is barking at him: "Just dare to offend my majesty, should you desire being torn to a thousand pieces! Note I come to make you happy, and will you stone me, blind one; what is your power against mine? The entire creation and countless stars and worlds are out of me! A breath of my mouth blows them away forever, and you would engage me in battle? You craziest fool! Just behold and hear me first and then try!" Says Cado: "Mighty or weaker than a fly doesn't bother me. Do not approach me, or you shall be served up good and proper, for I despise you beyond the bottomless pit of hell! You beautiful, bounty Satan of a Minerva, do you think I will capitulate to your tempting form? Get packing with your attractions! Verily, I would not waste my droppings on your skin! Take off or taste the power of these hands. See this stone – named 'Jeoua!'"

## **Chapter 173**

### **Cado and Minerva talk**

#### **The infernal princesses' shocking tests**

#### **Cado's true 'Wiseman's stone'**

#### **God Jesus, the conqueror; his name an abomination to hell.**

1. Miklosch's ongoing comments: " Says Minerva: "But Cado, I had not imagined you capable of such crudeness. A couple of my court favourites did indeed tell me what a ruffian you are supposed to be, but I took their testimony with a grain of salt. Having now convinced myself of your ignorant ways of communicating with lofty spirits, I am forced to assume a different tone with you. You shall first have to witness the carrying out of a punishment, to see how I proceed with spirits like you. Should this sight not soften you, I shall let you taste my severity too, as you are not satisfied with my condescension!"

2. Minerva gives a sign, and an overawing selection of torture instruments are brought on by menacing devils and set up in a wide circle around Minerva. After that, still more abysmal devils bring in a large contingent of relatively human-like, shabby devils from the dreadful grotto. They

howl and contort before Minerva, begging to be spared. But she gives the torturer-devils, glowing with torture-frenzy, the sign, and they rush to grab the victims, torturing them unspeakably.

3. Oh what a dreadful sight. If these devils are pain-sensitive like us, then it would make even the wisest Cherub go dumb. The tormenting proceeds slowly and systematically. Oh Lord, Thou eternal love, have mercy on these unfortunate devils, and don't let Cado sink into ultimate despair! He keeps muttering 'oh God, oh God – where are you? Is it possible that you can watch this dispassionately? I am lost, lost! He sinks down, as if unconscious.

4. Minerva screeches mockingly: "Well, tough hero, where are your guts and tenacity now? Will it please you to continue your defiance? Try and I shall show you my power. How do you like this little test that I give you before your eyes? Well, is there anything to it?"

5. Cado however, as if revitalized, jumps up and yells at her: "Satan, root of all evil; what have these done, that you torment them thus? Should you possess a speck of wisdom then probe yourself and speak! Should you give me satisfaction then I shall worship you! Speak or I rip you to shreds." Minerva breaks out with caustic derision, shrieking: "Miserable worm, daring after this to call me, mistress of infinity, to account! Just wait; you shall presently receive your promised punishment! It will show you why omnipotence lets some things take their course without having to beg created beings for permission."

6. Minerva gives the henchmen the sign to seize Cado. A large detachment bound over to the torture gadgets. But look at Cado – I never expected such power in him! Furiously heaving a stone, he scatters them like lightning: none dares repeat the exercise.

7. Seeing the service this stone – inscribed with your name oh Lord, has rendered him, he pokes on his chest, saying "No Jew prophet you, Jesus, but you, God Jesus! It is you who helped me; all my thanks and honour, from hell, where I find myself!"

8. Continues Miklosch: "A most intriguing thing is that at the mention of your most holy name, these devils one and all, together with Minerva, were flung to the ground as if by millions of lightning's, showing no sign of wanting to get up.

9. But Cado is now asking Minerva, crouched into a heap: "Now, you fairest mistress over infinity, are you alright it seems to me you were somewhat affected by this? Would you not like to come closer to me? Perhaps I could help you with another such Wiseman's stone!"

10. Minerva gets up but finds her lance broken and the sceptre damaged. Examining her ruling paraphernalia for a while, she says: "This augurs badly for my rule; for the mighty fatum once said: 'Minerva, wisest and mightiest queen over all stars! Should your lance ever be broken or your sceptre damaged, the end of your rule shall soon follow, and you shall be despised more than a carcass!' The inexorable Fatum spoke truly indeed! No angel of heaven was ever able to break my power; yet it was given to one of the lowermost devils, who in spite of all his malice was one of the most stupid devils to bring me to fall!"

11. After this self-dialogue, she turns to Cado: "Most stupid of all devils, how do you feel now that you have so shamelessly deceived me? Will you now, as the epitome of crudest stupidity, guide the worlds, suns and all the elements? Will you hold them back if soon they crash over you, since I can no longer maintain them? Do you think that your filthiest stone can also stop an entire world, with all its weight, from crashing?" Says Cado: "If, as almighty ruler of infinity, you could not protect yourself against my stones, how will your miserable works protect themselves against them? Whoever vanquishes an authentic Deity like you should not find its works indomitable! Don't worry; a certain other Deity is bound to know what to make of your works. Tell me rather, how many poor devils residing behind that grotto you will have most dreadfully tortured for your own private enjoyment?

And how many have been even more dreadfully tortured in the past? Tell me the exact truth or I shall serve it up to you thoroughly!"

12. Says Minerva: "Look here, you blind fool, everything you saw was only a temporary product of my imagination, to test your courage. I alone am reality, everything else was mere appearance and not real. Wherefore the appearances made your fight effortless. Had you encountered reality then your stones would certainly not have given you victory. You conquered only appearances and not reality!" Here Minerva turns pensive, saying after a while: "nor can I therefore answer your question, since my rightful pride could never allow itself to enter upon wise discourse with such most silly devil; understood?"

13.Says Cado, scornfully: “Just look you here – what clever animal! So I conquered only appearances with the divine name Jesus? Yet you just called yourself an almighty reality! If I conquered only your dreadful imagery with my stone, why do you stand there completely paralysed before me? Make yourself clear!”

14.Says Minerva: “That too is only an apparent conquest, as I only feign defeat. For I would not stand there most determinedly, ready to fight you countless times! I only employed my barest nothingness in this make-believe fight, to spare your pleasant being, which unfortunately fills my heart with love you don’t deserve. If I had not shown such consideration, I would have sent a couple of the feeblest fly-spirits over you, to convert your power to nothing. But if you play up with me much more than I shall be forced to encounter you with reality.”

15.Says Cado: “My, my, a charming being you; didn’t expect so much hearty goodness from you! Your imagery certainly gave ample proof of your exceptional goodness, as also your beautiful ideas about dethroning God, which you had intended to carry out with your supreme might, now buried under the glowing sea; was this also empty banter? The initial welcome your apostles gave me was indeed damned reality for me, taking it in as my humiliation. But those same apostles with greatly swollen numbers later took up the crusade against the true, almighty God, to probably carry out your ancient ambition. The almighty Deity however was sufficiently cheeky to open these mountains’ fire floodgates, burying your controlling power under the undulating glow-sea; tell me whether all this was only make-believe power, lacking reality?”

16.Says Minerva, biting her lips in rage: “This unfortunately was no mere appearance! But your most stupid chieftain is to blame for the inopportune effect on me; for I had told him a thousand times that it was not yet time. But he acted highhandedly and now has his reward for his brazen daring! When will such opportunity ever present itself again?”

17.Says Cado: “Everlastingly not, I think! Hence put your most foolish plan under wraps; God is and remains eternal! And you a most stupid creature, evil and miserable if not ditching such plan. What an unspeakably beautiful being you could be if you were not so wicked and stupid! Lay down your ancient, fruitless craft at last and take up the will of omnipotence, which you shall not be able to defy in all eternity! Surrender, you indescribably beautiful one in form, and I shall myself embrace you with a love without precedent among created spirits throughout infinity. Otherwise I shall loathe you, notwithstanding your supreme beauty.”

18.Says Minerva, somewhat less passionately: “If you knew what I know, you would speak differently about your Deity, but you are nevertheless right in what you say, for it is so! But I am not able to change, ever! For if I change, then there is in the same moment, beside myself and God, no created being in all of infinity; no sun and no Earth! I therefore have to remain stuck in everlasting torment, so that the beings out of me can revel in their bliss. But now I have had enough, and it must change once!”

19.Says Cado: “Oh you poor mother of infinity, come over to me and I shall lead you to our Lord God Jesus, and everything shall then be fine!”

20.Screams Minerva: “Just don’t ever mention that name again, or things are over between us two, because to me this name is an abomination!”

## **Chapter 174**

### **Cado’s wisdom and Minerva’s blindness ‘Acknowledge the Man-God Jesus’!**

1. Miklosch continues his commentary: “Says Cado: “But, dear mother of infinity – fairest and most beautiful Minerva! Why such disgust with this most benevolent sounding name? What has it done to you? In this very name I find such reassurance and comfort! So confess what is this all about?!”

2. Says Minerva with fury: “Friend, this is about endless crookedness, not to be straightened out eternally! For in this name the Deity became insane, leaving behind both its loftiness and depth. Out of most foolish love for its imaginary beings it crammed itself into the tightest coat, from which it is not to be unfurled. Imagine a Deity, abused and hung on the cross by its most lousy creatures, out of pure ape love! A Deity that lowers itself to an ass instead of remaining in its exalted height and glory, in my light-filled company, to rule over all beings that take their imperishable existence out of me! What I ask, am I, as the highest wisdom, to think of such a Deity, gone mad! I could



perish for shame and humiliation when having to watch such dreadful degradation! If I too were to go mad, together with the Deity, then all of Creation would turn to rubble and all beings cease to exist. Behold, such is the quandary!”

3. Says Cado: “It is strange – but why so? Surely of the abasement of the Deity to its beings! In my view this is nowhere near as strange as the most wise goddess Minerva having such spiritually paltry and stupid concept of the great Deity! I ask you: how can the Deity, as the purest arch-primeval spirit, as mightiest primeval power of all. Its emergent powers ever become weak? It, who encompasses infinity, and as eternal focal point should be capable of enfeebling and even becoming insane? Well, Minerva, you might be ever so wise, even as wise as you are seductively beautiful! But your joke about God’s weakness and insanity did not come off well! Besides that, I note your extraordinary domineering, and bent for fooling me around. Whence I am no longer offended by your evident stupidity.

4. But since I am exceedingly pleased with your beauty, and also earnestly love you, I give you some advice: it consists in putting yourself on a friendly footing with the God-Man Jesus! Let this name be called upon more often, to show you what can come of it. I am persuaded that you shall in a short time gain a quite different concept of the Deity. Consider that I am perhaps a much more wicked devil than you. I know Jesus only by name, and a few pillars of his doctrine, which are of truly godly wisdom, eliciting wonderment from every honest spirit and as any flesh devil it is truly not hard for me to pay him my highest respects; why then should this be so hard and impossible to you?

5. Be clever for once; you have surely been stupid for long enough. Consider that we two had much in common. Much evil shall still go forth, even if not originating in us. The good God shall still have much to do for a long while before getting on top of our descendants, even if we were to give up our devilish machinations. This ought not to give you regrets, since you always harvested dreadful wages there from. And it might once occur to God to nail you up forever: what will you then profit from your most sour efforts and work? Hence take my advice, particularly since you wanted me to understand that your existence, like God’s, is everlastingly indestructible!”

6. Minerva turns dumb, positioned near the hill upon her vehicle, an indescribably beautiful woman, seeming to ponder over Cado’s words.

## **Chapter 175**

### **Minerva’s conditions for surrender**

#### **Cado’s response**

1. Miklosch continues: “After a while Minerva turns back to Cado, saying: “Friend, I must confess that you engage my interest. There is more spirit of truth in your beautiful form and your words than you suspect. But I cannot give your words consideration until the arch-whore of the new Babylon, created by me, has been fully brought to fall. I set it up as a test of fire for all baptised in the name that is so repulsive to me, and just wanted to prove to the Deity that its doctrine too could be transformed into a most insanely refined heathendom. My work appears to have succeeded, and new Babylonians are unable to help themselves for all the night and horror; they have lost all spirit, and no further trace of Christianity is to be discovered in it. They only hold unto a brittle skeleton, killing themselves for its dead skin, inside which for nearly a millennium, no body and even less a soul with its spirit are to be found. But it has to be so: my abominations must be destroyed through their multiplying into new ones, with mankind having to be transferred into a new plantation. Once this is accomplished you can help me out and I shall be of one mind with you forever!”

2. Says Cado: “Fairest and most beautiful woman of God’s creation, do not set me conditions so difficult that their consequences cannot be foreseen! Leave the feline new Babylon to itself! Just leave ruling to the Deity, to whom it shall be easy to make straight those paths which you make crooked! Just follow me and be of good cheer henceforth! Hark not back to what you were but just to how happy you could be again, and how happy I and countless myriads shall be just beholding your endless beauty! Think of how painful it would be for me to despise you on account of your stubbornness. I beg you, indescribably beautiful one, take my advice! I swear by God’s omnipotence that I shall not deceive you. Central sun of all light: abandon your chariot, throw away

sceptre and lance and put on the glorious shield of love! Come unto my breast, and you shall find recompense for every visitation you encountered! Never shall you defeat me with your would-be power, but make me a slave of your heart through love!”

3. Says Minerva: “Cado, Cado! You dare to play a dangerous game with me! What will you do if jealous heaven persecutes you most zealously on my account? Look up there and note how billions eavesdrop on my discussion with you. My incomparable beauty is my very misfortune. For me to love just one, and that for whom there reigns no love in my heart?! But should I then turn my love towards another one, all heaven is again filled with rage and revenge against me on account of that one. You may perhaps even succeed, but woes betide you and me if you don’t!”

4. Says Cado: “You are right about the billions of eavesdroppers indeed; I can see them, but discern only friends and no enemies. Behold, they all wave me their approval! But should their friendliness turn out to be martial deception, they shall have their troubles with me. In short, I am not letting go of you again! You are mine, and no evil power shall take you away from me. For I too am indestructible, and mighty out of God and out of no devil, being one of the latter myself!”

5. Says Minerva: “Cado Cado! Do not tempt the gods, for you are but a feeble human! Behold, those up there shall presently bundle me into an ugly garment; what will you say to that?”

6. Says Cado: “Not so; look up there! They all negate their incapacity to do that. They all are glad to see that you remained in your primeval shape for so long, giving them the opportunity to adore the very first basic thought of all existence and primeval beauty out of God. Oh light bearer of everything that a created spirit can call beautiful, set no further conditions and come. My inwards parts tell me that all the heavens have vainly tarried for your return for eons, longing for their chance to call you – the crown of all perfection and beings, their own. Let your heart soften and enjoy ultimate bliss at my side! Let you too, for once, feel the joy for which you, as the first of the greatest and most perfect ideas out of God were, and still are, destined.”

Says Minerva, looking at Cado with friendly but domineering eyes: “Cado, have you decided to actually enfeeble me? Oh, let’s go of such premature hope, because the mightiest and greatest spirits have tried me out, having to depart scorned and shamed. How can you think of winning me for your heart and ultimately for the much despised heavens, which I know better than you poor, blind devil! Every being has to remain true to itself! It has to be either a completely powerful devil, or a stupid celestial messenger. But if a devil like you wants to be simultaneously also a kind of angel, then I must detest him even if he is otherwise imbued with certain attributes meriting my proper respect. My dear Cado, you have to go about it differently to win my heart! I certainly am not unfavourably disposed towards you. But to win me, you have to follow me and come to me, and not demand that I come to you!”

8. Says Cado “But, most glorious one, I only want to win you for myself; I don’t care whether the heavens are happy or annoyed about it. I desire only you and not the heavens, which you despise, and I shall eternally stick to such desire! But I shall not be defying the mightiest heavens even on your account, although I love you more than all the treasures of infinity!

9. Behold, I regard every being that tries to do more than it is capable of as stupid, yourself not excluded. But any being that has not learned anything from even the bitterest and most endlessly diverse experiences is exceedingly stupid. What have you gained with your most unbending stubbornness? Did it make you mightier or wealthier or more beautiful? Or were the disillusion of punishments you received easy for you? There you resemble those donkeyish rulers who would rather destroy their entire kingdom than accept advice from a lowly Wiseman.

10. Behold you indeed most beautiful, but also supremely stupid woman: if I desired to conquer you, I would not have to waste one word on you, as these stones would suffice! And look at this new weapon – a lasso that I can handle well. I need but cast it over you, and no devil or god of your concepts frees you from my power! But I don’t want to catch or force you myself, so that victory over you would be not my, but entirely your voluntary work!

11. Do you think it would give me pleasure to make you mine through my power over you? If however you ponder upon my well-meant words, conquering yourself and giving yourself over to me as an eternally faithful companion, then you are for me an infinite bliss! What will you do? For your endless beauty, I beg you ‘light-barren’: pluck up courage and let go of your intransigence! You shall not get away from me eternally; for if accomplishing nothing with love, shall use force and chain you to me!”

12.Says Minerva: “But dear friend, why should it be I that lets herself be conquered and who surrenders to you? Can you not do the same? For, might I not be more attractive to you than you to me? And would it not be more appropriate for the bridegroom to go over to the bride, than the other way round!”

13.Says Cado: “Indeed, and I would have been with you long since if the ground on which you stand would be a different one; but I don’t know how to negotiate such. But any ground will carry you, and so it is easier for you to come to me than I to you!”

14.Says Minerva: “But what will you do to me when I come over to you?” Says Cado: “Foolish question! I love you and make you happy, and create a new paradise out of this hill to the honour of God, who provides me with power!”

15.Says Minerva: “I have already been shamelessly deceived once in a paradise! My Adam, Earth’s first-born, deceived me in a way I shall remember for all eternity! Upon no other cosmic body has the Deity ever so pulled the wool over my eyes as upon that very Earth, thanks to that ignominious paradise. There I defied the Deity for the first time and now enjoy the despicable fruit thereof for the last six thousand years! Hence spare me paradises if you want to truly win me over! But I’ll put a suggestion to you and if you concur then I shall be yours forever!

16.My suggestion is: promise me to never enounce the name Jesus, which nearly suffocates me! And throw all your stones and your sling away; my heart shall be your reward. Do so and I am yours forever and live only for you!”

17.Says Cado: “My most charming Minerva! Jesus or no Jesus is all the same to me. And I could master you even without the stones and divine lasso. But since you were always the greatest artist in lying and letting down, and probably still are, I can accept no advice until you accept mine. But make it soon, as I notice that our celestial witnesses are getting restless over us! Decide quickly; my patience is running out!

18.Continues Miklosch: “Minerva’s face is now dimming, and more domineering. She ponders a retort, but none comes to mind. She would bite her lips for inner fury if not giving herself away. It is quite humorous to watch the inventor of all arrogance and lying take every pain to not betray any weakness to Cado, who nevertheless does not take his eyes off her, ready with his lasso. I am really curios about Minerva’s next dodge!”

## **Chapter 176**

### **Cado receives intensified angelic protection**

#### **Minerva’s counter offers**

#### **Hell poses new threats**

1. Miklosch continues his commentary: “But now our friend Robert-Uraniel and his companion Sahariel move upon the hill inconspicuously, towards Cado, who does not notice them.

2. Nor does the make-believe Minerva appear to note their change of position, but remains watchful; but Cado stands vigilant and firm like a wall, which does not seem to agree with Minerva, who stares at the ground, trying to figure out what to do, cutting every nuance of face from earnest to friendly, wise and domineering; but the ancient, secretive sinner is everywhere in evidence.

3. Getting bored, Cado loudly clears his throat, asking her: “Fairest one, I have waited a considerable stretch, but you are not deciding, nor acting according to my desire! I’ll let you think a little longer. Should this lead to nothing, then watch my lassoing skill. Since the time of your existence you have not found among the myriads of spirits, led astray by you, one who would be your master, none of them equal to your cunning, but with me you shall crudely miscalculate. I repeat: you cannot catch me. To a Cado, a God, death or devil are of no consequence, and heaven and hell are all the same to him. Cado stands under no-one’s command! Whatever he desires to do he will, having the capacity! Hence decide now, or you have the sling around your most marvellous neck!”

4. Says Minerva: “But dear Cado, show some decency! Can I just jump out of my ago-old, evil habits? I think, adding a little patience to your heroics would not harm you. There is a reason for seeming to not accede to your desires straight away! For I too, the greatest beauty in all of infinity must have my right to test the one to whom I should bind myself. If you were not pleasing to me, I would have left you long since, but I find myself chained to your singular nature with magic power.

I am letting you speak to me in a way I have never tolerated even from the Deity; does that still not satisfy you?"

5. Says Cado: "Most splendid one of God's Creations, I love you endlessly; I shall tarry a few more moments, so as not to be indecent to you; but don't stretch my patience beyond that."

6. Smiling, Minerva casts her broken lance into the less glowing sea, whose waves the countless bullied spirits are still trying to hold down.

As the lance is being consumed by that sea, seeming a favourable omen to Cado, an immense number of shapes of a most dreadful appearance rise from the glowing slough, settling down around Minerva. One of them, having the appearance of every dragon and dreadful beast, thunders at Minerva with a tiger's roar.

8. "Miserable one – is this your thanks for the trillions of services we rendered you for eternities! We shirked no sacrifice on your account, and no effort in spite of the most immense pains and torments to assure ourselves of your oft-promised love. Do you thank us by most shamelessly abandoning us, for the love of a devil who has hardly poked his nose into hell so far? No, that you shall never do to us! We will rather destroy you and hell and all the heavens, before you move one step from this place! Look how our servants are taming the surge, suffering dreadful torments, so that you can as mistress wander calmly upon it, even whilst intending to leave us, not granting us that oft-promised pleasure. Oh, just try, miserable whore, and you shall receive a reward of which not even the fullness of God's fantasy has dreamt yet! What are you going to do: speak! Just look up and see how courage has abandoned your hero – looking everywhere for an escape hole! Just yell for his help – go on! Why aren't you hollering for your chosen one?"

9. Minerva appears to melt for fury and shame, unable to utter a word for trembling with rage. But Cado fumes even more furiously, figuring what to do. Those intimidating giants still engage his respect, whilst their testimony on Minerva makes him cringe about her faithfulness and love, making him undecided about his next move. But Minerva's yearning makes him reluctant to part with her, wherefore he examines and orders his stones.

10. After a while he straightens up, saying to the fiends: I am awake to your might and artful deception, and they are not your own work! You yourselves are but empty patterns and more images, and your threats to her are those of her own contrived images. If you were real beings, I would actually reward you for the service you just rendered me, as your behaviours made me aware of her real character. Tear her to shreds if you can; I can indeed do so, but it would not be worth my effort.

11. Satana, should you come up with more such tests then just try. I will get to know you better. But you schemers I shall fix up forthwith in God's name – Jesus the crucified! See this stone – it is inscribed with the divine name Jesus and three crosses! This stone shall show of what spirit you are!"

12. Cado lifts the stone off ground, arm extended to throw, Minerva screaming: "Cado for all that is holy to you, don't! The moment the stone leaves your fist you are lost forever. The power of these spirits, which you take as outgrowths of my fantasy, is bridled. Whatever they seize, no godly power can snatch from them! Keep still and I might yet dissuade them and secure your and my release!"

13. Cado, under secret effect of the two guardian angels behind him, speaks with assurance: "Your words are soap bubbles without truth. You have been a liar from the beginning but harming only yourself therewith. Hence I shall indeed do whatever you argue against. Hence in the name of my God, my Saviour Jesus!"

14. He throws the stone at the first fiend's dragon head, the impact producing the bang of a thousand canons. Everything excepting Minerva disappears, who now stands there naked and trembling upon a heap of sand before Cado, vainly trying to hide from, Cado.

15. But Cado, asks: "Now, fair one, what's going on! What happened to the danger, and where are the mighty spirits about to destroy heaven, hell, God and the entire Earth, and about to punish you for unfaithfulness? Behold, your art won't do you anymore! You shall not get away from me! Anyone other would deservedly punish you now, but all is forgiven. You nevertheless have to follow me, or I shall use power you can't resist. See how everything that gave you the appearance of power has left you. Now you have only me and your indescribably beautiful shape. Hence lean

on me resolutely, and I shall guide you along the path of truth love for you. But you must follow me voluntarily!"

16. Says the humiliated pseudo – Minerva: "Well well, I will and must follow you! But just come a step closer if you really bear love in your heart. You can surely risk one step towards me, since I have approached you a thousand steps already!"

17. Says Cado: "You know very well that I am not one to relent by even one hair's breadth of bartering, and will not agree to your request until you reach the point of your total transformation of your arch-primordial wickedness and infidelity. Hence let go of all further demands on me. I'm more wicked than you, notwithstanding the ability of your arch-primeval wickedness to fill infinity with the severest judgment. But since all the angel's every attempt to win you back suffered shipwreck upon your rock-hard stubbornness, it will have to be a devil of all devils that brings you back to where you come forth. This devil is not one of your kind but decidedly different. His power derives from above, although his nature is infernal. You alone are his reward, which however he is ready to forego if obtained through bonded rather than free will; hence follow me!"

## **Chapter 177**

### **Minerva suspects divine subtlety Cado blows his cover**

#### **A dress falls from heaven, arousing Minerva's curiosity**

1. Mikliosch's commentary continues: " Says Minerva: "My friend Cado, I love you, really! It is actually the first true love to ever move my heart; but would you explain why you are so intransigent! This must be based in thought-out strategy. There is something in the offering from above, and you are the hidden tool. You will have to reveal the plan or you shall not move me by a hair's breadth, excepting by force; what, in any case, would you gain by force? You are familiar with my most stubborn defiance of God; how much more of yourself! The Deity is endlessly mighty and can do to me as It desires, but only through eternal force. Heart and will are mine, and I know how to defy all power, including yours, although you have come closest to my heart since beginnings. If it were not so, you would instead of my true arch-primeval form have an ugly monster in front of you. That tells you how I am and have to be. Give me therefore the reason for your unbending way with me!"

2. Says Cado: "Why do you ask what I already explained with solar clarity. I must not fall for this, or I would never liberate you. You first have to voluntarily surrender to my will, making same your own. Then I shall do everything you desire out of yourself!"

3. Says Minerva: "Sure sure; you can accommodate me, provided I desire only what you do; where does that leave my free will? Says Cado: "In your voluntary desire of what I do; hence uniting your will with mine! Without this, there can be eternally no thought of higher, real effect."

4. Says Minerva: "This is rather vague! Make yourself clear!" Says Cado: "Oh you peculiar bearer, of all light and shining poured out over all endless spaces! If you don't understand plain things like that how shall you grasp more profound things from God's unstoppable fountains of purely divine wisdom?"

5. Be advised that you are to be set free again and enter upon the right order! Hence, you must first conjoin my will system, so that your will also is set free! Try it at least, and if not agreeable, then you can by all means re-enter your old judgment!"

6. Says Minerva more cheerfully: "Well then, this offer I shall accept! If my return is not blocked off upon my not liking the new condition then be it as you wish! But I am naked and too embarrassed to stand in front of you. Provide me a dress and I shall come over at once." Says Cado: "This too I cannot grant you until you accede to my original request; a glorious raiment has just dropped at my feet from heaven! To you it will be of a kind that the heavens themselves have not seen yet! Hence come and take it from my hand as a worthy bridal gown!"

Continues Miklosch: "Minerva is hesitant, turning her big fiery eyes on a close look, to see if it is worth accepting, straining to see the actual dress, but it is too well wrapped. Her curiosity escalates – I am myself curious what this Satan creature, anointed with every wicked ointment, will do! Lord, our most beloved, Holy Father Jesus! Will this ancient liar ever be converted, and will things then improve upon the cosmic bodies and especially our Earth?"

8. Say I: My dearest friend Miklosch, this shall all be presently revealed; continue to watch and translate the scene for our company, and you shall be cleared up, together with all the brothers and sisters!”

## **Chapter 178**

### **Minerva approaches, yielding A few more steps to the goal**

1. Miklosch turns his eyes back to the scene, saying: “Minerva gets anxious, her every move showing her eagerness to see the bundle opened.
2. Cado notes it, asking: “Are you stuck in the ground?! Move here, and you shall get behind the secretive bundle! If you are nailed to the ground, just say so; I will loosen your feet from here!” Says Minerva: “That won’t be necessary; I am free to go where I will! What does the dress look like? Go on, tell me dear Cado!”
3. Says Cado: “Come over, and you shall be most pleasantly surprised!” Says Minerva; “Wow, you are being tough! Did I have to let myself be infatuated with you! No, this has not been seen from eternity! I will have to risk it! But should you harm me then I move back here and never ever return to you again.”
4. Miklosch continues: “Minerva leaves her spot – a kind of glowing sand-dune, probing her steps toward Cado, behind whom our abovementioned friends are still tarrying. On putting her most beautiful foot upon the surge-free hill, all red heat vanishes. Nor is there anything further seen of the grotto, and the dreadful roaring and thundering have ceased. The lofty mountains also appear to have lost altitude, losing their craggy nature, leaving only a few bare cliffs. In short, the entire region takes on a more recent aspect, being just sufficiently rather than brightly lit.
5. Cado verily is an artist in his field. To get this princess of eternity to fall in love with him – a being to whom love is more alien than infinity’s end is to me – requires more than ears, eyes, mouth and hands! Cado certainly still is a so-called devil, but such devilishness elicits my respects! He has character, unshakeability and a courage that is awe-inspiring. Not to have seen it oneself would make such comments unbelievable! We cannot but be astonished and praise You Lord for allowing this to take place. But it can now be expected that the Earth in aggregate – perhaps following a few storms – will go over to a stage that shall be most desirable to all heavens.
6. But Minerva nonetheless is in no great hurry, in approaching Cado in small, measure steps. She keeps finding things on the ground, picking them up, examining them and then discarding them. I imagine these are all kinds of adornments that appear to gradually entice her towards Cado. Not bad cunning, that! Upon Earth I can recollect reading a sibyllic prophecy: Should Satan ever be converted, he shall walk upon pearls and diamonds but despise them. Then shall hell be closed off and melt the chains of insanity like wax before the sun.”
7. Verily, this thing almost looks like that! She comes closer and is hardly forty paces off. Now she must have found something notable, bending down hastily to pick up something resembling a diadem, looking at it approvingly and showing no intention of throwing this one away.
8. Now she is asking Cado: “Friend, who scattered all these valuable around here?” Are these for myself or a trap laid for the fall of someone else? Here is a glorious diadem, worthy of my head! Shall I keep it or throw it away?” Says Cado: “Keep the good and cast off the bad! Too many of these things would burden you to the point of not being able to take a single step forward. Keep the diadem, not picking up any more stuff. Comprehend this and be obedient!”
9. Says Minerva: “Well well, I am on my way. But a glorious bracelet lies right in front of me here! Let me pick it up Cado- it is worthy of my arm!” Says Cado, somewhat impatiently; “Oh you treasure- greedy being, A treasure waiting here at my feet is equal to more throughout infinity. Hence don’t be detained by street trash and take possession of what is prepared for you!”
10. Now Minerva is on her way, approaching Cado to within three steps, flinging away the bracelet and saying to Cado: “Friend, I have come all this way, leaving just three steps; you will surely be able to come that far! I can see how your entire being is trembling at the sight of my charms. Your eyes tell me you love me unspeakably! Hence do me the favour and take these three small steps towards me.

11. Says Cado: "Infinitely beautiful one, celestial occasions shall still arise where I shall hasten a million steps toward you. But for your well – calculated benefit I must not accede to any of your requests until you have done what I must demand of you. Hence take these three little steps as well, having put three thousand behind you already."

12. Says Minerva: "Well, who obliges you to demand all this from me? Who is your law-maker?" Says Cado: "No one that I know of can prescribe to me what I demand of you. I myself am my own law-maker, not letting any deity or devil dictate to me. I was recently before god by way of His two greatest spirits. These were good and wise and showed me heaven and hell in order for me to make a decision. And I did not want heaven and know how to mock hell! I became aware of a most insane undertaking that was eternally incapable of succeeding. They went on the lookout for me but all your arts of deception were shattered upon the firmness of my will and my resolve to force you from the yoke of your own blindness! Tell me then who could prescribe something like that to me?"

13. In all of infinity there is no being that I would obey, for I am my own lord and concern myself with none but yourself, because you please me so endlessly, and because you stand there as the first, greatest and mightiest being after God, which is to once more become what it had been destined to become out of God's highest wisdom. But this can be achieved upon no way other way than I advised you. Hence no more hesitation with these three steps, or you shall not achieve your primeval beauty and dignity!"

14. Says Minerva: "My most truly beloved Cado, what you say is all very well and I cannot counter it. But if love is to guide us for all time to come, then I don't know where you are going to derive it if you will not move a hair's breadth to please me. Look, I'm going to take two more steps, but you must take the one and only last one, even if I tarry an eternity! There is no talk of further conversion, having made myself your captive to this degree! Hence do me this small favour!"

## **Chapter 179**

### **Final conflict and change**

### **Satana's ancient pride returns**

### **Cado stays firm**

### **Parable of the rescuing navigator**

1. Miklosch continues his report: " Says Cado: But, my fair one, do you ask me something that I can't do for you precisely because you

2. demand it of me; oh you incorrigible crown of infinity! Now you shall have to without fail take the last step, which I would have otherwise definitely taken! For your maximum benefit, do not ask me for anything in future. Behold, just one more step and all of infinity is saved and liberated from the hardest yoke of eternal judgement! And you shall shine as the happiest being with the light of all suns contained with infinity!"

3. Says Minerva: "That could be so indeed, if I could only be stupid enough to do what suits you fine! But I lack such stupidity, and that is bad for your dazzling prospects with me. We are of course short of just one step; but should I not take it voluntarily and laugh at every one of your attempts to persuade me –by what means can you then force me? Externally yes, but inwardly never!

4. Be advised that I am a being from whom infinity has received all its beings: I am a creature of all creatures – a degree of negative power polarity equal to the arch-primeval positive polarity of the Deity! I am the limitless ground upon which the primordial Deity builds its works! And, grasp this well: you endless nothing and merest dust particle before me would make me, the most perfect being within all of infinity, with a few paltry words subject to yourself, and perhaps even corrupt me through your never-ending flatteries! Oh, miserable blockhead! I certainly see you trembling with lust after full enjoyment of my embrace. But let go of your dirty thoughts, if you don't want to wager this last step in my behalf! I am firmly resolved – no further step!"

5. Says Cado: "Well well, just look how clever you suddenly are! You will have me wait an eternity for this last step? I wish you plenty of patience, for you shall never get the better of my patience! That one step is no bother – I can do with you as I like out of my own will. Hence I lack nothing for my advantage over you; so hang in there by all means – I lose nothing. You are already in my

hands, and can transmute yourself into a dragon no more, and I'd rather have you remain as you are. Hooray this life's going to be fun! Well done, Minerva!"

6. Says Minerva, puzzled at Cado's transformation: "Well, I never thought you were such a scamp! If only I could get rid of my accursed love for you, things would be different. But it had to be you who saw through my weakness; no, I can't bear that. Let him who created you who be accursed! But just wait, you shall recognize Satan in me yet!"

7. Says Cado, unmoved: "Oh, that's no problem! Ultimately you are mine the most charming beauty that can't ever turn ugly, and this will do Cado! Which does not, by the way, prevent you from taking the required last step. After getting sufficiently bored, you will accede to my demand anyway. But till then – hooray, fairest Minerva, because I have you."

8. Miklosch continues his commentary: "Minerva would now burst for rage. She would love to transform herself into some vile creature, but to no avail. She tries to escape, but her feet are as if nailed to the ground, being able to lift her foot only in Cado's fixed direction. Are they not shapely feet! Verily, my respects to Cado for the way he can be so indifferent to such voluptuous beauty, whom he has completely in his power; it is more than I can grasp. To seem cold towards such beauty elicits admiration!"

9. Now she takes on a raging stance, staring at him scornfully! She tries vainly to distort her beautiful face, but it only vexes more striking, and Cado says: "Fairest, don't even try, because the more you distort your face, the more charmed I am; you truly are a goddess!"

10. Says Minerva, all but weeping for rage: "Accursed life – taking such turn! Am I no longer a mistress, no princess of all princesses? Must I have myself derided by such stupid donkey? Can I not go back? Leaving you forever? Did you not promise me I could go back when and how I wish?"

11. Says Cado: "Nothing is going to come of this promise until you fully enter upon my will. For you are and shall remain under judgement for as long as you remain a slave to your stubbornness. Behold, if someone is in great danger and, being helpless, he remains a slave to the danger for in spite of being helpless, he remains a slave to the danger for as long as he does not avail himself of the mariner's assistance.

12. That is the case with you! Here I am offering you my helping hand to get you away from a terrible danger, to then set you down in fullest freedom, but you scorn my help. Your barest and vainest madness eggs you on to what must hasten your demise. Wherefore you cannot return but must remain upon this rock. And where would you be if I had not protected you from sinking, holding back the waves that would have washed you away long since?

13. As said, you shall not get away from me, and you cannot remove yourself by a hair's breadth! As merest slave of my will, what will you do? Will you be able to defy me forever?"

## **Chapter 180**

### **Cado fortifies himself with bread and wine; Minerva's rage Cado's lucid instructions about her unworthiness**

1. Miklosch continues: " Says Minerva: "That I can indeed, if I want to; notwithstanding my lack of further effective power, I can remain in inner resistance forever! But I may not do so just because of my foolish love for you, thinking the thing over properly and if seeming advantageous to my heart, submit to your counsel. But mark well; I shall take my lengthy time mulling it over!" Cado responds dispassionately: "Quite so, dear one! But the longer you take for your conversation, the longer will you remain unhappy, and the harder it will be to take this last step; remember that!"

2. Cado sits down. Being hungry and thirsty he consumes some bread and wine, and since it improves his expression, it would given him better looks. Minerva, watching him feasting resentfully, is saying to herself; well a life-style that he must have picked up at the bears and wolves school. The fellow eats like a wolf and drinks like a whale. He is left with another beaker and a chunk of bread, but his churlishness will not let him offer me some. Nor would I accept any from such a donkey! Yet it would have been appropriate to make me- the leading light of infinity- an offer! How the churl loads up! That one could hollow out the entire Creation!



3. But what now? I have to do something! If only I could pull that bundle closer, supposedly contains a dress for me; but do what – watch him till he stuffs himself? Quite a situation! But just wait, you crude churl, things shall change with time!”
4. Cado is still eating and drinking snugly, saying to himself; “God, this surely was some bread and wine that must have grown upon a sun! Now I feel lamb-like reverence, and good like a donkey! And the most beautiful Mrs. Satana – whom I christened Minerva, presently with me and subserviently so! Goodie goodie, I’m doing well! Well well, my fairest Minerva, what a sour face you’re cutting! Be cheerful and snuggle up to me! That would absolve you from the last step! Go on – Minerva - make my day. Behold all the celestial beings share our joy – just look up. And us two – endlessly more noble and perfect than all this heavenly rabble, are huddling here together like two sick donkeys with vinegar faces! Yuck, let’s not allow ourselves be put to shame, cheering up tenfold over those above us! Go on, sit next to me!”
5. Says Minerva miffed: “O shut up, crude and drunk lout; what next? I am to sit with him forthwith! Not bad fun for him of course. But, nothing doing! Fruits like me shall not be ripening for such donkey eternally; does his majesty understand?”
6. “But Minerva” says Cado; “why should you not be capable of ripening for me? Oh, you are abundantly ripe; for you too have grown nicely old! But just one little kiss from those right rosy lips would surpass everything! So come over and make jolly my heart!”
7. Says Minerva: “Oh forthwith, lord and master! Thou knowest how I obey such creatures wanting things. Thou wouldest not believe how much I love thee. Hence calm down for a few more eternities, whereupon I shall comply with your inebriated desires!”
8. Says Cado: “It’s all one devil to me a couple of eternities sooner or later ultimately you are in my constant power, and I need nothing other for my pleasure. But since I care more for you than my welfare, I would like to haul you out of your immense stupidity and make you free and blissful again. Intending to remain a slave to your blindest foolishness, just stay as you are the most stupid and evil being throughout infinity; it shall bother me very little.
9. Just turn your most beautiful but endlessly stupid eyes upwards and look how trillions rejoice in their divine existence, notwithstanding their knowing that you are the most unhappy being throughout all of infinity. And so, in my own way, I can be quite blissful without you. I will furthermore say that I shall not from now on bother much with winning you for your freedom in God nor devil has accomplished anything with you, which does not bother me. You are mine and have been made harmless like a viper whose poison has been removed. You know what to do to be free and happy! You shall receive no further invitation from me. Fare thee well in your madness and note only one thing well - that I couldn’t care less.”
10. This makes Minerva think, saying: “What will happen to the renown I enjoyed throughout infinity?”
11. Says Cado: “Don’t have yourself laughed off on account of your imagined prestige, for God’s sake; is not your ‘unsurpassed’ wisdom put to shame by every donkey?! But there will be a problem with prestige that is ever so beautiful on the surface but of a stupidity second to none! Hence say no more about your imagined high standing, given you by yourself; spare me more such immunities! ’
12. Says Minerva: “Well – do you have to flare up like that! Surely I am worthy of a little instruction on my shortcomings!” Says Cado: “Dearest one, you lack much – in fact the lot! There would be much talking to do my part, although I am no friend of speech.”
13. Says Minerva: “Well, just be patient with my stupidity and weakness. For if I am your future reward than your efforts have been handily compensated!” Says Cado: “For sure, should you be capable of instruction as heretofore then my own backside is preferable to all your ever-so exceeding beauty! Consider it, for I am no lustful devil!”
14. Miklosch keeps up his commentary: “Minerva rubs her brow reluctantly, whilst Cado turns his face in our direction, as if perceiving our presence. What amazes me is that, notwithstanding his probable sighting of all the celestial spirits, he doesn’t seem to see the two next to him – namely Robert-Uranial and his companion Sahariel. For he shows no sign of perceiving anyone behind him.”

## Chapter 181

### Bathianyi and Miklosch discussing the phenomenon

#### Minerva takes the last step, rewarded by the celestial dress prospects for Satan's salvation

1. Says Baron Bathianyi, getting bored with that scene: "Friend Miklosch, you really are an excellent commentator, engaging the listener. But this story of Cado and so-called Minerva, who should rather go under the name of Luciferina of Satan, is getting tiresome. I can only admire the Lord's immense patience, and also that of the ancient fathers, prophets and apostles! They are watching this progressively tedious scene as if of a boring novel that could spin on forever. With all due respects to Cado, he elicits respect. But Minerva is a subtle scoundrel that can transform itself into every form or element that cannot be caught out. She indeed occasionally feigns stupidity, but quite deliberately does not let on about her ulterior motives. Oh is not this a spoofer! Just watch and you'll find me right!"
2. Says Miklosch: "Let's leave all that to the Lord; I think it will all eventually fall into place." Says Bathianyi: "It shall all come good in the end – I agree; but when? We are certain to experience it, having an eternal life. But our ilk can be forgiven for the notion that with this beautiful Minerva's obvious deviousness, this business between them may never end."
3. Says Miklosch: "Brother, I myself am basically troubled only marginally. The thing absorbs my attention because it is certain to be no everyday occurrence. Two most craftily infernal spirits into one another's hair and it shall presently transpire which one carries off the victory; I'd take a punt on Cado." Says Bathianyi: "Me too; if there is to be an end to it, then surely for the better. Right now it looks highly speculative; watch and keep us informed."
4. Miklosch looks, saying: "You too keep watching; see how amicably Minerva now gives Cado her hand, the latter nevertheless responding; "That won't help you offer me out of your own will I must not accept until you also take the last step! Lift your foot over to mine and you have solved your problem and regained your freedom! After that I shall be able to accede to some of your requests!"
5. Says Minerva: "Well then, I'm lifting my right foot over to yours, to see how well you keep your word! All the heavens and hells be my witness on how I never obeyed anyone's will like yours! But, Cado, beware if you have deceived me to the slightest degree, because I love you! I would otherwise have to take revenge second to none!"
6. Minerva really lifts her right foot over to Cado's, saying: "Now I have carried out your demand; what are you going to do now?"
7. Says Cado: "Only when you have also lifted the other one have you completely met the conditions, after which I'll tell you what I'll do! I have basically told you already, but as your memory seems short, I repeat in a nutshell: the last step has to first be taken fully and not by half! Hence out of captivity with the other foot also, and everything shall then show itself plainly!"
8. Says Minerva: "Well, it seems that your demands on me shall never end. But since I have done this much I may as well do that too! But watch I don't leave you after that! Because you remember that my freest retreat to my former state was assured me as a main condition to my demeaning action in accordance with your will."
9. Minerva is lifting the second foot, saying: "Now it is accomplished: I have completely fulfilled your will; what now? Says Cado: "Endlessly much, fairest one! Loosen this bundle, taking out the raiment and covering those hopelessly alluring charms!"
10. Bending down, Minerva opens the bundle. Seeing the carmine-red dress that radiates more powerfully than the sun, and which is studded with a profusion of shining diamonds and rubies, she is so startled by the massive light that she actually sinks at Cado's feet as if in a swoon.
11. Asks Cado: "How do you feel now, Minerva; do you like this queenly gown? Did I lie to you; what do you think of me now?"
12. Minerva, almost speechless, says with tremulous voice: "Cado, this is too much, too great, too glorious! Do I not know all the heavens with their inhabitants: Yet I have never seen anyone there fitted with such gown- not even the Deity in Its inaccessible light! How should I, hardly yet emerging from my worst and deepest depravity, be capable of accepting and even wearing such fiery raiment! I am indeed indescribably overjoyed therewith, but I truly don't dare to put it on! The most deeply infernal cannot so hastily enter upon an alliance with the most lofty celestial. It will take a long time yet for me to ponder over my fundamentally infernal, wicked actions in order to

gradually rise above them! Remember that I am the basis of all wickedness and judgment! Oh when, and how shall I be able to lift myself above my arch-wicked condition, Cado; how distant such period!”

13.Says Cado: “Fool, count the suns within endless space; count the planets which not seldom, like atoms within outer space, orbit by the trillions around a single, final central sun that itself is not of a primordial sun magnitude yet! Count the sand particles of just one smallest planet! Add up all the material particles that are under judgment in eternal space, having to carry the light upon their backs from one infinity to another! Behold all this is severely judge substance out of your very own judgment! How long would you have to think through the foundation of every judged atom throughout infinity? Behold, this would be foolish to the ultimate degree! Hence do what I advise you for your true liberation, and then you will not need the final summary account to become truly free and therewith well-pleasing to the almighty Deity within its Jesus humanity!”

14.Says Minerva: “Beloved Cado, you are right indeed; but do not ever enounce that certain name to me again, as it is absolutely intolerable to me. I can’t actually tell you why, but it is so; the name burns me more than all the fire of hell!”

15.Says Cado: “Behold, this again is extremely foolish of you! In this very name like in no other, your and my salvation are to be wrought; hence just laud and praise this name in future, and you shall conquer all evil in your heart! You shall then celebrate a veritable triumph over everything that up till now has constantly tempted you to such immense falling away from the eternal Deity!”

16.Says Minerva: “Dear Cado, it is endlessly easier for you to speak than for me; remember how many countless hosts of poor beings are languishing in extremist torment, which I prepared for them; how should I ever become free and happy at all for as long as the countless ones must languish on my account! No, that’s impossible it can’t be!”

17.Says Cado: “Don’t let that trouble you; from the time the Deity took on the human, It also took the entire material Creation upon Itself, making every person independent of you, and subject to their own conscience! All the world now rests upon God’s shoulder and upon that of all free men, even whilst you yourself have not for a long time been accountable directly to god. Hence do as I tell you, and you shall be free in everything.”

## **Chapter 182**

### **Minerva’s further excuses and Cado’s response about repentance and conversion Portentous acts of salvation**

1. Miklosch continues: “ Says Minerva: “But the Deity has commanded a form of penitence for the forgiveness of sins without which no man, let alone a devil, can achieve bliss. I however am the foundation of all sin, and a pillar of judgment and death. How should I gain freedom and bliss without an omen, in order to in fact be free and blissful? How should I practice atonement in this dazzling gown? Sackcloth and ashes, in a hairy dress, are required for that! Procure me such penitential gown, and I shall begin atonement in earnest!”

2. Says Cado: “Indeed, you and the doing of penitence would go well together. Do you actually understand what doing penitence means? Do you think that a hair shirt and sackcloth and ashes add up to penitence? I for my part, although a devil like yourself before God, consider penitence genuine when one voluntarily abandons the wicked and counter-divine path, placing one’s own will unshakeably under the eternal Deity banner, firmly desiring what one has recognized as such divine order. After thus acting out of your own regulated will, you shall also thereby do the right penitence, but a hair shirt, sackcloth and ashes, general confession and communion and even a million masses belong to the domain of ultimate human absurdities, as they only make man worse. I can become better only through my own free will, everything else having no importance before the better spirits and God!

3. You also can see what every spirit can discern from his higher wisdom. Desire nothing out of yourself but only what I desire, and you shall soon be rid of your own jailor. But while you still come at me with your own will-chunks, it shall not get better with you for lengthy periods. You had never been lacking in wisdom and native cognition, but in goodwill; wherefore you became the foundation of all vileness and wickedness! If however a being wants to become good and noble, it must carry out the same experiment with its initial and wild will as a gardener upon Earth does with

a wild plant; he cuts off the crown, splitting the stem and inserting a noble branch, whereupon it becomes a new, noble and good fruit tree. You too have to proceed thus with your old, untamed will! Do not be troubled even if you have your old crown removed, for therewith you shall come by a more marvellous, better and nobler crown.”

4. Says Minerva: “Although you are stubborn as a devil, Cado, your wisdom is god-like!” Responds Cado: “If no one other than myself wants to follow it, then what use such wisdom! I am preaching to deaf ears and perform spectacles before blind eyes! By almighty God, I have spoken to excess, but to what purpose? I am showing you why you should fully subordinate yourself to my will. But you come up with a thousand excuses and even, where complying to some degree, you never do so forthwith or the way I demand and must have it! Since you consider me wise as a god, why are you not doing what I ask? A most splendid gown lies there in front of you, giving off its mighty beams into infinity like a central sun; yet its mighty light, destined to be driven towards your inner being, is consuming itself in vain: Why? Say why!”

5. Says Minerva: “I have already said why, but you refuted it wittily. I nevertheless maintain that I feel much too unworthy to just put it on like any old rag. I can’t give you another reason, regardless of how it offends you. But another thing: how will it affect the Earth and all the other worlds if I put on this gown? Shall those spirits, about to undergo development, and at present still enveloped in crudest matter, be better or worse off? Give me a good reason, and I shall then forthwith do what and how you want it.”

6. Says Cado: “I knew she would use delaying tactics again! Oh you most exasperating being! What have we to do with the Earth and all the other worlds now? The Deity is sure to know what to do about that. We are not in the least affected by how people now co-habit upon Earth or the sun. We live and act only for ourselves. I have already told you that you yourself were placed upon the cosmic bodies without any influence upon them, and this since the Deity’s Incarnation, within whom a second Adam out of God took upon His shoulders the entire creation with all its, problems, and now guides it the way His eternal order demands it. Wherefore you need not henceforth concern yourself with anything other than your own self! Put the gown on, and it shall transpire what next!”

7. Says Minerva: “My my, you living book speak like a disciple of Solomon! But I can see that in one sense you are right. And so I am going to transform myself into a dress up doll right in front of you and play real haughty, foolish and vain person, it pleasing you so much! Will you be better off if unable to look at me for all my brilliance? I will now put it on, but don’t come bothering me with more demands too soon! ’

## **Chapter 183**

### **Minerva’s glory in the celestial gown**

#### **Robert and Sahariel reveal themselves**

#### **Bringing up souls for true freedom and independence**

1. Milklosch continues his report: “Minerva is now actually putting on the gown. Oh- for a thousand powers, this is unbearable; what unspeakable beauty! Lord and Father Jesus – be gracious to me, a poor sinner! Lord, I would either die or go crazy if I had to watch this great beauty for a few more seconds! It puzzles me how a Cado and the two others – Robert Uraniel and Sahariel, can tolerate such proximity and not lose their lives. The latter two’s eyes are certainly overflowing with the brilliance and beauty, but it’s anyone’s guess how Cado can bear her immediate closeness like that! Brother Bathianyi, relieve me for a while, for I can no longer bear it!”

2. Says Bathianyi; “Friend, this won’t do, for just a few fleeting glances have already check-mated me; what would a prolonged time do to me! Thanks for your offer, dearest friend; just attend to your pleasant office and I shall continue my part from your words.”

3. Says Miklosch: “Very well-I’ll play the dope! Well, would you believe it, the two angels are now revealing themselves to Cado and Minerva, the latter two being perplexed at their sudden appearance. Cado seizes them up for either their celestial or infernal origin; what will come of it?!”

4. Cado brushes his hair from his face, pluckily confronting them: “Where ya come from – what do you want – who are ya! Speak up – here – the devil Cado ask ya!”

5. Says Robert, moving forward: "We two are your sincerest friends, from above as well as from below, having secretly protected you, or you would not have otherwise brought this arch-primordial queen of all matter this far. But we have come to congratulate you on succeeding in this great work, upon which the efforts of many brethren have foundered. If you desire to avail yourself of our services in anything good before God, we are at your disposal!"

6. Says Cado: "I thank you for your efforts and guard, but confess that I would have preferred to do without it, because for me the name and power of the great One is enough, everything else being vanity I hence ask you to at once remove yourselves or I shall have to use force. My much beloved

Minerva is nowhere near being able to cope with your stranger's parasite looks. Once she is fully perfected, you may return and delight in her full recovery. But no more assistance, for it would only delay rather than abbreviate my efforts. Hence, God's speed, my friends!"

7. Says Minerva: "Friend Cado, since I am now done up with the queenly garment I deem myself entitled to a few words and things here. Hence I insist that these two Wiseman from above and below remain here to render me a service or two, if they are so inclined!"

8. Says Cado: "It is up to me to decide what takes place here! Should I relent, you are lost for at least another half eternity; don't forget we two are devils and follow a path different to God's angels for our development. Hence friends, do me the favour and go, for I cannot continue to guide Minerva in your presence!"

9. Says Robert: "Cado, friend, you don't know us too well yet if you think we could be a hindrance to your plans with Minerva. Behold, whatever you have thus far spoken or do was through ourselves; for God the Lord, Whose name is supremely glorious, has given us abundant power and authority for that. Had you stood alone before this so-called Minerva, you would have long since been her dreadful prey. It was ourselves who placed every work on your tongue. It was us who blessed and charged the stones you picked up as your weapons, as we also prevented the fiery flood from rising, enabling you to find effective refuge upon this hill. Since this is how things are, how should we now be a handicap to you? We can indeed be conducive to your heavens-pleasing work, and so don't be troubled by us!

10. We hence remain with you a little longer, so that you can do what is left freely out of yourself, to bring this great work to a favourable conclusion. Henceforth our counsel shall not be secret but open, with things happening only upon your request, so that you and Minerva can be truly liberated therewith; you shall be able to freely accept or reject our advice. If we were to continue influencing you in secret, you could not be made free and hence blessed, leaving you a mere tool in our hands. But we now set the tool free from the fetters of judgment, so that it would become something before the Lord out of itself. This the weak tool must however acknowledge, and subsequently selfdetermine itself, whereupon it shall in a short while achieve true and free perfection and not remain within coerced slavery. Let it be so, in Jesus the Lord's name, the One and only God of Heaven and all the worlds!"

11. Says Cado: "If so, then stay of course! For I must act freely to be freed from every yoke. But whether Minerva also is going to stay is another matter."

12. Says Minerva: "The steps that I have already taken forward remain; I shall certainly not retreat. But these two celestial scoundrels must get out of my sight, as they proceeded against me secretly and treacherously! I shall take no further step forward whilst they are here!"

13. Says Robert: "Not at all, fairest Minerva! Were we to have harmed you, we would leave. But you must admit that we only did you a supreme favour, through the power out of God effectively acting from within us. You should gratefully realize the extent to which we have freed you from hell's fetters, having caused same to gradually abate in your heart, within which the basic germ of all evil had resided. Think of the dreadful eons throughout which you suffered the most intensive torments – of course through your own stubborn will, and then our presence for your future wellbeing is certain not to put you off! "

14. Says Cado to Minerva: "That true! Hence think about it and all shall be well! These two have to stay now, because I commanded them; do you object to my orders as well?" Says Minerva: "Indeed, because, they forced you to give them!"

15. Says Cado: "There you are mistaken; I don't let anyone force me in my free will. But if I were under judgment to do so then you should object even less to what is spoken by my judged will. It

then not being mine but God's almighty will. And so comply with what is determined by the two and commanded by myself!"

16. Says Minerva: "Well – your stubbornness is not too bad, and you know how to twist things to maintain your standing. But am I, the first-born of all creatures, to beg for my position I shall however submit to you outwardly, being too weak to fight you. But my inward parts belong to me and henceforth only curse you and your bond of friendship, Amen! Understand this, Amen??"

17. Says Cado: "I have indeed that much understanding and perhaps more. Once your own exterior has digested that, your interior too shall turn towards my aim for you, out of God's unchangeable order. And to that I too say an unalterable amen! Do you too understand this unalterable Amen?"

## **Chapter 184**

### **Sahariel comments on Amen Minerva's love declaration**

#### **The angelic messenger's wise response**

#### **Parable of the two wells - Cado reveals the situation**

1. Continues Miklosch: "Sahariel steps up, saying: "I too have a right to express a powerful Amen, but I don't do so because judgment lurks behind every Amen. I hence counsel you two to withdraw your Amen. For it is not right for anyone to renounce an Amen over something not in line with God's order, every spirit nevertheless can carry an eternal Amen within himself concerning God's will! This Amen is the primordial life of all beings and their greatest freedom, once they have made it fully their own out of themselves. Every other Amen produces haughtiness, pride and the disdain everything true, good and divine. It builds prisons, forges chains and kindles the fire of destruction. Hence take back your Amen and enter upon an eternal God Amen. Then you shall soon be freed from the hell that is still raging most powerfully in your hearts. Follows this advice, and you shall truly not fare badly! "

2. Says Minerva, facing Cado: "Did you hear that, conceited know-all? Those are words of true celestial anointment, upon which one can build! Listen, I followed your words, but the more I thought about them the clearer it was that you were just a blind adventurer, a devil who is indeed in possession of power but using same to score a buffoon's hit! Get packing with your punch lines and hang onto your Davidian stones for memorials. Because not your stones but these two messengers have broken my lance and smashed my eternal sceptre. Hence glory and praise is not yours but theirs. Sahariel, take me, I want to be your prize, for you have earned your right to it!"

3. Says Sahariel: "Crown of all outer beauty, I and my friend Uraniel have earned the prize just as little as friend Cado, for we are only servants of the Lord's wide plan, and tools in His hand! Even if it seems that we do something out of ourselves, it is only appearance, for it is only He Who accomplishes everything! Hence leave things to what pleases Him! We all are of the Lord, and are a prize to Him alone according to our meekness and love for Him! To us is due only whatever His great grace and mercy offer us. But let this not sadden you; should He Himself out of His endless love bind you to my heart, then I shall also accept you for eternity in most thankful appreciation. Does this please you, most physically beautiful light-bearer??"

4. Says Minerva: "Most beautiful Sahariel, your limitless modesty engages my admiration; your heavenly speech flowed like milk and honey into my turbulent heart and breathes love over love for you, my most divinely beautiful Sahariel! What friendly earnest streams from your youthful face! What heavenly nobility wafts through your entire being, and what celestial harmony shines through all your limbs, like a morning star! I must confess my exceeding love for you and shall be the unhappiest being of infinity if you don't reciprocate. Look I too am beautiful, but not good unfortunately; yet who knows whether I could not, through you, become as good as I am beautiful? I would gladly proffer you a most pure heart if only I had one. Accept it as is, and maybe it becomes noble and pure at your side. Do not spurn my proposal, since it arises from the first love of my eternally long existence!"

5. Says Sahariel: "My most radiantly fair Minerva, your existence has indeed been an immensely lengthy one already, but not an eternal one. It was not right from the very beginning; God alone is eternal, everything else having taken its inception out of Him. Even if some of us have existed a

few cledillions longer than others, they are far from being eternal. You have indeed been somewhat presumptuous in your zeal, but let it be. If otherwise you perceive true love in your heart – which at present I doubt, then I would overlook such poetic excess. You have offered me your heart, which I accept, but add just one small condition: that you willingly and cheerfully follow me to the Lord, taking friend Cado with you! If you can do that then we are sorted out.”

6. Says Minerva: “Friend, this is an endlessly huge and unachievable condition for me! Me accompanying you to the Lord of infinity, taking the now repugnant Cado with me? Anything more likely than that, for it is to me impossible! Before coming up with such condition you first must purify my heart! Such instant fulfilment would not bring the almighty Deity. I say unto you – take me without reservations, and your trip shall not be a rough one!”

7. Says Sahariel: “This shall not do, as too much judgment still lingers in your heart. Such can be ameliorated only through your graduated subordination to the ordered divine will residing within us. Doing what you desire we would enter upon your judgment. Magnifying same when we ought to reduce it.

8. Metaphorically the thing can be likened to two wells – one filled with the purest water, the other with filthiest sludge. Streaming the clean fountain water into the filthy contents one, the latter is purified, turning it into good water; whilst driving the filth of the second into the first, both would become bad and unusable!

9. Take note of this telling example of why we can't take up the water of your will into ours, making it obvious why you should let the water of our will stream into yours. Hence do as we say and you shall be purified with a fill of noble water! Did you not yourself express the desire to become clean and noble through myself! You can so indeed if you desire it, but you must do as I advise you in the name of the Lord! ’

10. In response to this simple and wise instruction, Minerva keeps her face down, apparently pondering how to rid herself of this increasingly irksome company.

11. Cado also seems to notice it, saying to Sahariel and Robert Uraniel: “Although I am myself a devil, I must confess we won't get far with this serpent. Her stubborn and most wicked cunning surpasses my imagination. She is not serious about transcending to a better existence; her serpentine nature being is saturated with poison. How many convincing representations have already been made to her, whose perfect wisdom she can see as well as we can. Her old satanic will remains perpetually the same. She of course feigns a response to our efforts but only in appearance, doing everything to eventually corner us. I say: nothing doing, Satana! You won't string us along much further, we have worked you out!”

## **Chapter 185**

### **Minerva trying to justify herself**

#### **Cado's refutation and uncovering of her wickedness**

#### **Sahariel ready to depart**

1. Miklosch continues: “ Says Minerva: “Be quiet, silly donkey; what would you know of what I need to do! Do you think God's order allows only for the positive polarity of beings and things? Does not negative polarity also have to develop to the same degree: is not life a constant struggle between these two? Silly donkey, remove a tree's roots and then ask it how much longer to bearing fruit! Chop off an animal's legs and see how far it will get! If blood is returned to the heart through the so-called good or positive power and afterwards driven out of the heart through an evil power, which I shall call negative, in order to keep physical life going, then tell me which power is preferable – the attracting or repelling one? Do you crude churl see your drive? It is logical that the negative power has to remain subordinate to the positive one, as it proceed from it – the pure water has to clean the dull and not the other way round! But all that too is God's order. If Rome was not pitch black, mankind would not hanker after light. Hence I too am out of God the way I am and will remain – just as you shall remain a donkey for eternity!”

2. Says Cado curtly: “Indeed so, with the latter category applying to yourself! Princess of all the fixed stars' stupidity, tell me about positive and negative power and their relationship! Tell me, most beautiful she-ass, is God a whole or just a half power without you? Are you essential to His existence, or could he maybe endure without you- the way He endured without you for eternities?”

You fully useless creature, you are going to dish up evil's necessity to me whilst denying me potential goodness? You blindest female creature, wherein does God's love, goodness and might reside? Does the Deity, Who surely is a most perfect being in everything, have to be evil first in order to then become good? Heavens laugh at such wisdom! There is indeed talk of a fabulous Minerva and how she derives from Jupiter's head, but that one will not be you, your dress of course shines like the sun, but to what end with a fatuous imbecile stuck inside! Did not the heavenly Sahariel over abundantly demonstrate what turn things have to take for your improvement? Why don't you follow his advice? You head of malice, now I am waking up to you; you shall certainly not get away from me ever whilst jumping back into your old dragon skin isn't an option either; this shiny dress takes care of that. What are you going to do?"

3. Says Minerva: "Shut up, stupid donkey, it is revolting talking to you, Be advised that I am going to show you now what I am still capable of: I still command my regiments – especially those of the Roman hierarchy, and I'll have them come into play! Inquisitions, gallows, scaffolds, and stakes shall arise and carry on a hundred times more ruinously! Rulers are going to beat subjects with glowing whips and have them strangled by the thousands! That will show you what I can do even without my dragon skin!"

4. Says Cado: "But here I say: this far and no further by a hair's breadth. Through your stupidity you have betrayed your 'humane' plans! Well done, need I say more? We shall know what to do on our part!'

5. Says Robert: "Secret measures have already been put in place. This time Satan shall prepare his own demise! His shall be a terrible reward!"

6. Says Sahariel: "Dear friends, do not get too worked up over this incurable one! The bulk of her power has been taken from her, and her pseudo power shall help her little. This old serpent shall indeed still bite and poison a few, but then the Lord shall himself come to the mortals and put an end to her game! Let her now do as she pleases. The worse her game, the sooner shall her base work be finished. Therewith enough work, with and in hell! We shall be on our way back to the Lord and our dear brethren. But let this one, totally abandoned, do whatever she will! Arise, brother Cado, for you have found grace before God, as you have converted the evil within you into the good and true. Now come along to the Lord with us and we shall furnish you with great power to guard over hell. This Minerva however shall remain under your control to you because you have vanquished her with the weapon of divine justice hence arise and come with us to the Lord!"

7. Says Minerva: "I see; me – the pearl of infinity you abandon and, as – it – were, chase away like a harlot from the dance! Lovely and praiseworthy of you! Earlier you got me to give way and come near through all kinds of dodges, but now you want to abandon me, thinking me incurable! Yet I am perhaps second to no other being in my capacity for improvement, letting only those triumph over me who show me the necessary patience and love! I have vexed poor, yet they only scorn me; should I not be filled with mistrust for all beings who come too close to me? All sorts of promises were always made to me, should I return to God, but each time I came close to doing so the staunch proselytes left me to my fate. But do as it suits you and I shall know what to do. Cado, stay if you will and I shall then follow you; I am not going with these two!"

## **Chapter 186**

### **Minerva Continues argumentation**

#### **Sahariel's long suffering**

#### **Bethanyi's annoyance**

1. Miklosch continues: says Cado: "Whatever I accomplished with you so far was the work of these mighty friends of God; where would I have gotten on my own, since you would be too powerful for me in every way. You have received as many admonitions as there are worlds in endless space but all vainly, as you rather have your arrogant insanity than the radiant wisdom of God's messenger's despatches to you. Your desire is to rule over all heavens, matter and hells! You would have three rulers' crowns, three sceptres and three swords! Those always were your plans. And I poorest and weakest devil should stay behind and renew all those conversion attempts with you? A Cado shall not be misused like that! Hence I go with these two dear friends of God! Didn't you aspire to freedom?"



2. This liberty is now granted you and you can do as you will. Not wanting to follow us on this occasion we think you have dug yourself a grave for everlasting death. Do as you will with your power from now on but expect God's permission for violence!"
3. Says Minerva: I implore you three to stay for a while and, make an effort towards my potential improvement; surely I don't lack the will for it."
4. Says Sahariel: "Indeed so, for you have willpower to excess, but what kind. Yet we do indulge your request with a few more moments of supreme patience with you. Should this bring about no change in you then you shall be everlastingly abandoned!"
5. Says Minerva: "Well then, I beg you to tell me what I must do to be free before God and all the creation." Says Sahariel: "Most beautiful one, for that you only need to remain as you are! For you have right from the start been free before God and all His beings. It depends only on whether you want to yourself be actually free in God your creator and Lord? But you know as well as we do what this entails! Act so voluntarily! Seek and do what we seek and do, and you shall achieve what we promised you in the name of the Lord!"
6. Says Minerva: "Then I would have to first become a slave, in order to then go over to an enslaved – like freedom. This would be hard for me, as every humbling brings forth a most violent reaction in me! Is there really no other way than that one, which I am in no way capable of going?"
7. Says Sahariel: "Just as there is only one right way leading to God and true eternal freedom. Whoever does not want to tread it shall eternally remain far from God and His order, truth and freedom. But he who is not liberated within the sole truth in God remains like you a miserable slave forever! But tell us now in no uncertain terms what you intend doing? Do you want to come with us to the Lord Jesus or not?"
8. Says Minerva: "I would if I could, but it is not possible for me at present. But I shall henceforth make every effort to follow you. Once I shall shortly let you know my yes or no you can do whatever your order demands!" Says Sahariel: "Good, we shall do you this further favour; hence start fighting your wicked haughtiness right now!"
9. Miklosch continues his observations: "Ugh, look how this mischievous Minerva feigns the effort, even swallowing and screwing her eyes around, as if fully serious about reform! Would that have to be a schemer!"
10. Says Baron Bathianyi: "Friends, the old whore shows no sign of betterment! A threefold crown in her heart and head, feigning reform through humility! Did I not hear everything that Cado and the other three said to that hell's prima donna; how far did it get them?! She indeed put on that radiant gown to charge her pride, domineering and vanity; but they shall never move her towards something smacking of humility! I think the minx should be exiled out of the way and no further attention paid her, for this is not one to change ever."
11. Says Miklosch: "Dear friend, let's leave this to the Lord: He shall know what to do with this peculiar creature. What amazes me no end is our supremely good, most Holy Father's singular patience, and then how this pseudo Minerva wriggles her way through to bogus reform with surface modesty? What I can't understand is the mismatch of primordial banality with her unspeakable outer beauty! But it is redolent of the world – the most beautiful animals usually being the most rapacious, the most beautiful flowers being the poisonous and the most beautiful women being the loosest. Among ecclesiastical hierarchies the Roman surely stands out in exterior splendour, but is undoubtedly the worst from within. And so it seems that actual infernal character is to be found exclusively in exterior beauty of form."
12. Says Baron Bethianyi: "Quite right! The most beautiful lands upon Earth usually are inhabited by the worst people and rapacious animals, and weeds thrive there. The palaces usually are occupied by the outwardly most attractive people, but what spiritual children are they? Whatever glitters externally usually is of the devil!"
13. Agrees the general standing next to him: "True indeed! The more decoration upon the uniform, the more humans one has annihilated or made into thousands of slaves! The decorations stand in high regard, but consciences are bad – provided some are left over! And this too is Satan in most obvious form; isn't this so, dear brethren in Christ?"
14. Says Bathianyi: "Well, there is something to it, but not always of course. There are men who have earned their orders of merit in a most upright manner; order of merit whose owners are upright

people and who come by their honours in a most righteous manner. Hence it cannot be automatically assumed that a decorated chest harbours either a bad or no conscience at all.”

15. Says the general: “In your own way you are quite right, and so am I in mine. I don’t condemn every decorated chest either. But every chest’s true decoration remains pure and true love for God and one’s neighbour. Where a chest lacks these, all your medals mean nothing to me. If however the Lord Himself said: When you have done everything, consider yourselves lazy servants – then how should a true follower of Christ allow an order of merit to be hung on his uniform? Surely no objection could be raised to that, it being God’s own word!”

16. Says Bathianyi, somewhat peeved: “Just so, Just so! You are right, but I am not wrong either; it speaks for itself that there can be no right without love and no true love without right.”

17. Says Miklosch: “Brethren, it seems to me that you are drifting into combatants for righteousness right in front of the Lord – the eternally true judge! A few paces to the right of your stands the Lord, full of love, goodness and gentleness! Ask him about which one of you is nearer the truth. But who should be minded to start an earthly merit argument right in front of the Lord, in sight of perhaps the most portentous phenomenon for all of eternity right over there, northward!”

## **Chapter 188**

**(187 missing in original document)**

### **The Lord with Robert and Helena The spouses together again A true celestial couple**

1. Say I: “Look, Robert, the object of your love has been leaning upon My breast for a substantial time. You yourself have also seen and experienced much. But ask her what she too has seen and heard during your portentous absence! You yourself penetrated deeply into My heavens, and your Helena deeply into the great mysteries of My love. Which of you do you think has made the furthest progress through deep and important life experiences??”

2. Says Robert-Uranial: “Oh Lord, the most beloved Helens, surely! For he who draws from the primeval fountain surely receives life’s purest light. He who is obliged through Your holy order to observe the wonders of Your mercy from the wide-ranging outflows of your love, wisdom and power drinks only droplets of Your grace, even whilst Helena takes up entire rivers of your primordial light into her heart, thereby being led into the immense field of your endless mercies and miraculous works. One fleeting second of unhindered look into your heart would have to reveal more to her than a thousand years to me at distance. How am I going to stand before her, me a spirit imbued with a few light-droplets, and her enclosing seas of light from ultimate wisdom!”

3. Say I: “Don’t let that trouble you! Anyone taking a wife to himself on Earth shall be pleased with her in proportion to the number of good attributes she is endowed with. And so you too shall not be sorry if your rightful wife has received a treasure that shall suffice you both for eternity. Her treasure consists in immeasurable fullness of love, whilst your treasure of wisdom is not inconsiderable either. You were indeed fed but droplets, whilst she absorbed entire streams.

4. But if you immerse such droplets into the fullness of her love, it brings forth countless wonders and new creatures and works which you shall not tire of beholding. Only therein will you begin to steadily note and worship My might, greatness, love and wisdom ever more in their fullness. Because everything that took place with you so far was only essential preparation for what you shall start from here on.

5. At first you saw your house only from the outside and it pleased you immensely. But when you entered the first chamber of your house it pleased you even more still, as you soon came upon a company which, although of crude appearance, corresponded with your inward parts. Yet they soon became gentle, as your own inwards became brighter and gentler. Whereupon a second hall was opened – the great dining-hall, where you had to organize the tables, causing you much trouble. After which we entered a third, very large hall called the museum. There you came to know all your deficiencies and the seed of death within you, and have now cast them all out of yourself, having had to probe the basis of hell (from your original creation) and purify yourself of same. And now you still stand before Me in the same museum hall.

6. But there is no tarrying here as yet; wherefore we shall now take ourselves to the great treasure chamber, in which those treasures shall become visible to you which you and Helena receive from Me as a free gift. Hence summon the entire great company then we shall at once proceed to the fourth hall – the great treasure chamber of your dwelling. But greet your Helena – your celestial wife, first!”

7. Robert greets Helena with real angelic gentleness, and she reciprocates intimately. Robert nearly melts with delight, shouting: To, my heavenly Helena, how great are you now, and how small I before you!”

8. Says Helena: “Most beloved Robert-Uranial, before God the Lord there are neither big nor small things! He imbues one work with one purpose and another with a different one. Where however the purpose is divine, the means also are good. I am a means, and so are you, in the hand of divine love. Like myself, you are neither great nor small, but the same in love before God. Let us not therefore indulge in mutual compliments henceforth but fervently seize one another in God, our holy Father. Let your wisdom be wedded to my mature love in God! United thus before God, we shall be a true couple in heaven, acting within God’s order!”

9. Says Robert-Uranial: “Fairest sister in the Lord and Father, and wife of my heart, you are fully right; how blissful your words have made me! For I saw therein the streaming of the spirit of purest divine love onto my heart. What pleasant harmony it generates in my blissful heart! Oh God, what joys am I headed for! What kind of things are my eyes about to encounter in the Lord’s secret hall of treasures: joys unlimited, each of new, unsuspected wonders of divine love, wisdom and power!

10. I bless them both, giving a sign that he would summon all to resume our journey.

## **Chapter 189**

### **Cyprian with the Lord - proper gratitude The Lord’s ways of guiding - Rome’s justice**

1. Robert now announces my will as to what is to happen next.

2. Meanwhile Pater Cyprian steps up to Me, saying: “Lord, Thou best Father of men and angels, that infernal interlude took quite some time; the best thing about it is that my own depressing notion of yonder real arch-Satan has left me. For the two brethren Dismas and Thomas worked almost the same type of exorcism on myself as the famous Cado did with the make-believe Minerva. As far as I can judge I am at least rid of all that was Roman in me; meanness, envy, avarice, domineering and self-opinionated are now far removed. I now stand before You with a sense of freedom, and would beg You for a small blessing. Having so over abundantly blessed good brother Robert that he can hardly help himself for bliss, You will not regard my request as presumptuous!”

3. Say I: “Eternally not indeed, but you are too late with your request as I have blessed you already!” Says later Cyprian: “In that case I owe You my proper thanks, Lord and Father! ’

4. Say I: “That too has already happened, for I read it in your heart, and that is the most appropriate thanks. Having rendered Me this already, why add an inferior one?” Says Cyprian: “About that I know nothing. How should such unconscious action on my part have any worth before You.” Say I: “Because it is in accordance with My Gospel, which says that one is not to let the left hand know the good the right hand is doing in My name! Do you think that for thanks to please Me it has to in the Roman way be rendered with resounding bell-ringing, powerful organ, kettledrums, trumpet and trombone tones, accompanied by mindless bawling of Latin hymns? Oh friend, this all is pure abomination before Me! He who wants to thank Me effectively, let him do so in his heart, and that without participation of his immensely wise intellect and without more strain rendered Me such thanks; if I am fully satisfied therewith, what more do you want?”

5. Says Cyprian: “My God and Lord, Your grace and mercy is superabundant if able to regard the pure thoughts of the heart as well-pleasing to you! You order all things rightly and guide Your children in the right way, preventing their erring. My heart was making its life-beats in deep, sadness, but You would not let it go numb in its night, which would have made it no longer capable of pulsating with love for You. Hence all worship and all our love be to You alone!

6. Things are once again in a sorry state upon Earth, but whatever You permit is right. Weeds too must ripen and their roots dry out, that they may then be destroyed from their foundation. Like the

good out of you, so the bad also must proliferate, that it may be properly recognized and rejected as such.

7. The greatest evil upon Earth now is the Roman clergy. It elevates itself disguised as piousness, climbing up and up; but shortly it shall bump against the ceiling of your heavens with its proud wings. The latter shall be destroyed with fire from the heavens. Its ultimate fall shall be terrifying, after which no self-exaltation will be possible; a sad prospect indeed, but good and just, not missing its target!

8. I had been fully evil and wicked before You oh Lord, climbing ever higher to fall that much deeper. But when fully fallen, You came, helping me up, making a human in Your image out of a devil. And thus you always precede oh Lord, for Your mercies are without end and Your love and grace fill all spaces of infinity. The lowly one You lower still further, that he would become perfect and come closer to Your heart. The exalted You raise still further to prepare their complete fall, that they may see how vain were all their strivings and how they are nothing before Thee, oh Lord! Well for those who take note of their actual fall, humbling themselves before Thee! But those trying to maintain themselves in spite of their fall, let these beware threefold, for their path shall be a hot one and their turnaround all but impossible.

9. Oh Rome, Rome! You vainly knock at the portals of your former power! Beware, for the bolts with which you barred entry to the Kingdom to all who would go in are rusted! I stand before God the Almighty and His eye tells me: your belated efforts shall bring you a base reward! Beware, for the Lord has prepared for you a night that will swallow you like a starved snake does with a sparrow!"

10. Say I; "You have spoken well, truly and wisely before My face. Let it be as you have spoken before Me!"

## **Chapter 190**

### **The ancestor's prayers for blessings The Lord's response Preparations for the Lord's return**

1. All the prophets and apostles step up to me, saying: "Amen! Hallowed be Thy name, here in Your heavens as also upon your Earth – a true testing-ground for all generations those are to sprout for an eternal existence under Your heart! But one thing we all ask, as from one heart and mouth, Holy

Father: that You would put a stop to Satan's abominable game once and for all ! Take the people from the Earth and cause gold, silver and precious stones to vanish, that man would no longer crave after the shine of these obscene things, but strive after pure love and truth! What of all the spiritual treasures carried to the grave, the hunt for all these things preventing mankind from awakening their spirit within your order, to draw there from imperishable treasures for time and eternity!

2. Put an end at last to Satan's base handiworks! With his timely disappearance from the field of action, mankind must at last become more oriented to the good and true, alternatively however sink steadily deeper into ruin. None can tell how ultimately you proceed to lead everything to its most congenial goal. With some beings this may take vastly extended previous to their pre-determined goal. Wherefore the most desirable outcome for us God-oriented ones would be an abbreviation of the epochs, as You Yourself promised your nations, oh Lord!

3. It really is regrettable that your beautiful Earth is unable to heal the perpetual injuries inflicted by prevailing tormentors for as long as you don't remove the latter from its cosmic body. Please do soon whatever You intend to, Lord and Father, or men shall despair of anxiety about the stream of troubles without end. For us of course, waiting is easy, in your presence and its bliss, oh holy Father, and a thousand Earth years are here like a fleeing spring day. But to our brothers, still living in their mortal hulls upon Earth, anxious minutes turn into years and the latter into eternities. Hence, oh Father, open up the rich fountains of your love and grace, blessing the poor upon Earth with the grace of your visitation, foreshortening this evil time! Your holy will be done forever!"

4. Say I: "You do well praying thus. But you nevertheless fare as those who were always too late everywhere and hence have also been always too late before Me, as I am the first everywhere and in everything. You are as the members of My body, which cannot act until My spirit urges

them. If however you are in need of My spirit at every level, how can you assume that your prayers can move Me to an action whose necessity I already knew before any spirit out of Me had yet enjoyed free consciousness! Before you yourselves think about something I have already taken steps at those very manifestations now in evidence, in the absence of which the general purpose ultimately of your eternal, freely creating life in my presence could not possibly be achieved.

5. Am I in one stroke, through fire from heaven to destroy all hierarchies? This is no longer possible after the great work of salvation. No sin flood and no further destruction of Sodom and Gomorrah!

6. Every evil upon Earth is now rather its own judge and punishment that follows sin closely upon its heels. The hierarchies demanded their ancient terrible freedom of the Priesthood. And behold, it is given them, minus material power! If however the hierarchies continue to make wicked use of their evil freedom, then they shall cause thousands to leave their bad fraternities and join better ones. Thousands have already fallen away from Rome while you are still praying here! Can time be more foreshortened than that? Has not everything been undertaken that will soon be essential for their downfall?

7. Could I ever return to Earth whilst the evil hierarchy is not first effectively stopped dead in its tracks? Were I however to come as God, well: you will certainly grasp that the entire Earth would be judged and no being would be capable of a true breather.

8. But if I come to the Earth, I can come only to the poor. Only thus can all the dictatorial strivings be counteracted, and there with My hastening there reach what is lost.

9. Yet your prayer nevertheless was just, for it was given you that way, My actions nevertheless having anticipated you enormously! But now Robert-Uranial comes with his crowd; hence be ready to move on!"

## **Chapter 191**

### **Moving away from the chamber of perfection Robert and Helena with Cado before the closed heavenly portals Minerva re-appears**

1. All hasten to do My will; Robert-Uranial comes up, saying: "Lord and Father, everything is done according to Your will and holy order!"

2. Say I: "So let us move towards morning, where you appear to see two massive columns in the distance! That's where the fourth great chamber of perfection lies, and only there does actual heaven begin. Here, take your wife, so that out of My especial love within you, you would perfectly enter upon the kingdom of your love and cognition!"

3. Robert-Uranial embraces his Helena most lovingly, praying Me that I would enter the great hall at his side, and that between himself and Helena. But I say: "You must learn to move freely; otherwise you shall always need apron strings. I shall however be present anyway when you enter. I shall be with you wherever you move with love for Me, for your love of Me is Myself! I am present wherever there is true and pure fullness of love towards Me. And so go ahead and open the portal to the kingdom of your heart's perfection!"

4. Robert bows down deeply, commencing his trip, moving cheerfully along with Helena, who is asking him how he is actually settling down in the kingdom of God, and whether he feels at home yet. Says Robert-Uranial: "Sometimes it feels strange, especially when the Lord is not at my side. But where the Lord is visibly in my proximity, there I feel at home again. But notwithstanding my grasping them, all those appearances alienate me, because their preparation occurs unexpectedly. Yet I've gotten used to that as well. Here however is the portal. Locked! What now?"

5. Says Helena; "Well, we shall try to open it in the name of the Lord. Behold, a golden key is actually sticking out!" Robert grasps it, turning left and right, the door isn't budging. He tries again with a harder push, to no avail!

6. Robert gets somewhat peeved, saying to Helena; "Behold, my beloved wife, I confess that this once again alienates me, like being abandoned by helpers when in trouble. Just look around as far as the eye can see – no one other than Cado, who came along quietly; neither soul nor spirit to be seen!" Says Helena: "Really strange, can't see anyone but Cado myself and the door refuses to open: yet the Lord sent us here Himself. Try again with my help – it may work! "

7. Robert tries the golden key in every direction, with Helena pushing against both wings, the efforts wasting some while. Says Helena, as they both tire: "My dear Robert-Uranial, no one can do more than their best. Having used up our strength, this celestial portal still won't open which can't be our fault. In the Lord's name, let it remain closed! But we could bother our friend Cado; perhaps he can work it out!" Says Robert-Uranial: "Right, I will ask him."

8. Says Robert-Uranial to him: "Dearest friend, you good naturedly accompanied us, and you heard the Lord's instruction to me – would I come with my wife and open the door; yet all efforts failed! I would ask you to help me for the third try; we may perhaps open this huge celestial portal together. If not, then may the Lord do to us as He will!"

9. Says Cado: "Dear friend, my effort would bring you little blessing; God's business is not performed by oxen; you are called and chosen, and I not even called. But I will lend a desired hand.

You are aware that only those gain God's kingdom who take it by force. So let's go about it in God's name."

10. Robert tackles the key again – seven times to the left. With no give, he turns it to the right as far as it will go. With more heavy pushing the door stays closed.

11. Robert-Uranial scratches his head and Cado says: "I told you it won't work! Do I not know that these spiritual things are much more stubborn than earthly ones. Upon Earth, a mountain would be easier to shift than opening such spiritual portal! My advice would be to give it time. It cannot be our task to constantly trouble our Lord God Jesus; hence we were assigned a spot where we are to wait until this portal is opened for us by higher power. What we could do is remember the Gospel advice:

"Seek and you will find; ask and it shall be given; knock and it shall be opened! Who can tell whether the door would not stand there open already; what do you think, my friend?"

12. Says Robert-Uranial: "You are right indeed, but nevertheless it is odd that the Lord should have basically forced me to hasten over here to open the door on account of portentous things awaiting us here! I shall however follow your advice!"

13. Adds Helena: "Friends, it truly is no small thing to enter upon the kingdom of God! What most embarrasses me here is the gloriously shining gown. I would be much less embarrassed if I was wearing an ordinary peasant dress. Verily, this business could really make you cross with the Lord! Previously milk and honey of the best quality, now followed by dripping bitterness! And in place of the celestial bread one has already enjoyed in overabundance, there is porridge! Let's drink to that, it makes for a champion celestial sweetness! If however, I a fool, could only rid myself of this ridiculous dress, as it really humiliates me! Do you my beloved Robert-Uranial still like my Uranian star gown?"

14. Says Robert: "To be honest, I too would like any other a million times better. In this divine suit I now feel like a fobbed celestial donkey. By God, now I'd rather wear leather shorts and a crude jacket! Never in my whole terrestrial and spiritual life have I felt as ashamed as in this embarrassing celestial garb! If only I could swap it for something else! Says Helena: "I would give mine away for the dirtiest kitchen rag, there being nothing more pitiful than a kingly robe upon swineherd turf."

15. Says Cado: "Dearest friends, you are on my wavelength! Christ the Lord of infinity Himself must have felt that way, having so often railed against pompous clothing; does He not wear the simplest of garb even here in the kingdom of light! I am myself a decided foe of all wearable splendour, whether in the material world or here in the spirit kingdom. Wherefore I can't blame you for abhorring your splendid heavenly garments. If that is all they mean to you then this is right. I never held much of such heavenly frills; but what shall we do to open the door. Will we start asking, seeking and knocking?"

16. Says Helena: "That we will give a miss, I would think! If the Lord is not going to open it for us then let it be locked for eternity, Amen!" Says Robert: "You are not wrong my most beloved Helena; do you think however that if one has made it all the way to the celestial portal, one ought to make every effort to get through! There is no embarrassment in asking, and even less in seeking, and as for the knocking – I'm now going to make a din upon both wings like no other: how do you like that? I had already as an angel made a most extensive celestial journey with Sahariel,

and now I stand in your company like an ox upon the hill! The only thing we miss is the legendary Minerva; should be a treat to hear her lay into this door-lock! ’

17. Says Cado: “Don’t overly mention the wolf! Verily, if I am not mistaken, she is launched to pay us a visit! Now we can wait for riddance’. Says Helena, confounded: “She must have good hearing! Robert Uraniel nice time coming! You just had to mention her name in this quandary! It’s going to be high Mass! Is she maybe going to drag us down to the lowest? God be with us!”

18. Says Cado: “There is no talk of that, but the fatal thing is that once here, there is no happy riddance of her!” – Says Robert: “In that case let’s try stopping her from coming; we surely should be furnished with excess divine power for it!” Says Cado: “Try it, but probably in vain; she will claim fullest right to come and seek entry at the door to God’s house. It is quite another thing whether she will be admitted. Let us just let her go her way unhindered, pretending not to notice her. Should she still steer towards us, we may go rough on her, but take neither a friendly nor judgemental stand, but a dispassionate one – that’s the least agreeable one to her. It’s the quickest way to get rid of her; I think I have her full measure.”

## **Chapter 192**

### **Minerva before the portal Rough encounter with Helena**

1. Says Robert: That’s good advice, but silence, she hastens this way, still wearing the shining dress and carrying the fake sword of tin and cardboard. She has not lost any of her extraordinary beauty either. She really is endlessly beautiful, and it is hard to imagine the Deity bringing forth a more shapely beauty, although I don’t think one should praise her beauty much either; it could make her still more vain and proud.” Says Cade: “Sure, sure, no more about it or she is hard to get off one’s back!”

2. Says Minerva, already behind Cado: “Quite right – hit the nail on the head, as usual! Wanting to teach the others how to best get rid of me as if I had ever imposed myself on anyone! For this I have too much honour and pride. And you my friend Cado need not fear at all, having known each other for quite some time. Should I call you by your real name perhaps?”

3. Says Cado!” Shut up, if you don’t want my notorious courtesy! Over there is the locked door: see if they will let you in; do you really belong in there?” Says Minerva: “Dry up, I do as I will, not dancing to your whistle; capito?”

4. Says Cado: “Indeed, vain and haughty and stupid to boot! How should you be capable of willing and doing what is for your eternal benefit? If however you should have anything further to say to us then I beg you for more select language! Should you be unable to oblige me, then at least for the sake our most of tender celestial lady here!”

5. Says Minerva: “This would be a rare celestial lady! This crude proletarian brat I am to show respect? Me, the foremost being of all infinity, and that one, the last one of that most notorious Lerchenfeld (suburb of Vienna)! You would know about celestial ladies – calling this typical Vienna rubbish-dump roast such! Congratulations for your rising celestial wisdom!”

6. Here Helena, quite aglow with rage, interrupts her: “Well well, you proud ass, so you know something about me, you slapped-together pig of infinity! How is that – the foremost minx of infinity getting stuck into me! No fear, I’ll crease your polished old donkey skin-folds a little more, since they itch you so! Do you - skim off the infernal beef-soup - think I don’t know you? Don’t worry, filthiest Jesuit hankie: this one is going to call me a proletarian brat! See you get going before I show you where God’s carpenters are drilling the hole for you!” Says Robert: “My fairest Helena, I beg you, wife, given me by God Himself, do not get excited: not even God can accomplish anything with this pseudo-Minerva, let alone ourselves! You know that no dates grow on thistles, or figs on hedgerows! Let her say whatever she will, for her voice shall not penetrate our ears and even less our hearts!”

7. Says Helena: “Yes, but as an honest Christian one has to stop off the devil’s trap! She is quiet because she can’t find rougher words. Just let her make a sound and I’ll fine-tune her a Lerchenfelder song to last her for eternity! Well, this holy archangel Michael’s poison-roast will get to know me! Verily I could even become uncivil with our dear Lord God, were He to ever mete out

grace to this Peter's throne. This one has been too evil for too long, even for hell, the reason why the other devils can't stand her; and you had to call her over!"

8. Says Cado to Minerva, who is shaking with rage: "Well, have you run out of your crudest vocabulary, finding no response to these compliments? It seems you found your master, your silence an admission that the Lerchenfelder is right!" Says Minerva: "Don't mention this gallows rope again, for I have my fill of her!"

9. Interrupts her Helena: "Just get going, or there shall be mosquitoes with Spanish flies; know the Lerchenfelder salad?(showing Minerva her fists) Should you delay your departure, your runny nose trap will collect it!" Says Robert: "Helena, for God's sake, I beg you! We shall end up at the Lerchenfelder sewer rather than enter God's heaven! Remember that you rested at God's holy breast, as His darling, soaking up His grace – and now you are a perfect Lerchenfelder again! Look, you shall have to cast this away or the portal shall not open to you too soon."

10. Says Helena: "Well, It seems you are not willing to tell this filthy beast a few eternal truths to her face! ' Says Robert: "Not at all darling, but I feel sorry for your mouth, which had already become celestial and had spoken to God, handing out some glorious love counsels to me!"

11. Says Helena: "Mouth or no mouth, truth will out. They say that truth does not necessarily sound good even from the most beautiful mouth; but how come you object to the truth from my mouth as bad but don't notice the same crudeness from yonder devil's frump. If you feel sorry for my mouth giving the eternal blasphemer a lecture then how much more sorry should you feel for a mouth from whose lips no true word has ever emerged yet. Rather than stopping me dead in my tracks, tell her off!"

12. Says Minerva: "Have you unplanned Lerchenfelder wood, who is not like to have studied courtesy at high school, finished? Nothing so crude has ever hit my ears." Helena interrupts her: "Well, don't let it swell your ear. To put with her uncouth Jesuit penitent's spinners when fed hell and purgatory from God's representative on Earth! Just hang in for your dog-fight if not clearing off now, have your beautiful face re-modelled! '

13. Says Cado: "Calm down, Helena and your friend Robert! I will now have a word with her myself and perhaps tune her a note closer to God; you two need to keep the peace however." Says Robert: "Do so, brother; I look forward to be rid to her. She strews seeds of discord over those getting too close! I think she would soon mix up the angels as well. I wish you luck, having doubts about your success, for this being will do good only by force, never voluntarily; I'd put all my bliss on it!"

14. Says Cado: "You may not be completely wrong, although I would not wager all my bliss on it; eternity is endlessly long, and over such epochs and circumstances things can happen that no spirit has contemplated yet. Hence let us assume possible whatever is not against God's order. Placing bets on chance would amount to doubting God's wisdom; with God all things are possible; hence why not also Satan's full conversion?"

## **Chapter 193**

### **Indian wisdom concerning Satan**

#### **Counselling patience**

#### **Easier to sweep small places than infinity**

1. Continues Cado: "Behold, I once found a memorable passage in an Indian book on wisdom which ran something like this: "

2. Arch-primordially, there was existence only in God, and He was Himself infinity and eternity within His lucid self-consciousness, and there was no end to His thoughts and ideas. But just as on a humid evening countless fireflies mingle without discernible order, God's thoughts and ideas moved up and down and back and forth, although endless space was still without creatures. Only the Deity beheld its great ideas perform great movements within Its free imagination. The Deity subsequently separated the ideas from the thoughts, and this was an initial ordering of things within the Deity Itself. It gradually set the great ideas down firmly, leaving free reign only to thoughts.

3. When however the ideas gained ever greater firmness, it transpired that they were not strictly pure and perfect, whereupon the Deity decided to purify the ideas themselves, separating the pure



from the impure. This being accomplished, the Deity put down the impure ones as if outside of Itself, firming them and giving them consistency through Its almighty will and enlivening them through the spirit of the freest thoughts.

4. And a great spirit full of impurity came forth – to be purified through seven other spirits which the Deity had called into being from its pure ideas through the freest spirit of Its thoughts.

5. Behold, brother Robert, before us here stands that first great spirit of impurity, upon whom purification work is still proceeding. Wherefore we must not be put off, if this is a drawn-out affair. This spirit is indeed the most impure thing you can imagine, but not entirely incapable of complete purification in its time. We must not grow impatient just because we were easier to purify than this spirit; a small spot is easier to sweep than an entire world. This spirit within itself is the aggregate expression of the entire Creation, whereas the Earth in its entirety, together with all its beings, can be regarded as no more than one atom of this spirit's actual being. You will, like myself, understand that tiny spirits are easier to purify than this most phenomenally largest created arch-primordial spirit, the representation of all of Creation. As endlessly more is required for the purifying of such size, one has to give this divine matter special consideration and submit oneself to God's Commandments in all patience! Dear friend, consider well and you shall accommodate yourself more readily to my efforts. And now over to Minerva."

## **Chapter 194**

### **Minerva's satanic doctrine of temptation Cado's effective style**

1. Cado now turns to Minerva, saying: "For how much longer do you Satan intend to abuse our patience? Do you yourself plan to do nothing but evil and wickedness? Had the Deity created a diamond whose diameter between the poles would take lightning a million Earth years to cross, and had It also created a hummingbird for flying to this globe just once every thousand years to hit it with its beak, then the tiny bird would have ground up the globe therewith long since. Thousands of such epochs were already spent on you, yet you are still exactly the same you were at the beginning of all times! No spirit is able to grasp the patience the Deity has lavished on you, and what paths tried out for your purification!"

2. Says Minerva: "What may I have ever done contrary to your divine order? You consistently talk about some divine order yet have no inkling what that entails! If I as the separated impure part represent the contrary to the pure part in the Deity, and that unalterably, just as the Deity remains unalterably within its purity – is as all that then something other than God's order in aggregate? And am I doing something that could be described as something wrong, evil and wicked before God? It is true that I always probed mankind for its capacity to withstand its fire-test of virtuousness before God and His love; where they passed it -well there my temptations were at an end, for good. If not then they were through my temptations given another chance to gain consistency in true virtue.

3. The proud one I make more so, that through such vice would be humbled within himself. For nothing heals this vice better than its own excess – if not already upon the material test world then certainly over here afterwards – as a certain Cado may have already experienced himself! Thus I also make sensual rams progressively more so, to the point where their vice has entangled them to their last life fibre, turning their backs on such vice, hitting upon the road to chastity. I have already, through certain physical diseases set limits to lust. Where these don't help I have yet much more effective means here in the spiritual world, to make their vice contemptible to such souls.

4. Thus I proceed with every vice. Granted that I appear to be a promoter of vice. I sound out every job. But never have I rewarded vice unless the sinner was still insufficiently vice-riddled to abhor vice. There I had to of course make the vice-prone more so through all kinds of temptations, pushing him to the peak, whereupon he had to recognize and discard vice as such, to then part with it forever. I and the Deity always pursue the same aim – namely the purification of the created souls, to make them suitable for carrying the uncreated, purest and mightiest spirit of God.

5. God is the potter, but I the fire! But just as no pot is ready for cooking until it has itself achieved consistency through fire, just so no soul can withstand the fire of divine love until made fire-proof

by me. If however I do what I must, how dare you say that I don't live and act according to God's order, to which I am subject, like all other things? But if you can indeed prove that I ever rewarded vice, then you would be right! If however I am the inexorable punisher of vice, then your talk is blind and scratches upon the shell, never hitting upon the kernel.

6. Or can you furthermore think of an activity consisting only in positive movement? Must not one foot always rest so that the other can meanwhile make a positive movement? Wherefore one foot always has to sin against movement so that from resistance to movement and the movement of the other foot, a perfect movement can come about. Must there not be night so that the sighted may learn to appreciate light? Must there not be apparent death, so that life can be glorified thereby? And what would be the meaning of bliss to a spirit not also imbued with the potential feeling of sadness! If there were no pain, how would the feeling of wellbeing associated with health fare? And if there were not at least apparent malice, what prospects for goodness? Behold, everything must have its opposite for enduring! And if I am the foundation of all contrariness, how am I against divine order?"

7. Says Cado: "My dear Minerva, had you given such anointing talk on the divine order of your satanic nature at a university you would have verily aroused much sensation with the learned committees! But if you thought to favourably impress me with your being, then you are ridiculously wide off the mark; that way you only show that you had never yet understood yourself and hence are not capable of knowing your own nature, and in which direction you should be heading towards the divine order. And secondly, you don't know me even by name if you come to me with such foolishness! "

8. Interrupts Minerva: "Your name is Cado!" Continues Cado: "That is the name of the coat I am wearing. But I bear a different name. Tell me, how could you ever entertain the idea that God wants to reform a soul through vice, or permit it through cumulative vice to become pure, strong and forceful for bearing His Spirit? To show up your stupidity, I ask how is a garment improved by adding a tear to it every day? Or would an out of tune harp produce more harmonious sound if instead of tuning it one forces it still more out of tune? If nothing but whoring, cursing, stealing robbing, looting and murder are taught at a school, will pure, gentle, honest to goodness, loving and morally sound people graduate there? Will a sick person get better if one helps him with poisonous medicines and mighty punishments?"

9. Look, you most stupid and blind person, I could cite ten thousand examples when just one will show up the crass stupidity of your talk! What did you intend proving therewith, perhaps your innocence on account of simply not making vice pay? How would you reward a stone for serving you through its natural heaviness under judgment? Or what reward for a roasted bird for allowing itself to be caught, roasted and eaten by you?

10. In this way how can you make out to act strictly in accordance with God's order, trying to say that you and God pursue one and the same goal? Oh you most miserable creature! You want to make yourself equal to God and even put yourself ahead as preferable to Him?! This takes the cake, my dearie! This cannot be tolerated henceforth, wherefore your apparent freedom shall henceforth be again considerably restricted. For you have brazenly helped yourself to God's rights and are also doing so upon Earth through your servants of Baal, who pretend to serve God with gold and silver! And you have also stretched forth your hands after the rights of kings and their peoples, wherefore they shall soon cut you off! You will have no choice but to soon share the notorious swine fodder with some of them! But see to it that you take off now, because your presence has become obnoxious to me!"

## **Chapter 195**

### **Minerva and Helena**

#### **Helpful explosion**

#### **Cado speaks of the necessary punishment rod through the kingdoms**

#### **Minerva leaves**

1. Says Minerva: "I shall leave when it suits me and will let no one order me around, neither God nor anyone else that thinks they have power over me; understood Mr. Cado? I am a foremost majesty throughout infinity, and all creatures must tremble when I raise head and arm. From here

on I shall adopt another tone with you all, my indomitable authority giving me the right; where is he who can take it away from me? I alone am lord, everything else having been subject servants to me from eternity!"

2. Helena interrupts her: "My dear friends and brethren, I can take no more of this! The conceit of this eternity-pig would not fit into infinity. Now she would be more than God the lord Himself! Filthy infernal swine, get thee moving, or my almond trees shall start to shortly blossom for you!" Says Minerva: "Shut up, Lerchenfelder puddle croaker, or I annihilate you!"

3. Helena, incandescent with rage, yells: "What did you sub-infernal kindling wood say, perfume box of the world's sewers, dried branch of the tree of knowledge; you heinous swine would annihilate me? Not enough that she wants to be more than all people and angels of God and actually more than God Himself, this is not sufficing the Satan of all Satans! He or she – which is same, would also destroy everything! Why indeed should that be possible to such almighty pig?"

4. Says Minerva, shaking with rage: "No, this takes the cake! God, how can you allow such filthy worm to thus malign your arch-primordial, most perfect being! Can you stuff this repulsive worm's mouth, or I should have to lay hands on it!"

5. Says Helena to Robert: "Ah, she is now open for a little business – she is calling upon the dear Lord God! But He is certain to dance for her!" Minerva steps up to Helena, burning with rage, screeching: "One more word, and as truly as God lives I'll let you have it!"

6. But Helena bounds up in anger, plastering her face with such good aim that the former tumbles down a few paces away, stretched out exhausted for some time. Says Helena, happy with her success: "There is your introduction – cockroach –stench from hell! The main act is waiting to follow, if you please!"

7. Says Minerva, getting up and wiping her face: "It is sufficient sample from the philanthropy and kindness of the dear little ones of the Lord of heaven and all Earth! But it is especially nice of you Cado, who upon that hill would have eaten me for love, letting me be slapped over here as if I was the last cowherd on Earth! But be advised this is now on record against you!"

8. Says Cado: "Serves you right – why did you not leave when I asked you." Says Minerva: "Did I receive the freest will from God in order to have it rammed into a straitjacket of obedience? Had the creator desired my obedience he would have surely imbued me with an obedient will like yours. But since he is sure not to have wanted this, I am as I am – and that of my own mind – obedient to nobody! Had God furnished all creatures with an obedient will, who would have been suitable as rulers of the Earth's blind nation? For you know how the former need to obey no one saves perhaps some welcome advice in their favour!"

9. Says Cado: "Oh, that I know only too well! For which reason Jehovah spoke to the children of Israel through the mouth of Samuel: "To all the sins that people committed before me it added this grossest one – praying to me for a king, as the heathens have them. It shall be given one indeed, one who will punish and lead them into captivity! Behold, that is God's testimony of kings. Can you from that conclude that regents went forth from God's will! I say unto you that regents in all ages – even the best ones, went forth from the peoples of the Earth! If a nation were to gain the insight that it will set God over itself as regent eternal in all truth, then God would immediately free this folk from such yoke, leading them himself through his angels in human form. If however people only plead with God for the maintenance of such rod, then they have no bear up to the blows meted out to them from same unsparingly.

10. Regents, good or bad, don't go forth from God's will but from the arrogance of people, who want to be great and mighty through the glitter of their kings. Since foolish mankind therefore prefer to set men over themselves rather than God – the Lord of all eternal glory, God grants that imperious power, which then punishes its subjects, as desirable for disobedience. And this power is then also from above and the king must wield it because directed from above. Do not believe that the king is free to do as he pleases, but that he must do as forced by the wrath of God. Notwithstanding that a king has to obey no man, he has to obey God, either knowingly or unknowingly. But if he dispenses love for justice, then God shall ameliorate his wrath through the ruling king and turn it into love; do you understand that?

11. If you do, then become gentle and practice love – whereupon God shall show you regard and soften your heart, and such gentle heart shall have peace and be respected! True respect and true freedom can be gained only through love. But whoever demands respect for him shall gain it only

in appearance and from fear; such respect is a curse and the very curse that was your lot from the beginning! Grasp this and reform yourself.

12. Says Minerva: "Alright, alright, I will go and strive to change myself, if possible!" Here she turns her back on the three and takes off, disappearing from Helena and Robert's field of vision, but not that of Cado.

13. Seeing no more of Minerva, Helena says: "All praise be to God the Lord alone, who in your midst gave me the courage to dent this primary foe of life her pluck! Are you sure she will leave us alone henceforth?" Says Cado: "We indeed but she will wreak much havoc upon Earth yet. After that however she will gradually turn inward through seven punishments and humiliations! But the question remains – what are we going to do as the portal has not sprung open yet?!"

## **Chapter 196**

### **Robert and Helena's anger before heavens' portal**

#### **Cado' wise advice**

1. Says Robert: "Indeed my friend, my intellect is at a standstill! Whoever can make sense of this must be way ahead of me. If the Lord had said, tarry before yonder portal until I come and open the door of life for you! ' then this waiting would be tolerable, and one could well put up with it longer. But the Lord spoke specifically of an open door, and would I and Helena hasten ahead to so-to-say be there for those in train! But he only mentioned an urgency due to portentous things awaiting us there.

2. We made best possible haste but found the portal unopenable, being stranded before the locked entrance for ages; what's the meaning of it? It really is a bit thick. Upon Earth I can put up with being made an April fool by some villain; but from the Lord Himself over here, such leg-pulling is rather strange!

3. Surely we did until now carry out the Lord's will as best we could, with the strength at our disposal, but we can't take it any further and have to stay put. But I shall not concern myself too much with the fourth chamber from now on! It is written of course that one must take the kingdom by force, but can one do so beyond one's means? We have done our best, so let someone else try their luck!"

4. Says Helena: "I fully agree; Where success is impossible one lets things go. Says Cado: "My dear ones, you judge rightly, yet I can't agree with you, as I don't doubt the possibility or opening this portal; have we tried everything: surely not, is the door openable, with us trying in the reverse direction?"

5. You indeed applied all effort at pushing inwards but, although noticing the mistake, I could not speak until you woke up to it through that seeking, asking and knocking. I well reminded you of that Gospel counsel, but did you not catch on. That's why you failed to note that the door opens only outwardly, and that because it also demonstrates on the smallest scale that the kingdom of God must be seized unto oneself by force, not pushing it away from oneself! Is it not already so in the natural sense that if one wants something one has to as it were draw it unto oneself in all the heavens, one and the same unchangeable order applies, against which one strives everywhere in vain. So it is also with door-opening, and you hence accomplished nothing. Hence try again under this system, in the Lord's name, and you are bound to succeed."

6. Says Robert: "Dearest friend, I see my fault, but don't understand another thing – yourself: whence do you obtain wisdom that even the wisest Cherubim must show respect! It mystifies me! Were the Lord here Himself He could not instruct me more wisely."

7. Adds Helena: "That's true; friend Cado's wisdom is incomprehensible even to the heavens. Were it not so then the devil would not have shown him such respect on that hill! Hence I hold Cado in the highest esteem!"

8. Says Cado: "But, dear friend, don't you know that Cado himself was a devil, and one devil therefore was into another's hair, upon that hill of the North? Says Helena: "If Cado ever was a devil then I was so ten times more. But Cado never really was a devil! Maybe by appearance, to better enable him to encounter real devils! And the truly great wisdom is beyond a real devil, as no love resides in the latter."

9. "Well said" says Cado, you hit the nail on the head! For as long as there was no love in Cado there was no wisdom; but to the extent that Cado took up love, he animated wisdom and then fought the devil therewith a weapon every devil greatly respects.
10. But get on with the opening of the portal, because I see the entire company in the distance moving our way; what will they say to finding us at the unopened door!"
11. Says Robert: "I have only one more scriptural query regarding the portal itself: it is written in the Word: narrow is the portal leading to heaven and you must pass through the narrow portal if you would enter heaven, with words in the book of life continuing to that effect: yet look at the height and width. Do you consider this the entrance to heaven?"
12. Says Cado: "Friend, you still have materialistic concepts about God's word: does not the narrow portal in the Gospel denote the meekness of heart rather than an actual door? But open it – this lofty portal - it shall still be somewhat narrow for you!"
13. Says Robert: "It is strange how foolish one can get! An ox stops at a gate, but our ilk was going to go through the wall – head first. I was going to keep pushing this door open away from me, and when force didn't work I became despondent, disdain my garments and calling for Minerva. It did not remotely occur to me to pull in my direction! You will be gleeful about my stupidity; right Helena!'
14. "Ah, that doesn't bother me". Says Helena; "Am I not just as foolish: Could not Cado's idea have occurred to me as well? Although we cannot be sure, we still haven't tried pulling it. But try it inwards once more before doing it Cado's way!" Says Robert: "No, no more inward pushing – towards ourselves now!'

## **Chapter 197**

### **The portal opens, exposing the city of Vienna Nature of appearances in the beyond Robert astonished at Cado's wisdom**

1. Robert steps over to the door pressing gently and, lo, the high portal's wide and heavy wings open effortlessly!
2. As it stands open, Robert exclaims with loud derision: "There this is a most rare heaven before us: no, this couldn't be funnier! Have a look, Helena!"
3. Helena comes and looks carefully, saying: "That's Vienna of course, alive and kicking, with ourselves standing upon Wienerberg, next to the 'Spinner Women' on the cross! Oh heavenly morsel: Vienna, on and on; so this is the glorious fourth chamber of your house? Ah, now we can go and look for work again! Isn't it funny – expecting heaven and coming instead to Vienna upon Earth; what do you say?"
4. Says Robert: "Did I not tell you, when you were heavily engaged in 'lerchenfelding' with Minerva that it may get us to Lerchenfeld instead of God's pure heaven? My prophesy has come to pass, I must go fetch Cado – he has to see dear Vienna city!"
5. Robert calls Cado, saying: "Friend, how do you like the heaven of the terrestrial house of Austria? Quite a heavenly Jerusalem, that! See the palisades, gun ports, plate glass fronts and the beautiful canons, mortars and bomb shells? Notice the guards and their lovely guard houses? Ah – lovely: the heavenly city under siege!"
6. Says Helena: "Friend Cado, tell me whether it is possible for us to make ourselves visible to mortals, and then become invisible again? I feel like teasing the jolly Viennese a little! And should Robert, I and yourself move into this city, then surely we would first have to terminate the state of siege!" Says Cado: "But, dearest Helena, do you think this is the real, terrestrial Vienna? This is but appearance! Did Robert not say that one enters the heavenly kingdom through a narrow door? Here it is on entering you to two shall still pass some tight spots, which will stress you, but it shall nonetheless be passable."
7. Says Robert: "I agree, but who knows! This apparent Vienna has to be a depiction of the real one, otherwise it could not so completely resemble the real one. Permit me another question: "You said that this Vienna is only an appearance, and yet it stands there as vividly as we ourselves; does that mean that we are mere appearances to each other? Or are we what we seem to be in actuality?"

Is this portal perhaps also appearance? I can't grasp the notion 'appearance'. Appearance to me means no more than a reflection of some real thing or being – or perhaps created momentarily as explanation of some concept at a spirit's examination time. Having served its purpose, it abandons its existence. That's how I understand the notion 'appearance'. But I must get into the clear about it, or I shall be forced to take everything I have encountered in my celestial presence as appearance."

8. Says Cado: "Your idea of an appearance is quite good, excepting the notion that an appearance should be something void, on account of being so initially. Behold, an appearance in the world of spirits is whether in only a reproduction of something existing in reality, or a mere blueprint for a new creation, initially visible only to the Lord but afterwards to any spirit who has in his inward parts some love relationship with the Lord's newly emerging idea. It is however the Lord's wisdom that causes the idea to enter the beholder's sphere like a parable, until the spirit gains the firmness that recognizes the real and everlasting within the apparent.

9. Over here, a newly arrived spirit initially is too fickle for facing the most telling spiritual realities. They would greatly offend him and ultimately wear him through like a newly-born infant placed upon wood and stone, instead of into soft swaddling clothes. Not evening encountering a newly arrived spirit however is appearance, but reality commensurate with a spirit's strength.

10. The portal here is a spiritual reality, as are we to each other. But yonder Vienna is only an appearance, as an image of the real, terrestrial city of Vienna, which you two carry within your soul observably. The image still weighs down your soul however, producing also occasional dishonesty which paves its way into a telling appearance during some aroused life condition. Suchlike cannot find admission to God's love-light the purest heaven, since nothing impure can enter God's heavens. And so, prior to entering God's purest heavens the last unclean image of the city of Vienna exits your soul, so that you may take note of it and then ban it from yourselves forever.

11. Says Robert: "Dearest friend, just tell me, also from where you derive your wisdom, as this once again sounded as if from the holiest mouth of the Lord Himself! I assumed that you came along with us to be made ready for the heavens by me and Helena, but the opposite is happening: you are an accomplished master to us and we hardly possess the capacity to comprehend you. Tell me, are you the same Cado who conquered Minerva by word and deed upon that hill? Or are you one of the chief archangels of God in disguise? Your wisdom cannot be explained any other way. Wherefore, dearest friend, tell me whence you obtained your wisdom!"

12. Says Cado smiling: "You shall find out everything at the appropriate time. Do not presently trouble yourself therewith, as much more important things await you. Behold, the large company is on the way; hence step into the portal!"

13. Says Robert: "Indeed, but you must come along, as you are ten thousand times riper for God's purest heavens than I." Says Cado: "Well, it speaks for itself that I won't let you go by yourselves, nor Helena, who I fancy much." Says Robert: "But how should I welcome the large company at the portal? What will I say unto the Lord, and defend my stupidity to Him and the prophets, apostles and the many other Wiseman among this holiest crowd? Friend, help me out of my scrape!"

14. Says Cado: "But – please, don't be silly! Be child-like but not childish, intellectually; for the childlikeness are their feelings, which are most worthy before God. I shall secretly place my words on your tongue – not too many but just enough of them!"

15. Says Robert: "Wow, how can you do that: wouldn't you have to be God Himself, unless the Lord gives you the power!" Says Cado: "Well, is not your gloominess depressing! Does everything have to be discerned at once? Eternity is long and gives ample time. Watch, the apostles are coming, led by Peter, John and Paul, They are the first to tackle."

## **Chapter 198**

### **The crowd's peculiar stand-off with the apparent Cado Robert and Helena recognize the lofty, divine Friend**

1. The three apostles move to the portal, gladly re-joining Robert and his wife with greetings. The rest of the huge company falls down before the portal, greeting the Lord with celestially harmonious hosannas.

2. Robert looks in every direction to spy out the Lord, finding no sign of him. But at the back of the crowd he notices someone who resembles Cado closely. The hosannas have not diminished, and Robert can see that the disciples are gripped with deep reverence, hardly able to utter a word for love and holy emotion. He sounds out Cado: “Dear celestial friend, these all seem to be gripped by incomprehensibly holy reverence; all are lying upon their faces. Even the glorious Virgin Mary, accompanied by the most worthy Joseph are no exception. Mine and Helena’s eyes have nearly popped out at such general seizure – even one spirit at the rear, resembling yourself, can hardly help himself for devotion! Tell me who is the focus of this devotion, the Lord being seen nowhere! Or do they already see him in the vicinity, whilst my eyes fail me? Dearest friend – don’t let me down!”

3. Says Cado: “Friend, what shall I say? There are no spectacles or binoculars over here; what could I do for you?” Says Robert: “Just show us the Lord if possible, for I must get to Him, to welcome Him with every live fibre. Where, where is He; is He coming – the heavens’ holiest?”

4. Says Cado: “If you still don’t see the Lord, then you are somewhat blind within yourself: Ask these three – perhaps they don’t see him either.

5. Says Robert: “It is strange, your giving me half answers at this portentous time. Nor are you surprised that this entire crowd lies crushed upon their faces, not even daring to look up for reverence! Verily, nothing can make you lose your composure, neither open heaven nor dark hell!”

6. Says Cado: “Quite so, dear friend and brother! I am indeed giving you complete-answers, which however you only half understand; why did you not ask those over there whom I recommended?

They would have told you the Lord’s whereabouts long since. But you lack the pluck, which actually is a trifle foolish of you. For as dwellers of heaven they surely would not put themselves above us. All are equal in heaven, the lowliest being the best, and that is the Lord himself! Hence look for such and you shall find Him soon. But He does not suffice you and thus you don’t recognize Him, although you have been looking at Him for a while; do you understand! ’

7. Says Robert: “Ah, would that not be funny – to see Him and not recognize Him; I, who have been around Him already for a while since my arrival in the spirit world should suddenly not be able to recognize Him? Cado my friend, you are quite wise, but this assertion does you no honour, because not ever going to be me, nor the three apostles next to us, nor Helena, a woman. You are the plainest among us, your unsightly garb lacking all decorum, not in the least embellishing and hardly covering your physicality. By your words you would have to be Him, although resembling Cado like one egg resembles another! Hm. . . Should you then . . . be the Lord yourself!?

8. If this really were so, I would suffer a heart seizure for shame, notwithstanding my being a spirit now! For how much nonsense have I not said unto you! Something else strikes me too; you constantly referred me to the Gospel on an all-embracing scale – which the real Cado could not possibly have done! Now I understand your unattainable wisdom! You are indeed bound to be Him, it can be none other! I but since it is You oh Lord, which this profoundly stirred crowd testifies, please allow me and Helena to fall down at your feet, to remorsefully show you our heartfelt, long overdue thanks! Helena, look here, our companion – the all wise, celestial Cado is not the actual Cado but only his identical garments! Unrecognizably, the Lord Himself is in them! Do you get me? The Lord himself!”

9. No sooner hearing this, Helena throws herself at the Lord’s feet, exclaiming: “Oh Lord, don’t curse me, for I have been terribly rough and crude in your sight: Oh God, what have I done!” Say I, still as Cado: “Arise, My most beloved daughter, for that is precisely why I love you because you are and have been the way you must be after my will! Arise therefore, for we must head for – Vienna!”

## **Chapter 199**

### **The company enters the apparent Vienna Folksy scene at the passport control**

1. Says Robert: “Oh Lord, could you not give me a clue as to what we are going to do in this make-believe Vienna, and what we can expect to run into? Because- unprepared at your side and arriving in this city with this large crowd, I can’t imagine our reception and how to behave in order not to suffer embarrassment in your presence.”

2. Say I: "For as long as I am with you this is not your concern! Nor will the company be coming along in its entirety, but only Myself, the three apostles, yourself and Helena. The others remain here until our return.
3. But watch how Vienna is not at all empty but inhabited as on Earth, and that by those same people who have inhabited this city since the Earth year 1848, to the present year 1850, and still are doing so, either as spirits or as physical men. Let us therefore proceed, so that you shall have the sooner transited the straight and narrow little portal! There at your feet are darker overcoats – throw these over your celestial ones!"
4. Robert and Helena do as commanded, taking on an appearance of pilgrims, the three apostles doing likewise, resembling pilgrims from Jerusalem, whilst My own clothing resembles that of a plain Jew. So we commence our short journey to the proximate Vienna.
5. Arriving at the taxation and passport gate situated next to the 'Spinner woman at the Cross' Robert, walking at my side, asks: 'Lord, are we the only ones that can see the several teams on guard, or are they seeing us as well? We would fare badly without passports!' Say I: "They see you indeed, but only those already in the world of spirits. But those shall alert the terrestrial ones to our presence through certain inflammatory demeanour, which shall of course result in some hustles. Let Peter step ahead – it is he who knows best how to deal with such customs officers."
6. Peter at once steps up to the tax man, saying: "Friend, we are travellers from afar, but without passports, as in our essential kingdom there is freedom of movement for all times to come. Wherefore we cannot oblige you with travel passes but are nevertheless completely upright beings, having run up no debts anywhere nor imposed ourselves on anyone, finding easy passage everywhere. Hence we expect to encounter no difficulties here either!"
7. Says the tax-collector: "My friend, maybe hiking from China! If you have no dutiables then, as far as I'm concerned you can continue your journey. Further ahead there is another toll where the passports shall be taken and examined; are you real Chinamen?"
8. Says Peter: "Indeed, indeed! So the toll booth is up there? Much obliged for the information!" Says the taxman: "Well now, these tattered beggars rabble are going to put on airs!"
9. Says Peter: "Friend, never judge people by their coats! You can't know who could be behind such plain coat." Says the taxman: "Hardly ever anything but rogues and vagabonds surely, whom one grabs and despatches back to their borough! Understood, sir?"
10. "Indeed, says Peter, this type of talk is too familiar for the impoverished class to misunderstand. Your speech somewhat different with someone passing by in luxury coach with ostentatious servants. Us barefoot ones you give the animal grunt – not exactly laudable! But just let us continue now, maybe we shall find somewhat less pedantic guards at the toll ahead." Says the taxman: "There they won't go to too much bother with you; get yourselves going now or I'll have you arrested!"
11. Says Robert to me: "That's how they are, and he is one of the better ones! One could explode with rage when dealing with them! Oh people - Earth! Says Helena: "Had this fellow put us down much longer I would have told him off, for I know this one. Glad we are moving, or I would have gotten stuck into him; would have been a surprise for him!"
12. Say I: "Not too loud, My little daughter. This tax collector has long ears! He would cause you plenty of trouble if he heard you." Says Helena: "But he is not going to be worse than Satana, is he??" Say I: "It depends! As guards, dogs are often much more vicious than their lords. The lord's talk but the dogs bite! But we are coming to the second barrier! Peter is already talking to the police; we shall see what it comes to!"
13. Says Helena: "Well, Oh Lord, we shall be locked up if you oh Lord makes no use of your power!" Says I: "Fear not, my dear daughter! It takes only the gentlest breath from My mouth and the entire Earth with its jails is no more! Hence we fear no prison. We shall however listen to what they want of Peter." Wherefrom? Where are the passports? Come up with them!"
14. Says Peter: "Patience – one quick question: say, can no one, not even a local, get into the city without a pass? Says the policeman: "Familiar ones yes, strangers no! If you are not this city's residents you must have a pass, or no entry! If from this city, you need to be checked out to see of what ilk."



15. Says Peter: "Just ask – I will tell!" Asks the sergeant: "What is his name?" Says Peter: "Simon Juda, son of Jonah, named Peter." The Sergeant: "Sounds weird; but who is he, and what trade?" Says Peter: "Fisherman from birth, now a fisher of men – for nearly two thousand years."

16. Says the sergeant to his deputy: "Watch this one – nut-house case! Fellow thinks he is the renowned disciple! What's next on a watch these days?"

17. The sergeant turns to Paul: "Who are you and what name?!" Says Paul: "I am a carpet-weaver and an apostle to the heathens; my first name was Saul but later re-named Paul." Says the sergeant to the second officer: "Watch him too, another one ripe for the nut-house!" Turning to John, he asks this apostle: "Who are you – another of Christ's disciples!" Says John: "I am the Gospeller John and also the Lord Jesus' disciple!" Says the sergeant to a third officer: "Another nut-house case. Guard them well! There are three more over there – bound to be of like ilk."

18. Here Helena steps up to the sergeant furiously, saying in typical heavy Lerchenfelder (suburb of Vienna) dialect: "Chief dumb skull of a Bohemian sergeant major – watch the three don't get away!" Says the sergeant with spidery venom at such address: "What did she say? Wait, we will rub off your roughage!" Here Helena bounds over, saying: "Well well you old brimstone liver-pot from hell's apothecary, watch your bohemian dandy don't suffer harm! Look at the ambition with the bargain! Let his lordship drop his wrath or I'll tell him what won't go down well."

19. Says the sergeant: "What's your country of origin, unplanned wood?" Says Helena: "Just think profoundly; remember the guest house from which you were bounced three times for sexual offences and trouble making? See, that's my country of origin!" Says the Sergeant: "What do you drive? No Lerchenfelder fruity you?" Says Helena: "Indeed, name of Schwarzenmaxl-Lener! Don't you remember me?"

20. Says the sergeant: "Indeed, but how did you get mixed up with this mob?! Would you believe it the Schwarzenmaxl-Lener! Say, where have you been since the revolution? You have not been heard of or seen!" Says Helena: "Well, I died! And now I am here alive again, visiting my homeland with my best friends – if you don't mind! But I vouch for these beings being no nuts." Says the Sergeant somewhat more gently: "Ah, my most beloved, these three are total fools and must go the psycho house! But it shall soon transpire when I presently sound out the remaining two!"

21. Here Robert himself steps up, saying: "Friend, so you intend to examine the sanity of me and my great holy friend! Blind henchman, this you should have done with yourself long since and realized that you have not been physically alive in the actual Vienna for a long time, but only upon the make-believe spiritual Earth! Do you suppose yourself to be the actual border guard? In your imagination, for sure. Do you think to have some right or authority to examine us? I say unto you it is the right of a lunatic, who is blind and deaf into the bargain!

22. You died of cholera long since, and that in the year 1849 terrestrially, to be exact! Messengers from the heavens have already told you that you have died physically, but you derided them, saying: Brain-damaged fells, can't you see what sprightly, high-ranking police Sergeant I am? I'll chuck you in the slammer if you don't believe me; that will show you whether I died or am alive!" With that response the Messengers from the heavens made off, leaving you to your insanity, which you have been maintaining now for over one Earth year, declaring every spirit trying to help you as insane. Do you in all actuality imagine yourself to be a physical police sergeant of the city of Vienna? Look at that barrier; don't you see it vexing transparent and increasingly substantially?"

23. Says the sergeant: "This kind of vain talk an official is not going to hear while on orders! What is his name? Has he a pass or some other identity?" "No" – thunders Robert into his ear, the sergeant quite dizzy and yell for help. Robert responds with more thunder: "What shall I do for you? Do you intend to live or die everlastingly? Here there is no further temporal death; whoever dies over here does so forever!"

24. The sergeant emits a dreadful shriek for help, causing three lower servants from the guard-house to come and arrest Robert; but the latter thunders 'halt', making them collapse as if struck by lightning. As they appear to be on the ground Robert says: "Lord, if it is Your will then we could be back on our way without further trouble. We can clear our departure by blowing away the three guarding Peter, Paul and John.

25. Say I: "This would be alright except that the sergeant still has to examine Me! After that we shall be on our way without being obstructed by them." Says Robert: "Be it so, oh Lord; Your will, alone is holy!"

26. Here the sergeant gets on his feet, fuming: "Who is Lord here, with a holy will? Here only the emperor reigns, anything under that or over is ash! Watch it team: arrest this rabble, hauling them before the court, reporting how this socialist rabble carried on! But their bellower is to be first rewarded in the guard-house with twenty-five strokes, for his bawling! Drag him into the guardhouse!"

27. Three surround Robert intending to bind him, but Helena bounds over, yelling: "Whoever lays hands on Robert is dead!" When one still grabs Robert by the scruff of the neck, Helena lands a punch that sinks him like dead. Trying to grab Helena, the other two also are served up equally and they turn on their heels. The three guarding the apostles do likewise, ignoring the sergeant's hollering, sensing something supernatural about us.

## Chapter 200

### The customs officer examines the Lord, letting the group go One tax collector follows the Lord

1. But the sergeant is suffused with Vienna, seeing and hearing only what his imaginary duty demands, getting humbler when abandoned by his assistants. We comes over to Me, asking who I, am what My name is and whether I have a passport.
2. I say unto him: "We come directly from the highest heavens; I am Christ the Lord and have come here to awaken the dead, seek what was lost, and heal the sick. Great blessings shall come over all men of goodwill."
3. Says the sergeant joined by a few individuals from the guard house: "Well said; you are the cleverest from among all the previous fools, who feigned insanity to confound me. But I know where I stand now, and must let you all go for the sake of lofty authority. Ever since the Catholic Church was allowed freewheeling and dealing of the clergy, even a sergeant is vulnerable, and can but marvel when certain Jesuits run into him! It shall presently be raining indulgences and miracles again. Jacob's ladder shall be set up from Earth to heaven, with angels, apostles and the most blessed Virgin and other saints, Christ not excluded, shall be climbing up and down - for money and other valuables of course. You are yourselves the experiment, and we knew indeed where we stand!"
4. You can get going. Had I realized what spirit drives you, I would have placed no obstacle in your path, to which end I have secret orders. This combination can be looked on a real success, excepting Robert Blum and that Schwerkmaxl – Lenerl that every jolly Viennese is surely familiar with in every respect. The actual Blum shall of course be tormented with pain no more, but this pseudo Blum is a top invention, with the name still carrying much weight in Vienna! A disguised female hero of the barricades also adds authenticity, one needing a pretty, seductive mocking bird when on the prowl, justifying every means! And you are Christ, the Lord Himself? Beautiful! Well, if such Christs don't help the Roman Catholic church unto its golden feet again then goodbye to pope, Rome and the clergy!"
5. Say I: Friend, I know you are a Protestant, and your thoughts on Roman Christendom are not unjustified, because same is an abomination before God, in its despotism, which shall not be succeeding henceforth. But you tremendously misconstrue My little flock, although I shall trouble you no more, as you are free and can believe and do as you please. But be advised once more that you most assuredly find yourself no longer upon the word of matter but in the world of spirits and that, apart from Myself and My entourage, everything is appearance, which however could become spiritual realities if you joined Me. In your heart however you are still too far removed from My kingdom and cannot therefore recognize Me in your blindness. Hence stay and remain where and what you are – perhaps we will meet again once!"
6. Says the Sergeant: "It will be my pleasure – if not in this then in another world! Wishing you success in the royal capital! The continuing state of siege could favour your undertaking; wherefore, once more, much success and greetings to Maria-Zell! Adieu!"

7. We now move towards the city centre without further trouble, watched by the sergeant and his flock. His reply to the collector at the taxation booth, joining them and asking what we strange traveller might be on about; : There are Jesuits in disguise posing as pious missionaries you know – from the time that the church in our dear Austria has again been liberated, the parsons have brought out the old Jacob's ladder, leaning it against heaven itself . It is not quite as simple with the oldest penances of the crusaders, but we are bound to soon have dramatic news of grandiose miracles on every side!
8. According to their own testimony, these six were no less than Christ Himself, Who shall now heal all the sick, etc! Perhaps He is also going to help Rome's finances back on their feet? – The first three were Peter , Paul and John the Gospeller, and they had a real clean hussy by the name of Schwarzmaxl-Lenerl, heroine of the barricades! That's followed by death from astonishment: Robert Blum into the bargain: having fun? Then my team of feeble Roman spirit, lets me down and turns on its heel! Well friend, what achievements for 1848!"
9. Says the tax collector: Dear friend, on the surface this stuff looks funny for sure, yet I can't shake off a certain seriousness about it! I will concede that with their regained church freedom the parsons will try sundries to revive their much sought peoples' superstition, but they are bound to drop such methods! I certainly am no parsons' friend, but don't believe anyone would go for such business even for much gain.
10. I look at it differently: these decoys are either high-ranking persons, or they are what they hold out to be. Quite frankly, my entire life story in this "Vienna" seems somewhat strange to me, egging me on to the suspicion that I find myself either in a dream life or suffer from some form of swoon. I have not for instance for two years seen a cart, nor any carriage, which certainly is intriguing, and only a trickle of people are passing us. Nor is there evidence of groceries being delivered anymore. One usually has to laugh at strange roasts and herbs and smoked wolves, foxes and small bears and many another stupid thing carried past here. I can't change as there is no tariff book. If I stop people for questioning, they don't answer, continuing on regardless. Yet to also does not occur to me to stop them.
11. Lastly, in my mind, I noticed a large lump of gold on the ground a few paces on. But hastening to pick it up, it had disappeared and there was instead a trodden, pitch black viper. About to pick it up to fling it out of the way with my cane, it turned into an ugly bird of prey, which flew off with my swing. I was finally struck by an extraordinary phenomenon, looking out the window I watched a heavy down pour, and it only then occurred to me that until then I had seen neither rain nor snow. I hastened outside to feel the rain, but no trace of rain was left! The strange weather made me think. It struck me that I had never seen a sun and could not tell the source of lighting. Have you yourself experienced an actual night yet; or winter, spring, summer or fall? Everything continues in the same state and we don't even notice these strange phenomena.
12. These peculiar things force me to conclude that we indeed no longer find ourselves upon the actual Earth, having died physically. Furthermore, the six men could easily be what they made out to be. You know what, I shall follow them! They must clear me up!"
13. Says the Sergeant: Well. . . , wait. . . I'll join you!" Both hit the road hastening after us.
14. Catching up with us at a house where we had sent Peter to heal the sick, the tax-collector says: Worthy friends and above all You, arch-wise One from Nazareth, your speech intrigued me and thus awakened me to wonder about some other things. My spontaneous suffusion with uplifting feelings made me nearly follow you at once. I fought off the feeling for a while with my duties, but my feelings spoke loudly, forget imperial and forget royal; where God calls, there emperor and king have ceased for good! With such inner voice I turned my back on the customs house, following my inner drive and am now here with you, dear friends! Permit me to join you for long enough to find out through your goodness and wisdom what my condition is over here: is this reality or just an everlasting dream? Do I still live upon Earth? My doubts about it grow stronger. Kindle me a light in my skull if possible."

## **Chapter 201**

**The Lord receives the tax collector, whilst the Sergeant is rejected  
Paul's ministering to the house of 'The Good Shepherd'**

1. Say I: Indeed, we shall be glad to oblige but you must not neglect to do your part afterwards. Stay with us and pay attention to what we say and do, whilst doing what seems good to you, then you shall shortly be in the clear!”
2. Here the Sergeant steps forward, asking: Friend, can I stay too? I too have had second thoughts! ’ – Say I: You are too presumptuous and like a fox. Not all who come and say: ‘I too want to remain with you’ shall be accepted! Whoever wants to abide with Me must be of a purer heart. Having never believed in Christ, thinking Him to be a capricious Jesuit, how would you now follow Him? We shall indeed see each other once, but right now this would be too early for your insight. Hence go back to your post. Just give Caesar what is due to Caesar first, and then see how you will give God what is due to God! You were invited but did not find it worth accepting, wherefore those in the streets and fences shall come unto Me and dine with Me sooner than the first invitees.”
3. Says the Sergeant: “Talk like that would make an honest person sick; hence God’s speed to you!” Here the Sergeant returns to his post cursing.
4. But the tax-collector says: “This I would not have believed about this person. It is certainly difficult to accept Christ as the almighty God, because one imagines something endlessly great and exalted under the concept of ‘God’, Christ having been completely human like every other man, excepting that He was filled with God’s spirit to an even greater extent than a Moses, Samuel, Elijah and the other prophets. But to reject Christ out of hand, not giving Him the esteem due to a wiseman is rather thick.’
5. Say I: “Good, but what do you make of Christ?” Says the tax-collector: ”Well, as long as no greater better and more perfect God can be found, I take Him to be the highest divine Being. For I am not helped much by a God Who is so endlessly large that no being shall ever be able to behold Him. Christ is just right for me! And an endlessly huge God-Father or a still more incomprehensible holy spirit can be whatever these want to be, such will never bother me. I simply abide in Christ, He shall do the rest!”
6. Say I: “That’s good, cling as closely to Him as possible and everything else shall fall into place. But here comes Peter back from the house, lets listen for any results.” Says Peter: “Lord, things look grim over here, and little is going to be achieved without a judgment, there being an obstinacy, blindness and waywardness that might have been hard to imagine even in Sodom and Gomorrah. Were I vulnerable to attack then this brood verily would have torn me to pieces! Lord, these sick need an odd type of doctor and medicine!”
7. Say I: “Well, let us leave then. We shall not impose ourselves on anyone and shall therefore move on! ’ Says Robert: “Oh you Vienna! You too judged those sent to you. May the Lord forgive you! I intend to take revenge on no one, but since you are hell bent on forgetting the Lord, you shall be severely afflicted. You intend not to welcome the Lord when He wants to heal you, wherefore great tribulation, want and shame shall come upon you! You shall then exclaim: “Lord help me! But the Lord shall move on, and help shall be long in coming! ” –Say I: “Let this be correct, I shall not look ahead along this road, and take things as they come. But should such welcome be the order of things, then you Robert shall have been fully right!”
8. We continue our journey and soon reach a house with a sign: “The good Shepherd” upon the wall. Says Helena: “Lord, here it says ‘The Good Shepherd’, here superior spirits may be residing?!” Say I: “I don’t intend to foresee, but go in yourselves and investigate!“ Says the tax-collector: “So far as I know this house never sheltered anyone of good report, and may be worse than the last one.” Says Robert: “ Let’s try, it can’t harm us?”
9. Say John: “I’ll go in if you like?” Says Paul: “Brother in the Lord, I could be more effective when dealing with pagans, hence let me have a go, because you brother may be too gentle with such being and accomplish little, I am of a rougher mettle, and place demands where you merely request. Should I fail, then you and Peter shall not get anywhere either.” Says John: “Dear brother, I wouldn’t begrudge such errand within Robert’s house, but here your steps might be useless as well, because where love is lacking, there earnest misses by an even wider margin!”

## **Chapter 202**

### **Paul at the proletarian club named ‘The Good Shepherd’**

**The disciple as gold manufacturer  
Inflation-theory and feverish worldliness  
Racing parable**

1. Paul now enters the house, saying to a large crowd gathered in secret consultations about how to organize a demonstration against the government." Peace be with you! I am a servant of Jesus Christ, sent to you by the Lord Himself. I remind you in all love and patience and Christian gentleness to desist from your fruitless counsels and their resultant works; turn your hearts towards the Lord, presenting Him with your problems, He shall truly help you. He will not close off ear or heart to you, if out of desperation you pray 'Lord, Thou most loving, holy Father, help us out of our great misery, for we too are Your children!' If you speak thus, the Lord shall be in your midst, giving each according to need. Consider that human help is no real help. Seek help in God, the Lord of all glory and you shall be truly helped everlastingly!"
2. One of the assembled steps up saying: "What do you parson in disguise want? Get yourself going or you shall get to know Jesus Christ good and proper!" Says Paul: "Dear friend, to you and your entire crowd I say that you have not found yourselves in the world for quite some time, but in the world of spirits, yet still acting as if carnally upon the dim world. Let yourselves be counselled and realize your true state!"
3. Yells the one come forward: "Out with this arch cleric! The fellow would have us believe that we already died, taking joking overboard! His bragging can probably be attributed to the new Pauline community, and this Paul belongs to the nut house! That we should be spirits already takes the cake, let such Paul clear out of here!"
4. Says Paul: "Listen, I tell you just one more thing, after which you can either throw me out, or hang unto me. When two thousand years ago I was chosen as a messenger of Christ, I frequently received similar reception and sometimes worse due to the notoriety gained by Jesus' salvation doctrine with the arch Jews and other peoples. But if said to someone: 'friend, probe the doctrine and retain what's good; it will not take you much good will and intellect to do so' then quite a few who had previously been ready to tear me apart settled down and complied, some subsequently becoming activists for Jesus' salvation and life doctrine themselves. Wherefore I also say unto yourselves; first prove what I said unto you; if finding something confirmed upon yourselves, what prevents you accepting it and orientating your lives accordingly? Verily, you should be out of your senses in discarding the superior and retaining the inferior. Hence prove everything before judging it!"
5. But what have I to do with the new Pauline community? By doctrine and aim it is further removed from me than the most material Earth from the spiritual heaven! As the living and actual Paul, I can't tell you more. By my testimony you can see that I am neither a dim parson and much less a member of the Pauline club!
6. Several of them say in typically proletarian fashion: "Well, that doesn't sound too stupid, excepting two laughable things: that you would be the real Paul, and that we died already! That we have neither bodies, being pure spirits, or that we no longer exist at all – the more likely story. Or do your spirits also have bodies? If that were so then you might still be right, but not otherwise, ever!'
7. Says Paul: "Did I not counsel you to prove what I speak!" Say several: "Prove, prove; easier said than done, how can we check it out? Shall we consult a minister perhaps?"
8. Says Paul: "Have you no money on you?" Say the others: "Money? What a silly question! How should we and money get together, and that in Vienna, where there has been none long since! Paper money yes, but no real money for ages! We can serve you a scrap of that if you like." Says Paul: show me and we'll see what can be done with it."
9. Say the club spokesmen: "Look, you that insists on being Paul, here are our takings, a lousy ten Kreuzer (crown) rag! Change it into ten ducats if you can, and we shall be under obligation to you!"
10. Paul takes the ten Kreuzer note, instantly transforming it into ten real, heavy ducats. The club members are astonished beyond measure, saying: "Friend, your abilities go beyond how to roast pears! Ah, that truly takes the cake! That's a magician for the Rothschilds and other millions! Listen Paul, we are going to keep you, you are our hearts delight! Just what the doctor ordered!"
11. Says Paul: "That by itself is not worthy of a closer friendship, but your becoming aware of God's power within me is, making you realize I am no liar and deceiver! I asked you for money and all of

you together did not have one Kreuzer. That reflects your lives, which you still regard as terrestrially material ones.

12. With the ten Kreuzer note however you exhibited your lives' contents! Your current lives completely resemble this lousy paper money, whose inner life is as good as none. You would like to shake some real life out of your false and completely useless lives, but your efforts are vanity. Something worthless cannot be improved with more of the same. If you change paper for more paper, what value has the paper itself? None, I tell you. The more new paper is exchanged for the older, the more worthless are they both.

13. Just so is it with life! Earthly life is in itself completely worthless. Its worth lies only in that through speculation, one can exchange the earthly, make-believe life for a real one through the divine-life stock-exchange. If however I utilize earthly life to enter upon an even more vain life in the spirit world, then I accept inferior paper for the former superior one, making me a fool and nonsensical speculator!

14. Have you never watched a race where good runners run to be first, for a prize, between one barrier and another? The prize is open to them all, but those not making the effort with competent running can blame only themselves if missing out. I say unto you all: run, for the prize is a big one and suffices for all! But to run well you need to be rid of all vain and foolish things, hindering you and tiring your legs prematurely! The run is a real contest; let him who runs do so in earnest. For the gain is in a good cause. He who does not apply himself seriously remains a poor devil everlastingly!

15. In response to your request I made ten gold pieces out of your ten Kreuzer note, which much pleased you! I did this with my secret power, to show you what could be done with your paper lives if you were motivated. Because your pseudo lives fully resemble your ten-Kreuzer note, whose worth is not real, having no substance to cover its nominal value. If however someone like myself can back up this note with ten real ducats, then of course it shall have a large value gain. Hence let yourselves be transformed too! Cast off everything vain, hollow and trivial. Lighten your feet and enter the race for life's actual goal, and you shall win the right prize - at my side.

## **Chapter 203**

### **Six are won over, and Paul tries out the others**

#### **Time of especial grace**

#### **Destructive sensuality**

1. Say the initial club spokesman to the others: "He talks like a book and knows something about black magic and has a hearty character. May it sound ever so crazy to take us for spirits and himself as the apostle Paul – it does not all seem so far-fetched! I haven't mentioned a few things that struck me (p. s. still in heavy Viennese vernacular). But that's how things are and I reckon we should follow him, he means us no harm!"

2. Say some: "We sure could try; if there is something to it then it can't be bad, and if not, then we lose nothing. Well then – we five agree with you, let the others decide for themselves. We are with you!" Says the first: "One more, and it makes holy seven! One more guy from you there?"

3. One of the crowd comes forward saying: "Well, since I am the silliest among you agreed ones, I'm joining your holy number; that makes us the seven Swabs", But you'll let me be last and call from behind: go, go, jockey and boots. If it goes well, I'll be in it, if not, I'll be the first to turn on my heels. As it says in one of the Gospels: the first shall be last and the last first – to run!

4. Remember I've always been a funny fella, but it beats me that we should have died already because we ought to know something about that! Dying is not that trivial for forgetting. But be it as it will – it's worth the ten ducats of fun. Actually I have another half dozen ten Kreuzer notes, maybe our good Paul is going to transform that into gold pieces!"

5. Here this seventh one turns to Paul, saying: "Listen, my good friend, I have another six such rags. Are you able to transform them into gold pieces?" Says Paul: "Why not, if it will serve your blind ideas; where are they?"

6. Says the seventh: "Here they are, almost in tatters!" Paul just touches them and they turn into sixty gold ducats. The seventh nearly faints for astonishment, saying after a while; "This clearly is a miracle of the highest order! With the first one I thought you produced mere magic. Now

however I believed in Christ's miracles one and all, and everything else that I would have never believed otherwise. Look, my good man Paul, now I believe that you really are Paul, and that we have actually died already.'

7. Says the first spokesman: "I too am convinced indeed, but not so much on account of this wonder, but the chat preceding it. The old Paul powerfully shone forth from it, the way he was and lived! And the more I think of his speech the more of Paul and hence of truth I find in it! The ducat production is certainly brilliant, but it could be asked whether good and true. All sorts of magical things surely could manifest in the world of spirits; the good Paul only has to firmly think a thousand ducats, mentally, and since spirits can see thoughts, we shall also see Paul's ducat thoughts!"

8. Says the seventh: "Yes, but how come that we, having as spirits busied ourselves with the clinking sound of the metals for a lengthy period, not even the meanest copper penny has emerged to replace the paper rags? Wherefore there must be something entirely different to the Pauling ducats – making them merely firm thoughts!"

9. Says the first: "Undoubtedly, although I maintain that his talk was more excellent than his ducat production!" Says the seventh: "Indeed yet his words also demonstrated the portentousness of his ducat manufacturing as applicable to us; hence we can put the latter on an equal footing with his words."

10. Says Paul: "Your company consists of one hundred and twenty; seven have responded to my words and deeds, leaving one hundred and thirteen unresponsive ones: what about these?" Says one of these: "We stay, and need no more of either your doctrine or your gold!"

11. Says Paul "The portal to God's kingdom stands open at this time; those striving shall gain entry. But he who does not strive so, now shall gain entry with much difficulty after the big portal of God's grace is shut again! For notwithstanding the Lord's unchangeable love and outsize mercy towards all his creatures and children, He is not always even handed with the gift of His special grace. Not everyone receives same, but only the few who were chosen from the beginning and were made capable of grasping and hearing his special grace without detriment to their existence. Nor are there always prophets at hand, not every Earth year bringing forth its own number, and their appearance is by the Lord especial grace, barely one per century. These see things of the spirit and hear the Word from the mouth of God, proclaiming both to the feeble and blind of the Earth, to enable them also to attain to bliss and enter upon God's grace heavens.

12. Hear and see, ye blind ones, therefore: there currently is such epoch of the Lord's grace; messengers of the highest heavens are criss crossing the deep and the lowermost sphere of the spirit world's dim regions! The Lord Himself actually does so, to make the unfortunate ones cheerful! On the Earth as well as on all cosmic bodies, special prophets and servants of the Lord are being awakened, giving out the light and Word from the heavens to the other humans!

13. Only a small number respond. However, many do like yourselves: they laugh off and deride the prophets to their faces and even threaten them. But this period shall soon pass and God's special grace portal shall shut upon the children for a lengthy period. Your distress-call shall resound but will go unanswered, and you shall not find, even when seeking. Right now, in this time of grace, you need only to be willing to be accepted! You are being called and we are knocking at your heart's doors. You need only to say 'enter', and acceptance into God's kingdom is accomplished! Right now the Lord is doing everything you desire for your eternal bliss. After this time of special grace however, you can try everything and achieve nothing!

14. But I get the drift of your minds, turning you away from the spirit and its gentle prompting from the heavens, because you hearken to the dead voice of your imagined flesh, pining after women, to fritter away the rest of your lives whoring! Women however no longer fancy your billy-goat shapes, and those that might still fancy you don't accord with your lust for young and fat flesh.

15. But just hang in there much longer; the special grace period won't last much longer, after which such women shall come over you whom you shall be serving most notoriously - you shall howl and lament and try getting away from female flesh, but your efforts fail. Those women shall put fetters of glowing serpents around your loins, sinking you into the pit of perdition forever, whence no future time of grace shall liberate you! Beware, all ye in the world of spirits and all fornicators upon the world, who turn their backs on grace, pining after women's flesh! As God lives and His word is

now proclaimed to you, just so certainly shall that which now shows up as your lust, tempting your hearts, prepare shortly for you and your ilk a hell of a most dreadful kind!

16. You complain about the regimes of the worldly princes because their expenditures short-change you, which however bothers you mainly on account of your unsatisfied flesh. You rage against the princes, and their choosing the most beautiful women, on account of your financial shortfall and having to as it were share the fare of the swine if called upon.

17. But you are unable to grasp that God the Lord permits this, to show you that you have been created for something more than the works of the flesh. Man indeed has to also attend to that proper measure and aim whilst living upon a world within the flesh of death, but should aim for existence in a sober and natural fashion, the way it applies to other temporal needs of dead flesh.

18. He who does so upon a world in proper measure and aim does well, although he who refrains altogether does better. For the Lord provided flesh with this sense not as an end in itself but as a tool for sober and wise use. He who turns it into a need however is a miserable sinner, and God's grace departs from his heart as he hearkens to the dumb law of the flesh, setting up a heaven of rams and dogs for himself in line with the righteousness of death and judgement.

19. Grasp this: he who finds pleasure in a law burdened with judgment, keeping same for the sake of lewdness, has judgment within himself already. He is a slave and his liberty within God is under curse good and proper.

20. Hence you should stand above the law of the flesh through the power of self-denial and through love for and living faith in God the Lord, in order to be freed of all law and judgment! A slave to law, whether natural or moral, cannot enter upon the kingdom of God until he has rid himself of law in all its aspects. Notwithstanding the fact that in God's kingdom, none are judged according to the law, the law is itself already the judgement. Only he who has truly risen above all law out of love for God shall gain actual freedom in God! For love in God alone is truth!

21. Now you have all heard it and shall have no excuse not knowing! Hence do what you consider best!"

## **Chapter 204**

### **One good response**

#### **Paul's concluding words to the stubborn ones**

#### **The funny Viennese and the crude Tirolians**

#### **The company continues its journey**

1. Says one of the remaining one hundred and thirteen: "This was a meaningful speech and uncovers many of life's secrets for me. Whoever hangs unto the law hangs upon the gallows of law's spirit. Sin and consequent punishment are but children of the law. The greater the number of laws, the more transgressions and punishments. For terrestrial people law certainly is essential, but nevertheless and evil, and a social curse.

2. If people were like true humans they would need no law and would be far above it. But since men are often animals of the worst kind rather than humans, relevant laws are needed by which wild human vices are tamed. What would be a large community without lawful order? Wherefore there have to be laws, like one evil against another. Yet one can imagine a wise community that has no need of laws, and hence a free and happy lot. We realize all this and can only agree with this Paul!

3. But can an ever so wise man put himself above the law, be the law a natural, moral or political one? If abiding by it, one is its slave; putting oneself above it one is hauled before the courts, where one inherits the curse of the law. If however one makes the law one's second nature so-to-speak, finding real joy in its keeping, then it resembles an executioner's joy at carrying out the sentence upon a poor sinner – becoming thereby the living law oneself. The law itself being a curse to the man who has become such law unto himself, he has become the wiliest curse itself. Verily, here it can be said; Lord, who shall be actually ever capable of liberating himself from law!

4. We are made up entirely of 'shalls' and 'musts'; the 'must' is fully of the devil and the 'shall' not much better. Whatever is subject to an almighty Deity's will is already under judgment. But that which is made subject to man's free will shall certainly, whilst not judged yet, nevertheless tarry in constant expectation of same.



5. As a friend of yours I ask: "What are we to do? This person with the apostle's name, or the apostle himself, for all I care, has made this thing clear and true to us, do we follow him? He is bound to not lead us to hell, which does not exist anywhere most likely, nor to haul us before a court! And so we can follow him into the street, where his actual intentions with us shall transpire."
6. Say the others: "Indeed; should we be living in lovely eternity already then it would be foolish for us not to follow a Paul! And should it not please us outside, then we can turn back, for outside we are no more under coercion than we are in here."
7. Says Paul, who had kept quiet: "You shall be just as free to follow my doctrine and good advice as you have been in here! Dear brethren in God, what can you lose by leaving this room? Just the vain expectation of some voluptuous whores that paint in your imaginations but are to be found nowhere in such natural state. What is vain imagination to truth? I nevertheless want to give you the fullest truth in place of this repulsive vanity! What therefore should still hold you back from following me to the holy spheres of light, truth and life, which is the love in God, Who is Christ the eternal and true!
8. You have now been discarnate over here with your imagined expectations for a considerable time, but with what successes? None, I tell you, excepting an occasional transitory apparition of a female creature, afterwards dissolving into nothing. This is all you can boast by way of bliss! Not even the most inferior wine and not a bite of bread; you have so far enjoyed nothing! Yet initially you would hear nothing of leaving this void, good-for-nothing place.
9. It is well for your decision to now follow me, for only now will you get to where primordial truth and reality of all existence are lastingly domiciled. In the world, everything is lie and deception. Your possessions, sciences, arts and treasures, your very lives were nothing but lie and deception! And were the material world to be anything better then it would have to endure, the way truth is everlasting! What is durable in the world however? I say unto you – not even the Word of God! For even that is dulled by the lie of the world and turned into every foolishness, falsity and evil, for which reason it is given to man in a veiled condition, so that it cannot be muddied in its holiness. The world is no more than judged lie for a predetermined test-period. Only when this comes to an end for man does God's kingdom of eternal truth commence! You also therefore make an end to the world within you, so that the kingdom of God can take up residence within you! Hence let you all follow me!"
10. Declaims one of a humorous disposition: "Fare thee well, quiet house, we cheerfully leave you behind! Lovely building, how joyfully we suffered hunger and thirst there, and no money surplus to wit! How often were we moved to tears within your four walls, penetrated by light through a handful of clean window spots. Friends, it should hopefully be obvious no all that we have everything to gain by the loss of this house!
11. The funniest part however is that we have already unloaded our maggot bags, being only souls with skin, hair and bones. Yet we must suffer hunger and much thirst even as souls, without being able to appease either! It could be the reason for the worldly saying: there goes a poor hungry and thirsty soul! Nothing indeed beats a miserable life in Vienna! Let's be glad we no longer live on Earth; oh Vienna, getting carried away by idle nonsense!
12. Look at this, several of us have ended up in the street even as I spoke. I can't recall lifting a foot: what happened?"
13. Says his neighbour - a coarse fellow: "Stupid – its magic – God be with us!" Says the funny man: "If Tirolians could only shut their face - makes the Earth shake with stupidity!" Says the Tirolian: "Carry on and I'll clobber you to make the red soup run down!"
14. Says the joker: "Stupid dill of a Tirolian – don't you see we are just spirits, possessing only will and intellect without bodies? Peter, put up your sword: he who lives by the sword dies by the sword' holy Scripture says. Have you never read same? How could I have, not having gone to school! But this much I do know – that I know holy Scripture better than you do!"
15. Says the joker: "Well, don't get mountain-heavy and look to where our Paul now converses with a lovely plain man, who cheerfully shakes his head! And further right a girl second to none! Wouldn't that one do! Let's move up a little – my soul likes that one somewhat better than the Austrian national debt! What says ye flaky Tirolian?" Says the Tirolian: "You are still the same deft slob! Can't you see that for the likes of us no figs grow on such trees? Let's stay put."

16. Says the joker: "Stay put, gutless wonder; but I'm going over to thank Paul for leading us out into the open for our own good! We are of course still in our dear Vienna, but at least in one of its livelier streets, with happenings, and that is already big gains!" Says the Tirolian: "See the rat-bag you are: don't I know you? It's that little hussy sparkle in your eyes – not thanking Paul! But get thee going, or find out how gutless a Tirolian!"

17. Says the comedian to one nearby: "Friend, do you feel like coming with me to thank Paul for leading us out of that lead-works? Nothing can be done with this four-pellet shot Tirolian. Come along if you feel so." Says the addressed one: "I won't be coming either. Being a Tirolian, although more literate than the other, you offended me as well. You Viennese are but crude dung-beetles and your company does one no honour!"

18. Says the joker: "Oy Oy, got myself into a spot with two crudest of barrels! It's time to get moving, before Tirolian inclemency comes down!"

19. The comedian leaves his alpine crowd, hastening over to Paul, saying: "Worthy friend, you have done us a big favour delivering us from our lead-works by the truth of your words, although none of us have expressed our appreciation yet. I would now take the liberty to bring my warmest thanks to you!"

20. Says Paul with a smile: "Good of you, but you should have mentioned the main reason: the rough Tirolian being right in that it's the little hussy that's caught your eyes! Only truth in future therefore- because no soul can hide ulterior motives before us here! But go and bring the little hussy your compliments, and keep in mind she already is someone's wife – the man's at her side!"

21. Says the joker: "I thank you for this instruction, which is strictly true, but it would be somewhat unseemly to pay her my compliments while she converses with her husband! Yet the longer I look at her the more familiar her face, and his too! He has an uncanny resemblance to the notorious. . . hm.

. . . can't think of his name! His looks are those of a leading democrat I saw frequently in Vienna a couple of years ago."

22. Says Paul: "There isn't that much to it, and there are too important things to do to toss names around. I will now give you other advice, which it will do you no harm to follow! Fall upon your knees before my supreme Friend and say: "Oh Lord, have grace and mercy on me poor sinner! Take me, a widely strayed sheep, up into Your immense grace and let me partake of the outflow of your love and mercy! ' But say it in the warmth of your heart, after which great blessings shall come over you!"

23. Says the joker: "Friend, you ask much; consider what dope my acquaintances will think me! What if they ask how I came to slide on my knees as if before the holiest altar sacrament, as if he were our Lord God?" Says Paul: "Then just say to them: "Do likewise; it will do you greater good than vain asking! Because the One before Whom I fall on my knees is Jesus Christ – the Lord of Heaven and all the worlds!"

24. The comedian falls to the ground, roaring with laughter: No, too much is too much. Either you are a recurrent fool, or for a ride, getting fun out of our frailties! It suffices that we honour you, under the name of an ancient, famous apostle who with his doctrine has become a true apostle for us. But that the other two also probably two apostles, and yonder dame perhaps even the most blessed Virgin, together with holy Joseph, goes from sky-blue straight into cherry red!

25. To be honest with you friend, leave us out of such jokes, as they could backfire! Be advised, my otherwise most worthy friend, that although I am no Pharisee of the Roman Catholic variety, I nevertheless am a true worshipper of Christ, confessing His irrefutable Deity, for which reason He is to exalted and holy forme to drag down here into the street muck of Vienna! Believe me, notwithstanding my being no Plato or Socrates or Monk in respect or the fairer sex, I nevertheless am a great friend, revere and worshipper of Christ! Hence I beg you to treat this name of all names more reverently!"

26. Say also the seven who had joined Paul first: "Indeed, Pepi is right. One must show higher regard for Christ the Lord, and it is not nice of you, otherwise worthy friend, to try and drag down the Son of God to a mere human!" Says Paul: "Hold your peace – it shall transpire soon whether I am right! Let us move, for we have finished here! Move, for the Lord is moving!"

## Chapter 205

### The companions' sublime suspicions

#### Further encounters

#### The long deceased ancestors of the Habsburg-Lothringen house

1. The comedian says, walking: "What is that to mean again, the Lord is moving, hence let us fall in step! Who is the Lord, and how come? This person is not going to seriously suggest that this Polish sharpie is in the end going to be Christ the Lord?!" Says one next to the funny man: "Seppl, now I'm in the clear about this mob!" Asks Seppl: "What about it? Dying of curiosity!"
2. Continues the other: "Listen, they are Russian spies making out to be transcendental pianists, pulling wool over peoples' eyes! True, the so called Paul spoke like a book, and one ought to see no deception behind his dramatic two gold conversions. But had disguise is worse than none; these Ruskies have chosen a smart disguise – Christ, Paul, probably also Peter, Jakob, James or John, and perhaps Joseph and Mary into the bargain! A rare sextet! The Christ is going to be an ace magician and speak in hieroglyphs, if He speaks at all, such magicians normally saying little and keeping quiet. So-called Paul is likely to be his accomplice, not unfamiliar with magic but well-versed in speaking. The other two seem more like conjurers and the one up front with the beautiful hussy a fellow sharpie. The one right out front is most likely a con-man washed with many waters, and his sweetheart a temptress birdie for plenty of dough and equipped with massage paraphernalia. All human of course but somewhat rare for even our great Vienna! Now Seppl, you catching on?"
3. Says the funny man: "That version has merits, yet I would not fully go for it, for this Paul is a wiseman second Jew, seems an exceedingly good man and without the least business acumen. The other four including the hussy, look decent with no crude overtakes; hence let us trot along as if expecting to get paid. To me the thing begins to take on a different shape to the start: look at the firmament; the sky pure; no sun, yet daylight. Look at this familiar street, do you see any one walking, other than ourselves? Everything is empty, and the dwellings as if deserted. And, unbelievably, the most beautiful grass upon the road! Say, does this not strike you?"
4. Says the other: "Indeed, the most peculiar part is the firmament - the sky an actual indigo-blue, and everything lit up as at noon, yet nothing resembling a sun, and no object to cast shadow! Uniform light everywhere, and no shining body anywhere, no sun, moon or star! You are right – it is most intriguing!"
5. Says the joker: "Well, I agree – the thing is peculiar. The city, the houses, streets and squares are vintage Vienna. Even the state of siege with its stockade and canons continues in its persistent fashion, except a less severe control of visitors to the bastion by guards who let them go their way. But look at the few stragglers one sees: mostly unworldly, wild and stupid like Chinese, and sad and melancholy as if struck down by cholera. See the frog faces those few gipsies near those house entrances are cutting, smelling each other for possible silver and gold. Did you ever see anything like that in dear Vienna?"
6. Says the other: "Truly intriguing; but–hey– what's that un-Viennese thing heading our way? Golly! Big black ostriches with long neck and even longer legs! A stupendous number of them – moving in on us!"
7. Don't fancy waging battle! –Friend Seppl nudge Paul, he should know!" Says funny man Seppl: "Why me? These birds will have escaped from a big sanctuary! Mr Cousin isn't going to let these African capons scare him!"
8. Says his cousin Holzbaumer: "Not exactly, but wouldn't mind knowing where these beasts are from; could they be evil spirits? Easily the case, if we really are in the spirit world!" Says the joker: "They would be spirits for sure, but not evil ones, everything living must have spirit."
9. But the minxes are merging into fighting formation and look eager to take us on. Mr. Cousin could still be right about evil spirits! I will have to nudge the good Paul!"
10. The funny man does so, saying: "Listen, worthy friend, what's up with those black ostriches, will they have us for a meal?" Says Paul: "Nay, don't trouble yourselves – they mean us no harm. They're putting on a pageant to canvas for our visit to their palace. Fear not it shall shortly transpire what these iron eaters are on about."

11. This relaxes the joker Seppl and his nephew, re-assuring also the other troubled ones. As we approach, these ostriches lose their shapes, turning into lean humans. A couple come up to Robert, asking him to lead the group into their ancient royal palace.

12. Robert tells them he is not the Lord, referring the two to Myself. They say (heavy vernacular again): "If not the lord, why lead?" Says Robert: "Because it is the Lord's will, as also that you turn around, if you seek real help. The rest of us can't help you other than through advice, but the matter rests exclusively with the Lord: Hence turn to the Lord, and things will accord with His command!"

13. The two turn to me, Saying: (again in heavy vernacular beyond translating) "If true then follow us with your company, we pray you!" Say I: "What have I to do with yourselves? What are you, exalted ones, for I know you not?! What were your deeds? By their deeds I know the spirits, not by shape." Say the two: "We are no spirits yet, we are duke, archduke, king and more, all residing in a royal palace, and you are to come with us and we shall understand one another better there." Say I to Robert: "Well then – take us there, and we shall see what transpires there!"

14. Says Robert to the two: "If you heard the Lord's words, then go ahead and lead us to your house!" Say the two: "No house have we, but most royal palace, as we are of the highest nobility!"

15. Says Helena, peeved at the boring ponderous locution of these high nobilities: "Well, make sure your royal palace is not a real piggy sty: These would own a palace, isn't it laughable! This tattered mob and a palace!" Says one of the high nobility: "Dear mademoiselle, shut your trap, Lest I padlock it! Should be glad our Lord God lets you live, understood?"

16. Says Helena: " Say how long is it since you died? Judging by your language, you must have lived in the world long before Adam? Language to drive you insane! If I am not mistaken, the road leads to the Capuchin friars; should that be the right royal palace?" Says the noble one: "Shut your trap – too young to understand us! We are indeed with the Capuchin friars, but not on, but beneath the Earth. Understood, miss?!"

17. Says Helena: "Indeed indeed, you, still and truly, domiciled interred below Earth! This will be the first time you find yourselves above the Earth!" Says an enraged one; "I have told you to shut your trap! Should you ignore me, I shall have to land you one: understood?"

18. Says Robert to Helena: "Should not say too much to these rough beings, my most beloved, for they might indeed harm you! I can see where they are leading us- one does not have to ask. These all are long dead

19. regents from the House of Habsburg and Lothringen! They now rest in the regents' tomb with the Capuchins, and partly also with the Augustinians, with some from the Stephan's Dome catacombs:

that's their most royal palace! We shall be at their coffins shortly; Hence, hold your peace!"

## **Chapter 206**

### **At the Capuchin emperors' crypt Many dead within the coffins!**

#### **Predominant query about Jesus**

#### **Views about Rome**

1. We actually arrive at the Capuchin's tomb, with our new escorts' mixed feelings, as our comedian's remarks: "I now ask you all, what had this story yielded us? Nothing! The good Paul coaxed us out of one hole and pushed us into a deeper one; is not life lovely? It is wrapped motion made up of hunger, thirst and all sorts of depravation. This bundled up misery is constantly shifted from trench to trench, which appears to be its ultimate destiny. Such journey takes its inception at procreation, to then go on forever from tribulation to tribulation, on and on – Amen.

2. We shall be able in this ancient princes' crypt to assist the old Habsburgers to spook about a little since they shall not themselves be able to bring it on any longer. Such spooking by a Karl or Rudolf or Leopold is bound to bring relief for hungry Capuchin stomachs, whose incomes from their Masses have dried up, notwithstanding their pulpit noise. How faith in Masses and indulgences could be restored, with the crowds witnessing such spirit spooking! Wherefore, vivett! On with assisting Capuchin, friends!"

3. Says another: "But, friend, is it written that we should consequently tarry in the princes' coffins in the Capuchin tombs merely for ending up here with our friends who freed us from our first

confinement? This was another of your floppies, Sepal! I opine that these princes too would by now spawn the desire to be awakened from their long sleep, for which reason they turned to these mighty workers of miracles as best they knew how. It was up to us to amble along with them, since we could as well have stayed outside. Being here now however, let us be quiet and see what these miracle-working friends will undertake with these princes' spirits."

4. Says the tax collector: "Well, these are words worthy of such solemn place! Every one of these coffins is the history of nations as they lived and fared under such regents. And where God Incarnate Himself visits such place, there grandstanding bunglers like us must nicely shut up, or we might not fare too well. Look over where Paul and the Lord Jesus and the others – probably apostles as well are scrutinizing the coffins compassionately; listen to Paul saying: "Oh Lord. Your love, grace and mercy is without end, yet there is still much death in these caskets! Hear that, Seppl? There is still much death in these coffins!"

5. Says Seppl: "Well, everybody knows that they don't hold dances in them. I know as well as you do that these old princes brought many tragic episodes over their nations during their often tyrannical reigns! I know to what extent these coffins are honourable or otherwise! But whether yonder Jew conversing with so-called Paul is the famous son of God, is another matter! Everything is possible, but over here we still lack the certainty of what to take for true or untrue. Do you think I am a foe of Christ or have no faith in Him? You are gravely mistaken. I honour Him endlessly high, and for that reason still have second thought, about this Jew. I watch everything, and if I discern that it nevertheless is Him, then you shall be astonished at my bearing towards Him! For be advised that I love Him endlessly!"

6. Says the tax collector: "That sounds nice, but one did not get that impression from your previous comments!" Says Seppl "You may have thought me a bit of an anti-Christian for letting fly over the

Roman parsons! But, far from it, friend! As a matter of fact, Christ can be honoured and or shipped only if one is Papacy's foe, because Christianity and Papacy relate like yes and no; should you not believe me then go and see Paul – he will tell you in Hebrew, should you not understand German!

7. Says the tax collector: "I did not find the Roman religion that bad, and bliss can be gained in it." Says Seppl: "Indeed, if one is content with the heaven of the peasants' calendar, but it takes plenty of money, time and patience! Paul is signalling quiet-lets comply!"

## **Chapter 207**

### **The regents' spirits concerns**

#### **Their interpretation of the fiery horseman and his prophesy of the end of the world, and Christ's return**

#### **The regents request earthly help, but Paul promises spiritual**

1. Paul straightens out and says to the occupants of the crypt: "You asked us to urgently follow you here; what will you have us do; what kind of deeds do you think us capable of, and what compelled you to come to us? Speak, that we may help you in accordance with need and sincerity of mind!

2. Says the former spokesman: "I am a Roman-German, and am by name and title the first, named Rudolf. (N. B. In the spirit world this title is not used lightly by people of high worldly ranking, nor normally even the name). Recently in the middle of the air I saw a great stirring, and a fiery horseman moved over to me, saying: 'This your dwelling shall be reduced to rubble with not a stone remaining atop another! Earth shall be cleansed through fire and blood! Great woe shall resound from the mouths of the great, and fire and pestilence shall stretch out millions of poor! The end of the world shall come!' Such were the fiery horseman's dreadful words, and when he had finished, we all yelled for fright, after which the fiery horseman said to us: 'Before that however, God's call shall go out to even the most depraved. The Lord shall Himself come to the world of spirits, revealing Himself to all who are captives to their night. Those who turn to Him He shall preserve, but shall be preceded by His servants Peter, Paul and John, proclaiming light proceeding to the captives in the name of the almighty God. Those taking up the name into their hearts shall themselves receive a new name, and the Lord shall rise up their ramshackle fortresses and ruined castles.

3. The Lord shall likewise come to Earth, and that firstly through the word of the Wiseman's heart and mouth, who He shall awaken, and then awaken more of His ilk. Once the Earth has been purified, He shall also come in his most holy Person to all who love Him and are of pure and compassionate heart! Whereupon the fiery horseman left us like a stroke of lightning, and we lost sight of him.

4. But now rumour has reached us that people making out to be messengers of God, are working miracles at the 'Spinner Woman at the Cross' in our old residential city of Vienna, substantiating the truth of their mission to the blind. We at once hastened out of our most noble palace in formation, to meet up with such messengers if possible.

5. We princes therefore place our petition at your feet: that you would re-erect our ancient forts and castles and secure them against enemy conquest for all time. May you also secure this most royal palace, that it may never be ruined again! This is our errand in its entirety, for which we approached you and led you here. For should any harm come to this most royal palace, it could put the Habsburg-Lothian dynast's continuity into jeopardy.

6. In the terrestrial year 1848 just one stone in our lofty palace was loosened, and behold how the dynasty had to contend to uphold its ancient standing! It has now re-stabilized itself with the commendable mandate of ruling and leading its subjects beneficially, rewarding the good and punishing ruthlessly the malicious, by measure of their transgressions, most assuredly by the will of God, as He does and desires this Himself. It would therefore be an incalculable calamity for all subject peoples if the dynasty were threatened to small degree, and even came to lose its ancient throne!"

7. Says Paul: "Friends, the fiery horseman's prophesy is indeed correct, but not fulfilled yet. Your request and concerns however are vain and foolish! Of what use to you the ancient forts and castles upon Earth, thousands of which have been reduced to rubble over time! The fiery horseman indeed spoke of the re-erecting of your forts and castles, but by that are to be understood not your ancient terrestrial forts and castles but your power, faith and hope through your power of love. For Jesus, God the Lord! That is the fortress and castle. It is these which the Lord has for lengthy times tried to raise up and enliven within you who, as a consequence of your own will, are languishing in deepest spiritual night over here. If you desire it, then I tell you in the name of the Lord, who also is here but whom you don't recognize and never have done yet; the Lord shall do so if you ask Him!

8. He shall also maintain the earthly dynasty for as long as He deems it good and for as long as it acts in a way not causing the nations too much misery. But should the nations begin to loudly lament in their hearts, then the Lord will know how to put an end to the dynasty because, before God, neither dynasty nor throne are of consequence, and these are not there for the sake of the throne, nor the latter for the dynasty, but the dynasty of a would-be wise shepherd of God's children! If it either cannot or will not protect this divine flock against diverse troubles, and not give to God what is due to God, then it can be employed no more. The Lord shall then know how to put an end to a pompous dynasty!"

## **Chapter 208**

### **Continued counselling of the dynasts**

#### **Parable of the lazy shepherds**

#### **The dynasties exist only for the people**

#### **Counselling humility, and referral to the Lord**

1. Continues Paul: "I Paul, a true servant of the Lord Jesus, say unto you and all: Before God, all thrones and dynasties are abominations; but if the dynasties abide in the Lord's will, acting according to principals derived from the 'Word of God' and His love and mercy, then the dynasty is above throne and well-pleasing to God. The Lord's grace and power are then with such dynasty; let any authority attacking it beware; verily, such shall be ground to dust and ashes! Take note, you ancient dynasts, sensually carnal even in your spirits: no dynasty is anything in itself, and no throne has any worth or permanency, be it that he who sits upon it does so from God's grace in actuality.

2. A dynasty left upon the throne for a lengthy period, like the Habsburg one must be on general terms well-pleasing to the Lord, or it would like other dynasties not have been upon the throne long since. You yourselves have however remained in your night and blindness, because in your hearts you have held the dynasty to be something supremely exalted upon Earth as well as in the spirit world, and something the Lord should omnipotently maintain. Be advised, this is lunacy of your inward parts! The Lord is indeed the only power and authority of every dynasty and throne, but not for their own sakes but the nations which alone are of regard to Him!

3. In respect of every dynasty, God the Lord does what a house and ground owner with many pastures and herbs would do. If some sheep in the flock are bad, then he gives them all necessary care to make them better. If however the shepherd gets lazy and remiss, then he will get into trouble with the owner of the flocks. Should he not improve, the owner shall remove him from the flock and not entrust another one to him. Notwithstanding that the Lord may remove a hundred bad shepherds from His service, He will not remove one sheep for deteriorating but keep and care for it, but terminate the shepherd's services.

4. Look at the Earth; the nations are still the same, but where are the dynasties that ruled them? They became bad shepherds and hence forfeited their employment! Hence remove everything foolish and vain from your hearts in God's presence! Take off your dynasts' arrogance like a coat, and put on a new one of humility and true cognition, so that you would thereby be taken up among the lambs of God, who are the true children of God!

5. You heard the words which the fiery horseman said unto you. There also it was said that shortly after the messengers you went out to meet, the Lord himself would come to rise up your ruined forts and crumbling castles. But I, Paul, say yet much more to you than yonder prophet on horseback.

6. Behold the Lord, who was to come after us is here with us. It is the One by my heart's side. Go unto this One and present your hearts' petition to Him! He alone is in possession of the primordial fountains of living waters. Drinking this, you shall not be athirst eternally. Step up before Him, since He is actually present here personally. He alone can and will help you! He ourselves are not endued with the power to help, but are imbued with ability to prepare our blind brethren for God's help."

7. Says the first dynast R. thereto : "Initially you spoke well, making things clear to us! But that This One here at your heart –side should be Christ the Lord and hence God from eternity is silly of you! If upon Earth a ruler wears no emblem and hence his house's coat of arms and other regalia, moving around like the common stable boy, then it is his own fault

8. if he is pelted with mud! If however even a worldly ruler has to show who he is through outward glitter, how much more ought this to be the case with the eternal ruler over all rulers! Besides, it is written that God dwells within inaccessible light!"

9. Says Paul : "Indeed is the latter the case – but not for everybody! Look there – the very light within which the Lord is now located is quite inaccessible to the likes of you, because the light of humility and self-abasement is the most hidden for beings of your ilk. I, Paul, say unto you: had the Lord come to you shining like a sun, you would have acknowledged Him immediately; but to you He is inaccessible in this garb wherefore it shall in future be hard for you to get near Him! Now you know everything; do as you will – I have spoken."

## **Chapter 209**

### **An ancient dynast and the Lord**

#### **The dynast begs for a truly divine miraculous sign**

1. Whereupon one of those spiritually still dead dynasts steps before Me, saying : "You heard what yonder Paul and the old R. spoke about you. The thing sounds all but impossible, but I shall not let it offend me. I will not regard yonder man as a liar, as he looks too honest for that. He could however easily be over biased towards you and hence idolise you with his intense love.

2. Hence I shall neither praise nor rebuke this man but probe the thing, it being written; Prove all things and retain what is good. Hence tell us yourself what we are to regards You as! Can God the Infinite actually be seen and spoken to by His beings?"

3. Say I : “Friend, you are asking Me for deeds rather than words. If I act like an ordinary human – impotently, then you will of course say: one does not have to be God to do that! If however I do something extraordinary in front of you then you will take Me for a magician or scientist and say: this is quite normal for someone with the right kind of knowledge and technique. Hence bringing about seeming wonders does not yet make a God by far! Were I however to perform a deed of which only God can be capable, then this would not benefit but substantially harm you, for you would be judged a second time, and that quite easily to everlasting death. For, saithe the Lord, no shackled person can enter My kingdom. Hence believe Paul’s words and live! More, not even I can tell you about Myself, since you are not ripe for this.”

4. Says the dynast: “Well said, but I don’t see why a real miracle testifying of your true Deity should harm or even be lethal for me! Is not everything I behold a wonder of God’s almighty and wisdom, myself included, as the most telling one, yet none of this robs me of life. It should not trouble God if one more is added to the countless wonders. I am not bothered by how God reveals Himself to His beings, nor by whatever extra ordinary deed. I shall remain unbound in my spirit and think and act as now, when I am not yet persuaded of your Deity

5. I shall therefore remain the same I am and was, regardless of what you choose to do. If you are God, I shall not regard you as bad but simply as an over-excited person, which does not I hope offend you.

6. Hence work me something miraculous! Create me a world before my eyes and I shall behave as heretofore, because to me, no miracle is either big or small; God is and remains God, whether He creates a fly or an elephant or appears to His beings in the light garb of a sun or that of a beggar. What impression did Christ Himself make upon the Jews with all His miracles? Behold, hardly any, excepting upon a few assumedly blind fishermen and their relatives. All the others took Him for a magician or doctor and anything but God. And yet He truly was God!”

## **Chapter 210**

### **Miracles and their effects**

#### **The dynast perceives the Lord’s wisdom**

#### **He confesses Christ, with reservations**

#### **The dynasts conferring**

1. Say I: “Friend, I alone know what effect a miracle would have upon you hence none shall be shown you. The entire Creation is indeed a great, miraculous work of divine might and wisdom, which mankind can see on a daily basis. But it is on account of the inhabitants of Earth and all other cosmic bodies being capable of seeing such wonders – the most compelling testimony of God, that they also have to die among these wonders in their flesh – which latter is an equal wonder.

2. Every miracle is a judgement trace of coercion from the soul. Such ‘removal’ however is what you call dying, or death of body or matter.

3. Everything not of the spirit must die out of the soul. For as long as any exterior pressure holds any ever so small part of the soul captive, the free divine spirit cannot fully spread out within it, to free the soul from all judgement.

4. To fully convince a soul, the Deity can of course work miracles, but such miracles then fetter the soul to where it cannot even remember free movement, which surely is the only life-condition before God. For which reason the soul must then be placed in a state bereft of all externalities, enabling the spirit within it to spread, giving the soul eternal duration before God. For nothing that is not itself ‘of God’ can maintain itself before God.

5. Do you now comprehend why I withhold miracles from you? Had God not placed the spirit into a soul capable of sensibility, same could not endure for one moment as a free being, it would share the fate of a droplet of water upon a hot plate. Wherefore animals must move about stupid and nearly bereft of all cognition, because their survival would be impossible; can you understand that?”

6. Says the dynast: “Yes friend, it seems that I ought to but don’t do so, because it takes more to understand such things than carrying a crown and sceptre for a few years upon Earth. I by the way now see why You actually are the first among your small crowd, since you are the wisest among



them by far, familiar with the nature of spirits and, matter from its foundation, and best grasp their interconnection. But whether for that reason alone you are Christ the Lord Himself is another matter.

7. Do you not know that a proper Christian must be on guard against assuming that every wise person who can perhaps also on occasion work a sign must be Christ? Is it not written: in that time many false prophets shall arise and give signs, saying: 'Christ is here, or there', but believe them not! For the Son of Man shall come as lightning travelling from Morning to Evening. The coming of the Lord shall also be likened unto a thief in the night!' Which could be catastrophic, for a thief secretly entering a house at night is up to no good!

8. And so my friend, you must forgive us if we hesitate accepting you as Christ. We have by the way no qualms about the supreme wisdom of your spirit, and what you said about miracles is bound to be right, as also about the matter of the external world. But it would be hazardous to accept you as Christ just because you can explain it to us. Peter, Paul, John, James, that possibly yes; but Christ? Friend, this is out of reach for jokes!'

9. Say I: "I am not demanding that, as it is enough that you confess Christ as God and Lord of all worlds and heavens. But you must all take counsel among yourselves whether in your hearts you recognize Christ as God, Lord and Father, and whether everyone within this tomb wants to for Christ the Lord's sake! All the others you see here did so and shall find bliss. Do likewise and you too shall find it!"

10. Says the dynast: "Good, we shall do so at once! If it works out, then well and good, and if not fully then it shall do it partially!"

11. Following which the dynast turns to one and sundry from the family tomb inmates, saying: "You all heard what this friend here said. I opine that being in our state, unable to gain, or even less, lose anything, we should accept the offer in good faith. Discuss it therefore and let me know the result. We shall then either leave this place for good or alternatively and sadly remain at the not too pleasant spot.

12. I am a staunch Christian and my motto always was: Christ or all is lost I also now believe: "We must strive to win Christ for all that life holds dear; for should He, according to some, be only a myth, then we are the most joyless being. Who is then God and how, and when and where! If however Christ is God and a Lord of heaven and all the Earth, then we have in Him a visible, eternal Father full of love, goodness and mercy Who does not disown His children easily as a merely almighty, most righteous One, in Whom the highest wisdom has to reign indeed but without father love or mercy.

13. I, the foremost of Habsburg, opine: "he who is himself full of pride and arrogance also desires a most proud, arrogant and inaccessible God a proud man's sin which also at times crept over my own soul. But this wisest friend made it clear to me wherein the inaccessibility of the light within God consists: namely, in the meekness and incomprehensibly profound condescension of God, which is abomination to the proud; hence I say: Mea culpa, mea maxima culpa! I was once actually so as emperor, although constantly aware that only the proud and arrogant could imagine God like that. But now this awareness is all pervasive and I challenge all you my good terrestrial children to instead follow this good friend. He testifies to being the Christ Himself; let us leave it at that. Everything is possible, although we shall go into this at length. What do you say my dear friend and earthly children: what are you going to do?"

14. Says One: "We all know that you Rudolf of Habsburg are the by that name and honour, but your Hoeschstadlings palace is at a different location and not here. Here you are only a resident and should not be the spokesman! Many like it here, and they too are Christians. Hence we shall stay until the trumpet summons us on Judgment Day, when the good Lord God be gracious and merciful unto us! By conscience we were indeed righteous and strict towards everyone who sinned against us, but we often exercised grace for right as well. Wherefore may the dear Lord God show us grace and mercy on Judgment Day, until which time we intend to hearken here in peace!"

15. Says the dynast Rudolf: "In that case, why did you accompany us when we went to meet this company?" Say some of the leading former incumbents of the throne: "This we did only for salutation, and in trepidation of the fiery horseman's prophecy. Seeing that there is nothing to it however, we remain here in our Hoeschstanding's palace, comprehend?! We stay!"

## Chapter 211

### **Maria Theresa and some dynasts agree with the progenitor Rudolf They ask the Lord to lead them out of the crypt Favourable witness to Rudolf**

1. Says the dynast Rudolf: "None are lacking in this Hoechstadl palace, for sure, excepting some life-freedom and zest for life. But for myself no thanks, such utopia. I hope that among you that follow me there are some clever people among the fools. I personally would rather be a shepherd than a dumb inhabitant of such foolish Hoechstadl Palace! What about you three last, noble Lothringers, and you my daughter Theresia: will you also stay here to a not so likely eventuating Judgment Day?"
2. Says Theresia: "Dear great great uncle, I and my sons shall follow! We too are fed up with this porcupine life. Let there be some variegation, before we turn into statues!" Says Joseph : "I fully concur – the opportunity must be exploited. Whoever misses out casts away crown and sceptre, and no time-span shall return it to him! ! Let me not be the last to grasp this favourable moment!" Says Leopold: That's the way I see it; change has finally to come, for this perching about won't do. Nothing but sinner upon Earth, and shirt and coat-less stick over here, - odd and boring! Hence let's join the exit boldly!"
3. Adds Franz: "We too shall do so, regardless of derision. On Earth I fared badly, my youth consisting of war, persecution, anger, fear and fury, and old age of worries, sickness and rough physical death in conclusion. Here in the spirit world – in this most noble Elysium, one is consumed with deadly boredom, hence out of this hole- the sooner the better!"
4. Says Rudolf to Me: "Friend, those of us wanting to leave with you are ready. A further few relatives will join us and so, if it please you, we can be on our way."
5. Say I: "Presently, My worthy friend! You always were a well-pleasing man to Me and never made yourself guilty of any injustice. You had great love for God, Jesus the Lord, wherefore you were anointed as leader of nations, and with that, procured from God's power an inheritance befitting your descendant so that, presently, after several hundred years, your descendants, at least on the maternal side, have set upon the divinely conferred throne, leading the nations well or unfavourably – depending upon the nation's doings.
6. Since you were always a dear man to me, ruling the peoples well, you shall now also revive the reward for which you have waited for so long. Such long wait may seem like injustice on the part of God the Lord, but it is not so. A ruler, regardless of righteousness, cannot in the world let his worldly standing diminish right into the dust of humbleness, and has like a god to all but let himself be worshipped, otherwise he would be no actual ruler. The kingdom of God nonetheless can be gained only by those who have humbled themselves to the last fibre of their being.
7. He whose position in the world was insignificant also finds it easy to descend to the depth of humility, but not so he who held the highest pinnacle of human dignity and greatness in the world. He who lives by the sea needs only a few steps down to the sea's advantages, whereas he upon the highest mountain peak shall take substantially longer to beach.
8. The rulers spiritually find themselves at such altitude, and it takes them longer to get down to the sea than those residing there. Behold, David was a king fully after God's heart, for he was good and just. Yet in the world of spirits he had to wait several hundred years before achieving full salvation. And you must do likewise to achieve fullest justification through divine justice, grace and wisdom.
9. That which I now said unto you applies to all who bore the crown over My nations upon Earth. Those among you who want to conform may do so quickly and follow Me! Let him who will not remain! Unfortunately there are some who do not intend complying for a long time yet. But before leaving this place, I will cause an awakening call to come over this sleep of the blind through my man of arms, Paul! Their will, like their spirit, is free; wherefore not even I Myself can determine and say: these, or this number, for those whom, I caused to bear much I must also show much forbearance, for they are very tired and sleepy under their enormous weight.
10. Wherefore, Paul, rise up and awaken those who will let themselves be awakened!"

## Chapter 212

### Paul's awakening words to the dynasts

#### The apostle exposes their atrocities as rulers, promising the Lord's grace

1. Paul arises, addressing the nobilities as follows! "My beloved friends and brethren in God Jesus, the Lord!"
2. Here he is at once interrupted by Theresia's father, who reproaches him scornfully: "Since when have we herded swine together that the common Jew boy has the audacity to address me as brother! Does he not know who we are? Hence proper etiquette, the canine churl, or he shall be shown what is an emperor!"
3. Paul ignores it however and continues: "It is written: those entrusted with little shall be accountable for little; but those entrusted with much shall have much accountability. You all however belong to those whom God the Lord entrusted with much. Hence you shall have much to account before God. For I, Paul, say unto you, filled still with the old, rusty, stiff-necked aristocracy, that Judgment Day has arrived for you all, and the most severe accountability shall be demanded of you if not letting go of your stubbornness. The God Jesus, our Lord and Father, although being the profoundest love, gentleness and patience, will not put up with jesting where His children's welfare is concerned. And this Jesus, who wrested us all from Satan's power through His death on the cross stands here before you, although still patiently as a lamb, notwithstanding His gentleness and patience not being unlimited. Beware lest He should ever begin to argue with you, for you shall have not one retort in a thousand, all of you being immense sinners before Him!
4. Consider the numbers you had executed – not seldom in the most horrible manner, on account of your outsize arrogance! With what vehemence you always persecuted enlightened spirits; how you availed yourselves of ruthless barbarity against your protestant brethren - what nameless misery you not seldom brought to millions of families! How you raged against Jesus' doctrine during the thirty years religious war, and how many other injustices cling to your conscience! How you always strove to intensify your glitter at the expense of the lives and blood of millions, who are as much children of God as you! How many thousands languished in your prisons on account of lethargy of the judges who enjoyed your protection! Such and thousands of other crude sins as here to your consciences. Streams of unjustly shed blood cry to God for revenge against you. If the Lord intended to judge strictly in accordance with righteousness, He would have to leave you in the fire of hell to thoroughly expiate your every injustice and cruelty.
5. But He has decided to mete out grace for right to all, taking no pleasure in the torment of sinners. He regards you as very sick and wants to help you, and hence has come himself to you as Saviour; what prevents you blind ones from following his call? What do you gain here? Only what your despotic imagination creates. Notwithstanding this, you will not follow the example of your truly exalted brethren who, knowing that all earthly honour is barest nothing before God, have at once joined up with the Lord regardless of not having fully recognized Him yet!
6. Behold a Rudolf, who had been a regent after God's heart, or Theresia, or the upright Joseph, or the genuine Leopold; the affable Franz and more of their brothers and sisters. They too, like David once, committed diverse things not in accordance with God's love. But God the Lord considered the burdens they had to carry, remitting their guilt as with David, and has now already taken them up into His kingdom. For they who are with Him also are in His kingdom. The Lord wants to be gracious to you as well; why will you not accept His immense grace? Is it not better to follow the Lord's call of grace than readying oneself for hell on account of unbending stubbornness!"
7. All but one are shaken by these words and begin to turn things over. Only one says : "I remain an emperor everlastingly, even before God!"

## Chapter 213

### Paul addresses the stiff-necked emperor; obstinate response

1. Says Paul : "My friend, ask yourself what an emperor is without country, people or power! I say unto you: fool! Did anyone ever become an emperor through his own grace rather than that of

- God? Who gives man power to rule, and the people the will to obey? Behold, God, the only and eternal Lord of all power and authority does it. If God made you an emperor however, why do you brandish your imperial honour as if you had elevated yourself to emperor?
2. Were it that easy to become emperor without God's power and authority then there would be large numbers of emperors upon Earth; this however would be abomination over and over before God. Wherefore He installs just one emperor over many nations, whom he provides with authority, power and much prestige, but only to enable him to rule for the duration of life!
  3. After physical life, the emperor's reign is over and the man who was emperor upon Earth becomes equal to his lowly subjects. But he can in God's kingdom once again become something: through humility and much love – for God the Lord above all, and afterwards for all brothers and sisters. But stubbornly clinging to what one had been upon Earth brings not life but true death! Hence I say unto you: consider well what you intend doing for behold, the portal of the Lord's special grace and mercy is not perpetually open just as upon Earth it is not always day or summer. Over here, none can say in advance: behold, spring will be here soon and after that the summer of grace, this is hidden in the Lord! It is there if He desires it. He alone shuts or opens wherever He will.
  4. The gate is presently open before your eyes; seize and use it. Before it shuts again! Do you think it is every day that the Lord come physically down to Earth from His highest heavens, teaching, healing and pardoning His beings, to make children out of them? Not so, and He alone knows why He does or does not. He is perpetual love and mercy itself indeed, but does not hand out his grace always and equally to all!
  5. Behold, I once was the greatest and most raging persecutor, and he yet showed me the highest grace, building me up to a universal apostle, whilst engaging His other-apostles mainly for the Jews, although much better and nobler people He did not honour with special grace. He withheld it from the wise, revealing His kingdom and his especial grace unto babes!
  6. From this it again transpires that the Lord does as He pleases out of profoundest wisdom. He who feels most safe often is surrounded with a thousand dangers, yet the timorous He often protects to the extent that no harm would come their way, should the Earth itself be torn to shreds. Hence the Lord does as He pleases and is in no need of man's counsel. It the reform is unpardonable foolishness to not accept the gifts of grace from His hand when given freely.
  7. Let go of your emperor therefore and take the Lord's grace and you shall live or otherwise die in your insanity! '
  8. Says the stubborn: "You certainly speak like a minister, but what difference between a minister and an emperor! Introduce me the Lord Himself, and I shall hear Him with grace, granting Him an especially lengthy audience!"
  9. Says Paul : "Ah, this takes the cake, what abundance of graces from you! You would actually grant the Lord an audience if I bring Him before you! Silly fool, this surpasses everything! The very thought makes me, Paul, tremble whilst you think and demand it; this cannot possibly be your own doing but Satan's. Pull yourself together and let go of your immense stupidity. I exhort you to become a human before God!"
  10. Says the stubborn one : "A regent speaks in his accustomed manner and an apostle in his! But by audience I don't mean something as heinous as he thinks, meaning it is not so out of place to have the Lord asked over! Upon Earth one also has a clergyman sent for to come with Christ the Lord when one is too sick to come to him. Hence don't make so much fuss, as if heaven and Earth had already come crashing down!
  11. Consider that there is always a sky-high gap between an emperor and an ordinary human. Man's nature takes shape according to his life sphere. If therefore I speak to you here in line with my exalted soul-nature, it is not going to be as far-fetched as if an ordinary human dared to speak so!
  12. I was once an emperor and no God can take that away from me without removing my memory. In my recollections therefore I remain an emperor also before God. But I have known for a long time as well as he does, my raving friend, that I have no further commanding to do over here; nor do I need anything upon me. I shall take up the good and true by myself and act accordingly. In other respects I shall remain as I am – good or bad, making no difference; understood, raving patron?"

13. Says Paul : “Very well indeed, but would add for as long as your self is measure of all things, the Lord’s Self shall take up no residence in your heart. You were right concerning outer life-conditions, but inner life circumstances are of an entirely different nature! This being alien to you, it is incumbent upon you to have them imposed on you, or you shall find no green pasture in the world of spirits, a resident of which you have now been for over two hundred years. If I reveal now the full truth to you, as commanded me by the Lord, why do you treat me like an enemy?”

14. Says the hard- hearted: “I don’t treat you as an enemy, but simply don’t like you! Wherefore I would rather listen to someone else, so as to properly know what to do! ’

## **Chapter 214**

### **Assessment of life-span in the beyond Enquiry about world history Parable of the conjuror glitter Courtly Glitter**

1. Says Paul: “You shall indeed be given someone else, but not right now, when you are still as materialistic of attitude, motivation and striving. I, Paul, am however the tiny apostle with the task of first grinding away the crudely material, removing the initial filth from the children. You shall not get rid of Paul until you exchanged your materialistic thoughts and desires for spiritual ones! Paul’s business is to first clean the site, enabling the proper builders to erect the building which then receives the appropriate and glorious set-up from the Master-Builder Personally.

2. Hence be content with me at the start; for he who receives Paul then also receives Peter, John and finally the Lord Himself. Let all who are willing, start with Paul, or same shall not get to Peter and even less to John. But he who does not get to John will not come to the Lord. For John is like the Lord’s love towards His children.”

3. Says the hard hearted: “Quite so, but your testimony is unreliable and I therefore cannot trust you. You said that I have detained myself nearly two hundred terrestrial years in this spirit world, but this is a complete lie, because I have been here hardly one hundred and ten years, making your statement miss by ninety! Should one assume that spirits of your calibre are unable to say how long a spirit has lived here? Climb out of that hole if you can, and I shall hang unto you! ’

4. Says Paul: “You’ll be hard-pressed taking up such fight! Tell me, you hollow matter borer – when did you learn mathematics in the spirit world accusing me of lying? Listen fool, here in the world of spirits we calculate as follows: from the moment the Lord placed the spirit into your soul (which happens when a child’s soul becomes capable of thinking – being possible already in the first year of birth, with some children)- that is the point in time from which every human is already an inhabitant of the world of spirits, something his dreams tell him all too clearly. Only during naturally waking daytime is man within matter with the greater part of his being, although some, through spiritual thought, observation, prayers, love towards God and noble deeds already find themselves in the spirit kingdom even in broad daylight. And behold, calculation takes its inception there, as we do it here. If therefore you add that to your one hundred and ten years, you shall not find the approximation to two hundred years much of a lie, as you crudely flung it at me.”

5. Says the hard-hearted one: “I was not aware of that method over here. Had you told me that in the first place, I would not have called you a liar, nor would you have called me a matter-borer, this being no compliment either. Wherefore we are square and don’t owe one another anything. Do you concur?”

6. Says Paul: “Fully, but you still have to put up with a few words with me!” Says the now gentler one: “Go right ahead and I will hear you, and tell me also how things are in the world now, how my descendants are faring; I heard there were upheavals in Austria?”

7. Says Paul: “We are now in the apparent Vienna itself, which will show us how things are in the world of matter. For the present however it behoves us to concern ourselves with what lies much closer than the world of matter. In general you are still too much saturated with the Spanish, at that time over-revered and supremely wealthy priesthood and courtly grandezza, and you think that the world can be impressed only with utmost glitter, consisting in gold and vain ceremonials. But I say unto you that nothing can be more wayward than such supremely foolish assumption!

8. Behold, a magician can entertain his deceived spectators only until they notice the skulduggery, after which the magician can start looking for the exit, having sold them bum-steer magic, which is different to an honest magician forewarning the spectators, who will happily depart after such make-believe.

9. So it is with courtly splendour, which can be either real or pretended. Beware regents who tried deceiving their subjects with false glitter! Should they find out, as was the case in France and other states, then such glitterati shall fare badly.

10. True courtly glitter consists in wisdom and a regent's goodness of heart; in fair distribution and practicable welfare and wise policies that attract the world's respect and only incidentally causing the regent in his residence to appear honourable and what is in fact – a wise regent of a truly happy nation.

11. What virtue is there to a regent travelling in gilded state coaches when his people languish in rags? What use in heaping burdens upon the poor for one's own bemusement? These shall take up the fight against the regent with terrible revenge, and his title will be more deserving of a vampire.

12. Look at the proud rulers that Spain, France and England have boasted; they fell sad victims to nation's unleashed rage! You are yourself still a captive to such courtly grandezza, which has no worth before the people and far less before God. Let that go for it shall bring you no eternal blessing!

Behold, had your daughter Maria Theresia not been imbued with a completely different spirit to yours, there would have been no Austria a long time since; they would have attacked and torn it to shreds from every side, as was shown to be the case under your daughter's son, and also becomes apparent under Leopold and Franz. It was you who cast the seed to all those evils! And as long as the descendant regents ride about in your gilded carriages, they shall not escape some fairly severe tests!

13. Oh Karl, were you a tough regent! Hence soften now before God your Lord, in order to heal those wounds that your exceeding pride inflicted upon the peoples. Many who were blinded under your reign still languish here in the spirit world. God before the Lord your God and Father therefore, laying your great burden of sin at Jesus the Lord's feet, so that He may strengthen and heal you in everything you presently appear before Him as exceedingly sick; all things are possible to Him!"

## **Chapter 215**

### **The proud Karl's version Paul rattles the haughty one Karl speaks to Jesus Prayer for grace and liberation**

1. Says Karl: "Where is Je. . Je. . Je. . well, unable to pronounce the name! What else is He called?" Says Paul: "Jesus Christ, i. e. Saviour; the Anointed! The reason you can't pronounce this name is because there is nothing of Him in your heart. But there is no need for your arrogant question; where is the Jesus to whom I should go, because He stands right next to me and is perpetually the most proximate to me. You need only turn to Him, and you are with Him, so far as your condition will allow. Say at least in your heart: Lord, show grace and mercy unto me – a great sinner! I am not worthy to lift my eyes to You! The Lord shall then do what is proper and righteously lenient."

2. Says Karl: "This most ordinary Jew is then supposed to be the Lord?" Says Paul: "It is He – the One and Only!"

3. Karl scratches himself behind his ear, saying to himself: "This is supposed to be the Creator of Heaven and Earth! Not bad, not bad! Would have all but given him something as a beggar, and this should really be God the Lord? The exalted regents of Earth do indeed sometimes travel incognito: why should God not do so? Paul will be responsible for this improbable step, the way common fellows seemed endlessly boring to me, preventing me from entering church for Mass if common proletarians were let in the door. The reason also I granted only about four audiences to commoners per year, the mean rabble being exceedingly obnoxious to me. I also kept the court

agitter to protect myself from unbearable boredom. Now I am going to throw myself back into dullness? So be it in God's name! This common Jew; any Jew at all is already the most unbearable thing to me! As emperor I was minded to have all Jews exterminated, and now I am to acknowledge and worship a common Jew as God the Lord? Oh for the terrifying monotony!'

4. Says Paul: "Mind you don't get bored with other things yet! Do you opine the Lord an arch aristocrat Who finds anything not labelled noble as boring? I say unto you – just make yourself intolerable to the Lord, that would make you the most melancholy creature indeed. Whoever finds God's works monotonous is a child of arrogance and pride and hence an abomination before God! The Lord always favours the little ones. He who does not become as a child of the lowliest beggar shall not eternally inherit the Kingdom of God!

5. Do you presume the Lord fancies the Earth's regents? There you are way out. He indeed tolerates them as a necessary evil for the people, who are themselves malicious and evil, but they don't constitute His indulgence! Not from love but wrath did God give the foolish Jews, who too wanted to be great through a king's glitter, who then made them into servants and slaves, showing that kings are not a blessing but punishment to people, for people still love the world more than God.

6. Why therefore be conceited about having been regent upon Earth? God is the only Regent, all humans being brothers and sisters! Go over to God and confess your guilt, or end up with dim prospects!"

7. Says Karl: "Why should I have lousy prospects? As regent I acted for world history to cede me renown before God and man. Did not my peoples' love for me actually follow me to the grave? Were not my commands strictly obeyed? What evil did I commit that would dim my prospects?!"

8. Says Paul: "Let's not do further fault-finding with that; the thing is not what you were to your subjects but to your innermost life itself! If you say you ruled out of yourself, then your entire reign was evil. If you say God's power and might cause me to act so and so, then the thing takes on a different aspect altogether. For the Lord does not look to the action but its basis and motivation.

9. In itself an action can be ever so righteous, but if committed for the actor's glory then it causes him evil. Saithe the Lord: When you have done everything then confess and consider yourselves but useless and lazy servants! If you say: I was regent, you already give yourself bad testimony. But if you say I was but, a bad tool in God's hand, and the Lord was Regent through my willingness then you are justified before God.

10. You indeed possessed the favour of your people, especially the high nobility, but it would have been better to possess the Lord's favour and love! Hence my friend, not we but the Lord, and things shall move forward for you! I have spoken. May the Lord be with you!"

11. Karl, pondering deeply after that, turns to Me after a while, saying: "According to this Paul's testimony, You really are Christ the Lord, the One crucified at Jerusalem by the wicked Jews, who are on that account supremely repulsive to me, so that I still regret not exterminating this brood at least during my reign!" Say I: "Yes, I am He! But should you have any objection then tell Me what I lack in appearance as worthy Christ to you, great lord!"

12. Says Karl: "It's a strange thing; taken terrestrially, you lack a great deal for my acknowledgment of You as Christ. But my circumstances over here are such that I would soon accept a club as sceptre and nightcap as crown; hence why not yourself as Christ the Lord! Should I come across another and more plausible one then the thing can be revised – the right one accepted and the false one discarded! You do by the way act the role of Christ most admirably your genial earnest and majestically beautiful head with big blue eyes make you a good representative of Him. Hazarding the integrity of the one who pointed You out as the real Christ, I accept it, and as former, greatest emperor of the Roman – German Empire I fall at Your feet and say: "Lord, show me sinner before you grace and mercy!"

13. Say I: "Friend, I am well pleased that you have come along this far, and that we can now leave this tomb of the dead and move out into the open. Not much can be said about life where the dead live. Outside, where brighter light suffuses endless the space of the spirit world it will also be easier to see and feel Who is He that speaks to you now! And so let us leave this place and move into the open!"

14. They all shout: "Praise Thee oh Lord for doing this to us. Only now do we begin to understand where we were and what had overtaken us. You alone are our Saviour! Hence to you alone all our

love, honour and adoration, for you alone are worthy of receiving and accepting it from us.” Says Karl, getting on his legs: “Lord, include me in this greeting wholeheartedly!”

15. Say I: “Out into the streets of Vienna, and it shall transpire where we will turn in. Robert, lead the way with Helena again! ”

## Chapter 216

### Money-hungry beggar monks at the tomb exit

1. Robert goes ahead and at the tomb entrances stand two monks with collection boxes, asking Robert for a contribution for poor souls of purgatory. Robert says sorry to have none on him, and the monks whisper to each other; “Another dirty world mob!” The dynasts arriving at the exit also are approached and also give nothing, naturally, having nothing to give, and the monks say: “Indeed, with this one has to always apply in writing – for a negative response at that – a couple of years later; don’t we know these only too well! But here come the four strangers. These may be more obliging!”

2. Now I arrive with Paul, Peter and John, being immediately accosted for purgatory soul’s contributions. Paul asks them the location of purgatory, and one monk answers with grave mien: “two hundred miles below Earth, whilst one hundred miles further down is hell with its condemned, who burn there everlastingly, because they never wanted to do anything for the poor souls in purgatory!”

3. Says Paul: “And this makes you happy?” Says the two monks: “Of course we would not help them even if we could. Let these dirty, hard-hearted minxes burn forever! We are not going to say the Lord’s Prayer for them. Says Paul: “I see you are not very merciful; how would you like being in hell, four hundred miles under the Earth? Would you appreciate such merciless treatment? Would you like to see yourselves boil and roast eternally?” Says one: “But, I beg your pardon your honour, that was a foolish question (N. B. still in thick vernacular) How can one ask where such cannot possibly happen? It is not easy for a monk to get to hell like for ordinary people because just the holy Masses alone which one reads for the poor souls already protect one against it; understand, your honour?”

4. Says Paul, somewhat farcically: “Ah, that’s different of course! Quite right – I had forgotten about the holy Masses! Indeed, these could be good for all kinds of things! Have you two read quite a large number of Masses, and paid ones more than unpaid ones?”

5. Say the two monks: “That’s another foolish question! Who would read an unpaid Mass in Vienna?? Does not his honour know that the rich have to buy heaven for themselves, only the poor devils being admitted free of charge? Well, your dear honour, let the rich scoundrels pay, if they want to get to heaven; whoever enjoys heaven on Earth deserves hell in the other world. If he wants heaven over there then let him pay as dearly as possible; we priests of God have the right to open or close heaven. Your honour would surely understand that we wouldn’t open heaven to the rich for nothing? Let the dirty scoundrels pay until their eyes run over before being admitted. That’s how we proceed – having the right thereto!

6. Says Paul: “And who actually gave you the right?” Says the monk: “What a question again! Who should have given it? The Pope – as God’s representative on Earth, and this is his right from God! Surely you will know that much, unless you are an arch heretic?!”

7. Says Paul: “Very well, now we understand one another. But tell me one more thing – whether you know that you no longer find yourselves upon Earth but in the spirit world?” Say the monks laughing: “Seems your honour is going looney! If we were in the spirit world we would be either in heaven or in purgatory or even in hell! But this much your honour would notice that we are now in a church and that’s no world of spirits!”

8. Says Paul: “I now realize that you shall be incurable for a long time yet! Hence we shall leave you as we found you. I am actually Paul – the well known apostle of the Lord; the two behind me are

Peter and John, and in their midst, Christ the Lord Himself, Who wanted to help you. But you are still much too blind and shall be healed only by the abyss of outer most darkness, where there is wailing and gnashing of teeth; fare you well! We shall see one another again in a few hundred Earth years!”



9. Paul moves on and, as I come up to them with Peter and John, they ask Me for alms for the poor souls in purgatory. But I give them neither answer nor alms, nor do My companions, whereupon the two monks start condemning us to hell, calling us dirty bastards. Then come all those

10. Viennese in train whom we had won previously, grabbing the two monks to give them a good hiding. But I say to them: "Let them be; they are beaten sufficiently! All their efforts on Earth, as also here, are henceforth in vain. They shall slowly dry like cut grass and be stored for animal fodder in the outermost evening; let us go out now! I yet see a few fruitful gardens, where we must bring in a harvest.

## **Chapter 217**

### **At the 'Stephansdom'**

#### **The dynasts' commendable petition**

#### **Difficulties in healing spiritual arrogance**

1. We move forward, soon finding ourselves in front of the so-called 'Stephansdom'.
2. A few dynasts come up to Me, saying: "Lord, it has pleased You to visit our residential city, to enliven and liberate us through Your love, grace and mercy, and to free from the night of death all the many blind still residing there. May it please You to remember also those poor, physically and spiritually, still buried within this catacomb! We now clearly discern that you slightly favour everything that had been of a lowly state in the world. For such people's transgressions consist mostly in their lack of proper upbringing, which is not the case with the highly placed ones, where this emanated from their pride and self-interest and that to a stubborn degree. Here only a physician like Yourself, oh Lord, can bring help to such profoundly sick ones. Hence may it please You to also visit the poor of these catacombs, perhaps some will allow themselves to be awoken."
3. Say I: "My dear friends, who in the world lived largely in accord with My heart! It exceptionally pleases Me that you are mindful of these dead, and I shall presently accede to your heartfelt desire. But this I say in advance: our harvest in this garden shall be meagre, for nothing is harder to remove from a soul, harmlessly and without actual destruction at times, than so-to-say theological arrogance.
4. An emperor or king or prince certainly deems himself greatest among men; it is normal for his position, which is also demanded by his responsibility. But it is a different matter with those below! These are mostly ancient, carnal hierarchs from the dimmest period. These perpetually deem themselves beings whom the Deity itself must obey. This crazy idea they mostly spawned from the false Roman doctrine, that places every priest at twice the loftiness of mother Mary, and the latter as twice as exalted in might as I myself, and that to where I can only be induced towards something through her. To this are added their Masses in the course of which they can so-to-say do with Me whatever they want and exclaim with Pope Alexander: 'who would dare to argue with me? The entire Earth quakes under the tread of my sole, and God I hold in my right hand!'
5. From this you see how hard it is to lead back to proper humility spirits who not only deem themselves gods but as commanders over Him. And precisely such reside here below. It shall therefore be hard to accomplish anything with them. A couple of them may perhaps be somewhat more gentle, but with the others you will see wonders of stubbornness! Yet you must not let that anger you, nor inspire you with fear for these shall also work signs through fixation of their imaginations. You nevertheless have to regard all this as deception that is entirely vain and possesses no reality. Now that you are aware of it we can be taking ourselves down there! Be it so!"
6. We climb down the dark catacombs, creating only sufficient light for the newly-won to see the in-dwellers of these subterranean vaults.
7. Finding ourselves in the middle of the vaults, Robert comes up to Me with Helena, saying: "Lord and most beloved Father, allow us to be near you, for I must confess that neither in the world nor the world of spirits was I so overcome by fear as in these vaults! Nobody is to be seen yet, but an occasional half decayed skull grins to us from its coffin, our nostrils being plagued with intense stench of corpses. Yet peculiar dread suffuses my whole being; it is most bizarre, I did not

experience any fear like that when a couple of year ago upon Earth I was sentenced to death by count Windischgraez. Will you dear Father allow us near You during this expedition?!"

8. Say I: "That's fine, My dear son Robert, for it always is My desire that the heavy laden come unto me, that they may be quickened! Hence stay, for the real show will start shortly!"

## **Chapter 218**

### **Emperor Joseph's experiences with the clergy**

#### **Reason for the early death of this emperor – now engaged as a judgment angel against Rome**

1. Here Emperor Joseph steps up to Me, saying: "Lord, be Thou gracious unto me, a sinner: I ought not to actually talk about others, as I am still full of all sorts of guilt. But I am unable to keep silent about the lofty Roman clergy! I've gotten to know this brood like no one before and probably not after me. But the method of my anointing them also shall stay in their memory eternally. Oh Lord, I am hardly able to relate to you what I went through with these beings as emperor! Disgracefulness and unscrupulousness reached levels beyond description with this caste.
2. As confessor of your pure doctrine I was only too keenly aware of the gulf between the doctrine of Rome and Your purest celestial truth. I could have put an end to this false Roman woman forever. Had I been granted life for ten more years then, in your holiest name, I would have done it. But these very ogres, to whom I had become the worst bone of contention, knew how to creep cancerously behind my earthly life-thread, gnawing it through before time, and my plans were therefore put on hold.
3. But with a successful beginning I am pleased to have at least forged the way to their demise. Because whenever I receive news of Earth in this world, it is that the whore of Babylon suffers incurable consumption, and this is true bliss to me, in heaven, actually! Oh Lord, bless my work, that it may bear good fruit upon Your Earth! I would rejoice much if told by Yourself that I was not a completely useless servant to you upon Earth!"
4. Say I: "My dearest brother Joseph, I can only say to you that you were a servant like few before you, and no one after you until now! You acted completely in accordance with my heart and were faithful in the house hold entrusted to you. There is a reason for My letting you serve me only a short time on Earth, mankind being not worthy of you. Wherefore I also visited wars and all sorts of tribulations upon it, by which high and low were humbled like hardly ever before. And these humiliations shall continue until the last evil seed is destroyed from the Earth.
5. But I shall only now provide you with a sword for heaving into the whore of Babylon, quite differently to what you would have ever been able to do on Earth, for you are a select fighter for me in this most important affair! ! But you need not over here tell me what abominations Babylon and its black, scarlet and crimson servants were wreaking, for all this I know best, wherefore the time of their judgment has come.
6. But watch now: Over there form one dark vault, an Archbishop of your time comes traipsing towards us; you will recognize him at once he you. Give the appropriate answer the way I shall place it upon your tongue."

## **Chapter 219**

### **Archbishop Migazi's true nature**

#### **He speaks to Joseph**

#### **A glance into deepest priestly night**

1. Says Joseph: "Yes, I recognize him by his gait; it is he. Oh Lord, what an apparition – a veritable ogre! A so-called Tiara hangs over a mere skeleton, with a Bishops' mitre rattling upon its skull.
2. This feculent figure is traipsing towards us with discernible wobble. I'm raring to know what this monster is up to!"
3. Say I: "It shall be trouble enough for you, but you must not let anything upset you, because these beings are to be regarded as more or less demented."

4. Says Joseph: "What amazes me about this person is that upon Earth he was one of the brightest, and more in line with my own views than any in my dominion. The Archbishops of Salzburg, Prague, Olmütz, Erlau, Augram, Trieste, Venice, Trient and Mailand gave me far more trouble than my Viennese one. I must actually admit that, in my reform works, he rendered me many a good service, for which reason I am at a loss about his pitiable state."

5. Say I: "My dear brother, this Archbishop Migazzi was one who knew how to wear his coat as the wind blows. He looked the clots over to see if he can bend them over his knees; the too massive and powerful he let go but gilded him, that the sight of such would exhibit his new power, for whoever walks hand in hand with a powerful emperor on Earth is accorded almost as much respect as the emperor himself."

6. Archbishop Migazzi well recognized the derision one would incur under your reign, if perceived as sticking too closely with the Pope, who at the time was much dependent upon Austria. Hence he joined up with you and secretly became an underhand lawgiver to the Pope. For he kept up correspondence with the papal throne, telling same to keep within your favour. The Pope, needing to inform himself, therewith gave the Archbishop Migazzi a sense of triumph as a kind of Pope over the Pope.

7. Behold, that was why the Viennese Archbishop stuck to you! But you would deceive yourself thinking that that was also his inner attitude. For there he was more pope than the pope himself and far more Roman than all his colleagues. I say unto you that secretly he hated you more than death, yet your enabling him to as it were be a Pope over the Pope made him support your reform efforts and stay close to you. Does the man that walked hand in hand with you upon earth now make sense?"

8. Says Joseph: "Well, you perverse fellow! That is the last thing I would have thought of this man! Let those indeed who would excel in politics go the black, scarlet and purple-coats, and his progress will surpass anything Satan can offer. Just wait, black politician, you shall find me a hard bone to gnaw!"

9. Say I: "Mind he doesn't turn out the much harder of you two, for I tell you he has tried all ointments and that it is no easy task even for an ever-so enlightened spirit to lead such anointed unto the right path. Hence take hold of yourself, he is nearly here and will soon notice us."

10. Archbishop Migazzi has spotted him, rushing up to him with screeching tone: "Greetings, brother Joseph; how did you end up in this miserable hole?" Says Joseph: "to pay you a visit, brother!" Says Archbishop Migazzi: "Nice of you; should you however turn out to still be the arch-heretic you were on Earth, then you shall obtain a lousy reception over here!"

11. Says Joseph: "Not to worry, for you know that a Joseph manages to organize a good reception for himself everywhere. Say whatever you will, and I'll always give you the answer I gave the Venetian Patriarch when shown a painting where the Pope is seen climbing upon his steed over the enfeebled emperor's neck, to look down upon the emperor with scorn."

12. Asks Archbishop Migazzi: "And what response might that have been?" Says Joseph "Tempi passati" – i. e. these are times gone by! No one speaks differently! "– as I will say, should you come up with something not to my taste. Be advised that to you I have not ceased being emperor. But say unto me how you fare, and what you are doing over here."

13. Says Archbishop Migazzi: "What foolish question; look at my face, shrunk to the bone and speaking for itself, whilst my work is indicated by my clothing! The world will have itself deceived, so let it be deceived! – That has always been and still is our business. The world does not wish to make use of its greatest wonder – divine reason and equivalent mind. It wants a miracle-based faith that it may do away with burdensome thought, making it plainly hanker after deceit. Hence let it be deceived!"

14. Every bit of miracle is delusion, but this concerns foolish man little, so long as he can stare at something miracle-like, whilst the true works of God leave him unimpressed. Sun, moon and stars; glorious Earth with its wonders without number or measure is hair cream to oxish man. But throwing a ball in a seemingly empty vessel and taking out three is wonder upon wonder. And that's how mankind now is and will be for as long as there are men upon Earth. Hence the Jesuit principle is the best that human reason has invented, for it is taken from man's most innate nature itself.

15. The wise Egyptians have brought forth one of the best religions, based purely on mysteries and magic of every kind. Wherefore it prevails for over two thousand years. Once certain friends of the people arose and began exposing the bluff of their 'holy' religion, plenty of enemies of the priests and their religion arose; temples were destroyed and priests frequently either killed or driven from the land. What did the people gain? Nothing but want, misery, hopelessness and finally the complete disintegration of their national identity and their ancient, almost divine renown! Would it not be better if such social benefactors had never arisen among the Egyptian fold? The people would have remained happy in their foolishness. And the priesthood, as the only ones aware that man is nothing and can look forward to nothing, eternally, could have enjoyed their income, being untiringly engaged in maintaining faith in God and immortality, and assuring them an existence of hope as reward for therewith relieving the people of their greatest burden by taking it upon their own necks and being the only ones constantly looking towards everlasting ruin.

16. Just let the people gain the conviction that there is no life after death, and you shall soon see them lapse into all sorts of degeneration: The priestly caste takes all this upon its shoulders. It alone courageously looks towards everlasting destruction, being the only ones capable of realizing the advantages of non-existence over existence. It therefore is the ultimate ingratitude to present these greatest benefactors of mankind as the peoples' deceivers. They indeed are so but not for the detriment but the benefit of nations!

17. Why are the Chinese and Japanese perhaps the happiest peoples upon Earth? Because they have never been disturbed in their stupidity, their wise regents seeing to it that their peoples never gain any sort of enlightenment. Those few who endeavoured to bring these nations a so-called minimal light were served up shockingly, making it unlikely for others to arise.

18. You yourself, my most esteemed friend, when regent, instead of walking hand in hand with the priesthood, opened them up a wound which shall hardly ever be healed by time. How should a true Archbishop assess you, and how indeed the more sensible part of mankind? You took away the one without giving them anything better!

19. If a man is happy in his stupidity, why awaken him to make him unhappy? All people are delinquents, subject to death; when the delinquent sleeps, he is happy in his dream. But what on awakening? Then he is gripped by the thought of death and is unspeakably sad! Say, did he who roused him from sleep render him a favour?

20. The church does not call itself mother for nothing, for it is to the nations what a mother is to her children, giving them sleeping – food and drink to prevent them seeing the world's wretchedness. Whoever clings to the church employing its aids shall truly never feel the pangs of death; what will you say? Will you come up with one of your foolish responses again?"

21. Says Joseph, curtly and laconically: "Friend, through your shallow words you have only shown that the priesthood finds itself in crassest perpetual ignorance, and endeavours to constantly burden all nations therewith for solid money. I and thousands of like-minded people never doubted the immortality of our souls, although we were familiar with the facts of life, praise God. But our faith was not a blind but a vividly seeing one. We felt however that all mankind could gain such in sight if not held back by the blind ecclesiastical hierarchy. And this, my friend, was the reason for our resistance!"

## **Chapter 220**

### **Joseph refers the Archbishop Migazzi to the Lord Migazzi declares the beyond a deception and Joseph a mental case Joseph tells of his death**

1. Continues Joseph: "Look friend, the very stupidity and shallowness with which you would whitewash your church already proves over abundantly that we already died physically sixty Earth years ago, yet now continue to live over here with good cheer and health. If the people were instructed in real faith they would also be easier to lead and would be more eager doing what is good, true and beautiful. But since they only sleep, snoring themselves from one dream to another instead of seeing things in their reality, there is no thought of spiritual progress with such people.

2. What did we have to show for ourselves in Austria under my mother's reign? A thousand times nothing! On one occasion I heard a Capuchin (monk), preach infernal 'fire and brimstone' from the

pulpit against the use of (knitting) needles, regarding them as magic, because the “God help us . . .” (devil) had come to him saying: “Sign over your soul to me and I shall teach you the art of making needles in a thousand different ways”. This caused him such consternation that he fainted from fear; and had not blessed Mary appear upon the stairs, whom he most worshipped, come to his aid, he would have been irretrievably lost.

3. Since the folk is abandoned to such an ox of a clergyman, I would ask what fruit can be expected from such nation. And behold, ten thousand similar instances came to my ears and made me determined to put an end to such crass nonsense everlastingly. Praise God for blessing my efforts and not counting them as sin on my part! The Pope is now receiving slap over slap in his face from the dear world, and has lost all credibility with millions. To this I laid the foundation-stone, which had once been hewn by Luther, Calvin, Huss and Melancton. For that I was Condemned to lowermost hell of course, but it brought me no harm, praise God. For behold: He who now stands at my side is Christ, the Lord of Heaven and Earth himself, and I believe that he who is near Him as I am will surely be blissful!”

4. Says the Archbishop, quite incensed: “You were a heretic already in your mother’s womb and shall remain so in hell forever: You fool think we have already died: For the World we have of course died, politically speaking, because we have retired, but not so in reality, as we are all living in the visible Vienna, walking and riding about as suits us. This surely isn’t going to be in the world of spirits! Don’t be laughable! I as Archbishop will surely know more about what there is to the spirit world, if there were one! But since there can be no life after death, that takes care of the spirit world.

And it shall be likewise with Christ’s Deity! How far you must have sunk in your insanity to regard a Polish Jew as the Nazarene who died on the cross long ago and who shall not come alive in all eternity. I am surprised that you yourself have not taken yourself as Christ already, for which you have been stupid enough long since.

5. Has your lengthy suffering so deprived you that you don’t recall being admitted to the mental hospital as one insane? This experience will have given you the feeling that you already died! But that is not so: you only became insane, and that produces the feeling of having already died. But if you were willing I could soon heal you, so that you may once again enjoy life’s golden freedom; You know I never was a fanatic, least of all with you; come on, worthy friend, let yourself be healed!”

6. Says Joseph: “My friend, I have heard plenty of rumours about myself but never came across anything like that before. It does not and never did bother me that you had no faith in immortality and in Christ. Nor would I take the trouble of introducing you to such faith. But your assertion that I became insane on Earth offends me, for I know only too well how I came to exchange the temporal for the eternal life.

7. Behold, thanks to efforts on the part of your church I began to feel something like a catarrh in my head – after smelling a bouquet of flowers. I did not bother much about it, thinking this flu would soon be over, but it wasn’t. After getting worse by the day rather than better, I called for my court physician, who did not find anything other than a stubborn head cold either. But a feeling of pressure upon the upper brain got more pronounced, although I still paid it too little attention, until a malignant lump began to form also on the outside of the spot, as my court physicians noted, which steadily deteriorated in spite of medical treatment.

8. Finally a meeting of doctors was called, but the assembly discovered no more than an ulcer, excepting one plain doctor called Quarin. I asked him whether the problem was curable and Quarin said a decisive no, for which I made him a peer, and well remunerated him. Thereupon I got physically worse by the hour, soon dying in full consciousness without the least fear of death. After dying it seemed to me as if I had pleasantly fallen asleep. Soon thereafter I awoke, but praise God no longer in the material, but spiritual world.

9. Surely this should indicate to you that my memory did not completely abandon me, as you would have it; what are you going to say?!”

## Chapter 221

### Migazzi cites another reason for his death, asking proofs of Jesus Joseph counsels the spirit of love as the only proof of God

1. Says Archbishop Migazzi: “My good friend, I will not be bothered by whatever you say and I did not take offence at any of your words, but I am offended at being accused of attempting your assassination! For as your most intimate friend, and being a Freemason like yourself ‘incognito’ I knew why I agreed with your reforms. But as a perpetually clear-thinking man of honour I tell you your suspicion lead you up the garden path!
2. Behold, the very nature of your problem was innate consisting in a kind of headache, which gave you no special trouble for as long as you abstained from the Venusian sex. But when you started to court some profusely and were recently infected by one special charmer, your head problem absorbed some of this poison. You paid it insufficient attention, whilst the doctors, as usual, did not properly diagnose the problem, giving you the wrong treatment. Hence your falling victim to your malady was unavoidable. You yourself therefore were to blame for either the advent of your insanity, or, if you insist on having already died, then for your death! Do not blame the church henceforth, for it is not responsible for the malady that so ruined you.
3. I would have been most happy if we two could have guided Austria’s peoples for many years yet, but fate would have us step down from the scene of our action. And so we two have died, as you assert, or have been pensioned off and brought to a secret asylum, from which we take a walk outside a couple of times a year to enjoy ourselves. Joseph, be smart and don’t take these Jews for more than they are! Should this be the world of spirits in all earnest and should there really be something to this Christ, then same would surely show himself to an emperor and a Cardinal other than in the garb of a common Jew; take hold of yourself!”
4. Says Joseph: “I too would implore you to bear yourself somewhat differently – in the mightiest Personal presence of Jesus, the Lord, or there could shortly be a rapid end to your Cardinality! The Lord’s patience must indeed be unfathomably great to so calmly listen to such rubbish, but I would doubt that same should be limitless because where people and spirits sin for lengthy periods and stubbornly, not intending to turn away from their foolish wickedness, there he will not tolerate such behaviour for too long. Had I for instance turned my back on Venusian charms a couple of years earlier then the good heavenly Father had often enough clearly warned me through all kinds of life experiences, then I could have reigned over the peoples in God’s name ten or twenty years longer, in spite of all the harassments of my enemies. But having turned a deaf ear to the Lord’s salutary warnings, the Lord’s patience wore somewhat thin and I had to physically bite the dust, and that quite painfully. Hence friend do not unduly test the Lord’s patience!”
5. Says Archbishop Migazzi: “But, dear friend, before I can properly pull myself together before Christ the Lord I must first be convinced that it really is Him! Prove it to me first and I shall begin to think and speak differently. I did not ask you to find out about the Lord’s patience. Prove things to me, and we shall see whether my talk shall be idle afterwards.”
6. Says Joseph: “For as long as your own heart does not tell you through the spirit of love that it is ‘this One’, all proofs shall remain useless. Once your heart tells you that, you will need no further proof. He who would recognize Jesus has to love Him, but he who loves Him also has Him already in his heart vividly. And this is the only proof by which all can recognize Christ unmistakably. Love Christ in this, to you seemingly insignificant Jew with all your life-force, and it shall transpire whether there is more to this Jew than meets the eye.”
7. Says Archbishop Migazzi: “you sure are a crazy loon! How can I love Christ in this Jew before being certain it is Him! Would this not greatly demean the Deity in Christ if one were to worship Christ the Lord in every next best Jew without investigation? To love, honour and worship Christ in the form of bread and wine is self- explanatory, as he Himself introduced such in His stead. But to worship Christ in an ordinary person and that a Jew, my friend, would mean to gravely misuse love towards Christ; I at least shall not do so. If Christ is just myth, then the one thing would be as stupid as the other. But if Christ truly is what mythology would tell us, then to do justice to your challenge would surely be blasphemy worthy of punishment with deepest hell!”
8. Says Joseph: “Not bad! What does Christ Himself teach? Behold, you typical Roman Pharisee; He says: “ He who receives a poor brother in My name received Me, but whoever receives Me

receives Him who sent Me". If therefore He Himself makes Himself equal to our brethren, how should we think otherwise? I say unto you that it is only our haughtiness that imagines God as most glittering and exalted, spurning a Christ with lowly garment, man's arrogant soul being incapable of tolerating something lowly and humble! Only the haughty desires a God with crown and sceptre, the humble one wishing that he too could dare to lift his eyes to a friendly God who looks more like he himself, and say: Oh Lord, You indeed come to me, poor sinner in the garb of most genuine meekness, although I am not worthy of lifting up my eyes to you." Which one of these would be by far the more pleasing one to Christ the Lord?"

## **Chapter 222**

### **Migazzi's self-dialogue**

#### **He is minded to acknowledge the Lord but fears his colleagues Joseph steps in**

1. Says Archbishop Migazzi: "Let me consider this for a moment before responding in a worthy manner!" - wherewith the Archbishop places three fingers of his right hand upon his brow, saying to himself: "By my most depraved life, this Joseph is more orthodox than I who am an Archbishop and cardinal; if it was not too embarrassing I would be obliged to accept what he told me about this Jew; had I been by myself it would already be done, but my numerous colleagues, who co-inhabit this Vatican with me, would now conjure up all devils from hell if I were to do so. If only I knew what the right thing is, as my colleagues are watching with Argus eyes and eavesdropping with Midas ears. Only the appearance of joining this company, and these fellows would attack me like hungry dogs. Oh Joseph, everything you said about Rome is true; I know only too well it is so. But belonging to their band, what can one do?"
2. Officially one has to put on a show and perform actions which are boring enough for vomiting and are silly, making the people believe what one would not believe oneself for all the world. One has to put on Godlike airs even whilst one's standing is far below that of swineherd; what does one as Archbishop and Cardinal amount to? Nothing whatever! One has no real skill and at the lofty height of Archbishop one barely learns to manage one's finances, endowing one's lofty ecclesiastical regimen with crushing dignity and keeping hell open perpetually, rather than heaven. This is the lofty office of an Archbishop! Surely one ought to upbraid one's ears constantly with: 'what you are acting out is in itself nothing'. Men certainly could not cope without shoemaker and tailor, but easily so without an Archbishop. This is indisputable truth, yet who would dare confess it publicly? Verily – nice business for a man of honour!
3. 'Joseph, you are right, but if I concede it to you they will attack and shut me up; if only I could find a way out of this corner I would joyfully do it, yet how would I fare then? I know as well as you do that I have already died physically, my dear friend Joseph, and that I find myself in the world of spirits close on sixty years or over, although I did not whilst in the world believe in this; but let me beware of hinting this to my colleagues!
4. Oh Joseph, just help me get away from my colleagues, and you shall get a different picture of your Migazzi! I always lent you a hand where possible, but it is a shame that I can't be forthright with you. You indeed know Rome, but I know it better, for I know its foundations. Unless some Hercules makes their heads shorter there shall be no daylight upon Earth!"
5. After talking to himself like that, the Archbishop lets out a sigh, saying to Joseph: "Dear Friend, you have waited patiently for a worthy answer, but I can't give you one, notwithstanding all my ruminations; for there are things between moon and sun of which no human wisdom has dreamt yet; I hope you get me!"
6. Says Joseph: " Yes, I understand you, and there are numerous arch-parsons within these chambers whom you fear as vainly as for your lofty archbishop's dignity. Behold, the Lord has opened the ear of my heart and I heard your ruminations, wherefore I already have your answer. Henceforth you are my friend and the Lord will correct what you still lack, but let go of your dim-witted colleagues; I assure you they shall do you no harm. Nor did we come here on their, but on your account, because I know you. If you are with us, then we are finished here; but turn to the Lord now and He shall heal you with one word!"
7. Says the Archbishop: " Dear friend Joseph, you know that I agree with everything that you regard as right and good and true; but that this admittedly upright man and son of Abraham should

be the godly master from Nazareth is beyond me! Jesus the Lord should surely disport some hint of the glory of His Heavenly Father, yet no more godliness transpires from this one than from any other ordinary human.

8. But let it be as it will: Christ, God's anointed is the true high priest from eternity and is God's love towards mankind. If He shows me, a sinner, love, then He is my Christ and Saviour, even if in the garb of a shoemaker's apprentice! But if He shows me no love, treating me like a Roman parson would, then I care nothing for Him.

9. Unfortunately I was a Roman High Priest myself and had to preach about the only blessing church, condemning everything not bending its knees before the Tiara. But I did not take such condemnations too seriously, having never in my life believed in a purgatory or even less in a hell, not being able to equate such with divine love and wisdom. And secondly I loved mankind too much to condemn even the worst of them for eternity.

10. Even the most wicked one can be so for only a time, and probably had such disposition only from the beginning, being unable to act differently. If such villain- after trials of his nature, upbringing, motivations and life circumstances was properly punished already on Earth, or he in the spirit world, until he reformed, then his punishment is good and righteous. But an everlasting punishment for a temporal transgression surely cannot be one chosen by God's highest wisdom and love! Such would indeed be redolent of a tyrant but never of a God of love!

11. From this you may gather that I was no parson internally, because my philanthropic principles held me back. If I find Christ the way He is rather than the way Rome preaches Him, then He is welcome to me even in the garb of a shoemaker's apprentice. Should He be of the Roman variety, then God show us grace and mercy! Then eternally burning hell is our lot, with no escape!"

12. Says Joseph: " I fully agree with you; with this Christ however you will find that one you are looking for; a Lord who has grown into your heart, as He has done completely with us. You shall not be able to imagine a wiser or better Christ than this only true One. From that you can deduce that I too could never imagine a vengeful God but only a mild Father full of earnest love and wisdom and my consequently mild criminal law which completely abolished the terrible death penalty, sentencing even the worst criminals to penalties through which they can become human again. And I am not conscious of ever having applied any evil or vengeful motivation throughout. From this you will gather- . . .

13. Here the Archbishop interrupts Joseph: "Indeed, I see that you were a noble regent and a true human after the will of God! And I also therewith acknowledge your friend as Christ, may I fare whichever way. My colleagues shall soon attack me like devils, but Migazzi will keep his resolve! I hear them coming!"

## **Chapter 223**

### **Migazzi's colleagues and the foolish president**

#### **Migazzi's confession before the Lord**

#### **His assessment of Rome**

#### **The Bishops' response**

1. About one hundred skeletal types with tattered vespers and squashed Bishops' caps at once burst forth from every nook screaming blue murder. One with a rather donkeyish face, their president, with a swollen head (the most stupid -this not bothering them as they traditionally elect the most stupid; to give them even more unlimited scope,) bounds over to Migazzi with such grave expression, as to make the Lord's entire company burst out laughing, making his face look still more insane.

2. Opening his mouth wide, he tries hard to let go of a characteristically Roman-apostolic imprecation. But I knock his intention over the head, and as the president he is only able to emit a hoarse I-ah I-ahl-ah, making Helena and Robert almost burst. Even Peter, Paul and John cannot fully hold back their laughter, and the Monarchs also give full – throated laughter, whilst Joseph remarks that he had never seen a more comical face than this furious president's.

3. Robert says to Me: "Lord, I don't know how I came to fear entering this tomb so much, having to nearly burst now with laughter at this endlessly stupid physiognomy and typical donkey- braying! But one cannot imagine a more striking reminder: how mightily did Rome scream with rage in



Luther's time, and at the New Catholics! But the yelling never departs from donkey-braying, and this president is a remarkably authentic picture of the Papacy!"

4. Say I: "This shall also be the end-result of the current Papacy's strivings: people shall begin to properly satirize the "Servants", and the greater their fury, the more shall they be laughed at until their rage consumes them. What you see here on a small scale shall be happening on a large one! Balaam's servants shall try everything, including magic, yelling and braying like these here, but the people shall be uplifted like our company at this I-ah I-ah donkey, and this humiliation shall be the best cure for those fools.

5. You shall nevertheless soon see why you were so fearful. Soon this parson's interior shall be on display and you shall be astonished at these beings' state-of-the-art deceptions. But I shall motivate the spectators towards booing at the botched comedy, and this will bring good results."

6. Here Migazzi steps up to Me, saying: "Lord Jesus, You truly are He! Only now do I fully recognize You! All honour to You, alone forever!" – But I grasp his hand, saying: "Brother, be perfect!" – Migazzi at once takes on a really good and healthy appearance.

7. Migazzi now feels sprightly and strong, his vision brightening, with only his tattered Bishop's frock visibly embarrassing him. Looking at it for a while, he says to Me with affection and firm trust: "Lord Jesus, truest God, Son of Your eternal Father: since You have shown me such undeserving grace in Your holy name and have saved me from the slough of perdition, please liberate me also from the rest, which causes me offensive sight and smell! Deliver me from this robe of arrogance and deception wrapped around me and give me a beggar's outfit, and I shall feel blessed therein!"

8. Say I: "Dear brother, this raiment was indeed one of haughtiness for him who wore it arrogantly and with ulterior motives, but you wore it only on account of prescribed Roman Catholic liturgy. For you it was therefore a raiment of honour and not, as you think, contempt.

9. But not everything about the Roman woman (Vatican Papacy/Catholic Church) is bad! Abomination is only what she avails herself of means that are of a purely hellish nature- for the sake of Mammon, such as: false miracles, false medicines, indulgences, relics and images, amulets, 'holistic' magic wands, blind ceremonies, places of pilgrimage, church treasure for vain church luxury, high office and positions, broadest dictatorial tendency and stubborn self-righteousness. I don't intend saying much about their Mass sacrifices, their ear-confessions, Temples, bells and organs, worthy works of art, sacredness of houses of prayer and funeral services for the departed, if used in a pure, and worthy sense - all this is not unfit for uplifting and ennobling the human mind. The use of these, in themselves pure things by the Roman woman, to confound the human heart and make it believe that the scrupulous use of all this is conducive towards achieving life in Heaven, and obtaining of My grace only therewith however is wicked. Therewith I am presented to the children as a tyrant who is indeed feared by stupidity but never loved. The intellectual and worldly-minded then begin to be ashamed of Me, not wanting to hear anything further of a Saviour as presented by the Roman woman, throwing out the child with the bathwater. This the Roman Church achieves through its high-handed teachings, rules, concessions and privileges which it makes out to receive from Myself all kinds of tolerated and preached superstition. That is actually how it is destroying itself and has done so already.

10. All this therefore lies not in the garments worn, but their misuse. Hence hang onto your raiment! Once we shall have shortly left this Vienna and spiritually visit another spot along the way, your garment shall in any case have transformed itself into another!" Migazzi is satisfied therewith, thanking Me profusely for this comforting instruction.

11. Simultaneously a piercing screaming resounds from the dark corners: 'Out with these heretics, these atheists, these everlasting accursed! Migazzi is close to swooning, saying shakingly: "But, oh Lord, can You listen to these and not annihilate them with fire and brimstone? For your holy name's sake, what shall come of this?"

12. Say I: "Nothing! My ways are not human ways which would at once destroy all with fire and brimstone! Look at the kind of spirits the Earth carries, and yet I let the sun rise and fall each day, lighting and heating the Earth at every point according to natural need. Behold, the greatest power lies in patience and love! He who does not lose sight of these shall achieve great things! And so we too must have patience and love for everything weak, and our efforts shall yield best results. Let them yell, they will stop when they have enough. Hence neither fear nor anger!"

13. At that moment, powerful lightning and thunder occur in the background, huge glowing serpents start crawling from sundry places, writhing furiously. Fiery skeletons start rattling, and owls and flying foxes are not left out. And a dreadful, vast jaw can be seen with immense, almost white-hot teeth, smoke and flames shooting forth from the jaw. And upon the brow of this infernal dragon, glowing red writing reads: 'I am the eternal hell dragon, to swallow all rampant heretics! I shall eternally devour all who don't take notice of the Church with its exclusive blessing and who laugh at its holy commandments'.

14. Just the inscription itself draws roaring laughter. Even the previously overawed Helena says: "this scene would create a sensation even at the monkey theatre. Does not the Stephan Cathedral stand on lovely foundations? Had I harboured even the least suspicion of all that in the world, I would have been the first to pay such Temple a visit with a burner! Just look at these fellows- what lengths they will go to drive poor and feeble spirits into their avaricious and domineering nets! Ugh- here their horde comes in their Archbishopric regalia and with their crowd of domestic staff; wonder what they are up to?" Say I: "Fear not, My daughter, just listen and watch!"

## Chapter 224

### The Romans' impotent rage, mercilessness, greed and deceptions The 'heresy-emperor's words of thunder

1. Now that ridiculed I-ah I-ah crier steps back; all the others bow down low before him, saying: "Highly worthy apostolic Nuncio of the holy Father of Rome, will you hesitate with these heretics? Curse and drive them all to hell without grace or pardon!"

2. Says yonder crier with screeching tone: "I have done so already, but the devils are dreadfully stubborn and will not do as I command them, even laughing me to scorn! Nor do they fear our lightning and thunder, nor our hell, even watching these dreadful things dispassionately as if there was nothing to them! Oh, these indeed are tough and incoercible devils!"

3. Yet they have fished out one from among us! Poor fellow, now you are lost forever! Even if you were to resist for a while you would still have to go in with your mates forever, without grace! Yes, they shall all have to go in - no more grace or mercy!"

4. Here emperor Joseph steps up, saying: "Listen, my worthy ones would it not suffice if you throw us into purgatory for only a few Earth Days? Because it is heartless of you to at once condemn us to hell, from which there is supposed to be no escape eternally; hence show us grace and mercy! Consider the indescribable pain this hell fire would cause a poor devil, although a poor soul does not fare much better in purgatory; but there is at least hope of salvation from there. Hence show us mercy, and free us from hell!"

5. All shout: "Nothing doing, you accursed! In with you, to lowermost hell, where even diamonds melt. No mercy from us for devils; we shall teach you to deride the holy Roman Church, the only one capable of blessing! Hence in with you!" Says Joseph: "What if we pay ten thousand most powerful, so called hundred-ducat Masses - will that do nothing for release from hell?" They cry: "Far too little to be freed from hell! From that you would have to have ten times that many Papal Masses read to make any difference, for we know what it takes to free a devil from hell!"

6. Says Joseph: "What in that case would we need to do to qualify for such reading of Mass? Stay here maybe?" All shout "stupid devil; if you were to remain here, how could we liberate you from hell? To be saved from hell you first have to be in it! Hence pay for the one hundred thousand most dynamic Papal Masses first and then hasten to hell or you cannot be saved!"

7. Says Joseph: "But how long is it going to take to read Mass one hundred thousand times?!" Shout the parsons: "Only three such most holy Masses can be read in one year, and that by the holy Father himself; only he has the right and authority. So work it out yourselves how long this can take: no way under thirty thousand years! Hell is and remains hell, and whoever is in it does not get out too easily again!"

8. Says Joseph: "Well, I am now in the clear about you, but I am still curious about why there is such immense power in Papal Masses? Should it not be assumed that the worthiness of Mass makes it equal to any other?" " Says the previous braying parson: "It is as follows: with reading of Mass by ordinary clergy, only the Son of God offers Himself to His heavenly Father for the souls in purgatory and for repentant sinners upon Earth. But during Papal Mass the entire most holy Trinity

enter into the host! Therein lays the immense power of a Papal Mass, during which only archangels are allowed to minister, after being chosen by the most blessed Virgin Mary, for such service! That is it; has Mr. Emperor understood me?!"

9. Says Joseph: "Now fully, and I would still ask why in that case is the Pope not allowed to read more than three Masses, since he in any case only assists, whereas it is a Cardinal or an Archbishop elevated to Cardinalship that actually reads the Mass?" Says the Nuncio: "What a despicably heretic question! Will Mr. Emperor note: the Pope can read only three Masses per year because only thus can the most holy Trinity be represented vividly for all times upon Earth, in the only Church capable of blessing. The reason however why the Pope does not himself read the most holy Mass but only pontificates for its duration is because he is Jesus Christ's representative on Earth, serving everybody and not allowed to let himself be served. Surely you will now understand?!"

10. Says Joseph: "Indeed, now I know exactly what to think of the Papacy!"

11. Says the Nuncio: "Well and what does one think of the Pope?" Says Joseph: "Nothing other than that he is the most perfect Anti-Christ, and all of you his most faithful servants! For were you real Christians you would surely have recognized Christ the Lord, Who is standing next to me. But since you are all perfect anti-Christians in full measure, you condemn us to hell together with Christ Himself, when in fact you yourselves have for a long time found yourselves in it skin and all.

12. Oh you miserable villains; the Christ you honour and seek is called gold and silver! The real One however Who stretched out His divine arms for all mankind, forgiving all His enemies and asking the Father within Him to forgive them, has become an abomination for you to the extent that, calling yourselves most brazenly His servants and murdering all Who adhere to Him rather than yourselves, in the end even condemning them to lowermost hell without much ado! Oh you serpents and generation of vipers, what devil has begotten you! Of a truth, if He were not of an endless patience, gentleness and love, then which hell was too dreadful to receive you!

13. I will not and must not be your judge; may the Lord do unto you in accordance with your most shameful merit! Were I to judge you however, then I loudly proclaim in God's presence; I would bring down a punishment upon your necks that would astonish all of infinity! By Your most holy name, oh Lord, You know how I have always shone all patience and forbearance to my brother subjects; but this hellish brood makes me shudder, cutting off all my patience and clemency!

14. Already upon Earth I got to know these rapacious wolves in sheep's' clothing and their clandestine carryings on as in lowermost hell. Upon Earth however and after being put in their place, such parsons still exhibited a trifle of patience; but over here this brood show themselves in the true colours and are dreadful to watch and hear. Lord, Your will be done; my patience is at an end!"

15. Say I: "Calm down, My brother, and take no offence; for behold, this all has to come, otherwise Daniel and Isaiah would be liars. These have prophesied of them, and their prophecy must be fulfilled! You shall in days to come understand why this came about and had to do so! But continue to watch, because another episode shall shortly emerge that will be instructive for you! But you must not take further offence!

16. In response to Joseph's forceful words, the parsons retreated to their corner, to consult on how to serve us up revenge for the imagined heinousness committed upon them, and on how they would effectively get us into their imagined hell.

## **Chapter 225**

### **The Church dean's schemes**

### **The Lord about awakening of faith**

### **Defeat as medicine for arrogance**

1. Shortly we hear organ tones - and the melody of the so-called TedeumLaudamus. Asks Joseph: "Lord, best holy Father, what is this about? Which God do Your obvious adversaries praise, for this could surely not apply to Yourself!"

2. Say I: "Dear brother, do you think that these were ever concerned about a God? This hymn of praise is part of their void sacraments and has no worth for them other than to bring them money. But in this particular case it is scaremongering, to affect the retreat of us imaginary devils, with the

notion that foolish devils let themselves be chased away by affected piety. Most parsons actually think nothing of them but bring them on, to broaden stupidity further. Hence such pious tones are to cause our immediate escape!"

3. Says Joseph: "Not bad, but can we not return the compliment and make them throw up with fear? Maybe it would bring on a new attitude."

4. Say I: "This cannot be for two main reasons: firstly not to disturb their free will because a bound spirit cannot contribute to his reformation, being more or less dead. Secondly these spirits, who believe in no miracles whatever, could not be brought faith with an ever-so telling miracle. These would regard the greatest wonders the way the Scribes and Pharisees regarded them in My time upon Earth.

5. At my death, the Temple curtain was rent in two from top to bottom whilst the Ark of the Covenant disappeared, never to be found again. Sun

6. and Moon lost their light, graves opened and the dead came forth to honour My name. Many pagans beat their breasts, proclaiming: 'this truly was a god', thereafter firmly believing in My name. But the priests and Scribes became still harder, and most determinedly persecuted My students and doctrine. One can surely not do more than awaken a Lazarus, already festering in his grave four days, from declared death, returning him to his own, fresh and well. What kind of effect did this deed have on the Priests, Scribes and Pharisees? Only to consult on how to bump Me off the world! From this you see how little effect an ever-so obvious wonder would have on these beings, who sometimes are worse than the Jewish priests at Jerusalem. A good, truthful talk still remains the best means for setting them upon a better course, although not much can be expected from these presently!"

7. Says Joseph: "True; not much shall be possible with these, but I am curious to what these fellows will do now!" Say I: "Watch where the infernal jaw is still glowing with artificial heat; a sudden new twist shall be given this hellish spectacle. But let it not offend you, because annoyance on our part would give them a sense of triumph. We shall serve them up such trouble by returning them their anger, exposing their impotence.

8. Nothing will more humble an arrogant spirit than foreclosing upon all his plans and preventing a single success. That's how we shall proceed with these parsons, as with all the proud of the Earth; you will see how effective this cure shall turn out to be! Hence no anger at them, dear friend and brother.

9. Says Joseph: "I see You are only too right in every aspect, although it takes something not to get angry. Short of Your filling someone's heart with meekness, a person can try ever-so hard to avoid anger at watching these beings coming up with such ignominious things. Did not these parsons upon Earth come up to Me hundreds of times with their litigations and submissions and petitions, with their selfish reasons being sufficiently obnoxious for me to wishing them shot. And getting behind these things brought enough anger for turning blue in the face! But over here this has a far more annoying effect, when seeing their basest motivations in all their actions.

10. They feign piousness to gain their sheep's trust, walking barefoot to pretend humility. In public they pray with reverent faces to get their believers' goldmines working, and during Mass they bow their obeisant heads down to the ground to display unlimited awe at God's altar, believing not a thing themselves but attracting men's sacrifices. Because the blind sheep think that such Mass read with so much reverence, must take care of all evil upon the Earth.

11. Oh Lord, the sheer number of such things with this ogre caste causes one endless rage! What can be done: just watch for a while and then heave into it like a thunderstorm when it goes over the top. We should indeed not take offence and thereby withhold them victory, but my stomach turns at the sight of just one of them. Lord, I can't guarantee anything if you don't hold me back.

12. O, ho, hell has vanished, and we suddenly stand in midst of Stephen's Cathedral, whose appearance has not changed since my lifetime. Now the red-coated church-servants are coming, lighting all the candles and clearing the altar. They might try to clear us out with sacraments – it's getting quite comical; what do you friend Migazzi make of it?"

13. Says Migazzi: "What other than utmost stupidity! But they can't annoy me but make me laugh aplenty! For no man can be upset if these most bigoted Roman knuckleheads avoid being healed even as spirits. Let us leave all to our dear good Lord and Father and be of good cheer, leaving these beings to do as they like; it is bound to be their best cure, since we two won't reform them."

14. Says Joseph: "You are right indeed, for all is wasted with these, and they are not likely to ever change. But discharging my anger by rattling off their main tricks before the Lord puts me at ease. And upon these rogues shall be fulfilled what the Lord once spoke about them in the world 'what you perpetrated secretly shall be proclaimed from the roof-tops!' They are consulting phantom like, and I can dig up some more until they finish."

## Chapter 226

### The Lord discussing Mass Sacrifices and eternal damnation

1. Joseph continues: "Lord and best Father, will You tell me whether there is in fact anything to the so-called Mass-Sacrifices, there being no mention of them in holy Scripture; and in particular, where at some quiet spot some decent priest, faithful and well-intentioned, renders You, God the Lord, a truly devoted Mass Sacrifice?"

2. Say I: "Dearest friend, what can be worthless before Me if carried out conscientiously and in the proper sense? If I am ready to reward a hundred fold every cup of water you pass to one thirsty in My name- how much more shall I regard a truly noble hearted priest's Mass Sacrifice with a wellpleased heart, blessing the priest and his sacrifice! I always look in the heart and never at the sacraments. Every exterior sacrament of whatever nature is, through a loving and righteous heart made gold before Me- not withstanding that there is nothing to the exterior form, which can have neither exterior nor interior worth.

3. I only once offered Myself to Him who is the holy Father from eternity within Me, and that was offered for all mankind. There subsequently is no further second similar sacrifice eternally. Nothing is accomplished through a Mass sacrifice, but much through a noble heart of him who performs it! For such is then truly blessed by Me, not as a sacrifice but as representation of My Earth life. Because there can be no new sacrifice, since same was validly accomplished for all time. Wherefore I reclaimed for the last time upon the Cross: 'It is accomplished'. Whatever is accomplished for all time however cannot then be carried out again.

4. If however an upright preacher by training still opines that he performs a sacrifice during his Mass, similar to the one I fulfilled up on the Cross, then we shall ascribe no sin to it but say to him: 'be forgiven, for thou knowest not what thou didst' But those shall indeed be brought to account who summarily, decided the whole thing to themselves, saying: 'the world wants to be deceived, so let it be deceived!' for he who out of self-interest makes others believe what he himself laughs at is no preacher but truly a devil; his reward shall be that of feigned zeal! Have you properly understood this, My dear brother Joseph?"

5. Says Joseph: "Yes, my Lord and Father, how should I not have done so, since You made the thing so plain! Oh how I thank You for having instituted Your order just as I often imagined it in my lifetime upon Earth!

6. I lack only one more thing- enlightenment on the almost universal Christian Sects' concept of so-called everlasting punishment, is there such? If one receives an eternal reward for an honest and righteous life-style upon Earth, then one can conceive of an eternal punishment. I find it logical that here in the kingdom of spirits there is an everlasting condition of judgement for a brief evil deed- if there is also an eternal reward for a similarly brief noble deed.

7. Say I: "You think so but not I, because I could have kept only one purpose in mind for everything created, and not possibly anything else. Being life eternal Myself, how could I have created beings for eternal death! Hence a so-called punishment can only be a means for attaining to the major purpose and never for a hostile, as it were counter-purpose; whence there can be no talk of an everlasting punishment."

8. Says Joseph: "Lord, eternal thanks, love and honour to You; now I fully grasp this! Yet there is, in Holy Scripture, clearly written about a fire that never goes out, and of a worm that never dies! It is also written: 'Depart from Me, ye accursed, to the eternal fire, prepared for the devil and his servants!' Indeed, Lord, I am aware of many passages where hell is most vividly mentioned. If however there is no eternal punishment and it is even up to the prisoner himself how long he stays there- then I altogether fail to see how there can be talk of eternal fire in Scripture!"

9. Say I: "Dearest friend, there is indeed mention of an eternal death, which is an everlastingly solid judgement that proceeds from My eternal order. This however is the so-called wrath or rather

zeal of My will which has of course to remain unalterable for eternity, or there would be a full end to all creation.

10. Whoever allows himself to be enraptured by the world and its matter (which, surely, has to remain under judgement, or it would not be 'world') is of course lost and is to be regarded as dead for as long as he can't separate himself from it. There has to be an eternal judgement, eternal fire and eternal death of the created, but this does not mean that a captive spirit has to remain captive for the entire course for its duration, just as a sentence wouldn't mean an eternal one just because you were to build an everlasting prison upon Earth.

11. Are not prison and imprisonment two separate things? The prison certainly stays forever, and the fire of My zeal must never go out; but the prisoners remain in prison only until they have reformed and bettered themselves.

12. There is, by the way, in Scripture nowhere the slightest mention of complete rejection of a spirit, but only eternal damnation of non-order – in view of My eternal order, which is essential, or nothing could endure. Vice, as counter-order, is indeed everlastingly condemned, but the sinner only for as long as he remains within sin! Just so there is of a truth also an eternal hell, but no spirit who would be everlastingly condemned to hell but only until his betterment! – I did indeed say to the Pharisees:

'For that you shall receive that much longer damnation! ', but never 'for that you shall be condemned everlastingly! ' Do you now understand your seemingly threatening Scriptural passages?"

## Chapter 227

### The Lord's explanation of the unbridgeable abyss, and the forgiving of mortal sin

1. Says Joseph: "Oh Lord, this I have once again understood completely, but there is another small item in Scripture I don't fully understand, and that is the unbridgeable abyss in the parable of the rich glutton, whom You have placed in hell before the eyes of the world. If there is an unbridgeable gap between those who find themselves in Abraham's lap in heaven and those of a terrible fate in hell, then how shall redemption from hell be possible? And other Scriptural passages also testify that salvation from hell shall hardly ever be possible for sinners against the Holy Spirit, with either very little or no forgiveness, and that out of Your very own mouth, oh Lord! What therefore is to be made of all this?"

2. Say I: "That which worldly lawyers say: 'he who desires something can suffer no injustice! ' The unbridgeable abyss however consists in the unbridgeable difference between My freest order in the heavens and the infernal disorder opposing same in every aspect. Hence this text denotes only its irreconcilability and not the door-lock on someone found within same.

3. But it stands to reason that he who himself becomes fully hell through his voluntary abandonment of My freest order for the necessarily judged anti-order will not get out of hell too soon. It is known only too well how hard it is for a wickedly proud and all-domineering arrogance to attain to the gentleness and humility of heaven. It is not an impossibility, but a great difficulty. You shall in future have many an occasion of finding out how hard it is to be completely lift someone out of hell. The proud always relapses to arrogance, the unchaste to unchastity, the lazy to lethargy, the jealous to jealousy and envy, the miser to meanness, the liar to the lie, the robber to robbery, the murderer to murder, the callous to recklessness. Even where their natures are rebuked a thousand times they keep reverting back to the same vices as soon as given the full freedom necessary for eternally free life. And the more they suffer a relapse the feebler they become and the harder it is for them to rise above their wicked sins in order to go over to My divine freedom as purified spirits.

4. But keep in mind that much of what is impossible to human spirits is still quite possible to Me, because all things are possible to Me!"

5. Says Joseph: "Well, my holy Father, now those Scriptural passages which I believed upon Earth are clear to me. But they never left me with a pleasant impression, notwithstanding that as emperor I had to be scrupulously just, not exercising mercy with hardened sinners.

6. It was however notable that I did not tolerate harsh judges. Those of my judiciary who were too severe with sinners were out of my favour. But those who judged sinners by impressing the gravity

of their transgression upon them but then showed grace to the contrite in my name, handing down only milder and lighter reformation sentences, found me a sure friend.

7. It was likewise when reading the Gospel, going through the verses about the Prodigal, about the good Shepherd, about the adulteress in the Temple before Thee; when hearing You call Zacchaeus down from the tree; when hearing the justified tax-collector in the Temple, or your exchange of holy words with the Samaritan woman at Jacob's well, occasions on which I could not hold back tears. And then- those emotions Your words upon the cross called forth: 'forgive them Father, for they know not what they do'. But my feelings were sadly impressed whenever You severely consigned a sinner to hell, even if justly. I certainly saw the justice of God's rule therein, yet One confronted by impotent beings who had to bear up to the power of their Creator and Judge.

8. I indeed forced my heart to love this almighty God with all my strength, but to my embarrassment must confess that my heart was unreceptive to such love. With such self-flagellation I became a Freemason, in order to gain deeper comprehension of God. I gained much indeed, reading profusely about pure love for and in God. Yet the inexorable Judge would not sink, nor hell be extinguished.

9. I also contemplated deeply how, out of love for mankind, You suffered so much to make them happy and how this entitled you to be merciless with persisting sinners, punishing their sins implacably. Yet my foolish heart hesitated to fully embrace You with love.

## Chapter 228

### The 'enormous' exorcism and the 'Pained One's' tardy help

1. Continues Joseph: "Now I am on the right track, Oh Lord! Now I understand your holy Word, and You oh Lord are my love of all love! But the parson's Mass sacrifice is nearing its end what is it going to run into?"

2. Say I: "Dear brother, soon you will see them carrying out a so-called exorcism upon us. We shall however cause them a most curious counter-exorcism and you shall marvel at the things to come up. But be not offended, for it is a basic condition without which we shall achieve little or nothing."

3. The last monstrance blessing is finished, and we as the purported evil spirits have not fled yet. It infuriates the parsons and their numerous servants begin to cast suspicion upon the foregone high Mass. Some opine that the vessels were handled by unconsecrated hands, making the entire sacrament of no effect before God. Another holds that an adulterous or even a Lutheran woman may have washed the holy garments, deeply desecrating the holy paraphernalia. Another maintains that a further Mass should be read, but with more profound reverence, which is especially pleasing to the most blessed celestial Queen, and he would vouch for such Mass-ending will dispose for the devils' presence.

4. Another fellow would have it that the ministrant did not beat his breast sufficiently during 'Mea Culpa', and that he may have swatted a devilish flea on his stomach, which reduces the effect of Mass. For one should be mindful of the trivial grounds upon which the ill-effect of Mass can hinge, which important hint an old pious Capuchin monk had once given him.

5. One another comically observes: 'the Gospel pillow-slip may have been inverted during changing, and this leads to loss of Mass effectiveness, because the Glorious Mother places the infant Jesus upon the Gospel cushion after the Mass-book has been transferred there. If the pillowslip is inverted, she takes the infant away, leaving Mass without effect.

6. One ceremonialist asks whether someone may have tied the stole to the cross with the zingulum upside down? And one of the Capuchin priors says: "if care is lacking during the most holy procedure, then we can ministrant ourselves to death to no avail. Imagine the stole being reversed! It has been known since time immemorial that all the angels who participate invisibly at this most holy procedure turn away their faces, and the most holy mother of God cannot even come to the alter because such recklessness would cause her to re-live all her seven pains."

7. At this, My dear Joseph begins to feel unwell, whilst Robert and Helena only just avoid roaring with laughter. And emperor Franz steps over to Me, saying: "Lord, I never really used to think

much of the parsons, but had I ever heard such stupidities upon Earth then I certainly would have finished what my uncle Joseph had started!"

8. Say I: "All this is nothing yet, and only during the ensuing exorcism of ourselves will you all get to know the ultimate wonders of stupidity, as you cannot, yet imagine the Roman Catholic driving-out of devils; it shall be instructive for you. It is primarily you emperors who have to witness this, because you tolerated such stupidities and even eagerly facilitated them on occasion; watch now, as the notorious exorcism is about to commence!"

9. One Levite now leaves with some assistants, to return with a black book whose both covers are decorated with a skull. The servants have fetched lots of black so-called Requiem and Exequiem vestments and are changing into them, accompanied with Latin mumbling, and presently the entire High Priesthood stands before us in black. A catafalque also is erected, back to front, and a large number of black candles placed in black candle sticks. An immense censer and a black consecration kettle together with a black-bristled blasting rod are there.

10. Now the chief Priest steps forward, mumbling from the book, most reverently held before him, with a continuous stream of Amens from the others, half of the candles are lighted and smoked with the burner, then sprinkled with holy water. The mumbling, smoking and sprinkling is gone through twice more, after which a black rope is laid down, upon which the master celebrant steps upon, 'crushing the serpent's head in Mary's name, after which a black vessel with glowing coals is produced. The fire undergoes three cursings, the rope is thrown in the fire, which is then taken out of the church with the vessel and the burnt rope. A large number of scourges are brought from the sacristy, with everyone taking hold of one. At this point the remaining half of the candles are lit. The scourges are consecrated, smoked, sprinkled and touched, and the chief celebrant declaims: "Hiscumfustibusperciantuumomnia!" – i. e. – 'everything these devils have profaned must now be destroyed with these rods.' The candle sticks are heaved over, the catafalque trashed into pieces and the altar cloth shredded, the main celebrant ripping a small tear into his white petticoat. A wild din is started, with everyone of them yelling to curse us virtual devils out of the church. All the pews are hit with the rods, and this procedure not stopped until all the rods are pulped.

11. But after we still stand our ground, not intending to move, the chief sacramentalist summons all the devil-chasers, saying: 'Hearken, we have tried everything, but our efforts were unfortunately vain; wherefore I opine that we should also pray the great lauretanian litany, and that in front of the image of the pained mother of God. Go fetch it from the secret chamber of Mary's treasures' chest and place it before the tabernacle! Light all candles so we can commence the litany! Mary is and remains our protection and last refuge!"

12. Says one from their midst: "Should this not help either, then what shall be done? Because if this comprehensive exorcism, based in the name of the most blessed Virgin has borne no fruit, of what use the dead image of the Pained One, together with the great litany? I am not in favour of it at all. These beings by the way don't seem like devils to me either, on close observation." Says the chief celebrant: 'Devils can also appear in angelic form; hence everything must be tried out. Hasten and bring me the Most Pained One! Amen dicovobis!"

13. When fetched over, the statue appears to be in a state of considerable damage. The 'seven pains' are missing, normally represented by seven words plunged into the body. The crown also is missing, together with half the head, and also one hand and the entire dead Saviour, Whom she carries on her lap and there are no further traces of colour or gilding. And whatever is left of the Most Pained one is riddled with worms, the entire statue being hardly worth burning.

14. Seeing the ruined sculpture, he says sullenly: 'For heaven's sake, what's happened to this glorious sculpture of grace: it has the looks of Egypt's seven periods of desperation. My God and Lord, how could You have allowed this holy image of Your most blessed mother to so deteriorate! What can be done? Is there not another somewhere, for this one has had it."

15. Says one servant: "Your eminence, in a side-chapel downstairs on display there still is one for public honouring. What if we took ourselves there? Says the grand celebrant: "Nothing doing: it has to be portable, so we can stand it before the tabernacle; take this one away and see to it that you bring me another! Not bad extensive vaults like this with no better preserved, Most Pained ones! Go and search out every corner!"

16. The servants take the ruined statue away again, returning with distressed faces and reporting: that, having searched thoroughly nothing could be found. The chief celebrant reviles the servants



indignantly: "That's when one has only donkeys for sextons; trotting like oxen and finding nothing, silly stooges! Let someone else go look - something must come up."

## Chapter 229

### An inspired 'heretic' sexton speaks up

1. Says one Church servant: "Well, just go looking yourself and find more than rubbish! I find it rather stupid that Your Eminence insists on such mother of God, as if there was a difference between Mary and Mary! To the real Mother of God it would make no difference as to which images honour her. I must confess that I never thought much of even the best sculptures.
2. The point about an image is that it can call to memory what is worth in religion, but it is pagan to attribute miraculous power to images, even if the pope himself were to tell me to my face that dead images can work miracles; if live humans cannot work miracles, how much less dead images?
3. To be honest, I prefer a fly to the most beautiful image, for it has life and is a true wonderwork of divine love and wisdom, whereas an image is a work of human stupidity wanting to represent the living God and eternal life through dead images. This I maintain, and your lordship can do with me as you wish! I swear I shall not be on the lookout for an old image again, I shall be no man's fool again, ever!"
4. They all have a go at this heretic, threatening dreadful punishment, with the grand celebrant saying with dramatic tone: "If this happens with the green wood, what shall be the brushwood like? Whence such heretic must be punished and hauled before the devils for eternal pain and torture! He had profaned The Church's holy relic, becoming a sinner against the holy spirit, and can expect forgiveness neither here nor in the beyond. Hence let us take him to court and from there to the secret death chamber and then to the devil, fiat!"
5. Here the church servant goes wild, picks up a cane off the ground, threatening the grand celebrant: "Hey! (waving the cane) just let you evil person allow them to touch me, and you shall all get to know me differently, you first rate rouges and scullions, and old time God, Emperor and nation rapists. Are you going to give me death and hell for telling you truth before God and the world?"
6. Who do you think you are? Can there be worse devils than you rapacious wolves in sheep's clothing? You would drive every upright person from the Church as devils, yet are the worst devils yourselves! Chase one another instead, rather than yonder men of honour, who merit being mounted upon the altars as holy ones a thousand times more than your inferior idol images.
7. Is that serving God - to bow one's knees to sculptured images and on the part of the clergy, to burden the people with all those things of which one believes not one iota? It is yourselves of whom Christ said at the Temple: "You weigh down the poor and the weak with unbearable burdens which you yourselves would not touch with one finger. You rattle off long prayers before the windows and orphans, promising them the kingdom of heaven, a kingdom you never believed in, to devour their houses and treasures, but shall receive that much greater condemnation for it. It is you who strain gnats and swallow camels hence that much damnation shall come over you!"
8. Your divine service must have forever been abomination before God, for Christ Himself said explicitly: "What ye do for the poor you do for Me'. If however I visited the poor to do them good instead of going to your divine service, you would condemn me! Whose servants are you actually, if you condemn the true divine service, as clearly determined by God Himself! Oh you fools, what is better, doing what he Himself commanded, or to honour Him with the lips when the heart is far from Him? When indeed did you ever serve God, having never yet received his word and ordinances?"
9. Had you ever believed on Christ, you would have done as He taught! You were your own idol images, to which Christ provided the dilapidated frame work! Oh you shameful people deceivers, taking yourselves for gods while condemning His word where it does not serve your purposes!
10. Hypocrites, why do you withhold the pure word of God from the believers? You do it for filthy lucre, and for fear that the word of God would open people's eyes and leave you exposed! For that reason you proscribe it, and because you don't believe it yourselves! But the word shall nevertheless get out among the people, and these now know of what spirit ye are!

11. Seize me if you dare. Why hesitate? I shall explain it to your eminence: now that I have uncovered your shame and evil before yonder men of honour, your eminence has been overtaken by so called scamps' fear, not daring anything against a superior in strength and intellect!

12. Behold, Your eminence: Why did you undertake this failed action against yonder men of honour whom you declared devils? I shall be candid and tell you to your face: those decent men of honour who stand there marvelling at our unlimited stupidity you did not ever sincerely regard as devils, since you never believed in a devil.

13. This stupidity did not have your eminence's desired effect. Those decent men patiently listened it out, making their comments among themselves quietly, making your eminence all but froth at the mouth with fury, trying to be as obnoxious to those honourable men as possible after failing abysmally with your infernal spectacles. The great mumbling Mass having failed miserably, one proceeded to Roman Catholic exorcism, which stands on its own as crown of all mankind's stupidity, making there with a nauseating impression upon yonder wisest men. But yonder upright men must have engendered the principle of not fleeing even the worst stupidity, holding out to your eminence greatest discomfiture, what more could your eminence do?

14. Your eminence thought to yourself: although exorcism is stupidity's crown, its mysterious spectacle will impress even the erudite, for boredom is not its weak point, the most boring aspect being the sluggish litany, paired to an old miracle image. It shall make these wise men leave, for death from boredom. But chance said, 'hey, we can't stand this age mottled image before the tabernacle named the 'Roman Catholic detention of God' by the Protestants long since, therewith delaying the most tedious part of the litany with which to torment these men of honour. How does your eminence feel now, will you shove me into hell as well?!"

## **Chapter 230**

### **The Celebrant continues**

#### **More shocks for Rome's eminence**

1. Says a parson nearest the Cardinal: "You miserable fellow, you can thank the endless gentleness and patience of the only true Church's' silent prayer – for you lost sheep, even whilst you tried your best to deal it mortal blows. Just cease to disparage God's festively adorned bride, or the Church will leave you out of its prayer for your soul-salvation, ending in the Earth opening under your feet to swallow you forever!"

2. Here the grand celebrant bursts out laughing, saying derisively: "Oh ho, gentle mummy; where cruelty and stupidity fail, the wolf is sown back into its lamb's wool with gentle face: nothing like such gentleness and patience!"

3. How gentle the Church during the notorious crusades! How gladly it took up the widows and orphans – (whose husbands it had caused to be killed by the Caraceans) into the cloisters, after first letting itself be presented with their goods and treasures. Oh for the godly gentleness – which the Church never lacked – for bare money. When I have lived upon Earth ( for your majesties will surely know by now that we no longer live carnally upon Earth- for quite some time -...)

4. Interrupts one person: "That's a lie; we all still live upon Earth, or we would have to either find ourselves in hell, or purgatory, or even in heaven!"

5. Says the Mass celebrant: "We definitely are in the spirit world, whether you all believe or not; hence I reiterate: when I lived upon Earth I still had much faith in the Church. After hearing of the holy Spanish Inquisition and how gently it proceeds towards its lost lambs, I picked up new concepts: what have hundreds of thousands done to be so dreadfully burned for the greater glory of God? In amazement I, enquired, and the crude answer was: because they read the Bible and therefore turned into accursed heretics! Oh Lord, I called within myself, is it possible that those people who sought your most holy word should find such reward from the Roman murderers? Lord, have you no lightning and sin flood with which to annihilate Spain and Rome forever?!"

6. Soon and consistently God's answer came from the high heavens. Although I did not live to hear it upon Earth, I did so much more vividly in this spirit world. Where over here is the proud and boisterous Rome and what of the Pope now? Excepting a few blind donkeys who still stick to the "God's representative on Earth" they laugh him to scorn, hating and despising him everywhere.

7. Even in Italy itself they are now gradually deflating and cutting down to size one Archbishop after another, and rightly so! These despots don't deserve better, for they have always been mankind's worst enemies, yet that much greater friends of gold and silver.
8. Peter once said to one poor devil begging him for alms: 'Gold and silver have I none, but what I have, of that I give thee. Would a pope say that to a poor? Such perfect successor of Peter can but say, "Gold and silver I do have too much excess, but this I will not give you, but instead my apostolic blessing which costs me nothing, whereafter go thy way in peace! Should you die of hunger along the way then, after three days in purgatory, your soul shall at once go to Paradise, where it shall fare well enough!"
9. Did not the great Paul like a lion militate against the ostentatious clothing and all titles that these people like to assume? When did Christ, Who said: 'God is a Spirit, and therefore must be worshipped in spirit and in truth' command the building of expensive temples and houses of prayer, allowing thousands of poor starve to death? Which apostle elevated the Latin tongue to a divine one, as if God, who is sure to understand all languages, was well-pleased only with the Latin one! Quote me the relevant Scriptures and I shall believe you! If unable to do so then you are a true anti-Christian!"
10. Says one very old, inwardly boiling Archbishop: "Did not Christ the Lord, before His rising, confer upon His Church, i. e. Peter and his followers, the exclusive authority to loosen or bind? He breathed upon His disciples, saying: 'Receive ye the holy spirit! Those whose sins you remit shall be remitted, but those from whom you withhold remission shall be withheld'. On another occasion Jesus says to His apostles: 'whatever you loosen or bind upon Earth shall be loosened or bound in heaven!' Here, I say, lies enough proof that God has ordained the true Church to bring out new laws as is seen fit, and repeal others even if given by God Himself, when it sees that these are not beneficial to souls under certain circumstances.
11. Regarding the Church's availing itself of the Latin tongue for Mass sacraments; this has a most wise, dual purpose. Firstly this developed tongue is the most worthy for honouring and praising God. And secondly, the Latin tongue was set up as a bulwark against the common rabble's profaning the especially holy secret powers of the Word of God. These are the two fundamental reasons! A third resides in the Churches' power to determine the Latin tongue unalterable for general liturgy. This, I should say, ought to be sufficient Biblical support for our most wise Mr. Celebrant?"
12. Says the Church Servant: "These two texts were indeed Biblical, yet they proved anything rather than what your eminence intended to prove. Had Christ the Lord as your eminence would have it, desired to furnish the Church with such fullness of power, then He would not have had need of teaching His disciples and many others the great law of love, life and the secrets of the Kingdom of Heaven for three full years. He would instead have furnished His disciples with just the power without the preceding doctrine, enabling them as his approved ones to do as they pleased, the Father in Heaven being well pleased with everything.
13. The Roman Church confirms that in this very Church, besides the Lord's name and that of His disciples, no trace of his doctrine can be found; no humility, no gentleness, not a spark of patience and even less of love for neighbour, and not a syllable wasted on faith; firm faith indeed in the might of gold and silver. How much trouble indeed would it take to make a Pope believe that the Kingdom of God does not consist in the treasures of the world but only those of a pure, humble, Lord filled heart!
14. The only empowerment the Lord appears to have bestowed upon His disciples is that of God's Holy Spirit within man. He who lives by God's Word, through which all things and beings were made, shall also be imbued with God's Spirit, for God's Word is that Holy Spirit that passes into all human hearts which actively take up God's Word. Possessing such divine Spirit, which turns my heart into a temple of God's deepest wisdom, I can then say to a sinning brother who shows repentance and reform; your sin is forgiven you!. If he is stubborn however, not wanting to let go of falsity and malice, then the one filled with God's spirit can also say friend, if you continue to persist, your sin cannot be forgiven. But to believe that one receives the Holy Spirit through certain sacraments, such as the useless baptism with water, slapping of the cheek or even ordination,

such only creates an intolerable caste from which the Holy Spirit is more distant than heaven from Earth.

15. Saithe not the Lord: be not idle hearers but doers of my Word, and ye shall know the power of God's spirit within you! But how is one to gain such faith if forbidden to read the Bible! He cannot become even a hearer, let alone a doer of God's Word. If however he is unable to meet this, Christ's demand, how shall he be imbued with God's Spirit?

16. My dear Eminence, just think how badly yonder Bible quotations hence apply to the pagan-caste Church of Rome, and then say: I too was unfortunately a most brazen usurper of the holy spirit! Lord forgive me, for I was billed by all sorts of worldly and devilish temptation, not knowing what I did. Perhaps the Lord shall have mercy upon your poor humanity, even if not upon your cardinalian eminence. Because Christ never instituted eminence, nor did Peter and Paul!"

## **Chapter 231**

### **The Celebrant on Christian equality and ecclesiastical inequality The grand litanist condemns the heretic**

1. Taken aback, his eminence after a while says to his colleagues: "This damned Church servant: by my poor soul I would almost agree with him, were I not a Cardinal who must not let a Sexton lecture him!" Says the Sexton: "By God, dear eminence, we are no longer upon Earth, as I already said, but are one and all in the world of spirits, which your eminence could have easily gathered from all sorts of appearances, if you cared."

2. Says his eminence: "How should I have noticed that? Had I already died then I should surely have felt it, something that has to take place before one gets to the spirit world. And once there, one would surely have to be a spirit and not a man of skin, hair and bones! This is not the case with us, so how could we be in the world of spirits? My dear wise man, I begin to realize you belong in a nut-house!"

3. Says the Sexton: "Not necessary; with yourselves I am already in a perfect nuthouse fraternity. Because not realizing yourselves to be in the spirit world long since, your eminences must be blind as bats!"

4. Tell me: how many Cardinals were engaged at the Stephen's Dome of Vienna at any one time? Here there are close on one hundred of you High Priests together! On what occasion were there ever that many Archbishops and Cardinals actually serving? Where is that a trace of that in the history of the Roman Church or Papacy! If however your eminences are sitting on top of each other like sleeping frogs or several centuries, then this could not be happening in the world but only in the world of pure spirits!

5. And as your so called madman I say: here we are all equal, notwithstanding that the world's insanity upon dim Earth gives us wildly different status which, according to Jesus' pure doctrine, should of course never have happened. For when His disciples foolishly asked Him who should be first among them, He emphatically told them: he who is least among you serving the others, is the greatest before Me; only one is your Lord! Ye all are equal brethren without exception! They shall know you are Mine when you love one another as equal brethren. Whoever among you loves his neighbour as a brother, not exalting himself above him excepting in more love is My disciple, and has the kingdom of God already within him!"

6. My eminences, these words of Christ clearly show that there should have been no differences of rank, especially in spiritual eminence, and even less about a Pope! They are all to be equal before Him, as He alone is Lord over all of infinity, materially and spiritually.

7. How did such immense differences in standing, second to none in the world, arise in the only true Church, when the Lord's obvious command explicitly forbids same among His disciples? Behold your eminences, hell accomplished that! He who came from above served and sacrificed Himself for all, and that was the Deity Jesus the Lord of eternity Himself! He however who came from below as the crudest opponent of the rank to elevate himself that much more loftily and inaccessibly.

8. The power which the Popes arrogated to themselves is not from above but from below! For these are the foremost treading upon the most holy brothers commandments. For who would dare

make himself equal to a Pope and say 'dear brother' to him? Does not every Catholic have to enounce the

Pope's name with the highest respect and reverence, like that of God Himself if He came to Rome, counting it as his highest grace to be granted an audience? What has this to do with Christ's Commandments?

9. Your eminences will therefore realize that you were captives to the most anti-Christian insanity upon Earth, later becoming inhabitants of the spirit world with that insanity. This insanity, still clinging to you, is the main reason for deluding yourselves into thinking you have not died yet. But I say unto you put aside such delusion, which is in starkest contrast to Christ the Lord's purposes.

10. You shall then also see that a plain Sexton can lecture an eminence no less than the latter a Sexton. And I would maintain that, in line with the holy Gospel, a Sexton has an even greater right to preach to a Cardinal because the Cardinal remains stupid for as long as the great honour that he bore in the world in an anti-Christian sense means anything to him. The Sexton however is well below the dignity of a Cardinal and hence much nearer to Christian demands than the haughty eminence."

11. Says his eminence: "Whoever exalts himself shall be lowered, that too is written; does he – impertinent Sexton, understand that?" Says the Sexton: "Oh indeed, for I had long since assessed myself – there never having been a question of elevating myself. If however I praised Christ and His holy word to your unchristian eminence, then this is no self-exaltation. You still cling to your eminence title, knowing that Christ the Lord never introduced it! Before God, that is self-exultation and hence abomination: do you understand that?"

12. Says the grand litanist: "I beg you, dear brethren, who upon Earth already sit, together with myself upon the golden thrones of the Heavens, cease quarrelling with this heretic. You are conscious of your power; what will this Jew gain from deriding and blaspheming us? We shall condemn him in the Conclave, and he is everlastingly of the devil. Of what use the Protestant's confrontation with us? Millions who fell on account of his doctrine constantly scream for vengeance against him, and he is stuck in lowermost hell, cursing the day he was brought into existence. Why is he in hell? Because we condemned him there during conclave everlastingly. In short what use our enemy's confrontation with us? They are one and all condemned by us and shall not possibly ever gain the Kingdom of heaven!

13. Hence let us also condemn this accursed heretic and then let him see what will get him to God's heavens. I now say from the midst of us: "Accursed heretic, be condemned for all time of times! You have pronounced Amen, and his lot is already in hell! Behold, that's how we must act, and not quarrel in a worldly fashion, making unhesitating and immediate and fullest use of our God-given weapon! In the other world however they shall, in the company of devils, find out what the only true Church could have done for them if they had remained faithful to it. They shall stretch out their arms for our help, but we shall say to them: nothing doing; you would not listen to us in the world, and now we can't hear you either! Depart from us forever, you accursed ones!" Then they shall say: "Only now do we realize how great you are with God and what miserable ones we are before you. Place us in the most dreadful purgatory, but spare us a most shocking hell!"

14. But we shall say: "in the world we gave you plenty of warning! We sent you Pastoral after Pastoral gave you plenty of small sacrificial indulgences and pointed you to the confessional and repentance in all earnest, but you laughed at us and did as you pleased. Here in the spirit world we have become almighty lords and could help you if we wanted to, but don't, and so God doesn't want it either. Hence depart from us into the eternal fire reserved for all devils and their heretic servants! The ground shall then open under their feet and the eternal abyss swallow them together with the devils, their names never to be remembered again. Behold thus we act and have already done so with this accursed heretic. Let him see how he escapes hell now!"

15. Says the Sexton: "But surely you are open to some negotiations? Have I not agreed to a hundred thousand years in purgatory instead of mighty hell! ? Hence give me purgatory in place of hell! What difference will a little more or less roasting in hell make for a fellow like me??" Yells the grand litanist; "oh ho! He feels the hell fire already licking his soul and he now seeks our redemption; nothing doing! Away with him to hell and all the devils!"

## Chapter 232

### The Lord offers to receive the Sexton Mighty cure by fire for his accusers End of Stefansdom scene

1. At this point I step over to the Sexton, who at once recognizes Me, and say to him: "My dear brother Johann, it is enough! These were told everything through your mouth, but they remained the way they always were. Hence come unto Me in My Kingdom! Let these however seek their heaven and God as they will, they shall hardly ever come unto Me! But for a while let them enjoy what they intended for you, that they may see how well they meant it with their brethren!"
2. Here I show Myself to these hard-hearted persons in accordance with their concept of the Lord of Heaven and Earth, saying in a deliberately severe tone: "Do you recognize Me now?!"
3. Shaking, they all say: "Yes, we recognize you, terrible Judge! Show us, Your servants, grace and mercy!"
4. But I say to them with strict mien: "Have you never read: "Be merciful, that you may find mercy? Did you feed the hungry, slake the thirsty, clothe the naked, release the prisoners and comfort the fainthearted? No, you never did so! You were always decisively against me, treading My doctrine with your feet! Since you are so hard and incorrigible, let it be done to you as you did to this my true brother, from your limitless hard-heartedness!"
5. Here the church floor opens, flames shoot forth from the wide cleft and spirit servants appear to at once herd the hard parsons towards the flaming cleft. These start a pitiable howling, begging Johann the Sexton for mercy and intercession.
6. But the Sexton says: "Did you not always demand that all people should believe, under threat of everlasting damnation, with yourselves being the only ones who possess the keys to the heavenly Kingdom as well as to hell! Unlock heaven for yourselves now and lock the portal to hell, which Christ the Lord from eternity has opened before you, that it may receive you into its gentle, typically Roman Catholic bosom! Did you not just a few minutes ago condemn me to hell forever, yet would now make me your intercessor before God? May the Lord do unto you in accordance with His most holy will and love and righteousness. I certainly would not envy you something better, but don't expect better things from me than from the Lord; God alone is good. Hence turn to Him, as He alone can help you.
7. Now the parsons who had been herded near the flaming cleft howl: "Dear Johann, there is no more mercy in God for those who have been condemned thus by Him; how can we turn to Him?" Says Johann: "You fools, if you expect no mercy from God, whence should I take same, since the little I have is out of Him?" Wail the parsons: "No, the other side of the grave no more mercy can be poured out by God over a soul! God's love lasts only unto the grave, after which only strictest justice takes the place of love!"
8. Says Johann: "You fools; has God the Lord two hearts, - a small one full of deepest love and a big one filled with fury and just, inexorable craving for punishment! How can God, the primeval Being of all beings pour out simultaneously from one and the same heart lastingly implacable wrath besides supreme gentleness and love? How can God love a spirit only while still a captive to sinful flesh, but afterwards everlastingly hate him on account of same defectiveness to which his flesh led him during the freedom-test of his nature!"
9. I say unto you all: the Lord and only God Jesus Christ from eternity, Whom we behold here incarnate and factually, is temporally and even more so eternally the purest love and mercy! Only your Roman Catholic Trinity-God is of your disposition: with such – as in your cases, there is neither grace nor mercy. To my great fortune such God is domiciled nowhere other than in your evil and stony hearts!"
10. Hereupon the servant spirits again herd the parsons a little closer to the intensifying flames in the cleft, and I allow the recalcitrant and howling parsons to feel the mighty heat. They yell: Jesus, Mary and Joseph, dear holy ones and God's martyrs, come to our aid: help us poor devils! Such dreadful infernal heat, and us having to burn in it forever? Oh Jesus, Mary and Joseph: Oh Christ Jesus, have mercy on us! Oh mother of God, pray for us!"
11. Here I nod to the spirits to relax the pressure, whilst Peter step up to the parsons, saying: "Look at me, I am the actual incarnate Peter, the rock of faith whom the Lord of heaven and all worlds

has chosen. You and your Pope call yourselves my followers: how could I have ever provided you with a judgement – seat, as I never received such from the Lord! Did not the Lord forbid judging, under threat of being judged ourselves, saying specifically: 'Judge not; lest ye be judged, once! If however the Lord Himself taught thus, how should He have made us judges over our brethren? If however we never carried out a judge's function even in our dreams, how should we have been capable of transferring same to yourselves! If you would be my successors, how would you have inherited more from me than I could have bequeathed you?

12.If however the Lord himself said He did not come to judge the world but to bless all who would be blessed through faith in Him, from where did you obtain the right to judge your weak brethren, condemning them to hell everlastingly? Behold this you arrogated to yourselves through tyranny and un-limited money greed! Now the Lord is doing unto you what you unfaithfully did to your poor brethren. Because the measure which you mete out with, same shall have been applied to you."

13.Shaking intensely, the previous celebrant says: "Oh holiest apostle Peter, rock of God! Will you please pray the Lord for us poor sinners that we may not get to hell but be cast into purgatory for a million years. We all now realise that we sinned abominably, and are profoundly repentant of our earthly blindness! Only now do we realise that we really have died physically. Had we realised this earlier, we certainly would have spent this entire time in strictest repentance and atonement. But we were ignorant and remained the old, stubborn sinners. Now you see our deepest remorse; hence show us a little more grace and mercy! We are ready to do whatever the Lord desires, if only He will spare us hell."

14.Says Peter: "Your feeling of burning remorse had indeed to come, for this constantly intensifying fire of remorse goes well with your dogma of hell's torments. It already shows up before hell's portal and shall eternally not leave you. But such remorse out of fear has no worth before us. The only real remorse is one originating in the love of God, but not from fear of hell.

15.So it is also with atonement. Before us, only free repentance; stemming from living faith and true love of God and all men, has any worth. Atonement triggered by fear of hell is completely useless."

16.These, Peter's words of little comfort inspires the would – be occupants of hell with such fear that they sink to the ground, moaning words: Oh Je. . . sus. . . , ma. . . ary. . . and Joseph!"

17.While on the ground thus as if mortified, I allow the appearance of a flaming cleft to disappear, replacing it with a colossal tumbler of wine together with seven large loaves of choicest bread, together with a notice telling them to help themselves and not leave anyone out and to then abandon for all time this church whose terrestrial grandeur serves only to heighten the arrogance of the preachers functioning within it to unlimited degree. Once in the open, they shall be joined by someone who will indicate to them what to do in order to escape infernal punishment.

18.With this accomplished, we abandon these seemingly half-dead flock of pastors and move into the open, together with the Sexton Johann – now a brother glowing and suffused with My love and wisdom.

## **Chapter 233**

### **More about 'The Dome' parsons**

#### **Wisdom spirits' nature and their problematic conversion to love**

#### **A military patrol in the beyond**

1. Finding ourselves in the open near 'Stephen's Place' we are passed by a military troop.
2. Robert steps over to Me, saying: "Dear Father, this military is somewhat peculiar; are these from ancient or modern time? They can't be from my own earth time, uniforms having been completely different, and since I am familiar with paintings and sketches from the distant past, they must be from contemporaneity, perhaps in line with current emperors' style.
3. Say I: "So it is; this year many soldiers were liberated from their bodies through typhoid and cholera and many other diseases. Since they belonged to the military, they also remain faithful to same and appear here as soldiers, after casting off their bodies. They are not aware of having died, but remember being admitted as sick to hospital, and believe that they were put to sleep by good medicine, getting up rigorously again in the morning.

4. It also is opportune that they are ignorant of having died, for it would be their judgment. They must be made aware of it only gradually, initially through phenomena by which the world they live in becomes ever more alien to them. This gradually makes their emotions more restless, experiencing various unpleasanties and seeming dangers, seeking protection and help and trying to save themselves from apparent persecutions. Finding no shelter however, they surrender to their persecutors. Sometimes they get lost in limitless deserts to which they can hardly find an end. Or if reaching an end, they find it worse than the desert itself. In short, all these souls, still finding themselves in a natural state, have to be put through a kind of virtual death, before their spirit is liberated.

5. That's what you noticed with these parsons; fear of the seeming flames at hell's portals gave them virtual death. They shall awaken a little later and still find themselves in the church, but their experiences shall seem to them like a dreadful nightmare. They shall bump into the wine and bread and, exceedingly hungry and thirsty (which is normally the case, the freer and more wakeful the spirit within the soul) and they shall greedily reach out for them and consume them. The writing on the notice board shall show them how to avoid hell, which they fear with great trepidation; notwithstanding that some of them never believed in same in the course of their Earth lives, the impressions remained with them. They have now seen the open jaw and the terrifying flames, making their forbidding images come true and turning their doubts about hell into full faith in its existence. Wherefore they shall hurriedly seek open ground after reading the written instructions.

6. After leaving the church they shall no longer behold a city but just open fields. There they shall encounter certain travellers who shall guide them further in their destiny in my name. With these we shall concern ourselves no further. After some thirty further years they shall be more or less fit for the lower wisdom-heaven and hardly ever climb higher, because their organ of love is underdeveloped, having not been exercised. In contrast however, their organ of broad wisdom has spread too widely and thinly to be overcome by their feeble love. Hence the proper relationship between love and wisdom with them cannot be established, in order for them to ascend to a higher heaven.

7. It is however not necessarily completely impossible for spirits of the lowest wisdom heaven to transcend to a higher heaven, but it is difficult because wisdom always regards itself as spectator rather than as actual doer. The wiseman is happy to just expound his deep insights to others, whilst a true spirit of love always seeks to act out the good and true. But since watching, observing and reasoning are much easier than acting, the spirits of the lowest heaven are hard to bring to a higher heaven. They usually prefer inactive idleness to even the nicest and best action. Such spirits can be motivated towards action only through monotonous presentation of phenomena placed before their eyes, with occasional examples of inspiring mode of action. Once brought to action, the thing moves forward at its own pace, but slowly at the start.

8. And so My dear Robert it shall be with these parsons, although only as I just showed you. They shall have to swallow quite a few lumpy challenges before they gain the lowermost wisdom heaven.

9. But with this military troop it shall be much easier. They have now stopped in front us, as we have engaged their curiosity. They only carry out some kind of patrolling here and intend only to ask us what we are doing here. We shall immediately come out with the full truth about who we are, what we are on about, and then invite them to follow us to the kingdom of life. But, dear Robert, this brings you to your turn again you have to be the spokesman for us all; hence focus yourself.

## **Chapter 234**

### **A new function for Robert**

#### **The Lord's comments on soldiery**

1. Says Robert: "Oh Lord, this will not come off too well, as soldiering was never my passion. Always at the sight of any soldier, certain ire took hold of me; the same wrath I feel even right now, notwithstanding that through your grace I can now count myself as at least a half-mature spirit. Were I now to convert these soldiers, I would have to engage their sympathy, which however seems sheer impossible, as this type of person seem like machines that move like trained animals



responding to commands. They do whatever they are commanded, without questioning whether right or wrong.

2. I am well aware of the soldier being forced to so act, but this does not make it excusable to me, it being shameful to use people like dogs, and equally reprehensible that men allow themselves to be used as dogs, and rapacious wolves. Unfortunately, millions it such road, and there has been no reform to date

3. You see how this makes it impossible for me to be a friend of soldiery. Hence, Lord, I beg you to transfer this task to someone more suitable, since my mind is revolted by it, especially in this city, where I had to make my acquaintance with soldiery in a most miserable and ignominious manner.

4. Say I: "Precisely because this class is still a thorn in your side I now hand you this business. My dear son, I say unto you that you could not properly enter upon My kingdom if you were not to remove this thorn from your eye. In My Kingdom there reigns only the purest love, which has to be free of every trace of irreconcilability. You must to the last farthing restore everything to the world before you can become fully an in dweller of My Kingdom.

5. Hence away with everything that smells of any trace of irreconcilability! In your mind, be able to every second spread your arms over millions. Your brotherly kiss must encompass all being within Creation, whether pleasant or unpleasant to you, and whether friend or foe! For if in My Kingdom there were dubious considerations, and then what would be the prospects for governing the worlds?

6. Upon Earth you saw how I let My sun shine over good and evil without distinction, and how I poured My rain over the fields of My worst detractors as well as My most ascent worshippers; how could I do this? Because I Myself am the purest love, and no vengefulness or even a trace of irreconcilability can ever take hold of Me. My innermost desire and will is to constantly make all being as free and happy as possible, even where necessary at the expense of my own happiness.

7. It certainly is not as pleasant for Me to live among imperfect beings and guide them with all patience and gentleness as it is to find Myself among My most perfect sons and brothers in My kingdom of purest love. Yet I nevertheless oblige, since My own love demands it of Me as My duty. Hence you too must always put up with much and always seek to emulate Me completely!

8. Behold, a soldier is indeed a fire that ravages and kills everything. If however a great nation lacked weapon bearers, what would become of security of property, life and the maintaining of law and order? That which if excessive could be life's greatest threat has also to maintain life, in the main! And so the soldier is by no means as bad as you think, and you must not regard him with hostility, remembering: a soldier also is my brother! It must not trouble you that he is a machine of the law, for there have to be such for allowing true and lasting freedom to arise.

9. Must I not cause every cosmic body to be a law machine, so that free beings can ripen to true life upon it unhindered? Think of a free- floating Earth full of unlimited free will; would it cope with its inhabitants if same became evidently troublesome? Hence friend, consider this, and you shall be able to more easily go about the commended business now unavoidable for your full perfection. For behold, it is the main reason for your having to betake yourself with Me one more time to Vienna. Get yourself under way, and you will see it come off better than you expect, for machines of the law are always easier to lead than those who bring them out."

## **Chapter 235**

### **Robert addresses the troop and tries to clear them up about the spirit kingdom**

1. Robert thanks Me indeed but somewhat lacks courage to engage the soldiers in talk, waiting for them to create opportunity. Having heard My words, which pleased them, the soldiers see his hesitation. They wait for him to speak, both parties staring each other down but not prepared to take the initiative.

2. After a while, beautiful Helena steps up, saying: "But Robert, how can you hesitate carrying out the Lord's will for even one second! Had the Lord given me such task I would have been done with by now. You bring up a plethora of excuses, knowing the Lord will have no bargaining, his word always going forth from his lovingly wise order, and must be fulfilled, without which fulfilment there can be no thought of bliss. Hearing the word from God's mouth, how can you hesitate? Make a

move so that the honourable troop sees that you are alive! Think back of the valorous Cado who would put even Satan's brazen defiance to shame. At the time you already witnessed the service of a guardian spirit, whereas now you tremble before this troop of barely a hundred men! It does not grace the great name Robert Blum!"

3. On hearing the name Blum, the troops move up, asking harshly: "What Blum is this: surely not the great traitor whom the princely Windishgraez had shot?"

4. Enraged by that assertion, Robert steps up in front of the formation with booming voice: "That same Blum stands here indeed, but not the mortal but eternally immortal! Robert Blum never was a traitor and the Lord Himself as well as all of greater Germany gives me that testimonial. Yet the general who had me shot here in Vienna in his arrogant zeal shortly thereafter himself turned a traitor, and only his ancient and lofty peerage stopped him from being jailed. Thousands here in Vienna can testify that towards the end when Vienna was all but lost, I dissuaded all from further rebellion against the predominant power, yet they denounce me a coward. So I again took hold of the sword, saying: 'let those not fearing certain death join me!' Do you call that treason?"

5. Responding to such tone, the officer goes up to him, saying: "Friend, rumour had it in 1848 that he was not shot but that the Prince secretly set him free and that another criminal by the name Blum was shot in his stead. He however was supposed to have been transported to America under a different name and via Berlin and Hamburg. His reappearance in this city gives substance to the myth; will he faithfully tell me whether his undoubted reappearance has anything to do with this tale!"

6. Says Robert: "Friend, this myth is no more than an old wives' tale. I was shot in front of many spectators who knew me well; but what you see here is no longer earthly flesh and blood; it is Robert

Blum's eternally living spirit, chosen here by God to counsel you that you yourselves are now what I am - namely immortal spirits in the great Kingdom of eternity.

7. I too could not for a lengthy period after my physical life was snatched from me discern whether I had actually died or not. Deepest darkness surrounded me and I still shudder on recalling it. Only God's mercy guided me up from night to holy light and life and only within such light could I work out that I had actually died.

8. The same Lord and God have been almost perpetually with me since then. Several thousands of spirits departed from Earth have during this time gained fullest freedom of eternal life, and many already inhabit the freest states of God's heavens. A small number however has in God's perpetual company, before fully entering upon the heavens, come here to bring salvation to all men of goodwill.

9. The company you see here are all saved souls from this city, in which quite a few, still driven by worldly madness, had already spent several hundred years in a most miserable condition; but through the power of God's Word, they discerned their insanity, recognising the true light of life, afterwards by conviction following Him who alone is Lord of all life from eternity.

10. Do likewise, for there shall eternally be no blissfulness for you upon an Earth which you still deem yourselves to inhabit, and I would not tell you if it were not so. Lay down your weapons, for you shall have need of them no more, as the Lord's name shall in future be your most powerful weapon. Brethren, give this some thought and follow me; I have told you the fullest truth.

## **Chapter 236**

### **The unbelieving officer's response Helena gets involved**

1. Says the officer: "Being a good man, you nevertheless are a crazy loon. You say we had died a long time since and now move about here as spirits, but look: over there is the grand Stephansdom with the lofty gothic tower, just as it always appeared, not missing even its swallow's nests among its many leagues and decorations, surrounded by its familiar, ancient dwellings. All this would also need to have soul and spirit and to have died and be no longer present in the world for it to continue here in your spirit world! Do you see why you can't take us for that stupid, wanting us to believe stuff like that.

2. You were likewise boasting that God Himself is here among you, freeing the spirits, banned here from antiquity, out of their night, to lead them to the heavens; but such silly assertions surely belong in the nuthouse.
3. God, a Being not comprehensible to a limited creature, and a holy primordial power suffusing all of infinity, is supposed to be present here in a limited human form enclosed by mortal cover? To believe such, my friend, is going beyond a Mariazeller pilgrimage. Surely you were not an adherent to the typically Roman Catholic superstition, but a German Catholic if you are in fact the famous Blum. How did you become such a fanatic, probably in America or England? Ha ha, this would drive you nuts indeed! To believe that?!
4. Look Friend, I could easily arrest you, together with your dear Lord God, but I desist, because with such ideas you are no danger to anyone. Your Lord God also seems to be quite an innocent lamb, just as the rest of your pilgrimage bound company. The best thing about you still is your dearest little women. For her sake I would indeed undertake another Mariazell pilgrimage; tell me her nationality; is she perhaps an Irishwoman?"
5. Says Helena: "I am Helena, born a genuine Lerchenfelder! That's the usual Ireland for poor Viennese sinners: understand?" Says the officer." Oh cross. . . Bombs. . . Grenades! Upon my soul and every element! So you are a Lerchenfelder Zircassian! What tales! Buthow come you are supposed to be his wife, since he has to my knowledge a wife and several children in Saxony?"
6. Says Helena, in true (untranslatable) Viennese: Well, don't you 'cross and lightning' know that on Earth one has only one valid wife, and should not rightfully have another. When however a person has died, and with God's grace and mercy entered upon heaven, then one gets another little woman, but one from Earth; because no girlies grow in heaven if not first born upon Earth. Mind that you enter heaven soon, and perhaps still chase down some real little woman for yourself! But first you have to love our Lord God above everything, or there is nothing doing!"
7. Says the officer: "What a shame - such a beautiful child and such crude talk! Isn't this a dreadful dialect, derived from the noble German language! You typical Lerchenfelderin, say unto me - do all broads in heaven speak like you? Should this be the case then I would rather remain in literate circles upon Earth. No, what doggerel!"
8. Says Helena: "Well, what polished German do you deem yourself to speak? Every language is beautiful and good if emanating from an honest heart and mouth! But what is a tongue ever so polished if proceeding from a real villain? Would you rather have me deceive you in high German or be honest in Lerchenfelderic? Here in Vienne an erudite German is usually posing to make people believe he is cultured, whilst some other would conquer the beautiful sex with the dirtiest thoughts, as I discovered often enough. It's the same in the officers and chancelleries. The crudest, most arrogant and stupid clerks usually speak the lofty language to cover up their character shortcomings: is this not real roguery? And you call it well-spoken when pulling wool over another's eyes?! You shall make me sick yet!"
9. Says the officer: "Not so my dear child I did not mean it that way; I am making the point that in a literate world one should at least speak the written language and not in an uncouth manner. Look, beauty like yours I have not seen yet, and more learned elocution would make you a goddess. Speaking however you scrape off all celestial beauty, flying one from high poetry to mundane prose. Look here, you had heretofore made yourself out to be an dweller of heaven, what I shall not dispute on account of your shape; but if you insist on being a celestial creature, then you must speak accordingly, or no cuckoo shall believe you are an inhabitant of the ether."
10. Says Helens: "I ask you to cut down your pomp and spare me your compliments. Do you think I am one baited therewith? There our Lord God would look out the window, saying: 'nothing doing', see I am washed with many waters, understand? In Upper Lerchenfeld one has to talk differently to catch a leftover little goose! Am I not familiar with your lusts? You like just my face, but my heart can be a cat! It of course irritates you that my speech is not that of a made-up city Freulein, yet it gives me happy riddance of you. Go and speak to my husband he knows high German better than I. But believe what he tells you, or you shall see no heaven for a long while yet!"
11. Says the officer, hands capped over ears: "Praise God she is done with speaking. This doggerel would drive a man of letters crazy; oh you most typical Lerchenfelder roast with garlic and Bohemian Rapunzel salad! God oh God! Man! Robert, friend, are you deaf? What do your ears say to such aesthetic? You refined Saxon man of court can be happy next to this roast? Such

married half would cause me despair in a few hours! No, - talk like that, getting more canine every moment! Verily, if this supra terrestrial beauty confined herself to giving signs and making faces, she would be endlessly more engaging than without this barking! Listen, this one is endlessly safe with me, and you need not fear her being flirted into unfaithfulness, for she is too endlessly stupid!"

12.Says Robert: "Oh, there you are greatly mistaken! This one is craftily clever, and her courage exceeds ten Husarregiments! Nor does she always speak like that but only when it suits her, Oh, she can speak beautifully when she sees fit to do so. She reverts to Lerchenfelder when upset. Just comply with what I told you, go and speak to God the Lord Jesus Himself and convince yourself before taking further steps."

13.Says the officer: "This all sounds silly, but escort me there! Should things turn out that way then you shall find me the most ardent participant, and in the alternative one who can put up with fools!"

## Chapter 237

### The officer's heart strings

#### The Father reveals himself to the adoring one

1. Robert takes the officer over to Me, saying to him: "This is the One of whom testify the great Creations, all the prophets and also His own holy Word – the great Word from the Father, the most eternal, purest 1 love!"

2. Says the officer: "So this is supposed to be He? This is the very one who earlier had so eagerly defended the soldiery. Ah , this man I like, whether he be God or not. When righteousness, sympathy, love for order and rights, and the right love for neighbour stream forth through word and deed then, even if not exactly a God, such is still filled with a powerful spirit out of God. Hence he deserves every upright man's greatest honour and love. And these I laud in this man, in whom I discover such attributes.

3. Ay soldiers, take note; salute this man! Although he carries no golden insignia upon his rapier, He nevertheless carries a tenfold one in his heart. Such men have become rare. Come, upright man, a warrior's breast is rough indeed - it is a veritable command-machine indeed, but behind the machine there often beats a heart fervent for God, emperor, fatherland, right and order. And I press you to such heart in my breast, noblest of the noblest!"

4. Here he embraces Me, kissing Me and saying: "Verily, there are many things that often fill the heart with rapture, but the most marvellous is the first kiss of friendship between two upright men! Hence my warmest possible greetings. Your erstwhile words with Robert showed you a man with head and heart in the right place. Hey soldiers, once more present arms! Grenadier march!"

5. This noisy commotion brings some people out of their houses to watch what goes on. Finding ourselves surrounded by gawkers, the officer moves to disperse them, but I say: "Let that be! These trudgers too shall see what the world's salvation looks like! These are half dead beings who can neither benefit nor harm anyone; let them gawk at us!"

6. The officer takes My advice, saying: "My most glorious friend, it saddens me to leave you, but you know how the warrior's time must be reckoned by the minute, and I must continue with my troop to the place of my logistics. Adieu therefore! My greatest joy shall be to hopefully meet you again soon!" Here the officer embraces Me again, kissing Me with tearful heart, about to depart heavy heartedly.

7. But I say to him with outstretched arms: "My son, stay! You did not feel such love for Me for nothing, drawing you to my breast; I am your actual Father from eternity. Let the blindfold that prevented your eyes from at once recognizing Me be removed forever! The Father enjoys being able to press such dear son to his breast! The son has to be free, or he cannot bear the Father's omnipotence, but you are now free and so come to the long sought breast of your eternal, almighty and only true Father.

8. Here the officer recognizes Me, emitting a cry of immense joy, falling down before Me and saying: "Oh Thou my great God, how shall I as a sinner come to Your holy breast?"

9. But I say: "Arise My son; if I call you My son then you are without sin. He who carries love in his heart like you has no further sin! And if he had as many sins as the sand of the sea and the grass upon Earth, they are all forgiven him, as he has love in his heart!"

10. With these words, the officer gets up from the ground, eyeing Me as if drunk and saying with enthusiasm: "Why should I still fear, since I now know You! Are You not my dear, good, holiest Father!" He again falls on My breast, calling out: "Oh what fortune, what bliss to have found the true Father! Oh Father love, you holy, greatest word, what unfathomable, holy depths do you not hide!" He weeps for love, but I strengthen him, so he can bear My love.

11. Letting Me go after a while, he says with tearful eyes: "Oh dear Father, holy eternal goodness! Behold, I am now as happy as any being ever could be. But look upon my good troop here graciously; receive them also and do not regard their shortcomings and show them grace and mercy too!"

12. Say I: "My dearest son, you are too late with your request, as I have already received them all. But you shall be their leader and teacher in My kingdom also and shall be pleased with your comrades in arms forever. They bear many treasures within themselves which you shall discover as you raise them up in stages. I say unto you: just one already embraces more within himself than your earthly eye ever saw.

13. The officer notices how the rushed-up throng is moved by watching this scene between son and newly-found Father, this troop thinking that the officer has found his natural father whom he has not seen for a long time. Wherefore the officer says to Me: "Father, behold, the half-dead seem to want to be more live! What if we ask them to stay with us too; they have my deepest sympathy and I feel like taking them all up to me. Even if there is a rowdy lamb among them, the right cleansing material shall be found."

14. Say I: "My most beloved son, that too, has been taken care of, and you shall get them all into your regiment and be their leader and teacher! That is why I stopped you from scattering them. Go and tell them what you have heard and they shall follow you."

## **Chapter 238**

### **The officer as evangelist**

#### **He drives out their doubts, leading them to the Lord**

1. The officer makes a deep bow before me, going into the crowd and giving out the Gospel to them in such a vital form that they all get dazzled, with the women starting to cry, as some of the more feeble ones think that Judgment Day is about to come, and they are awakened and judged.

2. But the officer barks at them, saying: "Oh you foolish women and church runners, how can you think of something so foolish? Do you think Judgment Day has to be as the parsons paint it? Over here there indeed is a Judgment Day for us all, for we had lived in deepest night; but God the Lord has Himself awoken us this day, and this is the right Judgement Day, on which everlasting salvation has come over us. There is also a judgment to death, in which we were stuck skin and bones to his hour, but it is a judgment out of ourselves and not God. It is God's word and the free will given to us that judge us, or we should be lifeless stones. But if we ourselves gave us the mortal blow, no longer being able to help ourselves, then comes the Father with His angels from above and helps the dead back to life! When the dead in spirit then awake to 'everlasting life' in and with God, then that is a veritable Judgment Day for every awoken one. Hence do not continue to foolishly await a certain day of dread that shall not be making an appearance in this spirit world. If I remember rightly, then does it not say in Scripture: 'And I, saithe the Lord, shall awaken him on Judgment Day!' and not: 'I shall kill and condemn him on judgment Day!'

3. God the Lord has created us humans for light and not an eternal death-and-torment night, and thus He himself awakens all who are still buried within death. Hence be wise and accept counsel; the Lord has given all men the best through His divine doctrine. It is not the Lord's fault if out of foolishness and avarice men completely misinterpreted it. Hence away with all scruples, and follow me to the Lord: He shall make you all blissful to the extent of everyone's capacity."

4. Says the woman: "But, dear friend, it specifically says in holy scripture that after resurrection, all shall be gathered together at the Valley of Jehoshaphat –starting with Adam, to the last human. There they shall see the son of God come amidst His holy apostles, saints and martyrs, accompanied by countless hosts of angels. Whereupon the judge shall sit upon the terrible judgment seat, judging the dead and the living. Note well, this too is written in Holy Scripture. How do you explain such terrible words?"

5. Says the officer: "Dear woman, can you believe that our God and Father can make a child's coat, without enlargement to fit a giant? Without either reducing the giant to the child's size or expanding the child's coat this is not possible. What do you think?" "Indeed" Say the women and men "this is of course out of the question."

6. 'Good', says the officer – we are already spirits in the spirit world; does it seem that you are bigger or smaller than you were in the world?" All say "We see no difference, provided, in God's name, that we supposed to have died already." Says the officer: "Well then, we shall shortly understand the Jehoshaphat Valley a little better!" That we really are in the spirit world is now clear and needs no further proof, but I can explain that we really are of the same size we were in the world by comparison.

7. Behold, here is the Stephens' tower, the dome, the houses all exactly as we saw them upon Earth, thousands of times, and our proportional sizes are the same as in the world. And I notice also that your sizes are what they were in the world. In short, here we are, if anything, bigger than in the world. But the most telling proof is that the Lord himself over there, whose form surely is no deception, is of a size similar to us. But pay attention, we shall do some reckoning!

8. I was once with an Asian expedition and actually saw the good Valley of Jehoshaphat: It is not very far from Jerusalem. The Promised Land's valleys are narrow, quite stony and not very long. A valley of a few miles in length and half a mile width are rare. Even the Jordan valley, one of the most impressive, is not wide or long, just like Valley of Jehoshaphat.

9. If I find quarters for two thousand men there, then they have to start looking for more space. But if I tried to quarter six hundred thousand men there then the soldiers would fill the Valley like sardines, hardly able to turn around. One million men in the Jehoshaphat Valley would have to start sweating blood for the resulting crush; would a hundred million find space? But we now calculate at least five thousand years –an epoch for three hundred thousand million past lives (And only our dear Lord God will know best how many more shall still dwell there. Should this dreadful number of people find room in the little valley of Jehoshaphat on the day of Judgment?

10. People, just think of the weirdness. To make it feasible, man would have to be reduced to infusorial-size, and God's angels advised to provide themselves with microscopes, to sort the good from the bad after judgment, a somewhat sour task for God's good angels. If however the entire Earth was turned into the Jehoshaphat Valley, then not all would catch a glimpse of the severe judge and everyone simultaneously hear the terrible verdict. The Lord would have to somehow enounce the verdict every second with immense volume, because the Earth rotates about five (German) miles every second. Calculations however will show that a cannon-like voice would be needed, taking the thing materially, for it to be heard even three German miles.

11. You can see the insane result, if God's word is taken literally: God's word must always be taken spiritually, because it is completely spiritual, if one wishes to get to the truth, which alone frees man's mind from all stupidity.

12. Behold, due to its peculiar nature, the Jehoshaphat Valley was often used for funerals by prominent families. And as we have a saying: "Ultimately, great and small, rich and poor, friend and foe all come together at the cemetery" This is said also about the Jehoshaphat Valley. The Valley also denotes a grave on account of its narrowness and unhospitality and in the spiritual sense the spirit world to the extent that we found ourselves within it. For the spirit world too is man's death grave of the spirit, until the latter is awoken there from (as are we) by God the Lord through his holy, almighty love-will.

13. We have therefore until now been in the actual Valley of Jehoshaphat. But the Lord came now with his limitless love and mercy, with his grace, showing us our direction for life. Hence we should figure out how to thank him for such endless grace. Hence come with me and give the Lord the honour, since he now has saved you from the valley of death and judgment!"

## **Chapter 239**

### **The peoples' enquiries and petition The officer's patience put to the test**

1. One person of rural descent and of fairly old appearance and seemingly limited intellect steps up to the officer, stuttering awkwardly: "He he, you're a mighty clever man, saying also that our

dear Lord God is here! He . . . he, say which one it would be?! Beg to be excused, your grace!" The officer suppresses laughter at the comical peasant: "My dear friend, look that away, it is the One now conversing at the house corner with a certain Robert Blum, and with the blissful Emperor Joseph, the one with the strikingly blond hair second to none! How do you like Him?"

2. Says the peasant: "He he, are you saying this is dean Lord God? My God, My God, my God; would have imagined Him quite differently. No bigger than us, yet so almighty! Verily, this is amazing! Such small God, yet so almighty; who would have thought that?! But don't mean it badly, your grace, just talking the way I can."

3. Says the officer: "Indeed, my friend, that's how it is; cannot tell from His outward appearance of course, but it nevertheless is Him. But come over with me now, together with the others; I shall introduce you all, and He Himself shall counsel you best and rapidly lead you to your goal. Only do not keep Him waiting too long, lest His patience wears thin, and this would not be funny; understand me, dear friends!"

4. Two more of them come up, saying "We left our house in a mess when we heard the commotion, and our people don't know what's become of us; if we could only run over there and stop them being troubled! "

5. Says the officer: "Fools, you have the opportunity to come to God the Lord; what can possibly matter more? Over here your house is in any case no more than illusion. Truth and reality only commence now, the rest was idle dreaming till now! Ought you to entertain the dream and wager holy reality? When God calls us we must be able to instantly let everything go and follow Him, or not be worthy of Him.

6. Here God the Lord of all life Himself is calling, to give us unspeakables everlastingly! What are you not going to leave behind for the love of God that He cannot replace a thousandfold? Will you not recognize God's order and what is wrong and right! Generate love for God in your heart, and don't come up with more foolishness, following me over to God, or I let you stand and sit in your Jehoshaphat Valley!"

7. Says an elderly lady with a book of prayer and rosary in her hand: "But, gracious officer, do you not think one should pray to the blessed Virgin Mary along the way, and say at least a half rosary for bitter tribulation!"

8. Says the officer: "Oh God, give me patience, now we have the old churchie with her objections?" (to the old one) Would you not also confess and have communion first? If the real God stands here before us, then surely you won't need a baked one tool Look, you old sleeping bag, your suggestion seems stupid and dull; how stupid must it seem to our dear and wisest Lord and God?

9. Cast away all the old spirit and soul-killing parson instruments of death from yourselves, and come with us to the One Who alone is life! He shall tell you what you need to do henceforth. The Lord indeed shows all patience and forbearance with blind men, but there can eternally be no talk of His joy or pleasure in that. Tolerance means suffering out of love when the most futile things are paraded before God, with which no God can ever be pleased. I say unto all of you for the last time that, whoever comes up with one more stupidity in this most holy and eternally portentous moment, shall be cast out of this company and be allowed to go back to his phantasmic quarters and bake himself potatoes forever!"

10. Says the old one: "No, no, beg your forgiveness, Mr. Officer, did not know prayer was such a bad thing. I know that praying is not exactly pleasant. But prayer being an unpleasantry, I thought that one denies oneself, taking the cross of prayer upon oneself to follow Christ the Lord. And carrying a little cross along the short way would, I thought, earn us a little something into bargain. But I realize that Mr. Officer understands these holy things better. And so let us do as the lord officer desires!"

11. Says the officer: "Leave me along with the 'lord'! God alone is Lord, ourselves all being brothers and sisters. Oh Lord, how dreadfully stupid your people have become; prayer, the delightful uplifting of the heart to Yourself, holy Father, they take for a kind of self-flagellation - a burdensome cross! Ah, this goes too far. Unfortunately their most unspiritual and mindless type of prayer that only kills the spirit basically amounts to that. At least these people assess their prayer correctly, and so one must show them patience, but one has to shake them up a little, before they become too mouldy for stupidity. Lord, show patience with the poor one's stupidity. They are not

all that bad, but stupid as the night. Yet let it not concern us, as they accept counsel, although one has to sometimes stir them up so they would drop their stupidity more readily. Are a couple more old dames perhaps going to cough up more?”

12. The officer had hardly mumbled these words when another old hag comes up to him with an old silver-relic of a cross, saying: “Excuse one question! This cross, blessed three times by the pope himself, was bequeathed to me by a most worthy Pater Cappuccino monk, for my having once paid off a debt on behalf to the cloister. There is remembrance of Christ the Lord in this cross; do you think I should perhaps take this treasure-gem over to Christ the Lord for a presentation?” The officer somewhat jumps in anger, saying: “Keep it coming thick and fast! Oh God, oh God, are these people unbelievably stupid beyond imagination!” (to the woman) By all means make your present in God’s name!”

## Chapter 240

### More anecdotes

#### And testing of the officer’s patience

1. A third woman comes up to the officer, saying: “Mr. Officer?! ’ Says the officer: “What else is there in God’s name?”

2. Says the old woman: “Behold, in the world I died in my twenty-seventh life year and that during child birth. I was not married and was only a cook and housemaid with an old widower, having to play the wife to him by night. But I also had another young lover and did for him what he would have, whereupon I became pregnant, putting the blame on the old man. The old dodger actually believed it before the dear Lord knocked things on the head. I died in childbirth and the old man is sure to have found himself someone else.

3. But when I came into this world, another woman told me: “Take hold of yourself – having died in the world, where you loved quite wickedly until now. Get it straight – you are now a poor soul for all eternity, full of sins big and small! What are you going to do?” This question caused me to faint, but I regained my consciousness after a while. The person giving me such news disappeared, and I found myself back on Earth, and that in Vienna, like now. Only one thing was funny: that I had been able to find neither my residence nor my employer. I was neither here nor there until then. I know that I am in the spirit world, and yet am not sure, because something always alienated me, while other things are normal. But now. My best officer comes the real thing!”

4. Says the officer: “What? Not finished yet? Well. . . go on!” Says she: “Behold, I became a great sinner and earned hell, forfeiting heaven! Because I became secretly promiscuous already in my thirteenth year-with a soldier of the artillery. But my dying proceeded so rapidly that they soldier of the artillery. But my dying proceeded so rapidly that they could not even give me the last rites. I have been running around to all the churches in this world for confession and communion, but no cleric was ever to be found. And so I am still full of sin and don’t dare to go to our dear Lord God. I have indeed often been most repentant and sorrowful, but of what use if one is not confessed and received communion, nor received last rites? Oh my God, what shall become of me?”

5. What weighs me down most is that I had to let my good lover treacherously for the sake of the old dodger! See, Mr. Officer, a poor girl is a stupid ass right up to the end! Who is going to help me poor soul now? If only our dear Lord God sent such old unscrupulous bastards punishment while still on Earth, for they don’t hesitate to make a poor little girl sick with their money.

6. Could this old pig. . . not have married me without first committing a mortal sin as a precondition? After I was pregnant he said no more about marrying, and when I reminded him, he always found excuses – the world, his position, his relatives, and a court case he first has to win. But I died before that verdict.

7. Mr. Officer, I tell you that what killed me more was my grief, rather than my confinement; and do you think he showed any sympathy for me? He was only too glad to get rid of me in such an inauspicious way! – I am still that furious with the bastard that I could tear him to pieces if I caught him: hell would not bother me if I could travel there with him!”

8. Says the officer, stiff with impatience, and also angry about the old fellow who misused this girl; “For God the Lord’s sake, let that be now; it is clear that you were treated unjustly; yet you are not completely blameless either. For your own portion you were already punished by God’s



permission, whilst the Lord shall not be indebted to the old fellow by even one hair either. Hence forgive him wholeheartedly and come over to God the Lord with me now; He shall make all things straight! But you must not rage in your heart, but only love even your greatest enemies! Then you shall also find the fullness of love in God.”

9. Says the old girl: “Sure, sure, officer, you are a good and clever mister! But it does me good to get this off my chest – a load off my heart, and I no longer feel anger at the old fool; our Lord God shall know what to do with him. My sincere thanks for the good counsel!” Says the officer: “Quite, quite but now let’s get to the Lord! All ready? Let’s go, for my patience is running thin.

10. But a fourth old woman comes to the officer, saying: “Monsieur, je vous prie!” Says the officer: “German only, and not another French word! We are in Vienna and not Paris!”

11. Says the old one: “Yes, officer, it’s only my habit! I don’t know any other French word anyway. See, Mr. Officer, when I was in the world I had a little doggie that I loved so much that I let it sleep with me in had in winter; it never occurred to me that this could be a sin. But one day a Pater came and saw the doggie in the bed; no, that was the end. I had to get rid of the doggie, confess, take communion and pay ten High Masses. I complied and repented my sin, but sometimes feel sorry for the doggie, but feel this sympathy to also be a sin; tell me how to quieten my conscience!”

12. Here the officer leaps with impatience, saying: “Oh Lord, you sure have strange boarders! No, this is too much all at once for an ordinary man! Doggerel comedy, and await cat concert! I’m going and you old hags can do as you will! Oh for the witchery! Now she feels guilty about her doggie, notwithstanding her concession, communication and probably rattling off half a million rosaries(to the woman) Get lost with your doggie conscience and be sensible, for you nauseate me. We are moving, lest the story really turns feline, for I see another hag looking at me. Whoever will, follow me now – not another second!”

13. Just as the officer moves, a fifth old women steps in his path, begging him to hear her, as she has something important to confide.

## Chapter 241

### A memorable life story, engaging also the officer

1. The officer halts, hurriedly and impatiently asking what is her probably also trivial concern, like the previous four, might be.

2. Says the old one: “My dearest Mr. Officer, life in the world was for me always a very serious affair; everything in my household was so arranged that all who served there has to take life in an orderly fashion. Although they sometimes grumbled at the beginning, they got used to it, realizing they would find no more congenial place than precisely with me.

3. Many people indeed take me for a pedant, and even half silly, but this did not trouble me. For in my youth I had a wise teacher who even had the ability to traffic with good spirits: Notwithstanding my initial shyness with my teacher’s eerie guests, he nevertheless with time succeeded to instil me with wonder at the inhabitants of the pure light spheres. He described to me their beauty, charm and gracefulness so engagingly that fear of spirits soon left me, and I developed desire to interact with the dwellers of the light spheres.

4. My teacher – a man in his forties, became so indispensable to me that I could not imagine life without him, although being only fourteen at that time. According to my parents daily harangues I was in any case no good for the world. But it did not bother me, as the words from my teacher’s beautiful mouth gave me a thousandfold compensation for every idle worldly loss.

5. But just as in the wicked world everything lofty, true and noble attracts hostility, and where possible even death, so it was also with me and my nearly holy teacher. My otherwise good parents began to suspect the nurturing of strong love between me and my teacher. They secretly called the good teacher to their room to reproach him, which I could clearly and anxiously hear in the adjoining room.

6. Father, a fairly rough man, was saying: “My friend, you are admittedly a most skilful man, well-informed in the arts and sciences. But one thing you seem to lack: knowledge of the world and what it is entitled to expect from people of certain station. You certainly are turning our beautiful and good child into a veritable scholar, yet in a way that is least practicable for the high society to which we belong. The girl is now floating about in God knows what regions, citing a thousand

reasons for immortal man's unworthiness. She indeed laughs at us sometimes when we expand to her the advantage of nobility. My friend, if you teach our child such ideas, then we can in no way engage you further.

7. What is more, we came upon another secret, initially incredible, as you are a man of forty-odd years and our daughter of fourteen and a quarter years, and beautiful and charming like an angel. But continued observation made it clear that the girl is more in love with you than you with girl. Experience has taught you to mask your love, but that does not excuse you before us, for you must have completely twisted the girl's head, so that she pines only for you, the world being nothing to her without you.

8. You will understand that under such circumstances we cannot leave the girl under your guidance but entrust her to other hands. Hence depart from this house even this day and take herewith our compensation for your efforts, even though not in line with our convictions. But beware of ever approaching our child again, for such pertness could cost you dearly! Here with your money, and God's speed.

9. In this way was my angel hustled out of my parent's house. The holy man, one breath of whose mouth outweighed a thousand worldlings who came and went from our aristocratic parents like parasites, was thus chased out of the house. I poor one then received teachers and masters who disgusted and shocked me with prolonged familiarity!"

10. Says the officer: "Tell me, dear lady, did your teacher just take all this lying down? Let us have it, for it arouses my interest."

11. Says the woman: "Esteemed friend, what could the miserable one have said, knowing how much can be accomplished with such aristocrats. The only thing I could make out with a broken heart was that he says thanks for everything I enjoyed in this house –(with a weeping voice) adding at the end: Gracious parents of this most noble child, God knows I never searched for your houses, and it was yourselves who tried to win me with all kinds of glittering promises. On coming to your house I laid out my fundamental educational system to you with clarity. You were fully satisfied therewith and pressed me to your heart, saying: "Friend, we are rich and have assets; with us you are taken care of for life!"

12. I have now lived in your house for three years and have as a human acted with my unspotted conscience without deviating by a hair's breadth from my fundamental principles, being now bounded out of this house for a most unjust accusation! But it does not bother me but it even makes me happy; for it gives me new proof that Christ the Lord in whom I live and die has found me worthy as one of His disciples. He, the Lord of infinity Himself had received the blackest thanklessness from mankind. And He forgave them, for He well saw that they knew not what they did. Why should I sinful take offence at your behaviour, although it disadvantages me in the world. Not having chased after such advantage however in the world, I shall easily get over it.

13. What hurts me most indeed is that you disbar me from your home, for in your daughter I had weaned myself a true friend in the inner life in Christ the Lord, something difficult to achieve in the pretend world. But that too matters little, for he who loses something on the Lord's account shall in his time be compensated a thousand fold.

14. This money you can keep, doing with it as you please! That which I gave your daughter is worth more than a world of gold. And were she to lose all the treasures of this world that are but vanity, she shall be happier with the spiritual treasure I gave her than a Croesus who build himself palaces of gold. Oh mankind, are you not blind and weak, the reason you chase after the night's fireflies that blind but do not heat. Farewell, perhaps we shall meet again in the other world."

15. The father, indignant at these my godly teacher's celestial words, took the money, intending to force it upon the good teacher, who would have no bar of it, exiting the door to leave the house forever. And that the last I ever saw of him again, unfortunately.

16. As I said already, the subsequent teachers really were shamefully stupid, conceited and uninteresting. They moved without feelings, like machines, and I was simply the means of making much money. Nor did I learn anything from them, to the distraction of my blind parents. But instead I strived as I grew up, to that much more fervently realise the principles which my first teacher and master taught me in such a heavenly way.

17. Sometime later I found out that my godly teacher became an officer and then a captain in the army. I could not determine whether he still lived. I had myself unfortunately to marry already at

eighteen and then became a widow at only twenty five, oh how happy I would have been had I found my teacher! But God the Lord did not permit it. – I then remained unmarried with one daughter who quite resembled me in everything. A couple of years ago I entered this eternal world, enquiring everywhere about my teacher and whether he would also be here already, but I picked up nothing. He was named Peter but I could never obtain other names, nor could my parents, - the only thing that was peculiar about this teacher. I am hoping to find out about him in this spirit world. – You are a wise man – maybe you have some information? Oh if only I could meet up with this most noble spirit once more!”

18. The officer turns away for a while, saying to himself: “Can this be? This poor hag should be the almost heavenly daughter of a bigoted arch aristocrat: in such dreadful condition over here now! – Oh God, thou best Father, what crime did this angel commit that she had to arrive here in such an abysmal state? Voice and deportment are still recognizable, but the shape! Oh you poor Matilda, may the Lord show you grace and mercy: her most unfortunate marriage has probably done this-anger, vexation over aristocratic idiocies, ungentle treatment, unfaithfulness and roughness on the part of the husband may have contributed to the emaciation of her otherwise beautiful soul. . . Well – with God all things are possible! Does she not now belong to the called ones? The Lord is bound to straighten her out!

19. If however heavenly marriages take place here, then I shall request here from the Lord for a wife, even if her shape remains unchanged, for her spirit is still full of lofty ideas, as in the time she was my student was not that a glorious time! I was trafficking with the spirits of heaven, I indeed conversed with angels. She too was an angel then. Oh what stream, of light and reflection thereof from the heavens! Oh holy moments of earthly surge! God’s heavens must indeed be of nameless beauty, yet the Earth too is beautiful for him who recognises God in his heart, truly loving Him with all his strength. – Oh Matilda, what you were on Earth – a sun among the fair beings of your sex. And what now, -- a miserable shadow of a withered thistle, shining with the half-light of the waning moon! Oh Lord, could beings who rise from their graves, after hundred years look more depraved! ’

20. After this monologue with himself, the officer again turns to Matilda, saying: “I pondered your enquiry and have actually tracked the man down, We are going to find him, but you will have to acquire patience and everything that smells of passion. You must direct all love to the Lord and let Peter be Peter, whereupon the Lord shall see to you bliss, because with God, all things are possible! You had once feared God, which was good, for the fear of God is the first step towards wisdom. Now however you have to love God above all which will give you supreme bliss, together with celestial beauty everlastingly!”

## **Chapter 242**

### **Matilda’s life-story continued Sad revelations**

1. Says Matilda, as if to herself: “These are the very words of my heavenly teacher! With God all things are possible was his favourite saying. Then the glorious line: “To love God is wisdom’s perfection and hence highest bliss” is again completely my teacher’s! He also quite resembles him, although he seems somewhat young, the way he may have looked at twenty. I would wager everything that it is he, but you my heart don’t give me away. Just follow his teaching and you shall reap the golden fruit! Oh God, this can only be him! Such doctrines can only spring up in his pure heart, and then mature into blessed action!”

2. The officer says to himself, after hearing these words within himself: oh what superb spirit within this dreadful soul! If only I could discern her problem; how could such superb spirit have neglected its soul to this degree. Surely a pure heart full of love, truth, tolerance and humility should result in a perfected soul of itself. Yet evidence here show otherwise; most peculiar! It seems that something must have happened to her in later times. As a girl I remember her flesh bristling with voluptuousness, and here she is picture of greatest depravity and want. The rags covering her skeletal appearance hardly cover her private parts. My God, show this poor being grace and mercy!”

3. After that he again turns to her amicably, saying: "Hearken, dear friend are you inclined to confide in me how your soul could end up in this state? I remember seeing you here in Vienna somewhere in the full bloom of your earthly years, and you were an instance of female fullness and voluptuousness; but now?! Tell me the reason for your soul's sinking, if it does not embarrass you too much, notwithstanding such superb spirit!"

4. Says Matilda: "Noble friend, showing me much sympathy, I would have no reason to whitewash myself here in the spirit world, where they proclaim one's earthly life-style from the rooftops. It is true that my spirit did and does not count among the worst. But this spirit unfortunately was inbred with an abundance of sinuous flesh, which grew lustful with opulence. My station did not allow me to help myself in the natural way that a prostitute would. Partly through wrong association with girls of my standing, and partly through my sensual nature I came upon artificial means of self-help. This consulted one physician after another, and it rained prescriptions and medicines that incited my nature even more, so that in desperation I had to increase my self-help.

5. Twice I was about to take my life. In my seventeenth year already my flesh had become so sensual that I felt like cutting flesh off myself piece by piece. Had I not married in the same year upon the advice of a clever doctor, I would in the following year already have been found a mutilated corpse.

6. Throughout this time, strangely enough my spirit constantly remained lucid and full of best resolves, but these were unable to withstand the onslaughts of my flesh. My abnormal nature often made me cry like a child – vainly. I had to have a man, who indeed healed my flesh by making me pregnant already in the first year, by enticing the last fruit out of my degenerated body – and death for himself shortly thereafter.

7. This sobered me up somewhat and I regained my appearance. Yet in my soul I felt an unpleasant infirmity, which expressed itself in perceptible disdain for everything beautiful, good and true. I socialised, visited theatres, concerts, travelled from one bath to another in summer and gathered around me a circle of the wittiest women and men, but everything in vain, as my soul's fever was not to be chased away.

8. Only the memory of my former teacher was able to give my soul a lift for moments. My spirit was indeed the same, full of goodwill, but the soul's flesh had become feeble, and I was not able to recover with the best of will, neither upon Earth and even less here in the spirit world.

9. Now you know everything and shall be able to surmise how I picked up such a miserable shape. Had I not lost my teacher from my side, things would have been different. But it probably did not please God the Lord to see an angel perish in a house of arrogance, wherefore He took away the house's guardian angel, after which the house sank into all sorts of aristocrat vices, together with myself, its only daughter. I have of course made it to over here as miserably as possible. But as to how and where my parents and my husband are only the Father in Heaven shall know. I nevertheless wish them all a better existence than mine, but they are unfortunately not likely to be better off than I!"

10. Says the officer: "My dearest, things certainly took a bad turn for you, but do not despair and come along to the Lord with me now. He is here, helping all who call upon His name and turn to Him. Follow me without fear or awe, because only with Him are all things possible!"

11. The officer now hastens over to Me with Matilda, saying: "Lord, I need not tell You what ails this being, as you know best about all things from eternity. Hence I can only pray You with my most sympathetic heart that you show this poor woman grace and mercy! Your holy Father will be done!"

12. Say I: "Woman, what will ye that I do for you? Speak!" Says Matilda: "Lord, Thou almighty eternal God, Creator of all creature sand holiest Father of all men and angels! You behold here a great, secret sinner before you and will know best which devils knocked my flesh about, and through it my soul. It was not myself, because my will was always against it and I always warned everybody against the scourge of self-abuse. I, spiritually its greatest foe, was destined a victim of this fleshdragon.

13. This is tough, oh Lord: who planted such destructive thorn in my flesh? It could not have been me, since I was its sad victim, having been driven to it as with glowing scourges! And the more resolved I was in Your name to not commit this evil again, the lust to do so increased tenfold, and I succumbed to the urge worse than ever. Such dumb satisfaction was followed by self-reproach

and repentance, tearing every hint of better hope to shreds. Oh Lord, oh holy Father! Why was I chosen to be so unfortunate?

14. Was I not pure innocence second to none until my 16<sup>th</sup> year? Why did I have to lose my true guardian angel of a teacher? Why was Satan then allowed give me infernal spirits from hell in place of the angel! Oh God, Thou merciful, why did I have to become so hapless, temporally and perhaps eternally?"

15. Say I: "Well, My daughter, a long time hence have I know how you are and had been, and also in what way and why! Wherefore I did not ask you that but only what you desire to have me do! And this question you have not answered me. Hence, my dear, say so first! Later, time shall be found to clear you up on your earthly life phenomena!" Says Matilda: "Oh Lord, holiest Father, You know best what I am in need of! If it be your will then help me where I am lacking, for to you alone all things are possible!"

16. Say I: "But do you indeed believe I am in fact the true, eternal God, Creator and Father? For behold, I am only a human, as you see many of them here! How can a man resemble God, or is God also only a human?"

17. Says Matilda: "You are Christ, named Jesus, the Saviour of all men, and every word from Your mouth has life within it. Whoever You give Your word, same has also received eternal life from you; your words are not like those of men. But if your words give life to everyone who receives them, how should You not be He Whom all angels, sun and worlds worship as their true, eternal, Father, God, Creator and Judge! ? For You alone are their being – through Your almighty word!

18. When, oh Lord and Father, You walked the Earth the way of all flesh from Your almighty perfection, wisdom and love, you also said as Man-only: "He who sees Me sees the Father, for I and the Father are one." - If You, Lord Jesus were then in the flesh one with the Father, how should you now not be so? You alone are He; my heart tells me You are love eternal. And so take me up into Your love through your grace, Thou holy Father!"

## **Chapter 244**

### **The fiery sergeant-Major – a Messiah-friend in the spirit of David**

1. The officer now goes over to the warriors arraigned in formation, saying: "Attention, brethren, I have until now been your commander, and you obeyed me, as upright and righteous warriors should. Since you excelled in the virtue of obedience however, it had pleased God the Lord to leave you under my command even after physical death, in the world of spirits, up to the stage where through my training and exhortations you would be capable of a broader attitude.

2. All of us had still been captives to worldly obligations, although we knew that we found ourselves in the spirit world for a lengthy period. We still served the Emperor although we did not have further orders to do so, even rendering him good service, having been the first ones to detect the clandestine plots against him, to then influence the office bearer's still living in the world so that they were able to expose and thwart hostile machinations against the established order. And so we exercised a good service on behalf of the earthly state up to the very point of time we now find ourselves in.

3. But henceforth an entirely different set of life circumstances shall apply to us. Worldly service has come to an end and a purely spiritual one in the name of God the Lord takes its place. We shall indeed still be fighting in God's kingdom, but not with lethal but life-weapons and these are called: love towards God the Lord and love towards brothers and sisters who are still caught up in severe spiritual depravity. Hence lay down these weapons, for they are in any case no more than figments of our residual terrestrial imaginations, and their loss is of no more than figments of our residual terrestrial imaginations, and their loss is of no consequence.

4. But take a look over there – a well-formed Man conversing with a heavenly maiden who stands before Him exceedingly blissful; this Man is Jesus, the great Saviour of the world, who is simultaneously God in Person the highest Being Himself, the sole Creator of all spirits and material worlds! This eternal Lord of infinity is now, through myself, calling you over to Himself, to give you eternal life. Hence cast off these weapons and follow me to God, the almighty Father and Creator of infinity!"

5. In response to the officer's vigorous and wise words all drop their weapons on the ground in front of them, coming over to me with the officer. Having assembled themselves in a semi-circle before me, I at once bless them. They praise Me with one voice and moving words of life – especially one Sergeant Major who is making a perfect spokesman for the occasion.

6. Upon Earth this Sergeant-Major of the Jewish faith was convinced that the Messiah was still to come and, according to the Jewish Kabala, now was the time of the Messiah's (original) appearance in the world, to gather up His people, the Jews in the promised land, to again elevate them to the mightiest nation upon Earth. With this faith our Sergeant Major passed over to the spirit world, fervently awaiting the great Messiah. But when the officer had announced to his team their being called to My Kingdom, the Sergeant-Major at first was persuaded that I was the awaited great Messiah of the Jews, then however growing suspicious upon my also calling the others, who were not Jews.

7. Nonetheless, with the officer announcing My name before his troops, the Sergeant – Major was filled with an immense light, and he said to one comrade – also a Jew eagerly awaiting the Messiah: 'Listen, it seems that we have missed him after all; surely all predictions clearly pointed to Jesus! Yet the idiocy; 'no prophet shall arise out of Galilee' has blinded millions. According to David, the Messiah is Jehovah Himself and does not therefore come to his people in the guise of a prophet and for this very reason can choose Galilee, preventing foolish mankind from taking the Lord of all prophets as Himself a prophet from that place where no prophet shall arise. In short, Jesus of Nazareth, born in Galilee was the awaited Messiah! We always missed Him, but not us two from now on! Once we stop in front of Him, let me speak! I shall confess our crude blindness and then articulate praise in the name of David."

8. Where after the Sergeant-Major made the chief a spokesman for the other soldiers and has become one of my most zealous worshippers, so that all are astonished at his typically oriental oration.

9. Says the officer after a while: "Upon Earth as well as in this world I have been his superior, but now he is a Seraphim by wisdom and I am a donkey, notwithstanding all the theosophy I picked up on Earth! Note the glorious images; one would have to be a stone not to soften down to ether. Had he written his speech down I might have read it thousand times continuously; how splendid for instance the phrase:

10. "In the direction Thou eternal Father, where the numberless myriads of stars driven by holy awe, cover their pure faces with the dark veil of night, and where the bright falcon and the shiny swan keep eternal watch over God's path and, unceasingly astonished, look into the measureless depths of Your works. In that direction also was my dim eye, grown tearful with holy longing, tarrying with falcon and swan along Jehovah the great promised Messiah's path".

11. This image I committed to memory, finding therein a shuddering wisdom and truth! Oh Lord, how did this Jew suddenly come by such wisdom and true celestial lyricism? Similarly about the old cedar of Lebanon, the battlements of Ararat; about the Euphrates and Ganges, about Judas' scales, the flowers of the desert: Oh God, what depth of imagery! Oh Lord, just give me a small part of my former Sergeant Major's wisdom!"

## **Chapter 245**

### **Love as the foundation of all wisdom and power of expression**

#### **The art of poetry from intellect and feeling**

#### **The officer requests more love and the Lord's response**

1. Say I: "My friend, did you not ever notice how people, deeply in love, also make the most sentient poets? Hence love is almost always the only mother of true lyricism. A David burned with love for Me and fellow-man, and was hence also one of the greatest lyrical poets. His son Solomon also, when still loving, was also wise in the real sense of the word: But when he sank his proper love into women's flesh, he soon became foolish and weak in word and deed.

2. Behold My John! This apostle had the mightiest love for me and hence also the brightest glow in presenting My word and in his words laid wisdom as in no other apostle, wherefore the most profound Revelation was given to him. You can go over the Earth's history to find true lyricism with people who have their heart in the right place.

3. Purely intellectual people too produce much drama, but there is no more than a laborious search for a lost penny in their hearts' night. They do indeed sometimes track the penny down, but when trying to pick it up they slip, because the ground on which they stand is loose.
4. Wherefore the so-called wisdom of the world is greatest foolishness before me. What man's intellect sometimes does not achieve in a hundred years, the right love can yield in one second. Because I myself am the love within man! The more perfect his love, the more My image unfolds within him.
5. The intellect is only the wardrobe in which love keeps its treasures. What however can the soul find there if once, in better times, love had indeed placed it there, but where, within such unlit chamber, it lies scattered and rusted, so that even a soul's greatest effort shall accomplish little or nothing? Go into a dark cellar and find a lost penny, and you shall fail, but if kindling a good light you shall easily find it with the right patience.
6. Behold, this Sergeant-Major always had the right love for God, Who he knew only the way He could be discerned from the Old Testament. Hence he loved the Deity above all without knowing it; how greatly his love therefore increased on making the Deity's Personal acquaintance, as is now the case! And it is this love that fires him with such lyrical wisdom. If you desire the latter then you too must generate such love. You love me immensely indeed, but the Sergeant-Major loves Me more. Shortly it shall transpire how this is possible!
7. Says the officer: "Lord, I really don't understand how it is possible to love You still more. For, by Your holiest name, I surely love you with all my strength, and it would therefore be sheer impossible to love you still more. Hence, Lord, widen my heart and magnify my love life-flame, and I too shall be like an Atlas in love towards You – the way he carries the entire heaven on his shoulders!"
8. Say I: "My dear friend, that which you ask of Me, is left to your discretion, for you alone shall henceforth be the creator and transformer of your nature and love. But the Sergeant-Major shall explain it to you.

## **Chapter 246**

### **Highest wisdom's source How to gather up love for God**

1. The officer turns to his erstwhile Sergeant-Major, saying: "Hearken, my most worthy friend; you have been part of my company for several years and always attended to your service for my fullest satisfaction. Had death not caught up with us, you would have understandably become officer. In this world however, according to God's order, there can be no thought of promotion until the Lord of all worldly and celestial positions helps us to same.
2. Due to His goodness and mercy we have not come before the great, sole ruler of infinity's holy countenance. We have come to know Him from an aspect that the entire Earth would hardly ever know him, and we have found grace in him without meriting any.
3. But it seems that out of all of us, you came closest to Him, because when you spoke to Him in an exalted and most unprecedented manner, I noticed tears in God's holiest eyes. And, friend, this is something that infinity would hardly ever grasp!
4. Tell me, friend, how you came by such immense wisdom? Did you already possess it upon Earth, or did this develop in stages in this world, through the influence of Jesus Christ, the Lord of eternity? I indeed found out from God's own mouth that your great love for Him helped you to it; but to the main question:
5. How did you acquire a love so mighty that one would hardly look for such in the flaming breast of a Cherub? The Lord Himself referred me to you; hence give me a clue! I love Jesus the Lord – with all my strength, and really don't know how I could love Him still more. Since you know all about it, tell me how the impossible could still become possible to me?"
6. Says the Sergeant-Major: "My commander – my friend! Your own watchword has been: "With God, all things are possible! Which should tell me that love towards God can be restricted no more than knowledge about God: How can you ask such question? Can you see more than light will permit? And can the light be stronger than the source producing it? If you have the material to light

up a large room that is the only one you are using for your work, why waste material to light up other rooms which you are presently not using?

7. Gather material to light up just one room! Only after this is sufficiently bright for you to see everything in it as in daylight, you can open doors and windows, allowing enough light to penetrate of itself from the main to the side rooms. Where you don't gather, there you already scatter on that account. You must therefore gather and save to achieve much wealth!

8. Love is the Heavens' greatest treasure, and one must hanker after it. After obtaining it, one must not give it away to all the world, although love for neighbour is equal to love for God. But it must be done only for God's sake and not directly from the heart's flame, directed to one's neighbour only through God, or this weakens love for God. Behold your beautiful Matilda; in your heart she receives three quarters of what the Lord alone have; do you see the reason for your love's feebleness?"

## Chapter 247

### Love for God and for women; all love should proceed from God's love

1. Says the officer: "Dear brother, I thank you for this splendid explanation; you are right, my love for the creature is still much stronger than my love for God the Lord, who surely is the primordial foundation of all love! But it is easier for women to love God than for us males, for they also have the endlessly most perfect man in God, something that goes well with their self-centred nature. Things are somewhat different with us men! We could never be as enamoured in a perfect male as in a female being, as it is grounded in nature.

2. Wherefore I believe there has to be a substantial difference between love for woman and love for God. One is bound to love God, the highest primordial being, completely differently to a woman. And so I believe that a modest love for a marvellous woman can easily exist side by side with the mighty love for God. Love for God must be of the greatest purity, whilst love for the woman can always contain some sensuality. Love for woman is centred mostly on the form, whereas love for God is a most purely interior contemplation of the endless perfections of the Deity, together with an exalted praise of Its purest love and goodness! I think it would be most offensive to God if one loved God with the same feelings as for a woman.

3. Hence I believe that the now saved Matilda cannot in the least diminish my love for the Lord but can on the contrary help me towards a still greater love for him."

4. Says the Sergeant: "Faith can indeed also make blissful, but I on my part go solely for the bliss from pure love for God. Man has but one heart and can therefore have only one true love from which, once the main love has ripened, other side-loves can still come forth within the divine order. Wherefore I maintain that one has to first stand firmly in one's love towards God, only after which everything else can still be – adopted in nicest harmony. If one's love towards God is still swaying however and one hardly knows how one can love God more than a most beautifully formed woman: there friend, true wisdom of the spirit is still at some distance!

5. Behold, the heart has but one chamber for love, and this has to be for God as well as neighbour, and vice versa. If you truly love, then you cannot love God in any way other than a woman, and proper women no different to God, because man's heart is capable of only one proper love. Whatever is besides that belongs to self-love and is not suitable for God's Kingdom.

6. In what way did a John, a Jacob, a Peter or a Paul love God? How did Magdalena and a thousand others? Behold, these were totally in love with the Lord even more strongly than are you with your Matilda. And such infatuating love for the Lord created the foundation for the proper lovers of the Lord to promptly become His fervent friends, and masters of love and wisdom. Over there, behind the Lord, stand Peter, Paul and John; ask them whether I said even one wrong syllable!"

7. Says the officer: What's that? Over here – Paul, Peter and John, who wrote the sublime book of Revelation, those first three earnest men behind the Lord?" Says the Sergeant-Major: "Indeed, just as they once lived." Says the officer: "Well, in that case I have to go and pay them my respects, although I don't really take that seriously, - but there justified they are in order and must not be withheld; honour where it is deserved!"



8. Says the Sergeant-Major: "Friend, over here, the way my heart tells me, there is only one compliment, which for everyone consists in love! Having love for God the Lord, you embrace with that Peter, Paul and John, together with all the heavens, earthly compliments mean nothing over here. Hence you need attend only to the Lord, other things taking care of themselves."

9. Says the officer: "You are right indeed and must be, as you have been initiated into deepest wisdom; yet it may do no harm to start an amicable relationship with the Lord's three foremost disciples. For must we not assume that these three spirits are, after God the Lord, the three foremost spirits of all infinity. Hence it may in my opinion be fitting to at least introduce ourselves and to greet them as the Lord's most distinguished friends!"

10. Says the Sergeant-Major: Do as it seems fit to you; I have now told you what is desirable over here. But the Lord Himself is now giving you a sign: go over! Only from His mouth streams the deepest wisdom; grasp it in your heart and live accordingly."

## **Chapter 248**

### **The right love towards God**

#### **Parable of the narrow door and the heavy burden**

##### **A celestial Lord's Prayer**

1. The officer hastens over to me, saying: "Holiest Father, you call me and I stand before you full of love, awaiting your holiest will from your mouth."

2. Say I: "My dear Peter, you don't always have to say holy and most holy! And you need to completely abandon the earthly payment of compliments, because here where all are equal and there is only one Lord, every compliment is foolish. The Sergeant-Major has explained life-conditions in my heavens to you correctly. Yet you constantly responded quietly with qualifications, and this is improper. If I Myself recommend a counsellor to you, then you only need to hearken and arrange your life accordingly. If however you continue to maintain alternatives as good and proper, which cannot be completely correct on account of my eternal order, then you shall never gain your enlightenment.

3. The Sergeant-Major among other things told you how the right love towards Me must be constituted to bear fruit, but you begged to differ; yet things nevertheless have to be as the Sergeant-Major plainly told you.

4. Behold how you love your fair Matilda so passionately that you can hardly help yourself. Yet, initially, you have to give up Matilda completely and belong only to Me, the same as Matilda on her part; otherwise you may never enter My Kingdom with her.

5. If you don't receive Matilda out of My hands, she shall not be able to benefit your salvation and power out of Me, but contrariwise harm you and substantially weaken you.

6. Hence go and lead and hand her over to Me, only after which you shall be free for receiving the right love out of Me."

7. Says the officer: "Lord and Father, it goes without saying that I shall promptly obey Your word. But I would nevertheless pray You to add a few words on why I should first hand Matilda over to You before she can ultimately become mine through Your hand. In this spirit Kingdom she cannot become my wife anyway, since according to your word they neither marry nor court one another here. You have indeed Yourself given her to me for ongoing development in your kingdom, as a gift from Your hand; and as a most celestially dear being I indeed love her, but without the slightest hint of sensual thoughts, and with a clear conscience.

8. Lord, forgive me poor sinner such question, but I can't help desiring to have a reason before I act. I am indeed aware of the need to at once do Your will, since you always want the best for your children. Nonetheless there is this drive in me to seek the foundation and goal of everything I do. Hence a hint from You would be most desirable for me."

9. Say I: "But not to Me, my dear friend and son, for had it been necessary I would have told you the reason already. I trust you regard Me as sufficiently wise to know what is essential and what isn't. But I am not telling you this for the best of reasons; will you object to that too?"

10. If carrying a load of a substantial size you come to a narrow gate that leads to achieving life purpose, what are you going to do with the bulky load on your shoulders for the purpose of achieving the lofty goal?"

11. Says the wide-eyed officer after a while: "If I can't get the load through the narrow door I shall deposit it at the door, trying to press through without it; for life-purpose is more important than an ever so valuable burden." – Say I; "Good My son! Go and do likewise, and you shall live!"

12. The officer immediately goes over to Matilda, saying: "Matilda, the Lord would see you! Come with me so I can hand you over to His holy hands." Says Matilda: "I am but an unworthy handmaid of the Lord, but His holiest will be done!"

13. Officer Peter leads Matilda over to me, saying: "My Lord, My God and my Holy Father, here is the one You asked for: I hand her over to You with over joyous heart, for I know you will provide her with maximum life bliss; Your will alone is holy."

14. Matilda however, filled with both fear and love towards Me, Says: "Holy Father who dwelleth in the heavens, Your name be progressively recognised and hallowed! Thy Kingdom of love, wisdom and everlasting life come to us all! Your will, the only holy one, be most strictly done by all free spirits, beings and men, both in the heavens and in the cosmic bodies! Give oh Father all children to eat the celestial bread with pure mouth! Forgive us also our weaknesses and sins as we forgive all who ever offended us! Do not lead us children, still beset with all sorts of weaknesses, into temptations beyond our strength, but if threatened by evil, then divert same and deliver us from everything. For Thine alone is all power and strength forever! To You alone all greatness, honour, praise and worship! To You alone all our love and praise forever: Amen.

## **Chapter 249**

### **The Lord about the Lord's prayer Competition at the Lord's breast Helena's view about God and brotherly love**

1. Say I to Matilda and the officer: "Right so, such prayer pleases Me, for here is presented what every human, spirit and the most perfect angel needs, come unto Me, Matilda, and fortify your life at My breast; for behold, from this breast has gone forth whatever fills infinite space. So come, My little daughter and drink full drafts of everlasting life full of love, wisdom and power!"

2. Do you see, My son Peter, how Matilda's speech pleased Me the most, and how that got her the furthest; you however tried to be wise before your heart was capable of enduring the right wisdom, wherefore you now are far behind Matilda, although you had been ahead of her. But watch that your love for Me matches her mighty love, which shall then get you where Matilda is now.

3. You My fairest daughter do not however be troubled by My being the highest divine Being, for this is the reason I am simultaneously also the gentlest, humblest, friendliest, most loving and the best spirit and human. Just come, and fear not!"

4. Matilda shakes with sweet fear and burning love, yet cannot gather courage to lean on my breast, which she deems over holy! I therefore call Helena and ask her to show her how the chosen in heaven do it.

5. Helena at once leans at my breast with open arms, saying: "Oh Thou my sweetest Father, this I have already been missing unspeakably! Oh my dear, my only love! Oh how sweet it is to rest at this Your breast and to suck in life's greatest powers!" She then falls at My breast again and, so-to-say sinks her teeth into it.

6. On seeing this, Matilda says: "But, my God and Father, does she not have the courage that even an archangel Michael probably lacks! What vehemence she applies, as if trying to climb into the holiest breast; is this not taking it too far! I would of course want to do the same, if I had the guts. No, truly, she takes it too far!"

7. Say I: "Well then Matilda, come and do likewise!" Now Matilda does not wait for a second call and also falls at My breast, saying softly to Helena, who spread herself almost over my entire breast: "But, dear, fairest sister, leave me some room – I too have been called here."

8. Says Helena: "First come, first served! When one is called to something good then let nothing hold you back, and where courage is lacking one has to borrow it. Just move over and we shall both find enough room! For behold, at this breast there is room for many simultaneously!"

9. Says Matilda, who has leaned her head to the left side of my breast: "Now I'm fine; oh God, oh God, what sweet rest! Yes, he who would truly rest let him rest in God! Oh you holy breast! Ah, too

narrow is my heart to grasp the fullness of this holy, too intense feeling! But who will ever grasp the depth of such grace and love?"

10. Says Helena: "Which is not necessary, as true love does not seek foundations. We would need eternities to plumb how holy and exalted this breast is, and the effort would be more foolish than the philosopher who wanted to dissect his bread to atoms before satisfying his hunger, whilst dying in the process. Whoever asks what love is, is certain not to truly love. True love speaks little but grabs its object like a polyp its victim, after which comes some more philosophy. Hence just enjoy what opportunity offers, or you shall be short changed with me.

11. Says Matilda: "Don't be troubled, as I too know how to love, and see to it that you don't end up the worse-off one. Upon Earth I was much troubled by love, both pure and impure, yet never found satisfaction. Now I feel satisfied and my heart is hankering no more. Once at the table I know how to eat, especially at this one, where countless myriads suck in their enlivening nectar!"

12. Says Helena: "Not so much poetry, my dear sister, for I am born a common on Earth and don't understand such lofty expressions. Nor does the Lord like it too much. The plainer, the more agreeable to him, because there often is vanity at the bottom of such lofty language. Hence simplicity is what the Lord likes, fairest sister!"

13. Says Matilda: "Quite so only make me a little more room!" Says Helena: "Ay, dearest sister, still not room enough? I think you want to take full possession of this holiest breast? Well, I'll shift a little for your sweet looks, but then disturb me no further in my bliss, dear, fairest sister!"

14. Says Matilda: "No, we both have enough room now; I owe you much gratitude for giving me courage and showing me the way. I had previously no concept of how to love a God worthily, wherefore I was astonished when the Lord and God invited me to his blissful breast. I had regarded such approach as eternally impossible, but now I see how all things are possible with God; hence all my love to Him forever!"

15. Says Helena; "And so nothing more for Peter? How will he swallow that? Or should all things be possible on that score too?" Says Matilda: "But, most beautiful sister, why must you always sneer; does it give you pleasure? I hope Peter would follow my example, for he is bound to realise that one needs to love God – the only true Father, more than any ever so perfect creature. Once one has found the true, arch-primordial foundation of love, and indeed the purest and truest love itself, then that is forever the end of love of creature: understand?"

16. Says Helena: "Oh, that I understand very well; but it is nonetheless not so fully the end. For love of neighbour is a precondition for the love of God. Because just as one could not love God if one hates one's brother, just so one cannot truly love the brother if one has no proper or even a foolish love of God, as can be found with many bigoted zealots.

17. I was once stupid enough myself to believe that a Parson could be one's heaven. Having later realised of what spirit the parsons are, my opinion changed. In the year 1848 I stood myself at the lines, well-armed and against all enemies of truth and freedom, finding my physical death there.

18. Hence, my dearest sister, it is right that you now love God the Lord our holiest Father so fiercely that you are drained of all love for creature. But you need to remain conscious of, not out of love forgetting the poor brothers and sisters who won't have the fortune of enjoying the enlivening bliss at the source of love for a long time yet."

19. Says Matilda: "You are right indeed and have gained much wisdom. I hope that I shall soon be this wise, but right now my heart is bursting with love for the Lord, and wisdom shall have to wait."

## **Chapter 250**

### **Robert counsels Peter on love's maturing Examples from the Phoenix and the winepress**

1. Watching this scene, the officer is astonished at Helena's elocution. Turning to Robert, he says: "Well, you must have turned the heat up on your Helena, to have properly burned her former Lerchenfelder, proletarian speech out of her! For verily, she now speaks good and beautiful German." Says Robert: "Friend, formerly she was able to do this already, speaking her dialect only when she is on about humbling someone for God's sake. She is otherwise the gentlest being, and supremely educated by the Lord himself: beautiful as sunrise, endearing and gentle as a dove."

2. Says the officer: "Indeed, it is like her; but another question! I love Jesus so mightily on account of His inexplicable love of us, His beings. This love urges me powerfully. What shall I do to satisfy my heart?" Says Robert: "Just let your heart burst with love, which will free your spirit, which at present is constricted in your heart; then you shall also be free in your entire being, which you have much need of if you really want to come near the Lord."
3. To comfort and satisfy before time would mean putting the spirit back to sleep. But a sleeping spirit has little taste for liberation. In the sphere of grace, love has to be given free reign. Whatever this brings forth can only be for the good, because love is holy power out of God. Let yourself be urged by the Lord's love, and it shall set right your entire being!"
4. Says the officer: "Friend, it is easy for you to preach, having been put through the school already. But our ilk, finding oneself in the furnace of love, finds such casualness a disdainful pressure, not easy to bear. Arrange for my embracing of Jesus instead, and you help me more than the most beautiful sermon. Speak the most splendid words into a burning house and you shall not put out the fire. Pouring a bucketful of water over the cinders will better achieve your aim."
5. Says Robert: "Friend, that's the thing that I'm not trying to extinguish but fan your fire. Because, like a Phoenix you must first be completely consumed, to then arise from the ashes of your humility, before fully approaching God, without harm to your being"
6. Did you never watch wine pressing on Earth? The grape comes under enormous pressure, which fully crushes it, removing the last drops of juice. That the grape has feelings, we free spirits at least don't doubt, since everything must have life which would be none without feelings. May the grape feel ever so much pressure, this is nonetheless necessary for multiplying its enlivening spirit, because without this pressure operation the spirit would not be set free, to then so saturate the juice that whoever imbibes it perceives the vitalising spirit in their entire being.
7. If however you are a friend of wine and its vitalising strength, can you also be an enemy of wine pressing? Without the pressure it does not work! Only when through pressure the spirit also is forced into the soul-like juice, does the soul itself become life, in its own possession of strength and power; do you understand this metaphor?"
8. Says the officer: "Yes, now I understand you, and shall act accordingly. I thank you brother for this wise and practical counsel."
9. After this I command Helena and Matilda over to the women with whom the officer Peter had his problem and from among whom one wanted to present me with a silver cross relic. The two forthwith proceed to the Love-work delegated to them, reaping a good harvest.

## **Chapter 251**

### **Peter erupts with love towards the Father The apparent Vienna abandoned**

1. Meanwhile I call the officer over to Me, asking him: "Well, how do you feel now? Answers the officer: "Holy Father, Thou primordial arch-fountain of purest love, I feel celestially well, but am unable to bear the fullness of my love for You: Oh permit me also to embrace You, for a powerful urge draws me to You! Do to me as You will, oh Father, but do not refuse me. Thou love of all love to embrace You from the compulsion of my heart."
2. Here Peter falls unstopably at My breast, weeping for intense love; I embrace him, saying "My Brother, you love Me mightily, but I love you much more still! Look how My love reciprocates and tell Me if it satisfies!"
3. Says the officer: "Oh Lord and Father, that's how one must expect it from You! You are the eternal, purest love, far removed from all coercion. How could anything be expected from You other than; what is worked by purest love, within and out of You."
4. You are life's sheet anchor for all who are driven upon stormy seas, flung from cliff to cliff. Thus You endeavour to lead the spoiler back to the right cognition and to make straight all that was crooked. You are constantly on the lookout for the lost sheep; day after day You take numberless lost sons and call dead Lazaruses from their graves to life.
5. Hence it is proper that every heart should love You above all, for You alone are good and supremely holy, whilst other beings are good only through their love for You. If a creature loves

anything more than Yourself, Holy Father, then that already makes it evil, as all love has to be turned in Your direction. If I love a creature just for the creature's sake, then my love is already sin. If however I love it only for Your sake then my love is virtue and gives the heart lasting bliss.

6. You alone are love and have created us out of and for love; hence all our love belongs to You, and he who loves You worships You correctly! You once said: 'These people honour Me with their lips but their heart is far from Me.' Not for nothing did You bestow Your grace upon the sinner Magdalena, for her heart was turned towards You. And not for nothing did You call down the sinner Zacchaeus from the Mulberry tree, for he had climbed it out of love for You. You oh Father were always loved, and sinners who in their hearts called upon Your name were disappointed. Yet all those will wail and lament who have turned their hearts away from You, not wanting to turn back when they easily could!"

7. Say I: "Very well, My dear brother: you have found the right way. Unfortunately there are many living in this city to whom this path is strange, and shall remain so for a long time yet. I have now saved whatever was ripe; everything else is still unripe and must be left in the field.

8. Hence we shall detain ourselves in this place no more but move on to another city, whose name I shall only reveal to you when we have come near."

9. Says the officer nostalgically: "Oh You dear Father, this city of Vienna counts several hundred thousand inhabitants, yet our crowd counts probably just over a thousand. When I think of those whose ashes cover the cemetery – what shall become of all those? Some of these may already be shone upon by the eternal light of life, but millions from this place probable not. Will these ever rise?"

10. Say I: "Do not let those trouble you; I have many servants to graze and lead these sheep. Hence it is not necessary for us to lead all these, but only those who during this earth-life primarily concerned themselves with My name – whether along wrong or right paths. If only there was faith, then we can set this straight and awaken loves. But where faith was lacking altogether or there was only deep superstition, there we cannot be leaders and visible awakeners. For this I have millions of servants entrusted with these tasks. There nevertheless is a difference between those whom I awaken and lead directly and those many that are guided and awakened by my angels and servants. Here the words apply: many are called but few are chosen."

## **Chapter 252**

### **Parable of the strictly just king who is overcome by love**

1. Says the officer: "Oh Father, too much grace for us poor sinners! How shall we ever be able to thank You for so much grace? How do we go about becoming more worthy of such grace? Say I: "Friend and brother, a heart filled with love for Me is the greatest and most perfect service a man can please Me with; I say unto you: with Me everything ultimately depends on love!

2. There was once upon Earth a mighty king severely and relentlessly just in everything he did or allowed. His people obeyed him from fear and there was no talk of loving such severe ruler. One indeed praised his incorruptible fairness, but all stayed shy of and trembled when he ascended his judgment seat. And his employees were like him; they exercised severest justice but never any leniency.

3. But there lived in the city a plain man of an inventive bent who was into all sorts of science and came up with occasional useful discoveries. One of the King's regulations however demanded that every artist or scholar was to submit his works for testing by the king in order to guard against public harm. But this individual was hardly aware of such regulations and hence, without the king's knowledge, provided the people with several useful inventions, and they lavishly praised the craftsman.

4. Having received a hint, the king had the craftsman arrested and brought before his judgment seat. After announcement of the verdict, the large crowd present fell down before this king, begging to temper justice with mercy, this craftsman having contributed so much through his talents. But the unbending king prevailed.

5. Having achieved nothing, the people began to murmur loudly about the king's hardness and the crowd threatened him.

6. Whereupon the condemned man rose, saying: "Great, most righteous king: before I am led away to my well-earned punishment I pray that you let me speak to the unruly people."

7. The king acceded and the condemned spoke to the people: "Dear friends and brethren, murmur not often your most caring father! You err if you think him severe and too just on his own account; he is so severe in everything for your sakes. I have indeed rendered you much good, yet might have sold you poison for balm. Regardless of my not having deliberately transgressed the king's beneficial law, it nevertheless was punishable negligence that I made so little enquiry about the law, and hence did not take note of the father's love and care, and so the punishment is quite just. Hence praise and love the wisest king as a father concerned for your welfare, wherewith you shall pay him the highest tribute in your hearts!"

8. (turning to the king) But you, good, wise father of your peoples I thank with love-filled heart for this just punishment. Permit me, before entering prison, to taste of the well-earned rod upon my shoulders, that I touch the hem of your garment with my lips and wet it with the tears of my great love!"

9. Here the king rises opens his arms and says: "My son, in your mouth there moves no serpent's tongue. Your eye and its gentle gaze are faithful testimony that you love me with all your strength; come into my arms! Love covers the many sins; my heart is overjoyed at finding one among my many children who recognised the loving father in me. Having encountered me with love, you shall find love with me! Instead of punishment you shall be attired with kingly garments and walk at my side!"

10. Behold, My dear brother, so is it also with Me. Every one of My words indeed remains unchangeable within. My order and wisdom. But he who comes to Me in love shall have everything forgiven. For if I am a diamond already by wisdom, in love I am softer than wax and am open to much negotiation.

## **Chapter 253**

### **Done for love is done well**

#### **Let you also be guided thereby**

1. Says the officer: "Oh how splendidly sweet to depend on a Lord who is eternally inaccessible in His wisdom to all His beings, nevertheless gives love the freest reign, placing it where it can't err! That is indeed endlessly great, exalted and holy!

2. There is of course evidence in Scripture that, on numerous occasions, you will accept compromise. Not to mention the Old Testament, where you gave Jacob the right of a first-born and made Joseph the benefactor of his brethren. And afterwards Moses, who had always been a son of love and who through prompting of his heart, came to you in the burning bush, leading to his being made an instrument of your love and mercy. But I am speaking mainly of the New Testament, where you yourself permitted such compromises with yourself through love so that often your apostles were offended. How often they would have liked you to chasten unpleasanties with fire and brimstone from heaven! But You rebuked them and healed where they expected You to inflict injury. Oh Lord, eternity would be too short to enumerate all the miraculous deeds of Your love! But what will one do? Nothing but love and love You, since You are Yourself love over love in everything.

3. Say I: "Good then, My brother and son! Done from love, things are done well! Hence let love alone be always your guide! Wherever it draws you, that will be the right place. My Kingdom is purely love, and where love reigns, there I am at home. Wherefore none shall enter upon My Kingdom without love, and even less come unto Me directly. The light of My eyes indeed penetrates infinity, and this is the eternally shining diamond of My wisdom. But love is only where I am personally resident physically, and well-distinguishable substantially.

4. The sun's light also penetrates almost immeasurable space, but its warmth is enjoyed only by those cosmic bodies in its proximity; no warmth reaches beyond their planetary orbits. Cosmic bodies wanting to be warmed by the sun first have to possess warmth themselves. An ice block does not take up warmth unless it first melts to water, which is then capable of taking up warmth.

5. Whatever therefore has love shall also find love within itself and gain same for its own. But that which has no love cannot absorb any either. If a stone did not contain fire it could not be heated to glow.

6. Hence remain within love, since you have love within you and go and take Matilda Elijah unto yourself, so that your love for Me is eternally fortified! For if a magnet - as symbol of love-power, has no nutrition, it weakens. But if food is hung on it, it shall vex constantly stronger. Thus also Matilda Elijah is to serve you as fortifying food! Be it so!"

## **Chapter 254**

### **Saying grace**

#### **About Emmanuel Swedenborg**

#### **The house of Habsburg blessed**

#### **Effect of spirits and angels upon mankind**

#### **Basic law of free will**

1. The officer does as I advised him, but he brings Matilda Elijah over to Me again, saying: "Oh Father, here she is, the one, who like me, loves You above everything! You indeed gave her to me through Your holy word, and I could at once draw her unto my breast. But in my heart it seems that I should first pray You for Your blessings, and regard Matilda Elijah as fully mine only after I receive her from Your hand.

2. You have presented her to me, dear Father, as a meal for my heart. In this way You also present the people of Earth with food and drink. Those who come to You with thanks in their hearts and pray for Your blessing shall also be properly fortified by the meal. But those who think this unnecessary shall not be blessed, either physically or spiritually. Because one can never sufficiently love and thank You for the fullness of Your blessing. Wherefore, holy Father, bless us once more."

3. Say I: "My son, what you have asked for is already done! Hence be of good cheer, for things are now in the right order with you. But there are still several in our company who, although not completely straightened out, have nevertheless love in their hearts, and that is commendable. It will not take long before they too are fully in the right order.

4. You were helped much by reading the wise man's Emanuel Swedenborg's books, because you immediately applied the knowledge. But those here have had neither My word nor what I revealed to Swedenborg about My word, and hence stand here as complete beginners, but, as said, we shall yet set them straight along the way.

5. We could indeed still detain ourselves in their city for a while, visiting also the ruling house and bless it for all times, but no one has asked us for such. And so let it be blessed by our mere presence in the city, wherewith it is then still better off than other governing houses of the entire world. Although this ruling house shall have to pass a test yet, it shall afterwards be elevated for the blessing of Europe! Therewith we have finished here and shall set upon our predetermined journey to the South."

6. Here the emperors Joseph, Leopold and Franz step over to Me, praying Me fervently for the special blessing of the houses of Austria and all the people of this state, and I do so in accordance with the wise request of these three for regents, saying:

7. You greyed house, remain! Let your logo be love, gentleness and patience! Become and remain of staunch and true faith and do not shy the light of the spirit, for this light shall elevate you over all princes of Europe! Let yourselves be confounded and enslaved by Rome no more. For I seat and bless you as regents, and only I Myself and no one else on Earth is set over you! I shall know no dim, dictatorial Rome with the lasso around the princes' necks. I will give regard only to a humble Rome, not one installed with three crowns, and one that keeps My Word. But a Rome that desires the extermination of all brethren who will have nothing to do with the burden of the three crowns upon its head and more enlightened thought than the princes' of darkness in Rome, is an abomination upon the holy place of all life out of Me! My house, some things you have already accomplished; do everything you can, and your power shall grow like a cedar of Lebanon! My blessing and My power be with you forever, Amen."

8. Here the three princes fall down before me, saying Amen and praising Me with all their strength.

9. Say I: "Arise, friends; let each of you do what you can. I know best how things stand right now, but they shall not remain like that for long. But you three I shall endue with the power to so influence with properness your house in the world in the order of freedom as to not restrict the free will of the respective governing regents.

10. This is achieved by acting upon everyman's cognition, but never restrictively or overbearingly; because a support will is, like a restricted one, a judged will. It is hell that grabs men by their will, dragging them into judgment and death! On our part the greatest respect is maintained for fullest freedom of will. Hence you too, where empowered, must act upon man's cognition and not will. Regardless of how a man has developed his cognition, his will is and shall always remain what it is; so it must be, as demanded by My eternal order.

11. If a man has gained the right cognition then this will in any case guide the will, like a good rider his horse, and his will shall then begin to more and more demand what his cognition regards as true, good and therewith practicable. Wherewith the will and cognition became ever more amicable with one another until fully at one, which results in man's perfection. The will is the life of the soul, whilst cognition lies in the eternally free spirit. When spirit and soul unite, the necessary freedom for eternal life of spiritual rebirth has been achieved, and man then lives in my kingdom, which is truth and eternal life.

12. Three signs attest to it: the Word, the insight and the will, and these three must become one as I am one as Father, Son and holy Spirit. The Father is the eternal word, substantially. The Son is the reception of the word and hence eternal wisdom itself. The Spirit or will or power then proceeds from both and is likewise completely at one with Father and Son, and that all in the one Being which, in Myself, stands before you teaching you.

13. Wherefore you have to take this seriously and grasp my unchangeable order, or you would do more harm than good to a person still living in the world. Every will compelled externally, let alone internally, is useless. Rome, like the pagans, has availed itself, of all sorts of coercive measures to restrict men's will, but what has it achieved thereby? Imminent disintegration and universal contempt. Regardless of what they are now undertaking, they shall not recover and rise again.

14. Hence we must meticulously observe such from our purely spiritual and innermost power-base; we must never internally coerce anyone, but on the contrary, set up bulwarks externally against hell: i. e. all kinds of evils for the sensual flesh, through war, hunger and pestilence; through aberrations in edible fruit. This indeed amounts to judgment, and its fruits are only bad; but choose always the lesser of two evils. An external judgment can be made good again, but an inner one only with great difficulty, and often not at all, on account of the true freedom of My heavens.

15. Hence, keeping My words well in mind, take herewith the power to awaken the good spirits of your house, using it in accordance with the instructions given! Be it so!"

16. The three thank Me for the doctrine and power, and promise before all present to always use grace wisely.

## **Chapter 255**

### **The Lord's concluding words: keep to the spirit of love**

#### **Out of love comes wisdom, and vice versa**

#### **The eternal order of life in God**

1. Now Matilda Elijah returns with her Peter, once again thanking Me ardently for again giving her the former teacher as a permanent teacher even in the celestial kingdom.

2. But I say: "You are good fare for him and he for you, just don't let your spirit of love be again determined by the outer form! Because shape can be altered in heaven too, depending on love's growth, or the demands of a planned work of love; which latter however remains eternally unchangeable. Furthermore the beautiful form diminishes with familiarity; love however, constantly producing new wisdom in wonders upon wonders, becomes constantly more attractive. Hence stay with the inner spirit of love, which shall be your true heavenly bread and fortify you progressively, because such spirit in your hearts is My Spirit.

3. Matilda Elijah is deeply moved by my instruction, saying to Peter: "Noble brother, did you hear this holy truth and comprehend it?" Says Peter: "Why do you ask; do you fear I would want to do something against the Lord's will? Don't be troubled, I have carved the Father's holy words deeply



into my heart and now live only by His word within me. It would now be impossible to think or will anything but what the Lord wants. Should I be still lacking in something, you shall compensate it; and I shall do likewise, if necessary. Should we both be lacking, then united we shall pray the Holy Father and He shall give us everything we have need of from His never failing fountain. Hence be untroubled, dearest Matilda, your Peter has understood things well.”

4. Says Matilda: “Indeed so, for are you not my master in everything, in wisdom as in love! Although you kindled my love for you upon Earth through your wisdom, it now seems that the great and pure love in your heart is now kindling wisdom in me; what do you say?”

5. Says Peter: “Behold is not this the very cycle within which all things move and stir: love as the Deity’s eternal life warmth, if warmth is the warmth developed within us. And warmth in turn magnifies in proportion to the light, the one always proceeding from the other, the light from heat and the heat from light.

6. But just as these primordial elements of all life mutually constantly produce, breed, nourish, strengthen and maintain each other, just so we too, on the smallest scale, are destined to mutually strengthen one another through love and wisdom. This is the Lord’s eternal will and order. Hence fear not, for I now, through the Father’s grace, know how to live the right life in God.”

7. Say I: “Amen! That’s how things are, and life correctly understood! Let you all tarry within this. But now, my dear friends, it is time to continue our journey; align yourselves in a certain order. Robert, this all is still within your house and you are the host. It is therefore your turn to once again lead the entire large company; but take friend Peter with his Elijah, as also your Helena, with you - they shall provide useful service along the way.

## **Chapter 256**

### **The holy company leaves Vienna, moving towards the alps**

#### **At the Semmering**

#### **The Lord’s instructions about boundary stones and the land and people of Styria**

1. After these words, all line up and the march continues, and that on the road to Styria. Shortly we arrive at the foot of The Semmering. The entire company, having gained the capacity to see the natural state, makes a halt.

2. Emperor Joseph steps up to Me, saying: “Lord, over this mountain I have travelled several times, and also gave orders for upgrading roads, because coach travel before me was life endangering. In those days people yelled themselves hoarse for fear. The would-be clever ones said: “For sure, just go and grade and widen them, making it easier for the devil to travel on such hell road! People in my time regarded broad roads as leading to hell. In Vienna there were residents who would not live along such broad roads even if paid.

3. Touching upon this human foolishness suffices to show what effort cost me to move mankind’s conceptual reformation; and will say nothing of how even priests wanted to hear nothing if the construction of safe and wide roads, condemning me to hell together with the roads. But what do parsons say and the people say about so-called railway lines, especially about this one over the Semmering mountain? Verily, Lord, a hundred years ago people would not have dreamt about it!”

4. Say I: “In your time people were indeed very stupid, but of stronger faith than now, although they grasped things in a crudely material sense and know so-to-say nothing of the spiritual. But the wiser people are now, to the same degree have lost faith. But faith, were it ever-so blind, is nevertheless preferable to Me rather than so-called worldly erudition, because earthly man in his faith is free, not having judged his soul in any aspect, whilst in earthly science there already lies judgement.

5. Thus people no longer complain about such structures, but that much more about the economy and lack of money, whilst faith has become rare. The world is indeed sustainably more informed than in your time, but that has not made it better or richer - neither in the natural and even less spiritual sense. Hence let us now leave these streets to what they are and move ahead.

6. The journey continues and the mountain peak is reached at the familiar border monument, here another rest is taken, and Emperor Karl steps up and says: “Lord and Father, behold this sign! It is the work of my earthly period and the result of border disputes. I positioned border monuments at

such disputed points. Occasionally they installed them in my honour. Please tell me poor sinner whether I acted properly?"

7. Say I: "My Friend, border demarcation stones are nothing but advertisements for human hardheartedness! It is sad enough when one border has to say to another 'this far and no further'. But once men are taken over by the evil spirit of selfishness, sanctioned border stones became a necessity. As they are containment lines for insatiable avarice. Border demarcations have also become a necessity between provinces. From necessities' point of view it is good, although in itself evil because the foundation is evil.

8. If people lived by My easily comprehensible doctrine, and true brother-hearts were pulsating in their breasts, then there would be no need of demarcation stones on Earth. Avarice, domineering, meanness, jealousy and arrogance are fundamentally evil things, wherefore borders have to be drawn for them to forestall their cancerous spread. From this you can tell whether your border markers were good or bad. They are both, simultaneously, like judgement and its cause, namely the law. But neither law nor judgements are good because both are consequences of man's evil heart.

9. Behold, in My kingdom there is no law and hence no judgement, because law and judgement are only guards that hold the false and evil in check. But in heaven neither law nor judgment can find accommodation, excepting the law of pure love, which actually is the greatest freedom. Therefore border stones displease Me, as they are mere monuments to hardness and lovelessness of the human hearts. Hence you now know everything and need not give further thought to such trivia.

10. Let all of you rather look towards the South – the beautiful land that is like a Canaan; it is called Steiermark! This land's inhabitants are for the most part still very stupid, Because where man is not plagued too much by want he resembles the sloth and concerns himself not much with physicality and even less with the spiritual. And this is the case with this beautiful land: it feeds its few inhabitants too well, wherefore they are indigent and do only enough to satisfy their skin. There is slightly more life to be found in the cities, but that much more malice and sin of every variety. Only a few live in this land's cities and on their account are we visiting this land. And so let us continue our journey!"

## **Chapter 257**

### **Old and contemporary times**

#### **The world was never good excepting a few in it**

1. Starting our descent we reach a place at the foot of the Semmering called Spital.
2. Emperor Karl steps up again, saying: "Oh Lord and Father that art holy, supra- holy! In my time this place was really a sanctuary for the poor suffering. I often visited and made gifts to it during my travels southbound. But after me things petered out, and the well-off Styrians' charitable impulses soon turned to profit. People strove for wealth and forgot that the poor have nothing and hence can't live. The country received little blessing for that. In my time it counted among the wealthiest lands in the kingdom but now is likely to count among the poorest of the whole country.
3. Say I: Indeed, there you are not completely wrong; there still are a few of considerable achievements, but speaking generally, there still are a hardly be a land with more egotists than this very one. The highland is still the better part but the lowland is in trouble: profiteering, fornication, lack of faith on the one hand and crassest paganism on the other! Self-interest, bland insensitivity towards mankind, meanness and jealousy are the main drives of this land. Wherefore we are visiting this sick little folk, to perhaps make it a little healthier. They won't tolerate us in their city, wherefore we shall set up quarters in its vicinity,"
4. Says Karl: "Lord, I would call thunder and lightning down: these must be real devils of people! Are there no officials or military or police here?"
5. Say I: "Oh plenty, but few humans among them! The civil servants would soon be great lords for higher salaries, whence their hearts are usually of stone and they act with unmitigated severity, so that upon promotion they would be kept in mind as competent men. Few of them are satisfied with what they are and have. Most are bent on climbing, and behold, this is much evil, where very little love and less justice is seen.

6. If the military of this city were not of conspicuous presence then the civil servants would fare badly, for they are not in favour. If the official in a state is to strew blessings then he must have much love! If he doesn't have such then he strews out weeds and thistles whenever he acts. Eliciting hate and contempt from the subjects.

7. Says Rudolf of Hartsburg: "But, Lord, behold the two wide roads, one for the carriages, the other for the iron railway; how much beautiful land they take up, whilst in my time all roads had to be narrow and pass only through unusable land. I had kept no deficit, yet had to wage several wars. Nonetheless those who travel on broad roads, transporting their wares with speed, are indebted to the entire world: verily, this I don't understand!"

8. Say I: "This is quite simple: having no love, they have no proper insight. If mankind lived according to need they would all be provided for. But living in luxury and pride, they suffer want and misery and became debtors to the entire world; do you grasp this simple, fundamental truth?"

9. Says Rudolf: "Oh Lord, unfortunately I do! This would be the time upon Earth of which you prophesied that love shall grow cold and there shall be no faith. This is obvious from all the measures now being taken: nothing but pomp, haughtiness and luxury, each trying to outdo the other.

10. Looking back to my time, there was even a dress code, with everyone having to dress according to their standing, and this put a stop to much arrogance and ostentatious squandering. But now mutual respect, love, faith and mercy have ceased, and cold, unfeeling intellect everywhere rules peoples' hearts.

11. In my time free inns were introduced where poor travellers were served free of charge. Everyone could lay rightful claim upon his co-religionist's hospitality and only Jews and pagans had to pay the innkeeper a small fee. The tavern keeper had the right to send appeal collectors to neighbouring municipalities who richly provided him with everything, and this surely was a good arrangement. There is no trace of such now. A moneyless traveller is abandoned to his death: mankind, how far have you removed yourself from God's kingdom!

12. Oh Lord, I don't think much can be done with this present mankind, because each almost carries his mortal judgement upon his brow. Hell's bells where no one notices his brother's plight and the loud wailing of misery is overheard by the world's ostentatious noise. Wherefore I maintain that not much be fussed with such spiritually near-death mankind; let them become extinct physically through all kinds of pestilence, just keeping a few scattered good ones, so that the Earth can eventually be renewed with better inhabitants."

13. Say I: "My dear friend, you are quite right, the world finds itself in a miserable state, considerably worse than in Noah's and Lot's time, I say unto you; but what can be done other than show patience over patience? Let them all die today, and they shall be no better by a hair's breadth in the spirit kingdom than they were upon Earth. If however you let them wriggle about upon Earth for a while and chalk up real misery through their foolishness, then many may introvert and crawl to the cross again.

14. Here and there however there still are charitable people who do much good for their poor brothers and sisters. In your time these were indeed quite a few good establishments, yet also downright bad ones; and so it is today.

15. I say unto you: the world never was good, but just a few people in it! Whatever is already evil, remains so. No grapes or figs grow upon thorns and thistles, but you shall harvest choice fruit upon vines and fig trees: let us therefore not concern ourselves with the world! The more it carries on the more it shall ultimately punish itself. He who climbs high shall soon be told by the cliff peaks how high and life-threatening they are. But we are just visiting sick people, and so let us move on!"

## **Chapter 258**

### **In Muerzzuschlag**

#### **The age of technology**

#### **Faith and love are lacking, and hence also true blessing**

1. We are now coming to the place called Muerzzuschlag, and all admire the architecture in this place, surrounded by mountains.

2. Says Joseph, standing behind Me: “Lord and Father, did not I in my lands also have masters of mechanisms; why did no one in those days think of these machines, developing such power from steam? There were great spirits in my century, but the fortunate use of steam remained foreign to them. Verily, had such invention been made under my reign then pure Christianity would also have fared differently. Superstition would of course have given me much trouble, but this I could have overcome. Had superstition once been defeated and the dim clergy knocked to the ground, spiritual education would have made rapid advances.

3. It is no small thing even for spirits to watch how their youngest Earth brothers invent things of no mean accomplishment in the distance I note a long wagon train move at arrow speed. It would have taken a day’s journey in my time to put such distance behind me, yet half the distance is left behind even as I speak. Lord, it must hearten you to watch how your little ones upon Earth accomplish such formidable things with their unripe intellect. For such precise balancing between cause, power and effect is something that does great honour to Your Spirit within man.”

4. Say I: “My dear friend, it would hearten me indeed if people grace Me the honour for such works and were to build such works on the pillars of love. But hardly a single one of those bringing such works into being thinks of Me. All this travel takes place under such strict rules that only those in completer submission to them can avail themselves of it. First they have to pay their money by the stipulated time; a penny underpaid excludes them from usage of this express. No person is transported even one yard free of charge.

5. Would it take much to couple one free carriage to each train for the extremely poor? But this organization would not hear of it. Behold, such ex gratia carriage would be a blessing for such entrepreneurs, and their stocks would soar to the top. But I say: for as long as the poor are not given free service, this organization shall not yield the desired percentages. Take note: where there is no love there is no profit, for love alone provides lasting gain.

6. But now a good friend of Mine from Graz is arriving on this train and with him another and another! These three we must bless. They shall of course not see us, but they are to perceive a marked yearning in their hearts. But another three also are on board who are not bad either, yet not quite right either in faith or love. But our blessing shall not be withheld from them. A woman also is on board, with the ability to see spirits. She would get to see us if her eyes were directed in our direction. Here the spiritual eyes are meant of course. She too shall receive our blessing.

7. And now, dear friends, we shall continue our journey. The fairly warm wind for this season, on whose wings billions of spirits are borne in the shape of clouds, shall indicate to our few friends in Graz that we are approaching this place. We shall first camp ourselves upon a hill towards the North; on further approach this hill shall be described more closely.”

8. Now we are coming to Bruck, a small town that likes to show off; however, here we shall hold no siesta but depart at once.

9. While we are yet approaching Frohnleiten, a pious spot that nevertheless was severely stultified by the Iloguorians, Robert and the officer Peter and their wives have gone ahead in order to, as it were, set up quarters for Me and the whole company, near the place called Graz.

10. This morning (a day in approx. 1850 – the trans. ) six of these four persons have arrived in Graz; the three heavy knocks at your door, my scribe, was the signal of the arrival of those four guests. They made a deviation to the suburbs as it were and to the house you dwell in, wakening you with three loud knocks at your door. From there they went straight to their destination, which shall be described, more fully upon My arrival.

## **Chapter 259**

### **At Frohnleiten**

#### **Small – mindedness; church spirits**

1. Having arrived at the spot called Frohnleiten, a lot of spirits from its parish church converge on us, questioning us about where we came from, and whither we are heading and who we are.

2. Peter steps up and says: “We come from above and travel downwards for a while, to search for the lost sheep and lambs, and to punish the rams and destroy the wolves.” Say the spirits: “Oh oh, you are bound to be missionaries from Rome, hence ordained by the Pope himself for this vital ministry!?”

3. Says Peter: "Oh my dear ones, we are indeed missionaries, but not consecrated by your blind Pope but by God, the Lord Jesus Christ Himself. Whosoever from among you wishes to follow us shall be accepted by us for God's kingdom. He who does not ask again who we are our names! For he who does not here at once follow what we ask shall not be accepted."
4. Say the spirits: "If you are not ordained and sent by the holy Pope we cannot follow you, for God the Lord has placed everything in His hands. Whatever He binds on Earth is also bound in heaven and whatever He loosens upon Earth is also loosened in heaven. If you are therefore not sent by the Pope you can only be sent by hell, from where all heretics go forth, who too claim they go forth from God and He to be their Father – whereas their father is Satan. Just keep moving!"
5. Says Peter: "How do you know that the Pope received such immense power from God the Lord?" Says one woman with a two pounds heavy prayer book in her hand: "Well, the whole world knows that. God has given all power to Peter who afterwards passed it on to every Pope. Wherefore every Pope is equal to Peter himself! Has his lordship understood this?!"
6. Says Peter: "This sounds quite funny to my ears, as I am myself that self-same Peter into whose hands God the Lord placed the spiritual keys to the heavenly kingdom. I know nothing about passing this God-given power to the Roman Pope, just as I never had my seat in Rome, under the tyrannical reign of Emperor Nero, but not ever so the actual Peter! How then should I have elevated a Pope as my follower, transferring to him all the power God Himself imbued me with?"
7. Yells the woman: "Away with you, Satan! Just look at this fellow! Now he wants to be holy Peter himself! Not enough that the hellish heretics dismiss Christ's doctrine, which the Pope alone has exclusively – they are going to be God the Lord Himself! Just get going now or you shall all be dusted out of here!"
8. Say I: "Brother Simon, here all effort is presently in vain; these will need another two hundred years to get brighter. Hence let us move on but I shall first let you shine celestially for a couple of moments and allow these nailed-up ones recognize you, after which we shall disappear from their sight. The vision shall stay with them as a guiding star by which they shall gradually find the true path to life. . .
9. At that moment Peter shines like the midday sun. All the spirits are shocked, but we disappear. On awakening, the spirits intend to fall down before us, but see no one. They begin to cry and wail, cursing their blindness.
10. But a whole squad of monks hasten from the church towards these wailing ones, instructing them in papal fashion that this manifestation is hell's spooking. The spirits however attack the monks, ready to massacre them, and the monks flee to their cloister. The spirits laugh them to scorn leaving the place and moving to the mountains.
11. So much for this Frohnleiten interlude. We however move on with the aim of reaching the vicinity of Graz at six o' clock, camping at the so called Reinerkogel, where the four scouts had already set up quarters.

## **Chapter 260**

### **Another spirit scene**

#### **The Lord and His at the Reinerkogel Alpine spirits in search of well-being**

1. We nevertheless took another rest on the road from Frohnleiten to Graz, encountering a large crowd of diverse spirits of mostly former office bearers, souls of departed supervisors, border guards, policemen and court officials. These stop us demanding passports or, if not produced, threatening us with arrest. They profess essential strictness now, on account of strangers; and the law being what it is, compliance safeguards their job and they have to strictly administer it.
2. Here all the emperors step up in full regalia, beginning with Rudolf of Habsburg, saying to the guards: "Do emperors also travel with passports and licenses over here?" The guards pull back in fear and horror, one asking timidly: "Indeed, but how many emperors are enthroned right now? For God's sake, there are almost more emperors than subjects. Of course here passport checking

won't do; the Russian emperor could be among them and we would end up in the stew!" 3. Says another: "But it seems rather peculiar that these great lords travel on foot." Says the first: "Stupid fella, they will be checking the rail line and have to walk." Says another: "That will be it; but who are the others?! There would have to be three thousand of them!"

4. Says the first: "No more stupid questions! It will simply be a big conference somewhere and hence candidates converging from every part. Just be quiet you all or we shall all be swinging breathless in free air tomorrow morning. I'm going over by myself and tell their majesties that they are free to continue their important errands unhindered." The others now withdraw and the first goes over, bowing and stuttering his intended address.

5. Emperor Joseph however says to him: "The only reason for your strictness probably is that your office earns your bread! You don't seem to be overly concerned about the law. I say unto you: you are a bad servant to your masters. He who does not do the good for its own sake is not worth his wages,- remember that! In future observe the law for law and never for bread's sake, which will make you a proper servant of him who has the authority to make law. And now, with God's speed, see he gets himself going!"

6. The official goes off and on catching up with his colleagues, tells them what one severe emperor had said to him. The others say: "Let's be glad we got away so easily! Thank God they are moving on." None of these spirits was ripe yet either, but this confrontation has at least given them a notion of being more accommodating. They are now withdrawing in the direction of the mountains, where they shall gain the insight of now finding themselves in the spirit world.

7. After this episode, we gradually move ahead amidst many discussions, arriving at exactly six P. M. on the fourth of October 1850, at the pre-determined spot – at which time you, My friends (Lorber circle, the trans. ) found yourselves up on the Schlossberg. Then, through all kinds of signs by little stars, then through an invigorating feeling, then the peaceful nature and the hill, you were able to perceivably note My arrival.

8. Immediately upon My arrival, a host of spirits of every variety began to crowd the hill. Many rather evil ones among them were pushed towards evening, informing your senses by the darkening of the Plabutschberg with black mist. Yes, even Satana was among this brood. Near the foot of the hill, better beings camped, praying for improvement of their lot. They passed on with thanks on having it granted.

9. Then, from Schockelberg, came a whole legion of spirits that were still oriented towards the natural kingdom; you were able to discern these to the right side through a fiery red hue at seven o'clock. These furiously demanded release from the burdensome mountain service, and this you saw through the disappearance of the brightness.

10. After that came a host of spirits from this place's surroundings, praying for blessings for the region, and this they were given just before 7 P.M. You yourselves were included in this blessing, which you could note by rainbow-coloured outpouring of light over the plains. .

11. Our friends Andreas H. W. was also able to behold the presence of the many monarchs who had camped towards the south upon the mountain by the shine of tiny stars. You yourself, My servant (scribe Lorber) saw a white light shimmer eastwards Upon the heights; That was I Myself among the four scouts and three apostles.

12. A lot of dissatisfied spirits also were cheered up during the night. They then settled down, which resulted in a serene night as well as a fine morning and subsequent day. There shall indeed be more clouds: these are spirits who are after more than they have already received. Their love however is still feeble, and hence their gain commensurate.

13. To-day, the fifth of October at 9. 30 A. M. a host of powerful spirits came through the air, giving Me praise and honour and quickly erecting me an illustrious dwelling; for said their leader, it is not right for the Lord of glory to tarry upon the filthy ground.

14. But I said to them: "Let go of your zeal; I know why I act thus, touching the Earth with My feet. Fold up this tent; had I desired a dwelling then a worthy one would already stand there. Erect Me a right house in your hearts instead, and there I shall come to take up residence. This airy pigeonhouse does not please Me in the least, and so pull it down immediately!"

15. These spirits did as commanded and then departed somewhat cheerlessly. You My servant saw it too, and wrote it down at once. The violet-coloured folk on either side of this pigeon-house were these very spirits who soon departed.

16. Robert says it annoys him that hordes of all kinds of spirits are constantly pushing unto the hill, whilst in Vienna one had to go look for them to strike up any deal; what is the cause?"

17. But I say to him; "Behold, this is alpine country, and sprits who congregate upon the mountains already have a brighter insight and know where they stand, wherefore they are coming by the thousands to beg for improvement of their condition. But some still have a substantial portion of egotism, and one must only do for them what is absolutely essential for their good. If too much is granted them they became cocky and start a rumpus. If kept somewhat wretched they stay sober and ripen towards their perfection more rapidly. You shall be shortly finding out things that were alien to you before. But left us hold our peace again, because further crowds are approaching!"

## **Chapter 261**

### **Throngs of demons and nature spirits - Alpine spirit nature**

#### **Jakob Lorber, to whom the Lord is revealing this through angels, is present with his circle of friends in full view of the Lord's only company**

1. Asks Robert: "Where these from are and what do they want? Oh Lord and father, forgive me for constantly bothering You with questions, but I can't help it! Because the diversity of creatures I've seen now is almost unbelievable. Verily, here Your might, dignity and glory come to the fore in unprecedented manner! Until now you have, at least to my mind, taken as passive a stand as possible, whilst we others had to carry things out of course in accordance with Your command. But here we are like gaping spectators, astonished at the painter, as it were, without being able to assist him. Oh Lord, say unto how me this is so in this alpine region."

2. Say I: "My dear brother, that is because spirits of these highlands with very few expectations are endued with brighter vision than the more dull lowlanders. These many hundreds of thousands of spirits swarming around us certainly know that they find themselves in the spirit world, trying to make the best of their condition. They are of course still ensnared by many a superstition, but that matters little, as they are on the other hand more capable of comprehension and understand signs more rapidly.

3. Wherever crudely material spirits are therefore encountered, there you have to forge Me a path, because the most spiritual in My order must not straight away enter into direct dealings with the material. And behold, that is where you are required as middleman. Here, where the spirits know what they are, I can Myself enter upon a direct, practicable relationship without harming them. But just as upon the alpine dwellers live far more frugally than their insatiable valley counterparts, so it is also with the spirits occupying the Alps. When they beg for something, one has to always do something for them, giving them immediate satisfaction, and it would be wrong to give them nothing, for this would sadden them and in the end make them impetuous and distrustful again.

4. This is also the reason why such people are granted some prayed-for grace at places of pilgrimage upon Earth. Such granting is actually not beneficial, because it only augments such petitioner's superstition. But if I disallow it altogether, they eventually drop all faith, and this would be worse. When one has to choose between a great and a small evil, it surely is better to choose the smaller one; don't you think so, My brother Robert?"

5. Says Robert: "Oh, most beloved Father, it has to be so; but what were those twelve seeking who came to us from the city last night at about five thirty P.M.? One of them I already know – the one who brought bread and wine in Your name. It is some feeble little servant of Yours from Earth and writes what You dictate into his pen through an angel in Your name. The others were strangers to me.

6. Say I: "They were those few friends in this city on whose account mainly we made this diversion from Vienna. Behold, these love Me and are of strong faith, although they cannot see Me; had I shown Myself to them they would out of love for Me have left their physical bodies upon the mountain. But this cannot be as they have to perform diverse functions in the world in My name. And I love them and give them certain time upon Earth for their perfection. They shall shortly be proclaiming these our transactions to the world, yet many children of the world shall be greatly offended but shall thereby perish both materially and morally. And such shall henceforth not find light from the heavens directly. But did you also notice the two little women with them? Did you see their glowing hearts?"

7. Says Robert: "Indeed, Lord! This pair was of a beauty that I have not seen since Your earthly mother Mary. Verily, compared to these, my Helena and Peter's Matilda would be nothing, so-to-say. The other five also were celestially beautiful, but the two were exceptionally beautiful and glorious. One of the five however I could not quite make out, as she constantly turned her face away from me; who was she?"

8. Say I: "That was the earthly mother of the four daughters and two sons of Anselm H. (Huettenbrenner) W. This one however is no longer an inhabitant of Earth but a pure inhabitant of the heavens; the reason she constantly turned her face away from you is that her superb beauty could also have harmed you, for she is an uncommonly superlative angel! She wanted on this occasion to share the joy of her family and found herself within the circle by My special permission.

9. Says Robert: "What in that case were those unruly bucks who came up to this height and bounded about for a few minutes as if the world belonged to them?" Say I: "These were two unripe nature souls who have yet to undergo a few more embodiments before their souls attain to the fully human form. Such souls mean to us no more than parasites upon the branches of fruit trees. Hence no more about such zeros of lowly life.

## **Chapter 262**

### **Wandering spirits from the constellation Hare Light and love and their different effects**

1. I continue: "But how did you like the great host of spirits of a better nature that visited us in great crowds in the earliest part of this morning? They did not ask for anything more than just to silently minister unto us, where after they moved towards evening and then took a brief respite upon the mountain Plabutch above the Murstrom!"

2. Says Robert: "These beings quite alienated me; they indeed looked like humans but seemed cold and almost without feelings. What were these, and what drove them here?"

3. Say I: "These were spirits from another planet, and that not from our solar system but a distant constellation, the so-called Hare. Their birth-place is a planet that is approximately as distant from its star as is the planet Mercury from our sun. The sun (or star) that the planet in question orbits is of a magnitude five, and these wandering spirits' greatest enjoyment is to be always travelling. When they come to this Earth however – rather rarely, they take a rest and try to befriend My children.

4. At times they have incarnated here, but for candidacy to become My children there are like birds newly caught for the cage. They are restless, and it is almost impossible for them to stick to anything. As stated, roaming is their greatest pleasure, and if restrained, they turn melancholy. Wherefore their appearance on this Earth seldom has any reason other than mentioned, excepting that on this occasion they are gripped by a premonition that I am here Myself, which drove them here. Some of the wiser ones noticed My presence from a great distance and hastened here to offer

Me their services. That actually sums up their divine service, that at specific times they show their respects to God the Lord, enouncing a type of poetic praise. In the kingdom of light the service of a messenger appeals to them most. Now you know what type of beings they are and what they seek."

5. Says Robert: "Yes, Lord and Father! But it is strange how their unruliness coincides with the name of the Constellation named after that Earth animal; these are, as one says, real 'Springisfelds' (leaping fields). Some of their shapes were not bad, male or female, for they resemble one another like sparrows on Earth. Do people upon other cosmic bodies resemble one another like these spirits, or are there actual differences?"

6. Say I: "Spirits from the sphere of pure wisdom resemble each other like one eye the other, because their basic substance is only light which, with few colour variation, the same everywhere is, and so its products also are the same. Only love brings endless diversity within forms, and only greatest uniformity with light. Behold the snow on this Earth, it is a product of pure light; one flake is like another and only where many stick together one enlarges compared to another, and even that happens only if some of these products of cold light contains a small portion of love related



warmth. If this is scant or lacking altogether, then flake-starlets of equal size and form fall down on Earth. Equally, ice shall always assume the same form, because only cold light participates in its creation.

7. And so everything related more to pure light is uniform in its shape and consistency. Only that which bears more to pure light is uniform in its shape and consistency. Only that which bears more love-related warmth within it shall be more variegated and diverse in form. Light indeed also produces warmth, if its potency multiplies, but this is not beneficial but evil warmth, which does not enliven but kills. Only light with a heat-source is beneficial and the warmth streaming from such light is enlivening.

8. All rapacious and poisonous animals and plants are products of pure light and its radiating warmth. This is evil, reproducing evil in everything not newly generated from love and its internally working light. But through beings of love, such evil light is then converted to goodness, thus reassuming its primordial nature.

9. From this explanation you can see why these spirits resemble one another like sparrows. But they are extremely humble and desire only to journey on and on, which too resembles the constant advance of light. Just as light is restless, wandering further and further into endless space, so are also its creatures. But limits are eventually set to such efforts by Myself, where the maxim then applies: "this far and no further". It then takes mighty fights before such beings are brought to heel. And so no more of this; spirits have now departed, whilst legions of others are arriving.

10. Today, Monday upon Earth, we shall not undertake much. Nor can much be accomplished with these spirits, who still are of a quite cool nature. But towards evening we shall release some warmth among them and then they, shall settle humbly down like light dew upon the flat of the Earth, and give us the honour. Tomorrow, Tuesday, three bishops of this city shall pay us a visit, resulting in some fiery episodes towards the evening."

## **Chapter 263**

### **Three bishops of Graz upon the clouds A Jesuit as messenger**

#### **The tyrannical Sebastian and his better colleagues Judgment over the arrogant gang.**

1. Says Emperor Joseph: "Oh God, three Bishops at once, and that from Graz! Poor hill, this will make your head drip with cold sweat! Oh Lord, think of the spectacle at the Vienna Dom's catacombs, and these were, with the exception of Migazzi, like-minded. Traditionally however each successor was a sworn enemy of his predecessor. Now three dog and cat bishops like that, with their body guards, in one hit: Oh Lord and Father, reach deeply into Your grace and mercy treasure-trove; we shall have indispensable need of them!"

2. Say, I: "Indeed, My dear friend, you may not be completely wrong, but there is one capricious one among the three, the other two being quite good spirits. There they come upon a cloud, visible also to the carnal eye, the dark colour of the cloud being an indication of its passenger's natures. The two superior ones have lesser body-guard protection, but closer at hand.

3. But the one at the rear of the pitch-black night has more guard protection, close at hand, who shares his attitude and action. Just watch how he proudly rides upon the dark cloud, as if having to rule over Heaven and Earth! He has been an inhabitant of this world for nearly three years and knows it, or he would not travel upon the clouds, but has not relinquished one hair's breadth of his steel hard attitude. He still is a leading papal prelate, and this honour no one is about to take off him. And with this big-wig assessment he now slowly drives towards us, expecting totally deferential reception from us; how do you like this spirit?"

4. Says Joseph: "Verily, a nice instance of bigoted stupidity! Such fellow would give a worthy impression at a museum. No, what should one say!"

5. Says also Robert: "I had heard most peculiar fragments about this zealot as far away as Saxony and commiserated much with this city and beautiful country for having to put up with such dim, domineering character in the ecclesiastical field, being made still more stupid than it already is. This mischievous fellow knows how to ingratiate himself with the court ladies, accomplishing all therewith and developing himself into a true church tyrant. He extended his royal household with

many a country long since abandoned in this country, re-introducing them. He contributed not a little to the 1848 rebellion, and it is a great pity that he did not experience its outbreak in the world, for a few such caterwauling would have done him no harm.

6. Now he is already floating above us and acting as if he didn't notice us. What does he mean by constantly crossing himself, and what for the red stockings and white Bishop's cap, golden coat and silver shepherd's staff? Upon Earth it was indeed deception for blind mankind, but who does he think of duping here in the spirit world?"

7. Say I: "Just a little quiet now, My dear children, friends and brethren! We shall presently have him here, and he will trouble us. Watch how he is already despatching an attendant; from his enquiry you will discern how the airborne Bishop high above Earth thinks of us. He is here pay attention."

8. One unmistakable Jesuit and his officer step cheekily before us and the first one asks: "What kind of miserable gipsy rabble are you, that you don't lift your hats and fall on your damned knees before a prince of the church, furnished with all power out of God journeying upon celestial clouds to bless!"

9. Say I: "You say this Bishop is armed with all might out of God? If so, I would have to know whether the cloud on which he floats is a celestial one."

10. Says the Jesuit: "Why precisely you, gipsy boy? God is bound to stamp it on your nose, stupid gipsy! Do you not know that already in the world all gypsies are everlastingly condemned by God?" Say I: "No, My dear one; of that too I know not a syllable, when I should be the first to know. Amazing – the things you know I don't! Tell Me, were you present when God is supposed to have furnished this Bishop with such limitless power over Earth?"

11. Says the Jesuit: "God always provides such power invisibly, and one has to acknowledge its presence from its diverse effects. But God Himself dwells in the inaccessible light and, excepting for the holy, foremost angels who constantly wait upon His throne, no one is allowed to approach Him. Do You understand the depth of this wisdom?"

12. Say I: "Does not appear to be that deep- your wisdom! And once more I have to confess not knowing about any of this. Strange, but this I do know that your Bishop Sebastian is an ox, and you a donkey! Animals not of the evil kind but stupid beyond all measure. For ourselves, as we are here, God is most visible and dwells in a definitely most accessible light. Only to those still living it up carnally in the world God has to remain invisible, for their free will's sake, for as long as they have not attained to full re-birth of the spirit. But also remains invisible to spirits of your ilk, because you are not pure and born again and he shall remain so for some time yet."

13. Says the Jesuit: "In what area do you see God?" Say I; "In the very one in which you don't see Him and shall not see for a long time yet. And you would not recognise Him even if He sat upon your nose. Go over to your blind Bishop and say unto to him: here dwells mankind's salvation! If he too is a human, then let him come here and give God the honour; God the Lord has need of no substitute world-blessor, as He blesses the world Himself. Let the Bishop just bless his own heart with humility and not ride the clouds with pomp. Tell him that God the Lord Himself now walks the Earth and it is not proper that an unfaithful servant avails himself of the clouds!"

14. Says the Jesuit; "Who are you gipsy type being that you dare to treat me, a servant of God, and the royal church authority, in cheeky manner as if you had founded the church yourself? I ask you sinister gipsy who you and your company are?"

15. Says Joseph to Me privately: "Oh Lord, Thou dear Father, my patience is running thin like a spider's web and will rip if this foe of love life within you does not clear him off at once."

16. Say I: "My friend, be at peace and not angered! Can you ask something from a donkey that does not lie within his sphere? He heard what he is to do. If he does so, good for him; for means to rid ourselves of this pack animal shall not be lacking."

17. Says the Jesuit: "Am I getting an answer or not?"

18. Say I to him rather loudly: "No, move or you shall be removed!"

19. He takes off to his Bishop with a sour face, bowing down almost to his toes to tell him all he saw and heard. Now behold the rude face the Bishop is cutting, as if taking counsel with himself: shall I let the Earth live a little longer? Are there no more lightning that I can throw at this crowd of blasphemers? But no practicable rejoinder comes to mind, and he is ready to depart.

20. But now he is surrounded by the other two Bishops with their impressive following, and the big one named Waldstein says to him: "Friend, and colleague, what's the matter with you? What will you do? Don't you recognise the shining crowd that covers the hilltop down there with their blessing presence? Do you not clearly discern, as at noon, Christ the Lord with His foremost disciples, all the emperors of the Habsburg dynasty and the notable Archbishop Migazzi and a host of perfect spirits?"

21. Bishop Sebastian says furiously: "I know you two heretics! The church destruction you wreaked in this country I was not able to put right in twenty years, and you want to lecture me on Christ?! Me, who am filled with His holy spirit and carry the keys to heaven and hell in my hands! Who could know Christ better than I?"

22. Says Waldstein: "Friend, if you talk like that then you have never known Christ, for the Lord's Spirit does not walk with such arrogance. You are but a domineering parson in order to reach your goal through numbers, but the Lord cut you short; your efforts have achieved the exact opposite of what you set out to establish an absolute parson's reign over the entire Earth. And you pretend to be the sole possessor of the holy Spirit! Oh you miserable wretch! You are indeed the sole carrier of the infernal spirit and the lie and arrogance, but have never recognised the spirit of Christ, as you are a determined enemy of the Spirit!"

23. At these Waldstein's words, Sebastian and his follower's rage multiply. Waldstein and Arko (prince Arko, Bishop of Graz) now touch down upon Earth, and I despatch Robert to lead them over to Me. They obey and come over to Me most reverentially, as I meet them half way, leading them to the hill top.

24. On arrival, Waldstein and Arko are about to fall on their faces, but I stop them, saying: "Friends, another time, for we have more urgent things to do! This Sebastian has evil intentions of doing the Earth harm. Today is Thursday evening; on Wednesday he took a rest, and so did we. This very day, having been humiliated, he intends to destroy everything in his path on Earth, but I have already given the powerful peace spirits a hint: even this night he shall be bound, together with his big following and flung down to Earth and there cooled down thoroughly."

25. Says Waldstein: "Oh holiest Father, how will this eventuate, and how shall we discern it, as we still possess much blindness?"

26. Say I: "Lift your gaze upwards and behold the white spirits of peace how they are already lined up on every side in good order! They shall bind these brutes, together with Sebastian, with lightning speed and fling them to Earth. When tomorrow you see all the Alps covered in snow, then you know: here lies Sebastian, in his triumph, upon the best cooling apparatus for the fire of fury, namely under its blanket, which the peace spirits brought him from the North as a useful present."

27. Says Waldstein: "So snow also has a spiritual significance?"

28. Say I: "Certainly! Whatever manifests upon Earth has firstly spiritual and only afterwards natural importance. But pay attention, for the wild hunt is about to commence!"

## **Chapter 264**

### **Capture of Sebastian by the peace spirits**

#### **Blanket of snow as special judgement for rebels against God's order**

1. Bishops Waldstein and Arko are greatly astonished and they and their humble followers lift their eyes upwards. As soon as they see Sebastian he is already a captive of the peace spirits, together with his followers. He is writhing like a trodden worm, flinging curses at these spirits who so shamefully manhandle him, the man 'well-pleasing' to God! But this does not trouble My peace spirits, and their cheerful mind ignores all the raging. They function like clock-work and accept no bargaining.

2. Bishop Waldstein says: "Oh Lord, this resembles spiders catching flies in their webs, and it seems to be these spirit's system. They must have already had their net invisibly spread out beforehand, or their speed of operation would have been impossible. Is he and his crowd not cursing now!"

3. Say I: "That's nothing new about beings of his ilk, nor did he not already in the world condemn everyone not dancing to his tune; how should he now be capable of acting differently over here?"

Oh this is a foolishly evil spirit who could have dispassionately watched a million people burnt to death as heretics. That's what makes him so furious, that he can't get things off his chest now.

4. Watch how the spirits are now pushing him through the air towards Obersteier; they shall fix him up upon a lofty alp, whilst the inferior spirits shall be accommodated at lower altitude, like Schokel, Rabenwald, der Kulm and others. Now they have reached the heights; watch how the crests of the mountains are turning first grey and then gradually white: how do you like that?"

5. Says Waldstein: "This thing looks truly shocking, for how long will such spirits have to remain under such cooling blanket: perhaps forever?"

6. Say I: "Not at all; as soon as they introvert and realise how basically wrong and wayward they are, turning to Me in their hearts, they shall at once be freed from such judgment; yet not a second earlier. Sebastian however shall have to be placed under the glacier's ice yet, before he is properly cooled off. For he has much arrogance in him and also enough stupidity to regard his arrogance as God-given. Not much can be done with such fools, yet we must never set our patience, grace, love and mercy aside with them as they are our brethren, for whose salvation we must care."

7. Says Robert, who also had been watching the capture and removal of Sebastian and his crowd: "Lord, Thou best Father, I now notice everything snow-covered as far as the eye can see; all the higher mountains of Steiermark, Kärnten, Tirol and Salzburg are deeply snowed under; this surely cannot all be on account of Sebastian's false foundations!"

8. Say I: "That of course not, but there are plenty of such fools in every country. But with these spirits it is as with an electrical connection: even if some spirit is excited in some hidden nook, then in the same moment all spirits of the same ilk are precipitated into special action. If this is diametrically against My order then all such spirits are seized simultaneously in all countries and rebuked through appropriate means. But the reforming is not similar to and as sudden as the negative arousal, but proceeds somewhat like a thousand persons in a queue being knocked over in a field by an earthquake. They shall certainly fall simultaneously, but getting up shall vary. Some shall get up immediately, others, more or less hurt, shall only gradually get up with much effort. And the seriously injured shall indeed need much effort and time to get up, whilst others may remain stretched out as if dead. And just so is it also with these individual judgements! They are taken captive simultaneously but release is not so, because this depends not on an external force but only their own life force.

9. So you see how with one stroke all mountains are covered in snow, which is a cooling blanket for hot-headed spirits, but by equivalence it is the apparent power of the peace spirits. On withdrawal of such power by the spirits, the nature-spirits captured simultaneously melt away as water, whilst the real captive spirits underneath are set free and can do as they please. If turning to the good, then good for them; but if they return to evil, then of course they will fare badly again.

## **Chapter 265**

### **About nature spirits and stellar elements within man's soul How beings out of God can become impure**

#### **Seventeen prelates from Rein on a visit**

1. Says Robert: "Lord, this I do understand, but you also mentioned nature spirits which melt into water; who and what are these spirits?"

2. Say I: "These are primordial spirit-sparks or individual ideas from My heart. When through minor judgments they are suitably prepared and fermented through all kinds of activity within My love, they are also then embodied in matter, plant and animal forms. At the end of their cycle they become human souls with all intelligence, so that they become beings in whom My very own love spirit is connected with such souls.

3. Your own soul is something like that, but not from this but another earth. Constituents related to your flesh from this Earth are indeed additions, but you yourself ultimately belong to the souls from the terrestrial world called Uranus.

4. All the souls of this Earth have of course something from the stars within them. But what remains is predominantly what they acquired from nature in yonder terrestrial world where they

were first developed as complete human souls. Do you now understand what these nature spirits are?”

5. Says Robert: “Yes, my God and Father, the thing is now clear to me. But I still don’t understand how out of Yourself, who are in everything the most perfect Being, beings can go forth that are impure and imperfect; for there cannot be anything anywhere that has not gone forth from Yourself.” Say I: “Friend, this I have already vividly explained on another occasion; recall it from within yourself and everything shall be clear to you.”

6. Says Robert: “Ah yes, that’s right, the time you explained the difference between your thoughts and ideas! Yes indeed, I’ve got it: every thought in itself as baseline from an idea is pure. Since one can however form an impure image out of a basic line (which for itself always remains pure) such images already are more impure than the original or basic idea, because they can also represent something impure, which is of course impossible with the basic line, because a line remains a line but not a figure that arises from a combination of lines.

7. But Lord, it is already Monday, and next to the Bishop Sebastian saga we have not seen or heard much. How about giving some other spot a brief visit?”

8. Say I: “Well spoken, but to-day seventeen Prelates from the chapter seminary of Rein shall pay us a visit and we have something to arrange with them. Only tomorrow shall we visit another spot for a few hours. Now however let us all hold our peace, for the Prelates are approaching.

9. Says Bishop Waldstein: “If they are not of too ancient a period then I may well know them?” Say I: “That hardly, because these all belong to the first, formative period of this chapter. Those belonging to your period are not ripe for a long while yet – for getting to where we are now. But they approach with serious mien, and so we shall receive them in a like manner and show them also that we too have the right to detain ourselves upon this hilltop.

10. This hill once belonged to this chapter and was cultivated with vines towards the south-west, whilst the northerly and easterly sides remained wooded for hunting. In later times things changed and various properties left this chapter’s control. These seventeen prelates however are still under the impression that they are still owners of what once belonged to this chapter. They were very proud of this hill and did not like seeing worldly visitors and that because of the game. Now they believe us to be disguised poachers and intend frightening us off this height. Be prepared for the ensuing agitation.

11. Says Robert: “Lord, would not Helena, with her notorious Viennese abruptness, be a fitting response for these heroes? That one could really fling the truth into these venison-lusting knuckleheads’ faces.” Say I: “Not advisable, as these seventeen are not versed in Viennese and are immense fanatics, they are descended from the so-called holy inquisition. One would make them malicious by awakening their slumbering zeal, through which so many faithful souls were tortured in the most pitiless fashion. What was to be done? These persons really were sufficiently stupid to believe that such ghostly deeds were a well-pleasing service to God. And the more inexorable such parson, the more holy he deemed himself, being considered so by all the other dimwits. Hence all of you hold your peace in their presence! Show indifference, as if you were not taking note of My dealings with them. But peace now – they stand before us, assessing us with their inquisitorial eyes.”

12. Following these words, one titular Prelate takes the word; this arch-papist, looking over his left shoulder with scornful mien, takes My measure from head to toe, saying: “Who gave you permission to set foot upon this holy height and frighten my game, which also is holy, as it is destined for God’s zealous servants? Speak, or there shall be a lynching and death and damnation!”

13. Say I: “The Lord of the world has the right to settle down wherever he pleases and has no need to ask the worldly pseudo-owners for gracious permission. And so he was pleased to arrogate to Himself the right to settle down upon this place, and that because of all places of this city’s surroundings; profaned by evil men, this hill was the least desecrated. I am Christ the Lord and am come to give the malicious world judgment or on the other hand grace, forgiveness of their sins and eternal life to My faithful followers. He who recognizes, receives and is not offended in Me shall not perish! But he who is offended in Me and believes not that I am the first and the last, the beginning and ending, the Alpha and Omega, shall be lost. Now you know everything you need to know; what will ye do now?”

14. Says the Primas: "Give us a sign and we shall believe your words." Say I: "These are plenty of signs before your eyes; take note and they shall provide you with light, because you are not actually too evil, but blind and stupid; are you aware of having actually died? Says the Prelate: "What, what, who died? How, where and when? Am I perhaps not alive now? Am I dead? Who can prove this to me? Hence signs and proof of everything, or you shall be put in prison as rogues and poachers!"

15. Say I: "Not so feverish, my dear ones, or you could provoke the same in Me, which shall somewhat overheat you! But since you have such mighty fear for your game, which still exists only in your imaginations, we all shall leave this hill for a while and betake ourselves to the Schokel mountain; there your eyes shall be opened for moments, to see whether you still are the lords of this chapter, or alternatively administered by a new prelate long since."

16. Says the primus: "What – we are to scale the highest mountain in Styria which, on account of its height and its many witches, has never been trodden by mortal foot?" Say I: "For that very reason you must go there in order to be healed of three major stupidities which have held your vision captive: firstly, that you still live upon Earth; secondly, that the Schokel is not the highest mountain of this land by far, and thirdly that neither witches nor evil spirits dwell there. Only then will you comprehend that this hill is by no means still your property and that there is no more red game there and hence no poacher either."

17. Says the Primas: "How shall we get up to that frightening height? It will take us several days journey." Say I: "Not at all: To prove that you too are no longer carnal men but spirits, we shall put this journey behind us in one moment; I only say: 'Be it so!' And behold, we are here. Now, how do you like it here?"

18. Confounded, the Primas says "Ah, that is a bit thick: how did we get here so suddenly? Like lightning were we shot here from the Reinerhugel; a light starts to rise within me. We seventeen have indeed been disembodied many years ago; how did this not occur to us earlier? We could have realised it from the fact that this chapter used to have only one prelate at any one time, yet we counted seventeen of us that joined up later; strange how one can be so stupid and blind! And now I can see also that there are much higher mountains than Shockel – and no trace of witches or evil spirits! We have to thank this wonderful leader! Even if he is not Christ the Lord Himself, he would have to be a mighty spirit sent to us from God." They all fall on their faces before Me, praising God's power in Me.

19. Asks Robert: "Lord, what have I actually in common with these?" Say I: "They too are Uranians like you, and hence most stubborn, for which reason you were to receive them into your house; do you now understand this phenomenon?"

20. Says Robert: "Yes Lord and Father, now I do so of course; are those previous spirits with us upon that lower altitude down there also my primordial compatriots?" Say I: "Not exactly, but they are similar in their love and hence also belong to your organization. For I say unto you that you are henceforth a major pillar of a new organisation, a reward for those who worked in My vineyard for honest and good reasons."

21. Say the two Bishops humbly: "Lord, did we not also work in your vineyard: are we not to also oversee some office over here?" Say I: "You were indeed workers too, but the world has already given you good wages. He was paid for his efforts by death, and that distinguishes him from yourselves. He is a martyr: are you such? He fell as a victim of his love for his brethren; are you such?"

## **Chapter 267**

### **He who receives the poor receives Me! Healing and comforting of needy souls The loving virgin**

1. Says Robert: "Lord and Father, the more guests at my house the greater my joy and bliss. But I would like to know in what sense these souls once again stand in some kind of relationship with me: could these also be Uranians?" Say I: "No, not these, nor do they need to be. These are destitute, and as such are your closest neighbours. Here too the principle applies: 'He who

receives a poor in My name receives Me'. I say, Brother Robert, there lies the main reason for My permitting that such poor souls should find hospitality in your big house."

2. Says Robert: "Oh Lord and Father, in that case have all the poor of the Earth come into my house. If the sun, moon, stars and the entire Earth were to fit into a house, then many poor should find space there. Where You oh Lord have tarried for so long, there all of infinity has enough space."

3. Following Robert's remarks, several thousand souls arrive, settling down upon the hill in long rows and begging for help and convalescence from diverse problems that remained adhering to their soul-skins from the permissive world. Their request is granted and they at once assume a healthy appearance and are clothed in white garments, with green borders for males and red ones for females.

4. Having placed them in this state of fitness we despatch a messenger to them, instructing him to lead them all to the top of the Plabutschberg, where they shall find milk, bread and wine, for weak spirits have to first be fed with spiritual milk for sufficient strength for the ability to assimilate bread and wine. The messenger is from among those who first followed us from Vienna. He briskly brings them to the top of the said mountain, where the poor find everything they need in readiness.

5. Being sated for the first time in their spirit life they hardly find words to thank the messenger and how to pleasantly reciprocate. But the latter amicably refers them to Me, the sole giver of good gifts, telling them that I Myself shall shortly visit them and that then they shall for the first time see their God the Lord and Creator and then be blessed by Him Personally forever. Hearing that, there is no end to their joy.

6. One being of exceptional beauty – a virgin, becomes restless on hearing this, her heart having already been constantly turned towards Me in this world; she is fired up, her love growing mightier. Gently she says to the messenger: 'noble friend of my most beloved Jesus, I beg you to take me to Him: I live only for him. He alone is my all, my God, my Father, my life!'

7. Says the messenger: "Most beautiful, dearest sister, behold, I am but a servant of the Lord, allowed to do only as commanded by Him; but I am about to return to Him and shall pass on your request; be assured I shall not forget you. You have taken in my heart too and I wonder whether you shall find your way out of it again! Fare thee well until we meet again – may be shortly."

8. Therewith, he leaves the depressed beauty in order to return; but hardly halfway down the road he looks back, to see the depressed close at his heels. Stopping, he says: "But, my most beautiful one, what are you doing, knowing I can't exceed my commission. Why do you follow?" Says the virgin: "Oh friend, do you have instructions to also stop me?" Says the messenger: "No, not that!" Says the virgin: "Well, then let me go the sweet path of my heart."

9. Short of reply he continues his measured pace. But a couple of hundred paces further I meet the messenger, this time by Myself. Recognising Me he voices his problem with the sad maiden.

10. But I say: "Did she not tell you she is following the sweet path of her heart? She loves Me above everything else and wants to get to where I, as the only object of her love, am to be found. In future remember that when finding such love, never obstruct its path to Me! Where such love dwells in a heart, there dwells also the perfection of spirit, and where a spirit bears such perfection with him, there he carries Me also and can without fear and timidity approach My actually freest Being. He who has become a fire himself must not fear fire; where is the darling of my heart now?"

11. Says the messenger: 'Oh Lord, a couple of hundred paces behind me and probably moaning and crying, probably not daring to follow me further, although I stopped arguing with her.' Say I: "Ay, My dear friend, this you must not do again; the poor one suffers much now hence take me to her immediately!"

12. Says the Messenger: "You know quite well where the poor one tarries and have never yet needed a guide; but I will do so because You have commanded me."

13. The messenger goes ahead and I follow, and we are there presently. Here we find the beloved one upon her knees, her face turned upwards and sobbing, hands clasped in prayer: "Oh You my sole eternal love, my Jesus, my God and my Lord! How long has my heart pined for you and still I am not with the grace of beholding Your holy visage. I must admit that I lacked nothing during the seemingly many years in this world of spirits. I took much joy in the many souls that permitted me to teach them about You and Your word. All my beloved students have followed me and are tarrying by several thousand upon this height of the Lord. We did everything that according to Your

word would lead us to behold Your face. In the latest phases we even began to fast and to self-flagellate out of purest love and longing for You, but so far all in vain. Oh Father, by Your immense grace show us which sins still cling to us, and especially to me!

14. In the world I was a well-respected woman, made noble on account of my old aristocratic husband, and I enjoyed many a distinction, yet I was never conceited about it. I did indeed commit a grave injustice against a teacher of my daughter, and this was blatant unthankfulness, for he was sent by You to my house as a light from heaven teaching me by word and selected lectures to recognise You as the holy Father in the fullness of truth. How I regretted this error, how often when still upon Earth and how often here!

15. Eternity is long, oh Lord; just give me the opportunity and I shall make good all my earthly errors in Your holiest name. Although I was no virgin upon Earth, I am so here, because no male spirit was yet allowed to touch me. My love for You, oh Father, always was my mighty guardian! Oh you hard messenger from heaven who did not let me follow you, when will you return to bring me news from Him Whom alone I love!" Thereupon she cries again, hiding her face with her hands.

## **Chapter 268**

### **The two messengers with the new Mary**

#### **Parable of the small plant and the oak**

#### **The Earth's spiritual state**

#### **Perfection through grace**

1. But I now step over to her, saying: "Mary, behold, the messenger is back, cry not! The messenger is strict indeed, but not hard." Here the addressed one takes the hands from her face, rising from the ground, looking at us rather confused. After a short while she says timidly: "Now there are two messengers; which one is going to bring me news of the one and only I love? Where is He who is love itself? When shall my eye behold His holiest visage?"

2. Say I: "Just a little patience, My dear daughter! Behold, the Lord is like a clever gardener who first brings in the lesser fruit from his trees, depositing them in his barn, where they attain to full ripeness. The nicer fruits he leaves hanging upon the tree, so that the sweet substance increases and spirit and life fully ripen in the germ, which the grain bears within itself. Likewise the small grass of the Earth ripens in a short time but only lasts for a short time. Come the frosts and storms of winter and it soon dies, retaining but a feeble life in the root.

3. The oak on the other hand requires many years before becoming a tree capable of bearing fruit. But once it stands there in well-ripened strength, storms and frosts rage and it defies them with iron breast. And behold, you too have through prolonged waiting become a fully ripened fruit and it shall be easy for you to bear God's proximity. None can bear this unless first making their spirit God-like through paths indicated by God Himself. You however have vexed mightily in love, and therewith have fully ripened in spirit, wherefore we both hastened over to you in order to pick you as a precious fruit for the Lord's granary. But now we intended to move up to the heights to your disciples to bring them good cheer!"

4. Says Mary: "Oh, dear friend, your voice sounds charming and your wisdom shines through all my straying. Verily, you alone would make further waiting for the sight of my Lord Jesus Christ tolerable. Truly, the Lord Himself could hardly speak more fortifying. So celestially good, gentle and pleasant are your looks; will you not allow me to touch you? I am driven to it irresistibly!"

5. Say I: "Well, so come and let Me escort you to the heights; that ought to afford an opportunity to touch Me. Do you think that I am perhaps less fond of you than you of Me? Think again, because long before you loved Me I loved you already with all the life glow of My heart! But this is not the place where to reveal My many-faceted love for you. We shall get to know one another more intimately upon the height, confessing our mutual love."

6. Mary now moves over without realising I am the Right one. Touching My arm she nearly faints for delight, saying "Friend, let go of me, I am too weak to withstand my love. You may yet take away all my love for Jesus the Lord and draw me to yourself!"

7. Says Mary: "You shall undoubtedly be able to do so; but my heart cannot be indifferent to whether it loves the Lord Himself or just one of His many great friends, notwithstanding the fact that I would seemingly love no other Being more than You. My heart is steady upon God and yet I



discern no foundation. I have no intention of loving You; I desire and must love only God. Yet the harder I strive not to love You the more my heart glows for you, may God do with me as He will. Oh you heavenly friend, say unto me why I must love you so intensely? Oh, what is to become of such love!”

8. Say I: “Be of good cheer and don’t be troubled about how and who you love! It is enough that your love is pure and good. All love that is in itself pure cannot be other than good, and it is pure if without self-love. If just a small amount of self-love is mixed with pure love then it soon leavens pure love, giving it a miserable life foundation.

9. And see, My beloved Mary, the Earth is now full of such sour dough, and from same arise nothing but ulcers and bumps from whose pus shameful creeping things develop, often polyps with a thousand suction trunks. Wherefore you will be able to find trillions of fire spirits that are hard to hold back from transforming this Earth together with everything in, upon and above it to ash and dust with their unrighteous rage.

10. There is no constancy among men, their hearts being cold and dim, because putrid air has developed from the fermenting sour dough in their hearts stifling all true life in God. But I say unto you that even God’s patience shall shortly be running out.

11. The Earth carries only very few on whose account God holds back the full destruction of this Earth. But as soon as these either leave the Earth, either well-pleasing to God or having themselves turned into sour dough – something God does not wish to foresee – then the Earth shall be handed over to the fire spirits. These can then do what they like with this carrier of sin.

12. But from the dust of this sin-mother, no simultaneously destroyed spirit shall ever rise to life again usury and taxation have now upon Earth reached such degree that it is all but impossible for the poor, until now God’s true representatives on Earth and actual people of God, to persist. God gave the Earth good years, but the rich through usury made bad ones, trading with foodstuffs shamefully.

13. I shall however cause a lean time to come over the Earth, causing the poor to start dying off the Earth. God shall then take good counsel of what the rich will do about it. Should they take care of the poor and abandon profiteering, then the judgments also shall be stopped and the Earth given good times again. In the alternative however all shall be precipitated into ruin, because the Earth itself has turned into sour dough.

14. Verily, for several weeks now I found Myself upon this Earth, acting upon extraordinary paths, yet am on a daily basis progressively more disgusted with its sensual people and the Earth itself. Today is the Earth’s Thursday; only until Saturday night shall I detain Myself upon these grounds of sin and until then heal and receive what is capable of healing and receiving. Following My departure I shall hand this dark ground over to My peace spirits and they shall act as they see fit.

15. Now you will have seen the difference between pure and good, and impure and bad love. But I once again say unto you that your love for Me is pure and good, because you love Me for my own sake. Wherefore your love is well-pleasing to God, for all love should be so constituted and not like the sour dough of the Pharisees.

16. We have now reached this mountain’s peak and behold, right ahead – your male and female disciples are camping under the trees. Go and tell them that I and the previous messenger have arrived – to fully lift them up to eternal life out of the pure grace of the Lord!”

## **Chapter 269**

### **The Lord reveals Himself to the one in love Blind heart more insightful than erudite intellect Great blessings upon the mountain**

1. Say Mary: “Ah, You would have to be a most mighty friend of the Lord, if imbued with such power! Your method of counselling also is completely that of the Lord, excepting that you seem to be somewhat stricter than the Lord could be. Whoever therefore is on good terms with you is bound to be so with the Lord.”

2. Say I: ““Why do you consider Me more strict than the Lord Himself?” Says Mary: “Because it seems to please You to shortly see the entire Earth in dust and ashes before You. Punish the rich usurers and help the poor in the Lord’s name, and the Earth shall turn good again!” Say I: “Indeed,

so it shall be; you are to be right! This time a judgment shall come over the profiteers. These moles shall be drowned by a flood of God's wrath in midst of their wheeling's and dealings!

3. Oh you My beloved one, I quite hear the wailing and crying and weeping of poverty. I see the bakers, millers and butchers do dreadful profiteering, but they act as if the next day would see them beggars. They pretend to not earn enough for purchasing a spoonful of soup. My dear Mary, this injustice cries to heaven! And that's the way of nearly all groceries.

4. Other rich who normally support the needy are retreating to cut the economies. But all live well, only the poor have to bear tenfold misery. Behold, this shall shortly awaken God's long-asleep wrath, bringing down indescribable judgment over all money lenders, brokers and usurers, but also over all the rich who close off their hearts and homes to the poor. This time it shall come to pass that the poor shall praise God and the rich curse everything that opposes them, but it shall not help them!"

5. Says Mary: "But, dearest friend, how do you know so well what the Lord will do? Are you so filled with God's spirit that You prophesy as if You Yourself were the Lord?" Say I: "Well, go now to your disciples and call them over here so we can sort them out."

6. Mary goes over, announcing to the many followers: "Dear brothers and sisters, the Lord has heard our prayers and sent messengers from heaven to lead us to the realm of light, life and truth in God, Who is the final goal of all our strivings and our love forever!" All arise and come with me over to those two messengers!"

7. They all rejoice and move over to Me in good order, forming a wide circle seven deep around Me.

Mary comes back to Me, saying: "Friend, here they all are, and so far as I know none are without their wedding clothes. All of them think the way I do, for I have taught and led them here as best I could. To guide them further would not be possible, as I know of no further path. You are so filled with the love and power of the Lord that love for You consumes me. So let us have some of the excess of the Lord's love for His children which you are endued with and reveal also the Lord's holy will that we may recognise what is left for us to do!"

8. Say I: "My dear one, time is running out and Thursday is coming to an end. The Earth's sun has long since left the horizon. Wherefore I shall briefly explain to you where you stand and what in future will be your business; hearken to Me:

9. The Lord whom you love so much, but whom you are now forcing yourself to love because your heart can no longer leave Me out, am even I Myself (here Mary sinks to her knees). And your present task is that you now follow Me to that hill towards East where many await us. There you shall be blessed and strengthened with My love, grace, strength and might!"

10. With these words Mary somewhat recovers, calling out with love-broken heart: "Lord, Lord, My God, My Father! Now I know why my heart glowed so much for you. When my intellect tried to turn my heart to God, the heart was more understanding, not wanting to let You go. Wherefore people ought to pay more attention to the education of their heart than their minds; because if the heart in its blindness already sees more than the intellect with open eyes, what a well-educated heart would not be able to see! Oh Lord, Thou love of my heart's love, forgive the immense blindness of my intellect for not recognising you since my heart recognised you so easily when aware of your proximity!"

11. Say I: "Fear not, My dear Mary, all is well; arise and tell your disciples to follow us." Mary immediately rises with joy and love-filled heart to proclaim My will to her disciples. These fall upon their faces, crying a powerful praise. Mary counsels them wisely however, and all get off the ground, saying: "Holy Father, show us grace and receive us as the last of Your servants."

12. Say I: "All peace be with you; rest your troubles upon My shoulders, and My grace and love be your life eternally! Let your task be to love Me, and your brothers and sisters as yourselves! For my law for the Earth also is law for all the heavens! But now follow Me!"

13. All arise and in a few minutes we are at the familiar spot and greeted fervently by all. Finding ourselves upon the Reinerkogel and taking up the entire area right down to the plain, I bless all the newly won and let them be provided with the true bread and true wine from the heavens.

14. On being filled, they again extol praise and thanks that lasts till Friday morning. At rise of the terrestrial sun, the newly-arrived sink into deep reverence, praying to Me from the depth of their

hearts, not finishing till midday, during which time a countless host of monks of all kinds are approaching the hill from every side.

## Chapter 270

### Hosts of dim monk spirits Disputations about the Trinity

1. Mary at my side asks what all these black beings might be; I say unto her: "Do you not know that it is written: 'where there is a carcass the eagles gather!' These do not seek in Me what you sought. They do actually know that I am here, but for them I am not what I am for you, but the opposite! To them I am an anti-Christ, a chief of all heretics, wherefore they seek to surround and if it were possible totally destroy Me. For them, I would be a tasty ass to fill their evil stomach of wrath and tyranny.
2. But their accommodation has been arranged; look upwards and you will see mighty hosts who are angels of peace. These shall catch the black brood, gag and bind them and cool their rage substantially. Oh that is a wicked and obstinate gang who have to be silenced properly. It will be several centuries before it starts dawning under their roof. Do not fear however as they cannot come near us.
3. Says Mary: "Oh Lord, their numbers are multiplying by the minute; the firmament is darkening and no trace left of the sun, yet they rise from all sides like threatening thunder clouds. One can hardly make out one single figure; how many of them are there?"
4. Say I: "There is no question of large numbers but not over seventy thousand. Above them stand over a million peace spirits who will have dealt with this rabble in a few Earth days. They can of course accomplish this in a moment, but must not for order's sake restrict any spirit due to free will.
5. Many of them are of superior nature, but were so-to-speak drawn along with the torrent. It is on account of these not too wicked ones, still suitable for some counselling, that the malicious majority must not be captured at once but gradually. Hence it shall take a few days, visible to Earth people as clouds, snow and rain. The most evil ones shall of course be seized almost instantly, whilst the less evil ones shall be processed more gradually.
6. Look towards mid-day there; three representatives are heading our way three old Carmelite monks; we shall see what they want. But note well; no one besides I Myself and Paul, John and Peter standing here by my side, are to trade words with them, for none of you are strong enough to stand your ground before these. It would be easier for you to bear up to Satan, because he has already been humbled bitterly many a time but not these. They shall grandstand cleverly, but we hold the handle for their pick axe. They are nearly here, and it means focusing yourselves."
7. That moment the three stand cheekily before Me, jeeringly asking who I am. I respond: "I am exactly what you are not, but My turn is to ask you who you are, and what you so cheekily look for and want here?" Say the three: "We are here to investigate what religion you and your scum are; and so we ask whether you believe in a triune God, and his only, holy apostolic catholic church and its head, the roman pope?"
8. Say I: "What is that – the triune God?" Say the three "If you don't know that then that's the end of you already! Don't you know that God consists of three Persons, namely Father, son and the holy spirit proceeding from both of them?" Say I: "That I know indeed, exactly the opposite, as the truth. We maintain what is actual: that God is one person, which person however consists of three within Himself – so to say!" Scream the three: "Heretic – Heretic – heretic!"
9. Say I: "Why should this be heresy? Man himself, created in God's image, himself is such trinity in one and the same person: does he not have a body as outer form, a soul which enlivens this organism and finally, a divine spirit within the soul which gives the soul its intellect, its will and all power. Would you not think it crassest nonsense if three people came your way insisting upon life and death that they are only one person? And that in spite of the fact that each is performing a function in accordance with their talents, of which the other two have no knowledge, nor capacity of acting same out. But if you would have to find such assertion on the part of feeble minded people extremely stupid, how would you then ascribe such crass idiocy to the endlessly wise

Deity? Would not even the animal kingdom laugh at you if you were to encumber the deity itself with insanity by word and doctrine?

10. How is it that you teach 'God is the highest wisdom' but to yourselves thickest foolishness, making an absurdity out of the deity to put off all thinking persons.

11. What then are you; I ask, if you present the deity to your co-religionists in this way? Behold, in this way you are the very worst atheists, because whoever preaches with fire and sword a God that does not and cannot exist, preventing millions from gaining the right concept of God, such is no servant in God's vineyard. He is lazy servant of Satan, who helps him to ruin the young crops and helps prepare stubble fields and deserts upon which grow only thorns and thistles.

12. Which one of you has ever seen or conversed with God? Which one of you can say with clear conscience that he has been taught of God? You have indeed read the word of God but distorted it, making out of same whatever pleased you and was suitable for your insatiable money bags and that is now your night! Judas betrayed the Lord only once, because he allowed himself to be subjugated by Satan, and the latter took over his body and killed him. But I ask you: what great holy man is not Judas compared to yourselves, who betray God before the world a hundred times every day? Judas, who betrayed Me only once you put in hell, even though he soon thereafter burned with remorse. Where then shall I put you million fold betrayers of God! You called me a heretic: who then are you million fold betrayers and destroyers of God? What do you want here?"

13. The three are alarmed and none can help the other. Looking Me over from head to toe, not knowing what to make of Me, My words seeming like fiery arrows, they recognise the profound wisdom.

## **Chapter 271**

### **The three servants awaken**

#### **Three more doctors of theology given tough lecture and test**

1. At that point three further spirits come up asking the spokesmen what is taking them so long.

2. Say the first three: "We listened to this Man in front of us; His words hit our hearts like fiery arrows and we recognise the truth in Him. You can do as you will but we shall stay with this truth." Asked the other three: "What does that truth sound like?" Say the first three: "Here stands the one who spoke truthfully; it's not up to us to tell you – ask Him."

3. The three newly arrived turn to Me, asking: "What is the truth that so impressed our three brethren?" Say I: "It says in Scripture: "Now is the judgment of this world; now shall the prince of this world be cast out!" (Jn 12:31) Do you understand these words?"

4. Say the three: "What more do we have to do with the princes of the world? We are spirits and have nothing further to do with the foolish world. We don't care whether a thousand princes are judged every day; we need to deal with them only if they come to our kingdom. We wanted to hear only the truth that You spoke to our brethren. We know plenty of Bible texts and understand them, being doctors of theology."

5. Say I: "Were you to understand scripture according to truth, you would recognise Me for I Myself am truth and the life out of truth. But since there is no truth in you, you don't recognise Me either and hence would not grasp what I revealed to you. You yourselves are of the prince of the world – the father of the lie, deception and arrogance. It is over this prince and all those of his house that judgment has come and shall continue to do so. Wherefore everyone who in his heart serves the world is in its judgment, and shall be cast into uttermost darkness.

6. Hence depart from Me, you children of the world, and seek the god whom you have served with body, soul and spirit! For to Me you are strangers and I never knew you. You served mammon; you never prayed even three words out of inner love towards God. Every paternoster, every funeral as a last service for a brother had to be paid you dearly. And every Mass that you regarded as service well-pleasing to God impeding such upon one and all with fire and sword, had to be paid by category as well, and dearly. Wherefore you have long since taken your reward and hence have nothing further to await here! Hence take your leave! My time for this world is running out, for it does not heed My voice and My servants have become a burden and a thorn in its eye.

7. Oh you my poor brethren upon the Earth, wail not; the time of your and My jubilation has come. Henceforth you too shall become rich in everything upon Earth, but poor the hard-hearted rich,

and when they wail loudly I shall not hear them, and when they come to My servants, these shall close their doors, through which none shall then gain admission; for the door to My servant's house is also the portal to my kingdom!

8. Verily I say unto you: they shall keep the doors open to strangers but close them to the natives! You are the natives and the door shall not be opened to you, for you have always concerned yourselves with what is the world's; the kingdom of God was nothing to you. Great financial capital have you amassed, and when your stocks and interest did not work out to your plans then you screamed blue murder and discontinued your slender charities for the poor, preaching penitence and exhorting the believers to rich sacrifices, overwhelming your poor debtors believers with restraints.

9. Wherefore your care was only for the world; same shall therefore give you your reward, for which you strove over there. The world's judgment shall indeed also be yours! The reward that the entire world shall shortly reap, and those still living on Earth shall reap with you, be they clergymen or secular. He who strove after moths and worms shall also look to his reward in moths and worms. He who cared only for his own earthly children gnaw at the starvelings' table. Verily, he who did not zealously care for My poor brothers and sisters has already received his reward and need not expect one from Me. You there are of such ilk, and hence have nothing further to receive from Me: depart from me, for I know you not!"

10. Say the three: "Who do you think you are, speaking to us in such imperiously manner, as if you were the Lord himself! Look up there: you are surrounded by millions throughout space. It only requires our sign and you are an instant prisoner."

11. Say the first three nervously: "You three blind fools, do you not see that this is the Lord of heaven and Earth Himself who has unfortunately dismissed you? How will you threaten the almighty! You miserable Fools, what will you do? Are you not one and all in His almighty hands?! His thought is your existence! If in His thoughts He drops you, who will assist you? The moment He lets you fall, you exist no more! Oh you fools; He who with His gentlest breath commands countless myriads of worlds and angels is all in all! He is the primeval power of all powers, the arch strength of all strength of all strengths and you dare to denounce a threat in His presence instead of at once falling on your knees before Him, saying with most remorseful and contrite hearts:

12. Oh Lord, soften Your rightful wrath against us and show us poor sinners grace and mercy! Upon Earth we did much evil; forgive us, for we were fully blind. But now that we gained insight and realize it, we can but turn to Your gentleness, grace and mercy. Now withstanding that we were most merciless towards all our brethren, be Thou nevertheless more merciful towards us, for You oh Lord know how foolish and blind we were! Behold, so should you speak, instead of threatening the almighty to His face! Who shall hold Him to account if He condemns you to hell a thousand fold?"

13. Here the second three fall down trembling before Me, starting to wail miserably and begging for grace and mercy. But I say unto them: "Arise, for it is not fitting that devils should wail and pray from loveless hearts. Had you been doing this from love instead of fear, help would not be long in coming. But because you are driven to it only from fear of punishment, your wailing has no value before Me. He who does not find his way to Me through love does not come unto Me, had he the wisdom of angels!

14. But go to your flock and tell them what you heard and saw, and I shall give you your reward as earned according to such new work. But this I say unto you: since there are many in your flock who had much to do with women, living with them, if such should say 'wait, I shall first consult my wife' him do not let come unto you! For he who cannot leave his wife for My name's sake is eternally not worthy of Me! And he who says: 'give me time to discuss it with my friends', him receive not either, for he to whom friends are more than I and him who I send, he too is not worthy of Me. Hence go now! Your wages shall be in accordance with your harvest for Me!"

## **Chapter 272**

### **The theologians difficult mission Parable of the binoculars**

### **Missionary rules; the best way**

1. The second three depart; returning to their big crowd, they start the mission assigned them with decisiveness, but find a thoroughly bad reception. Nearly all begin to withdraw, condemning the three spokesmen.
2. A few say: Well, had we heard all this from His own mouth, our reformation would take a different turn, but the thing in the alternative seems somewhat heretic to us and we regard it as too risky to immediately join you. Your testimony indeed contains much logic, which we comprehend very well; but the thing is too unorthodox and cannot stand its ground before the Papacy, and be accepted even less."
3. Say the three despatched ones "Are we perhaps still upon Earth, where the Pope is the visible head of the Church and acknowledged as such by many blind fools, to whom we also formerly belonged? We have now been living in the world of spirits for a considerable time and know of no dogma that obliges us to acknowledge the Pope as head of Christianity, even after death in the world of spirits. It was enough that we had ourselves talked around by the Pope on Earth. Here the Pope has an end, and we belong exclusively to God the Lord Jesus Christ. But it surely is up to Him to implement diverse changes and give the individual dogmas a completely different interpretation, since spirit and matter are two very different things. Or do you seriously imagine that Christ the Lord will even here in His kingdom subordinate Himself to the silly rites of a Pope? Surely such insane opinion would put you on the path of rotten wood!"
4. After this virulent talk, several start scratching themselves behind their ears, saying: "By God, yours are not empty words; there is something to that. But be patient, we want first to discuss it with our wives and friends to get their opinion." Say the three spokesmen: "Then just take off! If your wives and friends advice is worth more than God's truth then you are not worthy of God, and hence can seek your future wellbeing with your wives and friends, but shall have none to expect from God."
5. Say those finding excuses: "Yet our wives, whom we took to ourselves in the spirit world, because foolish celibacy prevented us from doing so in the world, and our other friends, surely also are called to hear the truth for gaining a living faith. We are not going there just to consult but rather to win them for the truth."
6. Say the three dispatched ones: "For that the thing has to first be within yourselves! If however same is not within you for a long while yet, and you cannot yet keep it, how do you intend to lead your completely misled wives and friends into truth out of God? Behold, all truth is like a telescope with thousandfold magnification. If with it one looks in the right direction, the stars will appear large and bright; where previously with the naked eye one saw one star, one shall see a nebula resolved into millions of little stars. Looking through the lens in the opposite directions however, all stars retreat into limitless depth, and the observer's eye sees nothing of even first magnitude stars. Even the sun seen through the telescope the wrong way becomes just a shimmering point, so that its light shall be reduced well below zero.
7. If however you want to show your wives and friends the lights of heavenly truth through your upside down telescopes, what shall they get to see? No one shall see truth through yourselves. The great light of the sun, signifying the first concept of God, is still much under question with yourselves, and whether instead of the sun it is not showing the moon. What will be the position with the other countless lights, of which at present you cannot have any trace of knowledge, with your perverted observations?! Do as you please now; we have our strong doubts about your return, as we know the sway your wives have over you!"
8. Here the self-excusing ones begin to hesitate, one of them saying: "Friends, these speak like a book of God; I could not contradict them with one syllable. What if we remain here and let the three go over to our wives and friends?" Says another: "Then we have seen and spoken to our wives for the last time!" Says the first: "So what? A little less hell around can only benefit us. We seven find a substitute for the dirty fun our wives provide; I am staying: anyone else? Says another: "If you stay, so will I ! Let the others do what they like."
9. Say the three spokesman: "That's the way: to coerce no one in the things of faith, showing the right path together with anyone but try staying on the right path oneself! It is better to walk upon the paths of light and love than to shove thousands unto it and then wallow in the puddles by oneself. Whoever would lift something heavy has to first stand upon solid ground, or sink with the

load. Finding firm ground however he has to try only burdens commensurate with his strength, or he shall succumb. And whoever would guide one mind must first see, or they both fall into the ditch. One must first have what one wants to give, or the giving is empty words. You two do well to stay, but do not try to talk the other into it.

10. The two stay, whilst the others are off to their wives and friends, faring badly. Firstly they are reproached and scolded for being late. Secondly they are so cleverly worked over with alternative arguments that they themselves start to question and then laugh off everything they had heard from the three. And so their second condition is worse than the first.

11. But the three nevertheless converted two into disciples, whilst the five are consulting on how to favourably impress the others. One says that to work miracles might be the most effective way, another holding that such ability on a large scale would be essential paired to scrupulous honesty and godly desire not to win folk of the lower spirit world through deception but pure counselling.

12. 'But', says the seconds, "that is a thing possible only to the Deity and to no created spirit, because every spirit considers himself a small god for an extraordinary deed – and there lies the first seed of arrogance and ruin. This then leads to judgment instead of blessing for the one who succeeds with a miracle as well as those whose cognition and will were talked into it through a miracle.

13. Finally, there attaches another disadvantage to every created spirit, stemming from every miracle not performed by God Himself, that consists in a constant urge to look towards spectacles through unusual abilities coupled to the miracle-working ability for oneself. This already is an itch of destructive arrogance, and hence unmitigated evil. Friends, that's how I see it, but I leave it to you for another versions."

14. Says a third: "Brother, here we completely agree with you, but the question arises, how shall we impress this pure doctrine of God and its application upon this multitude of millions? How shall we persuade them to believe our words and follow us?"

15. Says a fourth one: "I suggest that we simply stick to the pure truth, in word and deed. Whoever wants to comply, well for him; but whoever does not accept the Word, we shall not bother with. May the Lord of eternity then do with him as it seems right to His almighty will."

16. Says a fifth: "Our reward however shall be only by measure of our works. If these are negligible, then the reward shall not be bigger by a hair's breadth!" Says the fourth: "Hey, to the devil with the rewards let the cocoon take the rewards! I want to do good for good's sake and not for reward! Should some reward result from it, I shall gratefully accept it, but same shall not serve me as motivation for a noble deed."

17. Say the other fourth: "Nobly put; we want to do so too, one and all!" Says the fifth: "But note well, without being conceited about it!"

18. Say the other four: "We will do what is good and right, for God wants it so; nothing else matters.

19. Hearing this, some thirty of them come up, wanting to know what good and right we resolved doing for our friends, unselfishly.

## **Chapter 273**

### **Commendable missionary zeal of the five Appearing before the Lord laden with sin The Lord's sun of grace**

1. The five are well aware of what has attracted the thirty and say as if from one mouth: "Friends, we all stand in mid-air and our feet have no foundation. Likewise we also have hands but there is no work for them. We have eyes with which we could see if we wanted to, yet cup them with our hands to blind ourselves so as not to see all the wonders so richly surrounding us. Thus we also have excellent ears to hear but stop them off so that God's word would not enter our hearts, to clean and prepare them for God.

2. Let us first look for firm ground for our feet, the ground being Jesus, the Christ Himself – in the proper understanding of His Word! Once we have placed our feet on this ground, starting to move upon it in familiar fashion, then our hands, eyes and ears shall be busy and obtain us our greatest rewards."

3. Say the thirty: "Well, where in that case is Jesus the Christ, Who is supposed to be both God and Man all at once? He first has to be somewhere! Just believing in Him is idle. If it is with great difficulty that inexperienced spirits maintain their blind faith, how much more so for us who have migrated into this world with much experience! Hence show us Christ, and we shall believe you everything!"

4. Say the five: "Look Jesus Jehovah Zebaoth is now located amidst a huge, exceedingly joyful host! These, probably nothing less than angelic spirits, are crowding around Him like children around their father, and He speaks with them as if they were His brothers and sisters. Go over and check it out and come back! Only then shall we be able to talk to you about the deeper wisdom of God."

5. Says the thirty: "But how can we get there harmlessly?" Say the five: "There is no danger upon the path to the Lord, but there is upon the path leading the spirit away from the Lord. Hence you can start moving without awe or fear. You never showed fear in darkest night when far from the Lord; how can you be overcome by it in proximity of Him Who wants to give you eternal life, if only will accept it!"

6. Say the thirty: "This would all be fine, if only we were not such crude sinners: we are such, and it can be asked how we can hold our own before Him, if it really is Him?"-Say and five: "Where are they who can say before God: 'Lord, we never committed a sin before You and are therefore pure! Give us therefore the promised eternal reward!'"

7. Say the thirty: "Indeed, that is so, but with us there is a powerful snag. There will indeed be many now enjoying supreme bliss with God regardless of not having been free of sin on Earth, but they probably atoned for it and achieved a state of holy grace, whereby they returned to friendship with God, gaining bliss. We however died in our sins and have as spirits continued to sin. And now we are to just simply walk up to God? Ah, this will not do under any circumstances.

8. We would be only too pleased to receive your counsel on how to put our lives as spirits in order, to please God; but to walk before God in such sinful state would mean adding the worst sin of impudence to all the other sins in order to the more readily get to hell! No friends, this won't do! Either that person over there really is the Lord, in which case we can understandably not walk up to Him. If he is not so however, nor a special friend of the Lord, then moving over would in any case be in vain. Hence we would rather remain in your company until feeling more worthy of standing before the Lord of all life."

9. Say the five: Your excuses make friends of us all; do as you see it. The only right we have from God is to teach and advise but coerce nobody. If we – worse than any spirit before God, don't condemn you on account of your sins, how much less shall the Lord condemn you if you confess your guilt before Him, praying Him for forgiveness! '

10. Says the thirty: "You can forgive us easily because we never sinned against yourselves, but it is difficult with the Lord, Who knows our sins through and through. If on Earth someone owes a large sum to a creditor then only the latter has the right to release from the debt. In the eyes of society the debtor can be a most respectable person, but that does not absolve him from his debit to the creditor.

11. One can of course believe that the creditor could out of mercy remit to the debtor, but the debtor has little right to demand such noble act. He is and remains a debtor until the debt has been squared off, for which reason it is easy for us to talk to you who are not our creditors. The Lord however rightly stands before us with an immense demand. Hence it would be much harder to speak to Him."

12. At that moment I stand before the thirty, and that upon the above mentioned hill, to which they were drawn unawares together with their counsellors. The thirty instantly recognise Me, all trembling from immense fear. But I say first to the three: "You accomplished your task well in the small and shall be set over greater things. You two also, who first joined the three, also are capable of going about My business on the same scale. You thirty however, although being large debtors to Me, have confessed your debt with faithful hearts and I remit it in its entirety. But go now with the five and labour in My vineyard, and I shall give you what is due; are you satisfied therewith?"

13. Say the thirty: "Oh Lord, God, Creator and Father of all beings, how endlessly great must be Your love and mercy when You even ask us immense sinners whether we are satisfied with that!"



Oh Thou best Father, we are already satisfied that you did not throw us in hell the way we would have deserved it a thousandfold; how should we not be satisfied with a much greater grace! We thank you holy Father for every dew drop for our thirsty hearts – with all our love and thanks!

14. Which heaven can compare with our stupid mortal eyes be holding You, eternally holy Father, and with hearing the most exalted sound of your Father voice! That already rewards us so highly that we shall never be able to make up for it with any future service. Give us, oh Father, only the necessary daily bread, and with that we have everything our heart could wish for. Your exclusively holy will be done!”

15. Say I to Robert: “Brother, when guests like that come to us, then there must be no lack of bread and wine! Go and bring an adequate amount to strengthen them for their office. Those many millions over there and now starting to spread over most of the Earth’s northerly lands shall be entrusted to them.”

16. Robert immediately brings bread and wine, and I personally distribute it among these thirty-five person in all, and they thankfully consume same, praising beyond measure My great goodness, love, grace and mercy.

17. Say I: “Verily, a sinner who does real penitence in his heart and humbles himself is far more pleasing to Me than ninety- nine righteous who are in no need of repentance, because the righteous is so from fear, and he fears to err. The sinner however becomes righteous through repentance to Me out of love!”

18. The thirty-five now depart amidst much praising, accompanied by My blessing, gathering courage for the task entrusted to them. But the first three also step over to Me in deep reverence, saying: “Lord, we too, if you regard us as worthy, would like to become active in Your almighty name for benefits of our brethren. Allow us to follow our brothers if it is your will!”

19. Say I: “My friends, I think that you will not miss out while in My company; just wait, and when I call you then you too shall be engaged in fullness. But for now we still have other things to arrange upon this hill; the earthly Friday is coming to an end and Sabbath is approaching and there shall be plenty to work out yet.

20. The thirty-five messengers are beginning to put their hands to the task, wherefore the region of the lower clouds is getting unruly. Watch yourselves, for these dim spirits will shortly commence their evil work, but measures against their revolt have already been put in place. But billions of exceedingly mighty peace spirit are waiting above them and shall know how to discipline the unruly. The mountains shall shortly tell how these friends will fare; fear not however, because there is no strength of authority in any spirits outside My order.

21. The three are fully satisfied, praising My love, goodness, wisdom and might, whilst Robert brings also for these three portions for bread and wine for strengthening eternal life. They do not dare to take same until I actually command them to do so. Having consumed the bread and wine, they feel immediately strengthened, praising Me above everything.

## **Chapter 274**

### **Red martial, and blue-grey boaster spirits**

1. Following this praising, Sabbath closes in; a host of red-clothed spirits approaches the hill from the North, displaying a red-and-white flag.

2. Robert asks: “Lord, this is a new development: what will it turn into? In Your holy name, these carry on as in the work ‘A thousand and one nights’! What brings these red ones with their flags?”

3. Say I: “These are war-mongers! Just as there are upon Earth - people of both sexes whose greatest joy is war, so there are also spirits over here who know of no elation other than the substance of war. Proper conflicts upon Earth give these spirits their greatest satisfaction. Gaining nothing thereby, they know how to kindle war lust in people’s minds. Those with white flags are of martial defence orientation, while those with red flags dwell on aggression. They also found out that I find Myself personally upon Earth physically and have come here to find out from the spirits whether I intend to carry out a Judgment upon Earth. For everything to do with the spectacular is welcome to them.

4. But you will also note how these martially-minded ones are being approached by spirits with dark-blue and grey, and dirty uniforms; these are bragging spirits; their fun is to play tomfoolery

upon the inquisitive spectacle-seekers, lying to them with such elocution that some often believe their own lies. These spirits are not fundamentally evil, but so-called jokers. They can do no real harm, but don't do any real good either. These shall now provoke the warring faction, which will lead to some rabble-rousing. Some friends of truth from midday will join in and appraise the war-mongers of having been deceived by the blue-grey ones, whereupon the war-mongers shall demand

satisfaction, and this will lead to the point of our intervention in a certain way.”

5. Says Robert: “Sounds comical; would like to watch how the blue-grey ones flummox them.” Says I: “That is your task, and the reason I alerted you; hence take yourself down there, together with Peter, and take both your wives with you. Try to win some from each side, after they get into a real debate, for it shall get hot and stormy.”

6. Robert and Peter hasten down and arrive with the first confrontation. One of the Red rushes towards the Blue-grey, saying: “Friends, we have heard that the almighty spirit of the renown Nazarene named Jesus (which alarms the Blue Grey) is tarrying personally in this area, together with a large crowd of other mighty spirits. Are you able to point out this region and tell us what this mighty Spirit's intentions are with wicked mankind upon Earth? During our travels we heard that He shall cause intense warfare to arise over all Europe. Do you know anything reliable about it, for we have to then proclaim it over the entire world, so they can prepare.”

7. Says Blue Grey: “Indeed indeed, the great, mighty Spirit is located in this region, in the company of millions of spirits who also must all be of great power. We cannot tell the exact point, but He definitely can't be far from here. Lift up your eyes and you shall see the air filled with spirits.

8. The Red ones do so and are astonished at the countless host. The Blue Grey continues: “We have not heard much about a European war yet, but about a general world war between all the nations of the Earth. This war shall, like a Noah's Sin flood, excepting a few people and animals destroy everything that lives and breathes; for mankind has become too mad and wicked!”

9. At this, the Red ones' faces brighten up markedly, as they say: “Indeed, it is bound to turn out so, and the trigger might be the political shadow-boxing between Austria and Prussia. Once the two powers shall stand there fully armed then, leaning on Russia, they shall throw themselves upon the European republics and make powerful monarchies out of them. If however their undertaking falters, then the world war is at hand - endless warfare between the slavery of fundamentalism and the absolute freedom of cosmopolitanism. Then might shall fight the light until the former goes fully under and light carries away complete and ultimate victory; what say ye all?”

10. Say the Blue Grey: “We guess you are right, yet we heard other things.” “What, what other things” the Red ones ask hastily; “not something still worse than world war?!”

11. Say the Blue Grey: “Oh, most certainly! We heard from credible spirits that the mighty Spirits intends to actually cause a general cosmic Judgment throughout infinity and that all preparations have been made!” Here the Red ones move back in terror, screaming: “No, this can't be! For God Almighty's sake! You don't mean that Judgment where sun and moon shall be darkened and all the stars fall down from heaven to Earth like the snowflakes in winter?!”

12. Say the Blue Grey: “That Judgment indeed is supposed to be under way and with it the dissolving of all nature!” Say the Red: “Where and from who did you hear that? Has the mighty Spirit Himself perhaps confided it to someone, or have his spirits proclaimed it? Have trumpets been heard perhaps?”

13. Say the Blue Grey: “Not quite, so far as we know; but numerous other spirits gave us portentous hints, and there could be something to it.” The Red ones cut puzzled faces, forgetting all about the war. Ask the Blue Grey: “Why do you fear such news so much, since your faces were so cheerful at the news of a world war? Does the great Judgment of the world which the mighty Spirit Jesus Himself prophesied during His life-time upon Earth in the vicinity of the city Jerusalem, trouble you?”

14. Say the Red ones: “Yes friends, this bothers us enormously, for all worlds cease after such Judgment. There shall be no more men treading the Earth, and there shall be verily no more talk of a war's delights; what shall we do then, since wars are our life. Without wars there is no life at all, no profit and no pleasure. Will this imminent world war therefore be the last to take place upon this Earth?”

15. Say the Blue Grey: "Most certainly: when there are no more people, who shall be waging war? Even if there are only thirty people left-over on the Earth after the world conflict, and the Earth were to be maintained for another fifty years, there would be no more conflict, as sufficient land would obviate more fighting. And if on top of that the remaining few were to walk within God's light and easily live after His commandments, as the thousandfold temptations now goading mankind towards transgression would fall away, who should then still think of war?"

16. And this seems good to us, for even the luckiest war has never benefited mankind. Hence the end of all wars is to be eagerly desired. It remains to be seen whether the general world judgment would be as beneficial as the cessation of wars. At least war-mongering heroes, whose greatest joy is mankind's misfortune, shall not fare so well."

17. Ask the incensed Red ones: "And why that? Have not the war heroes always been the most deserving upon Earth? Do they not make up the nation's renown? Are war decorations and trophies nothing to you? Only famed heroes live in the history and remembrance of nations forever, everything else passing like the flies have no place in peoples memory."

18. Say the Blue Grey: "And how do you heroes benefit if, like feeble shadows, you continue to live in weak Earth people's memories for a couple of centuries longer than some other poor devils? You too shall be forgotten! And if the war were to destroy everything, shall it spare history books? And even if so, who would read them, with all life destroyed? And here in the spirit world in any case, all differences have ceased and where prevailing, there is hell! But should you seek status differences over here, then you are infernal spirits and have just enough time to get out of our way, or we may have to remove you."

19. Here the Red ones turn dumb with rage, but the ones with the white flags come forward, saying: "We are not warriors by choice but necessity. We are in defence and are not calling for war, but when ordered into it, we know how to stand up to the enemy. Do our decorations and heroes therefore also count for no more than ordinary, undeserving people?"

20. Say the Blue Grey: "That is all the same here; you are no better than the others, for your thirst for glory is the same as that of your enemies. You too frantically wait for the warmongers, to pit yourselves against them; where is the difference, and who is more commendable? We can't see much of a difference, just one devil like another."

21. Here the white ones also are rearing to go, and ready to massacre the Blue Grey. But Robert and Peter move up, pushing the red ones back a good hundred paces, threatening them. This incenses the Red ones even more into battle rage.

## **Chapter 276**

### **The light Blue ones astonished at the Messenger's power, not recognising His actual nature**

#### **Human and spirits' concepts and recognition of God**

1. Now the light-blue ones, not understanding the sudden transformation of their garments, say: "Friend, it is intriguing: Whatever You say happens! You mentioned our clothing, yet we knew not when they changed. Our attitudes completely changed and we now comprehend some things to their foundations: You must be an exceedingly powerful friend of the Lord. The two previous messengers who came to us with their wives indeed also were imbued with powers, for after they pushed that war-mongering crowd back, these could no longer approach us. But to magically transform things through the word turns another page!"

2. Tell us, dearest friends, by what peculiar power You do such wonders. Behold, we did not give much credence to Christ's miracles when still in the world, but very much to His doctrine, which is of purely nature. But now we are gaining insight into His miraculous works; this makes them godly; we crave to know how this is possible."

3. Says the Messenger: I can presently tell you just one thing: with God, all things are possible. But whoever loves God above all and is therefore at One with Him, to such everything is possible, as with God Himself. Did not Christ say in the world: 'whatever you ask the Father in My name he shall grant you!' All power resides exclusively in love; even God's endless power resides in His endless love. And so every spirit can, exclusively through love, attain to power commensurate with

his love in and for God. Without this however there is neither life nor its commensurate power; have you understood this well?"

4. Say the now light blue ones: "Glorious friend, who should not understand Your words, which flow into our hearts like balm. We pray that You lead us up to that height – to Jesus the Lord, at once! We burn with love and desire to see Him, and perhaps exchange a few words with Him – if in His spirit He is and He was on Earth, namely full of love and endless gentleness!"

5. Says the Messenger: "Yet when He drove the buyers and sellers out of the Temple, overturning the pigeon sellers and money changers' tables He was not exactly gently about it, nor when He condemned the fig-tree, or when He uncovered the hypocritical Pharisees' their shameful deeds; what say ye to that!"

6. Say the light-blue ones: "Oh friend, there He was especially gentle and condescending. We would with His power have proceeded quite memorably: these fellows would have had to roast like a veal ham on Easter Sunday. Regarding the fig-tree however the Lord Jesus merely sketched an image of probably the Roman Catholic Church, which too is full of pagan ceremonial leaves, behind which no fruit is detectable. Hence over to Him, for better or for worse! He must let himself be loved by us head over heels."

7. Says the Messenger: "Well, we shall try, with the responsibility being upon yourselves." Say the light blue ones: "Forward march, we shall stand up for you, as we are not afraid of Him!"

8. Following these exclamations from the light blue ones, whose number counted thirty men besides numerous servants, the hill is climbed with despatch. Arriving at the popular tree circle, past many rows of spirits of the good variety, the three apostles, the emperors and several Bishops are standing there, all bowing deeply, whereupon the light blue ones ask the pseudo Messenger: "Friend, to who are all these spirits bowing down? May they not already be seeing Christ the Lord somewhere, whom we, on account of our unworthiness, not able to glimpse? Show us at least the place from where He comes, that me may throw ourselves down before Him, to pay Him our respects from the dust of our nothingness!"

9. Says the seeming Messenger: "These probably see the Lord and simultaneously recognise Him, the reason for their bowing down. For there are many who see the Lord and speak to Him for many a day and often years, yet don't recognise Him because their heart is still blind. These too then ask: 'Oh, if only luck would have it that we could for once see the Lord Jesus, after which we would ask for no further happiness! We would wallow in the dust from the depths of our humility and praise Him with all the David's Psalms and the songs of Solomon!' This they tell the Lord to His face but know him not, always tarrying for Him, notwithstanding the fact that they bumped into Him a hundred times with their noses.

10. But of what use the seeing without the recognising? The recognising of whoever is usually made difficult by the clouds of arrogance left in the depths of the human heart. It finds it hard to get accustomed to a more human Deity than the normal view of God as something totally extraordinary. Or if in shape of a perfect man then it is expected and imagined to shine at least like a sun.

11. Man can only conceive of God as something exceedingly extraordinary. The reason is the seeing of the material world in its relationship of mass, size and system. The stellar sky points to an immensely massive Deity, the sun to its light and the Earth to its might and power. The Pope and all the clerics of every confession also proclaim Him as something that man can hardly dare to contemplate; added to this is the heart's own haughtiness and its worldly understanding that feels embarrassed by an unsightly, plain God, not eager to denounce the name Jesus among respectable company and even less assert his Deity.

12. And so it happens especially here in the spirit world but occasionally also upon Earth that the Lord Himself, often for lengthy periods already, interacts with otherwise intelligent spirits and also men on Earth, not however being recognised for above reasons. More than the spirits, people on Earth clamour for great miracles, as small ones are unbecoming of their large God. And should God be discussed, they say: Great, almighty God, creator of infinity, Guide of worlds, Father of eons, and such-like. If Jesus then encounters men upon Earth as a completely plain, sometimes one seemingly endued with human weakness, although speaking most wisely, eating and drinking with them without however working miracles – then he is certain to be recognised by no one, notwithstanding that He promised to be with His own till the end of time.

13. Only in poor men's ' apparel does the Lord often come to His own upon Earth, but they don't recognise Him because their concepts of God are themselves already arrogance; just as a nobleman will let himself be dominated by a more lofty nobleman of sixteen ancestors. Let him however be subordinated to a commoner, and his obedience and respect are at an end. So it is also with the Deity-for the arrogance-bloated. If the Lord exhibits nothing in line with their lofty expectations and nothing miracles, and fire, storm, lightning and thunder don't precede His appearance, then it is the end of His Deity.

14. Indeed I say unto you that quite often in the last eighteen hundred years in the world, the Lord was cudgelled out even by otherwise pious people. Wherefore it is getting harder for the Lord to approach men upon Earth. Coming in harmless fashion, no one recognises Him; what does one do to be acknowledged?!

15. Behold, in the celestial kingdom the only one who is first and most preferred is the one who is the least of all and seemingly most insignificant. How should even God himself then exempt Himself from such rule of His eternal order? Ask yourselves whether in respect of recognising God, this is not also the case with you. You may have been seeing Christ the Lord for quite some time already but are not able to recognise him because he does not appear too distinguished for a God."

16. Only now are the light blue ones starting to scrutinise the messenger more closely, saying "Surely you are not He yourself? Ah, this would be a quandary! If it were You, then what of us sinners? But judging by Your words then, by God. We would really believe it to be so!"

## **Chapter 277**

### **About the true nature of god**

#### **Love acts within narrow but clear circles**

1. Says the Messenger: "This anxious astonishment once again is the result of your most exalted concept of God but these concepts are not appropriate for the true life out of and living in love! Of what concern is to you the infinite nature of God? Tarry within love, which desires to keep everything it has once assembled around itself within narrow circles. The light that proceeds from the bright flame of love surges ahead in straight beams eternally, not returning unless God has set a barrier with which it collides, to then begin its return to its origin. If however you assess the Deity by the spread of its light stream, making you true 'light-jockeys', flying upon the wings of spirit throughout the wide outer spaces, in search of the great God's existence – then the true recognition of the actual nature of God shall eternally elude you. You shall eventually succumb to the endless greatness of God and be no longer capable of rising up within your heart, with which alone you can behold and grasp God's true nature – that of your Father. If a being like Myself then stands before you and says, "I am He whom you have for so long vainly sought within infinity you take fright and faint of impotence. The reason is that the being which manifests itself as the real Deity in its primordial nature you still gape at with your infinity eyes, stamping your mind with its endlessness strait – jacket.

2. It is indeed right for a spirit or human to behold God's nature in His works, but not allow himself to be swallowed up by them! Behold during the first phase of this Earth, men found pleasure in the erection of gigantic structures: a Nimrod built Babylon, and a tower jutting over the mountains. A Samiramis levelled down mountains. A Ninus built the great Nineveh. The ancient Pharaohs flooded Egypt with the most colossal structures and images; the Chinese built a wall hundreds of miles long. If one were to imagine such builders of a size commensurate with their works, one would surely be regarded a fool. Behold, the primordial building masters of the Earth's great structures were men no larger than yourselves, but their energy inflated them and their effectiveness.

3. If however the small, created humans can bring about such works without increasing their stature by a hair's breadth, why should the Deity in Its arch-primordial Being have the size of Its works? Is it not written that God created man in His image: Why then should God be a giant and those in His image atomistic animalcules that can occupy a dew-drop by the trillions?

4. Was Christ, who was God and man in all fullness, a giant when he accomplished the Salvation work upon Earth? He was no such thing, notwithstanding that His works were of incalculable

greatness to you. And behold, the same, by no means gigantic Jesus stands now before you; it is only His spirit that streams for Him like the light from the sun, acting eternally throughout all of infinity with undiminishing power. But this Spirit is of no concern to you whilst you are with the primordial foundation and Lord of all spirit. Hence seize Him by His love and not His emanating light, whereupon you are truly His children and He the Father of you all!

5. Would it not be foolish for astronomers to measure the sun by the reach of its light beams? These continue to penetrate through the depth of eternal space, and its measure increases by each second. What instrument would enable such foolish measurement? Wherefore the astronomers measure the sun itself, for its size is constant and lasting.

6. Do likewise! Measure Me as I now stand before you with the right measure of love in your hearts, and let go of your absurd fear of Me, Who am of your size and love you with all the power of My heart! Then you are well-pleasing to Me and can be blissful within the narrow circumference of love, outside of which there can never be any true blessedness for you. Have you understood Me well, or are there any dim spots left?"

7. Say the blessed, astonished ones: "Oh Lord, how different You are to what we imagined You to be! Yes, so You can and must be loved above all with the freest heart! He who does not recognise You the way You are carries fire and brimstone and hell in his blindness within himself. But he who recognises You the way we do now, has with one blow transformed everything into the heaven of all heavens.

8. But who is to blame for the foolish concepts people on Earth have of You? The most blame attaches to Rome's theology; this teaches a God to be dreadfully feared but never loved. One is indeed filled with all hell and fear, but there can never be any talk of love. Where fear carries the sceptre, there love is far removed.

9. Now we understand things to a hair's breadth: love weaves and acts only within narrow but clear confines. Only thus does it warm up the great and the small, the artist and the wiseman. Verily, it alone is all in all! It is the real sun, everything else being only shine without essence; oh Lord, how great You are!"

## Chapter 278

### Location of real blissfulness within man's heart Path to heaven three spans long

1. Say I: "So it is! Only upon the narrow path and tight space can all men's true happiness and bliss be achieved. He who looks for it upon the wide roads, thinking that bliss can be found only upon the big, glittering place shall never find it. It is haughtiness that builds wide roads of perdition to big places which however bring neither man's material nor spiritual happiness.

2. In the world you often noticed how the great fatten themselves at the expense of the small and poor; yet who was ever made happy by gold, silver and precious stones? I say: no one! Seeking fame, and avarice, find far too little contentment and hanker day and night after more glitter and fame and riches. He who is not satisfied is never happy nor can be. A great and broad place takes much to fill and ceases to suffice even the owner, who endeavours to widen and fill it; and so one wedge drives another. For such people it is not possible to ever reach their aim of finding true, lasting happiness.

3. What actually constitutes the greatest unhappiness of every infernal spirit? It is their striving for the infinite; Infinity however has neither a rear wall nor borders, making it easy to see that a spirit striving for infinity can never gain real happiness. He who looks for bliss in infinity cannot possibly ever find it! The further he penetrates, the greater the endless abyss before him which he shall never be able to bridge

4. Wherefore My Kingdom is laid into everyman's small heart. He who wants to get there has to enter his own heart and there create a spot of rest called humility, love and contentment. Achieving such, his bliss is achieved for eternity. He shall then find much more than he ever expected. For it is surely easier to furnish a small house with everything than it is a great palace which has an empty appearance in spite of thousands of items.

5. Wherefore you must not have too broad concepts of My heavens, but narrow and small ones, whereupon you shall find true bliss there. A heart full of love for Me and the brothers and sisters,

together with a bent for action, shall bring every one of you a true foundation for eternal happiness.

6. Likewise you should not imagine My heavens at some immense distance, but close by. The entire road is just three spans long: the distance from head to centre of heart! With this distance covered, you are already there. Do not imagine we are going to journey upwards over all the stars, but just a journey down to our heart. There we shall find our heaven and the true eternal life!"

## Chapter 279

### The Lord's simple but powerful speech Along the short road to heaven Reason and cognition of the heart Fruit-picking parable

1. Say the light-blue ones: "We now have no further doubts that You are the true and eternal God, Lord and creator of all heavens, suns and Earths. For on hearing You, all reservations vanish like the mist in the sun's light. Just as You Yourself spoke inimitably upon Earth, so You speak now before us. From Your unostentatious manner of speech flow the deepest truth and godly love-wisdom like mightiest fountains.

2. How glorious the depiction of the way to Your Kingdom! But we unfortunately fare like Nicodemus once, who also did not know what to make of your explanation on being born again. The way from head to centre of heart truly is a short one, but how is one to set out upon same? In spite of the hidden wisdom within it, the thing seems puzzling, and we ask with Nicodemus: Lord, how can we climb into our own bodies and even into the centre of our hearts with our own feet?

3. Might it not be easier to get to the most remote star of Your endless creation than into our own heart? Here we have to pray You for a more precise explanation, just as your apostles upon Earth had to do occasionally. For to them also Your wisest doctrines seemed like Spanish villages where no stranger can find his way. Where is the entrance here, and what does the building plan look like? Lord, make this a little more plain!"

4. Say I: "The reason you don't understand this is your intellect, which still smells of the Earth; you ought to surely have enough sense to realize that the talk here is not of going with the feet in the natural sense, but a spiritual journey mentally. Nicodemus was still a terrestrially material man and it therefore is understandable that his intellect imagined a mother's womb for being re-born a second time. You yourselves however are now bereft of all crude, earthly matter; how can you as spirits think so materialistically?

5. Have you never noticed a dual activity within yourselves – one within the head and another in the heart? Behold, within the head resides the soul's cold, calculating intellect and its assistant, reason, which upon the soul's intellectual body resembles a widely, reaching arm full of eyes and ears. The intellect constantly extends this arm further, wanting in the end to seize all of infinity. This vain and insane striving however is in itself that dangerous death-and-judgement-delivering attribute of the soul described with the word haughtiness. In the heart however resides love as a spirit taken from My heart's spirit. This spirit already contains everything numberless fold that is contained within infinity, from the greatest to the smallest.

6. After the pompous intellect, realising the vanity of its foolish striving, instead of reaching out for the unreachable, humbly retracts the abovementioned arm – which is its rationality and perception, instead of trying to accomplish the unreachable guiding it into the heart – (as the dwelling place of My spirit in man) – then it has accomplished the abovementioned three-spans-long journey. Along such path one attains to the true eternal life and the true, happy rest, finding everything gathered together that infinity contains.

7. This endless interior kingdom of course manifests only gradually, like growth out of the tiny germ hidden in the centre of the seed. Whether the sowing of My works shall come forth to full ripeness early or late, richly or less so, depends solely upon the strength of love for Me and neighbour. For love in the heart towards Me is like the light and warmth of the sun, and love towards neighbour is the necessary fructifying rain. If however sun and rain are mutually active in the right order, then every crop shall ripen well and early.

8. I shall give you an easy picture for your better understanding: it is like unto a father who in summer takes his little ones to his garden, to quickly climb the trees laden with ripe fruit. The

lustful children want to quickly climb the trees to pick and eat in excess. The wise father says to his naive children: just stay with Me, because, being too weak, you would easily fall down from the tree breaking arms or legs or even be killed; I and My servants are strong and know how to pick the fruit. Hence wait! I shall be able to enjoy them effortlessly. Once you are big and strong yourselves, you too shall master the high trees. Do you get the picture?"

9. Say the light blue ones: "Thanking You, holiest and best Father forever! Now all is crystal clear to us, and we can't think what else to ask You."

## **Chapter 280**

### **Relationship between bread and wine**

#### **Knowing and doing**

#### **A task for the light-blue ones**

1. Say I: "Since you have now grasped this, you also have to act accordingly, or you shall reap no benefit from My teaching! I shall now cause them to serve you a proper bread and wine. Here too bread is like My flesh and wine like My blood. This food shall strengthen you, and you shall henceforth taste no death, but instead life eternal shall dwell in you. (to Robert) You brother Robert go now and fetch bread and wine again!"

2. Robert takes a few steps southward through the little wood and, upon a clearing, finds a whole bucketful of the best wine besides a large number of glasses and about fifty loaves of the most beautiful wheaten bread. Seeing such a large quantity of celestial sustenance, he calls Helena and his new helper Peter and his wife, to help him move it all. The called ones are there at once, but all of them together are not able to move it all to the designated place.

3. This is noticed by the emperor spirits, who had been discussing celestial protocol with the disciples. They hasten to help Robert move the stuff, outdoing each other in serving the light-blue spirits, who gratefully eat the bread with much relish. Drinking the wine in full drafts.

4. After which I say to the monarchs: "My dear friends and brothers, It is certainly commendable to discuss Me and My kingdom, but nicer and better still to practice oneself in celestial business. Knowledge of course comes before a task, but being in the know then means action, whereupon a small good deed is better than knowledge without action. Because from a small action something can at any rate emerge. Deeds are steadily followed by works; but nothing results from mere knowledge, unless it moves to action.

5. Of what use is technology to a potter who never puts clay upon turntable to practice his craft? Faith likewise is a science of the heart: if not put into action, it is as if dead, only the accomplished works giving it life. And so am I now well pleased that you became active in a good cause, without being called. Verily, I say to you all: even a drink of fresh water that you handed to a thirsty one is highly regarded by Me, for I look less upon knowledge than action!

6. He who knows something is worthwhile but does not act is as much a sinner as he who well recognises the right thing but is not willing to abandon his lethargy. Wherefore one has to in My kingdom always rise above indolence and practice what is right, as discerned; only then is one what one is to become and should be within My order.

7. (and to the light-blue ones) And since you are now sufficiently fortified, let us betake ourselves once more to the depths, to there awaken what can still be awoken. Try to cool down inflamed passions, to potentially pre-empt war among Earth peoples. A great reward shall await you in My heavens for all reasonable success, which you can achieve with ease, since it is I who have shown you the unfailing way.

8. But make sure you always and everywhere anticipate those fiery red spirits, for they shall try everything to kindle a war between the regents. You shall certainly not be able to prevent everything, but quite a lot in My name which could have precipitated mankind into misery. Upon carrying out your task, betake yourselves to this spot, where a messenger shall await you, who shall lend you a helping hand in My name to enter upon My kingdom. And so let you be gone upon your task!"

9. On departing, one of the light-blue ones adds: "Oh lord and Father, what if we once again famish or thirst – as we don't know how long this will take: from where shall we again obtain bread and wine?"



10. Say I: "Ask Robert and his colleagues here how long it is since they were dined and slaked and whether they ever hungered or thirsted thereafter. He who once has eaten My bread and drank My wine shall not hunger or thirst again eternally! For My bread is actual living food which, fortifying soul and spirit, constantly reproduces itself in your soul's stomach. My wine likewise is a true drink not ever followed by further thirst. Hence you can depart with much cheer, for you shall not henceforth hunger or thirst again.

11. With this assurance, the light-blue ones leave boldly upon their errand. It is questionable whether they will achieve much, as the many red spirits have everywhere triggered developments to suit their own plans, but they can nevertheless still alleviate things substantially.

12. Say I: "Thus there has to now come a severe judgement over all who have forgotten how to call upon Me when in trouble and how to acknowledge the worth of man, who was set down upon Earth for reasons other than to have himself shot dead for the glitter of a throne. This time the people, if acting soberly, shall be granted victory for all times to come. Only then does My kingdom come into the world. Should the people act barbarically- which I don't intend to foresee or predetermine, then they shall hardly ever attain to victory.

## **Chapter 281**

### **Departure for the kingdom of heaven**

1. Robert steps over to Me, saying: "Oh Lord, what plans await us next? All those who approached us have now been processed. The erstwhile Earth priests have been fortified, and the light-blue spirits are busy doing as commanded. I see no further hosts approaching us, and for me it is rather difficult to be idle; hence I pray You, oh my God and Father, give me something to do!"

2. Say I: "Friend and brother, activeness is indeed a spirit's main attribute; but it is also of benefit to rest every now and then. During rest, the exhausted powers of the soul – which is an instrument of the spirit - gather themselves up for new activity. Hence you also need a short rest, so that you can strengthen yourselves for great new works in My kingdom. Sabbath is coming to an end, and what we had to organise here has been done, and we have therewith accomplished a day's work upon this Earth. Look there eastwards – the familiar portal you were unable to open, same stands open, and all the previous friends await us longingly. Hence, My, dear friends, brothers and children, we shall get ready to depart from this terrestrial hill and enter through yonder portal into My kingdom, which has now gone forth as a new association from your heart, My dear brother Robert Uraniel!

3. And since we have all been fortified now, let us set upon our way in orderly fashion. As you all can see, we will not have to negotiate the in between valleys and hills. We shall move upon the straight path that I have just created out of pure light, to shortly reach the seemingly distant portal. You Uraniel however, as chief managing owner and guide of this association, go ahead with your helper and his wife! I shall follow you with the three brethren, and be followed firstly by all the emperors and bishops, and after them the big peoples' crowd of both sexes.

4. Organise yourselves and set upon the new road, which I built firstly for yourselves and many after you. The good of this Earth be blessed! And so, forward now.

## **Chapter 282**

### **Robert astonished at the new celestial region**

#### **His future mission**

#### **Bridge and hill of grace**

1. The journey commences, and the portal is soon reached. Many thousands await us there, praising Me for My exceeding goodness, grace, love and mercy, and My righteous judgement, according to which everyone, through the word of eternal order, receives the judge into his own heart.

2. Robert steps back to Me, saying: "Oh holy Father, we now stand before the entrance. Endless lines spread out beam-like over the fields, the other side of the entrance, praise resounding from their mouths! All is lit up with intense celestial glitter. At the most distant end, something like a city

appears, but the blinding light prevents me from seeing its shape. Oh Father, what region might this be? What kind of land – compared to which even the fields of the sun - which I saw with Sahariel - seem like dull night? What indescribable glories surge towards us; this must be the highest heaven!”

3. Say I: “So it is, but it also is the third storey of your house, which you saw outwardly at the start of your development in this kingdom, to soon afterwards take it as your possession. This region likewise represents the association which you founded and developed according to My order from your heart’s goodwill. Within this you shall as leader be eternally acting and ever seeing it towards the best order, whilst at the same time, from this association, take responsibility for that part of the Earth corresponding most closely to your tribal line. The two places upon Earth that we have just trodden shall above all henceforth serve you as the apples of your eyes. In Vienna, where you were dealt evil terrestrially, practice the good and noble; the second region that we visited last, use as a purification station for impure spirits, regardless of their origin.

4. The bridge I put in place from yonder low hill to over here is to remain! Whoever moves over it in this direction shall not be turned back! Place guards upon the hill so that every spirit who climbs it with good intentions finds a friend and good guide. Natural men however who still walk upon the Earth materially in the flesh shall find strengthening of faith upon this hill and be awoken in love, but without judgement or coercion. The sick are to find easing of their pain, but the good and faithful regain their health sevenfold.

5. If people want in future to erect us a memorial upon the said hill, they shall not be hindered, nor on the other hand supported, because every outward memorial to a celestial manifestation in the world is only too soon turned into profit and deception. But if someone insists on building a memorial, he shall not be stopped, because Mt Sinai, Mt Tabor and Mount of Olives shall be left to earthly mankind as constant reminders of what I destined them for. And now let us enter upon the true kingdom of everlasting life!”

## **Chapter 283**

### **The highest celestial sphere**

#### **Robert and Peter with three friends accompany the Lord to the holy Jerusalem**

#### **The city of all cities and sun of all suns**

1. They all enter and all are permeated with life’s highest bliss. The exceedingly far-flung region is teeming with small, comely dwellings, and everybody has theirs painted and handed over as their full possession. They all take over joyous possession of their new celestial ground and soil, which is finely cultured.

2. Only Robert-Uranial and his helper see no house ready for themselves, and ask Me where they are going to live.

3. But I say to Robert: “Behold, this is all actually your house! You are everywhere at home, together with your friend. At other times you have your dwelling in yonder city where I Myself usually dwell. This is the new, heavenly Jerusalem, the city of your God, your Lord, your Father and your brother in the Spirit of love. From there you shall always be able to look after your own house, and shall be on My part richly provided with everything thereto.

4. Follow Me to yonder city now, since all the small and the great have been well provided! If however you wish to take anyone of those that we took with us, then you are free to do so. I indeed see that you would like to take them all along, but that will not do yet. But take along Joseph, Leopold and Rudolf the first! Their dwellings are located next to the main road. Calls them and let them come with us to the city of the heavens: “

5. Robert calls the three, who at once step out of their houses – which they can’t praise too highly, and are in their way with us to the city. Robert asks Me however the whereabouts of those spirits who entered this kingdom with the patriarchs.

6. And I point ahead to the area towards mid-day, saying: “Over there you shall meet them all, for they too live in your house. The patriarchs however live in their own big houses, which you shall all get to know with time. Because there are countless many big houses like yours in My kingdom; you shall not estimably ever be finished with familiarising yourself. In My big house however, you

shall meet them all by their celestial functions; do you recognise that spirit upon the road rushing in our direction?”

7. Says Robert: “This is the noteworthy spirit who gave Satana a hard time!” Say I: “That’s the one! Make this one a guard upon the hill, for he has much strength and courage. But no one should be guard upon Earth over one year, and hence Cado not either!”

8. At that moment Cado steps before us, saying: “Lord, I already overheard my task and am on my way to fulfil it!” – Robert gives him a kiss, saying: “Be good, just and severe, for Earth is in a bad way!” Cado bows down and hastens to the place of his first posting.

9. We however continue towards the holy city upon the ramrod – straight road that resembles a seven fathoms (1 fathom = 1.75 meter) wide a golden band with seemingly silky rainbow patterns towards the holy city not describable to an incarnate spirit, for its glory, size and joys inside same are without end. But its shape externally is of seemingly restricted that of the germ within each seed, and even more like the yet more diverse contents of the spirit’s heart.

10. Robert and his helper Peter and their wives, and Joseph, Leopold and Rudolf are filled with astonishment at the city’s splendour. Its glory increases with our approach, and deepest amiability beams at them from every side.

11. Robert, noticing a most glorious sun of all suns above the city, whose light streams into all of infinity, breathlessly asks Me what sort of sun this is, its light shining far more brightly than the natural sun being, as delightful to watch as the light of the morning star.

12. And I say unto him: “Behold, this sun I am basically Myself! There are two more celestial spheres – a pure wisdom heaven towards evening and a love-wisdom heaven. The inhabitants of these two heavens see Me only as a sun, it is the one you see shining in the middle, above the city

13. Only here in the highest heaven am I outside the sun, although also inside it, as you now see Me amongst you. Within the sun however I am merely spiritually, in the power of My will, love and wisdom. Basically I am this sun, and yet there is a difference between Me and it. I am the foundation, whilst this sun is like an emanation of My spirit, which suffuses, from here and out of Me, all of infinity with undiminished power, creating everywhere My eternal order.

14. But watch now the great hosts rushing towards us from the city most fervently.” Says Robert: “Oh Lord, looking at You I perish for bliss and love! All this is Your work, yet You are with us. Lord, what are we that you show us such grace? Oh God oh God, how great, glorious and holy are You!”

## **Chapter 284**

### **Rudolf compares celestial and terrestrial conditions**

#### **The celestial city as portentous feeding-fountain for all of infinity**

1. Emperor Rudolf steps up to Me, praising Me wholeheartedly and saying: “Oh how different are things and conditions in this spirit world compared to the mean Earth! Now conceited one was in the world, and yet one was basically nothing! For as long as man – emperor or beggar, walks in the world in the garb of death, and is perishable, his existence can only signify zero. Upon Earth I was a great emperor, but what was I when death overtook me. No more than a handful of dust and ashes! Here surely I am not by a hair’s breadth more than a most insignificant citizen of this eternal kingdom, - this city of God. And yet I feel more exalted than if I stood upon the world as a mighty regent before whom Earth and seas tremble!

2. How long my earthly conceit enchanted me even after the discarding of my body. It was left to one liberated by truth to awaken and shake this crumbling rock from deep sleep. The rock fell to dust and I stand before you here in all my nothingness, like a newborn infant, marvelling at a new world and its holy relationships. But what a huge start this child has on all the ever-so wise and mighty rulers of the earth! Over here everything seems to great and exalted and exceedingly portentous! Oh nameless and numberless splendours! Oh Father, how great and holy You are.”

3. Say I: “You are right! Upon Earth there have to be differences, or same would not be what it has to be. Over here all are equal. Here there is no status, excepting that you all are My children and I your Father and Lord. But there are differences over here as well, and nobody is to lose what was rightfully theirs upon Earth. And behold, you shall once again be emperor, but over a much larger

kingdom than upon Earth. Over here you shall be placed over an entire sun, into which a trillion Earths would fit. In the city, and that in your own house, you shall be further appraised about your future destiny.

4. But now we stand at the door; hence let us enter to the sound of harps!"

5. We now enter the city: a city full of light and life where there shall be no want eternally, because everything is here in overabundance, and must be so forever, because of all of infinity draws all its sustenance from here, both physically and spiritually.

6. Robert and the others are astonished at the loveliness of the dwellings, of which there are numbers beyond anyone's counting. For the houses of God's city certainly have a beginning but no end. At the start, the city is indeed built so as to form a perfect square, but beyond that it spreads out endlessly, yet has nowhere and never an end.

7. Says Robert, after much astonishment: "Yes, now I begin to understand more profoundly what is meant by: "no eye has seen, nor ear perceived and no man imagined, what the Lord holds out to those who love Him. ' If the people of the Earth only had the slightest inkling of what awaits them here! They would prefer a thousandfold dying to a minute longer upon Earth: But the Lord's great love and wisdom hides this from the eyes of mortals, that they may pass their test and gain firmness of spirit, without which such fullness of bliss would be unbearable to them.

8. Oh Lord, now I can also see how spirits like me can almost forget their mortal brethren, only rarely appearing to them with such fullness of bliss; Who can still think about the evil Earth, unless reminded occasionally by Yourself oh Lord, to also keep our mortal brethren upon Earth in mind.

## **Chapter 285**

### **The Father's house in the celestial city; splendour of its chambers and occupants, in contrast to the Lord's plainness**

1. Continues Robert: "Oh Lord and Father, full of love, gentleness and patience, what kind of glorious palace is that one facing us towards morning?" Say I: "This is My very own house, wherein there are many mansions, of which you too shall now occupy one forever. And all of you that are now with Me shall dwell therein. I am certain you will like these apartments.

2. Says Emperor Joseph: "What, with Yourself and in close proximity to You are we to be? This bliss would be excessive for us poor sinners. The last corner of this city would already make us exceedingly happy!" Say I "My dear brother, is it not written: "Where I am there shall be also those who love Me above all." You all love Me now above all, and always in your hearts loved Me more than you thought, and so you must reside where I Myself reside, and eternally act in My company. You shall meet many in My house, for it is exceedingly great and has many mansions. Let us now enter, and let the three brethren precede us!"

3. We enter a great ante-chamber, with a floor of purest, transparent gold, twelve pillars on each side holding up the ceiling. The pillars shine as the sun, and their brilliance gives off all the colours of the rainbow, whilst their substance is pure diamond. The foyer walls are of Porphyry, the ceiling of emerald and the stairs to the first storey (the house has three main levels) are of purest ruby, bordered with gold, and lead on a straight gradient to a great door, which none but I myself am able to open.

4. All those present are overawed by the splendour of this hall. Says Joseph: "Brethren, could all the Earth's emperors and kings with all their treasures be capable of building such lobby with terrestrial material? Oh God, what numberless splendours and indescribable majesty!

5. Yet the Lord himself always remains his plain self. Just as He once taught men upon Earth, showing them His ways to life, just so He walks here in His heavens. No shine and no beaming household with myriads of angels surround him; we here are almost His only retinue. Of course on the streets outside there is much tumult: loveliest hymns of praise resound in unison with harmonious harps, the celestial air being saturated with sound, as if these heavens were just song and purest harmony.

6. Things are most lively in the city, yet here with the Lord of all glory – the almighty creator and Father of infinity, things are simple, excepting the splendour of the house. No courtiers, no glittering retinue, no reception worthy of the Lord of eternity. Let us start some noise, to alert this house's occupants to the arrival of the Lord. . ."

7. Say I: "Let that be, dear brethren! The tenants know quite well what to do on my arrival. Upon Earth you are accustomed to noise and think that much din must also be a made over here, but there is no talk of such here. When, after some accomplished action upon Earth or its spiritual regions, the hearts of my sweet little children quietly beat with love, thanks and life on my arrival, then that already is more than plenty of the most festive noise. On our entering the chambers they shall already come to meet us and greet us in the nicest possible, loving celestial manner."

8. I open the door, and my friends fall upon their faces on the stairs. Robert says with palpitating heart: "Oh Father, this is too much all at once for a created spirit, - a tiny atom within Your infinity! This light, this glory and the celestially beautiful angels stretching out their endlessly beautiful, soft arms after You and ourselves, with tearful eyes! With all our latest celestial appearance we nevertheless are, by comparison, formless!"

9. Robert looks back at Helena for a comparison with them, but Helena is already provided with the beauty of My children and, frightened, Robert says: "Oh Lord, what has happened to Helena and Matilda Elijah? These are already so beautiful that I can't look at them."

10. Say I: "Let you all get up and stop marvelling so much, because you too are of such form!" The seven get up and hardly recognise themselves for beauty; amazed, Robert says: "Is this actually me?" Say I: "Yes, it is! But now we shall proceed to the first chamber!"

## **Chapter 286**

### **Upon entering Robert as new archangel and celestial prince, nimble and wise Robert's badge of honour**

1. We now enter the first chamber through the previously sealed door, the first to be reached by the stairs made of Ruby.

2. Robert and his helper are speechless for wonder. Both are of Uranian extraction primordially, (Peter not being aware of it yet) and hence are of course great friends of building, especially of the gigantic variety. If on top of that such are grounded in corresponding magnificence and majesty, then it is to them superlative. Both have their eyes glued to the lofty galleries and especially the artful pillars, and hardly notice the gloriously loving celestial company who greet Robert as a new archangel, and manager of a new, great association.

3. Helena nudges Robert, saying: "But, dear Robert, don't get lost in staring; look how they welcome you!" This brings Robert back to himself, watching how the most beautiful love-angels deliver him a crown upon a pillow of shining red, together with a sceptre of transparent gold that shines like a rising sun; and finally a sword that is surrounded (hemmed in) by in-extinguishable flames.

4. The bearers of these badges of honour stoop before Robert-Uranial, saying fervidly: "Here, dearest, most glorious brother, receive the just reward that the Father has prepared for you from the beginning of the world! Upon Earth you became a martyr for the sake of Christ's doctrine; well could you have avoided it but were not minded to and hence you were a martyr, for the substance of the pure doctrine of Jesus our God, our most beloved and holiest Father from eternity.

5. You did not indeed, upon earth, believe that Jesus, born in Jerusalem and called by you 'the wiseman of Nazareth', is God the Lord Himself. Yet you are especially fond of the wiseman, and in your heart indeed discerned His Deity, although this did not agree with your intellect. And this love preserved you His love and grace, which now elevates you to a great prince of the heavens. Hence receive now crown, sceptre and sword, as signs of power, authority, love, wisdom and righteousness, and become a wise regent of your association! The Lord has blessed you and wills it."

6. Robert overcome by all this, says from the depth of his humility: "My dear celestial friends, if you had brought me a shoe-shine boy's honour instead of these kingly badges of honour I would have received them with a deeply moved heart; but not these, for any price of heaven! If the Lord of heaven and all worlds carries no crown, sceptre and sword, how should I as a poor sinner do so? Look here, these emperors next to me, who are already, from Earth, accustomed to wear crowns. To them hand these insignias - it shall not make them vain anymore. I could however become haughty, and this would be of no benefit to me, nor yourselves, nor for the association or the

kingdom of God in my heart. The latter is my real house that I am to manage within the order and the name of the Lord and Father. Hence desist from what is eternally not mine.

7. Say the messengers: "Friend, it is the Lord's will; do you want to oppose this? Says Robert, pointing to me: "My Lord and God has said nothing so far; if He says so, then I will do it, but nothing without His word! For He alone is everything to me, and without Him the heavens mean nothing to me! It is written: "You shall all be taught of God. He who is not raised up by Him as the Father is not fit for the heavens, and shall not come unto the Son, Who is the Father's eternal Kingdom!

8. The bearers of the badges come to Me, saying: "Father, what are we to do now? He will not accept these decorations!" Say I: "If he wants to stay like Me then let go, for no coercion ever applies over here but only unconditional freedom. This brother however is no ordinary spirit. There are not only many like him, and so we have to give it to him. Hence we will have to relent somewhat. Place these badges of honour in his chamber; he shall use them where necessary. But bring now the earthly regents their own crowns, sceptres, swords and purple; be it so!"

## **Chapter 287**

### **The three emperors receive their imperial honours, and their significance The inhabitants of the highest heavens' portentous destiny**

1. The imperial insignia are immediately brought over and passed to the three upon shiny red cushions, for glorification of what they had been called to do upon Earth. But the emperors also decidedly refuse to carry imperial honours at my side, since I as King of all kings and as most perfect Lord of all glory carry no crown or sceptre and even less sword and purple.

2. But I say to them: "My dear friends, there is no talk of a constant wearing of these insignia; yet need to accept and have them. There are divine conditions and life-tasks over here, and frequent, magnificent visits from the countless cosmic regions, as well as despatches to diverse worlds and suns. Likewise to the two vast lower heavens, and in particular to their countless associations. Upon such occasions, archangels despatched from here must bear badges of honour as clear signs of having won the mightiest victories over themselves, and consequently are now, with me, lords over all infinity.

3. With despatches to Earth, where my children are raised up, this is of course not necessary, for these have to be brought up in greatest plainness, wherefore they must not be awoken from their onerous humility by anything splendid from here. Something entirely different is it with spirits who are dwellers of the immense central suns and are already born into great light and glitter and live in dwellings compared to which even that which you see here is but a poor hut. On such occasions it therefore behoves us where necessary to make an appearance of great splendour and glitter.

4. So note on such not too rare occasions you require such badges of honour in order to impress upon those spirits that you are princes of the highest heavens and brothers, so-to-speak, of the highest spirit. Under the tread of your feet entire solar regions must tremble and the voice of your mouth sound like those thunderstorms that keep the fiery tempers of their mighty inhabitants in deep subservience. You will now comprehend why such signs are being handed over to you here.

5. The crown signifies that by your soul – which is your purified body you are my children – and that by the spirit which, originating from my heart as my very self within you, you are my brothers. The sceptre signifies that, carrying Myself within, you are equal co-regents with Me over infinity forever. The sword is a sign of authority and power, that you are empowered by Me forever, whilst the purple means that your exterior as well as your interior is pure love and that, like Myself, you want to order and rule everywhere through the power of love. And so you can now accept these emblems without qualms!"

6. Says Rudolf: "Oh Lord and Father, full of goodness, love and mercy we shall never be able to sufficiently thank You for the way we have now been decorated. But my other earthly offspring, although received into this highest heaven, nevertheless have been positioned outside this city, and shall never be as happy as us. Were it not possible that they too can come here and be made equal to us?"

7. Say I: My brother, your concern comes too late; just look back at the portal we just entered, and you shall see them all fitted with equal badges; full of joy, they are coming to thank Me. The

difference between yourselves is only that they received their badges in their majestic apartments somewhat earlier, whence they already wear them; whilst you have not accepted yours yet; what will you say?" Says Rudolf: "Oh Lord and Father, I can't find words to thank You. Do they therefore have the same destiny as us?"

8. Say I: "Of course; all inhabitants of my highest heaven have the same, immense destiny. Of course those living in My most immediate presence, in My own house have the most to do, just as man's busiest life-nerve is that next to his heart."

9. Rudolf and all the others now thank me most fervently. But I summon Robert, saying to him: "My dear brother, go with the three brothers Peter, Paul and John, who are already familiar with the household, and prepare a table! You know how I mean it, but take the biggest, for many shall be partaking."

## **Chapter 288**

### **The magnificent children of God - The Lord's dining-hall**

#### **The Creation's great primordial garden**

#### **The perfected one's diction proportionate to perceived love**

1. Robert asks whether he should also take his friend Peter and the two wives with him. Say I: "Did you not hear just now how here, everyone has the fullest freedom? Why ask? Here you can do as you will, and it shall be done correctly. For no one comes here who has not fully cast off his earthly world-will, and taken up Mine within himself completely. Since you have done so, you cannot possibly want something that I don't want Myself. Yet there is nowhere and never a higher and more perfect freedom than that of My own will. Since you have now completely internalised same, how could you be restricted in any action?"

2. Without unconditional freedom, I and all who have become one with Me would be pure insanity, and fullest bliss of my children a lie. Hence you can disport yourself here as if you were the complete lord of the house. And others can do so too, for here in My house there are no differences of rank. Here everything is fully brother and sister, and I alone am your Lord and Father. But regarding the Spirit and innermost truth, I am also your brother. Now you know everything; hence act and ask no more.

3. Robert now takes Peter, Helena and Elijah and, together with Peter, Paul and John moves to the adjacent chamber. Once again he can hardly find his way for amazement, saying to Peter: "Friend, brother! You step in here as boldly as if not noticing the countless splendours of this big hall of God. This is really strange; for me this hall would be an object of never-ending surveillance"

4. Says Peter: "You are wrong dear brother, if you think that habit has made these works mundane and less remarkable. Quite the contrary, but I study everything with a certain peace of mind and proclaim praise to the Lord in my heart. You however are still a newcomer here, not yet knowing proper house etiquette, and are furthermore of a most lively and fiery spirit wherefore everything quickly catches flames with you. Once you will have with time become more acquainted with the eternal Father's great house and its most loving house-rules, you shall find behaviour quite in order."

5. Your zeal by the way pleases me exceedingly, for your spirit is much like that of our brother Paul, who like you is still full of fire, being still the same fiery spirit. But I am nonetheless no less an enthusiastic lover of everything that is of the Lord; it's just that I seem quieter, making little noise on the outside but that much more in my heart

6. But now for the action! Do you see over there the big table of purest, transparent gold; that one we shall move to the middle of this hall, and then richly set it with bread and wine and all kinds of celestial fruit, that we shall find in plentiful quantity in the cabinet upon the midday wall."

7. Robert is glad to hear these Peter's words, and all go into action and set up the table in moments. Seeing the rich and splendid fruits of every variety, Robert says: "Verily, there is here the greatest abundance of whatever noblest and ripest fruit can be found upon the superior cosmic bodies. The only Earth-fruit I recognise is the pineapple."

8. Says Peter: "What – did you never upon Earth see grapes, figs or peaches? These occur here as well; come to the window and look at the big garden. You shall see every imaginable fruit variety that you ever saw to Earth, either naturally or painted upon canvas."

9. Through the window Robert sees an immense and luxuriant garden; he pauses petrified, saying: "Hearken, brother, this would have to be the garden of all gardens within infinity! What boundless expanse! What order and fullness of countless varieties of the most select and rarest fruit Verily, the entire Earth could be well provided from here for a thousand years, following just one harvest! Yet who shall ever consume such shuddering masses?"

10. Says Peter: "The first consumers are we; the next are all inhabitants of this city, which truly has no limits towards the East. And the third consumers are the two lower heavens. Down through them the entire spirit world and through them the natural world. For this is the model garden for all of infinity; do you know where you are now?"

11. Says Robert: "Yes, brother, that's what I suspected. But now I would like to know what kind of workers cultivate it in the Lord's name." Says Peter: "This, the Lord Himself does through His almighty will. He wills it and it is there, whilst transplantation is done by chosen spirits and angels who have the task of fertilising all cosmic bodies.

12. But these spirits and angels are not stationed there permanently, being given new tasks after being replaced. There is no chance of monotony in action, but rather most diverse change. One does what one likes for as long as it gives him joy and bliss. Once the novelty wears off somewhat, he immediately has an array of other choices; is this not plenty of freedom?"

13. Says Robert: "Praise God that I call free life! Oh Earth, of such freedom you have not dreamt yet!

But what now; the table is laid? Shall we signal them?" Says Peter: "Friend, this was still an earthly idea; do you think the Lord and the other occupants of this house don't know that we are ready?"

14. Says Robert: "Indeed, the Lord knows, for sure; but how do the other occupants of this only house find out?" Says Peter: "Behold, there is a system: a signboard in every one of the countless apartments on all three main floors, and the Lord leaves a message on events, and all occupants at once joyfully respond.

15. There are similar arrangements in all other heavens, but to a carefully calculated lesser degree than in the Father's house. You shall get to know it all more thoroughly. Believe me, here learning never stops: One remains a student forever, our perfection depending on love and receptivity for the Father's steadily growing grace. In terms of knowledge and experience, we remain the Lord's disciples forever. The Lord alone is omniscient, and we only to the extent the Lord considers it desirable.

16. Wherefore there is here in spite of a spirit's all-embracing knowledge a constant asking about and explaining of all kinds of manifestations you too shall never come to an end of them. The easiest thing is to constantly strengthen oneself in love rather than knowing, because love satisfies but knowledge never does.

## **Chapter 289**

### **Robert's inner relationship to the Habsburg emperors Hereditary and elected thrones Peter on politics**

1. Says Robert: "That is wisely provided for by the Lord; for if there were nothing further to ask, then the spirits' existence would become unbearable. This way however one is exceedingly restricted in knowledge even as a perfected spirit in the house of the Lord, even where one miracle follows another. One does indeed not grasp what sits - so to say - on one's nose, and commendably so, keeping heart and spirit in constant action.

2. I have for instance several times pondered what I actually have to do with Roman German and Austrian emperors; how did I get into their company, and they into mine? As suitable for my association I can indeed understand to be those spirits who fall into my life period upon Earth, and who manifest my kind of attitude and who passed away from Austrian regions at a similar period to when I was despatched to this here world from Vienna. But how the regents of Austria, with Whom I never had any relationship, come into my association, since most of them had reigned upon Earth long before me and that together with quite a few Roman bishops, that puzzles me! It would make sense if they took me up into their own associations. But that I should receive them into my



association, and that they, as it were, come to me, let that understand who will! So you perhaps understand this, my dear friend and brother?"

3. Says Peter: "The reason is simple: you were from the roots up always hostile towards the Habsburg dynasty; to it alone you ascribed all of Europe's troubles. With such rage you could not ever have become an inhabitant of this kingdom of purest love. Hence the Lord created an opportunity for you to be reconciled with your 'counter beggars', acknowledge their worthiness and accept them into your heart as real brethren, the reason also for their coming into your house.

4. Says Robert: "I see - that makes sense! The image of imperial honour set up by Rudolf always was to me an abomination of human rights. Because with an inherited honour of regional other spirits are eclipsed even if a thousand times wiser than the throne's occupant. The kingdom's wisest man is gagged and abilities not recognised and employed for the public will, by a regent who regards himself as a Solomon by inheritance. Behold, this and other reasons always filled me with rage of the dictatorial Rudolf, who wanted to control even his distant descendants, preferably to the end of the world.

5. Now of course the thing takes on a different aspect, and I realise that even an average inherited empire is superior to the best elected monarchy, when the electors are jealous of the one put on the throne. It may have perhaps been the Lord's will that elected monarchies be replaced by inherited ones.

6. Could there soon be an end to all inherited dynasties and their kingdoms? The Lord seems to have hinted something like that in one of His holy speeches; what do you think?"

7. Say Peter: "My friend, this does not concern us much over here. Men in their earthly political relationship and matters of state are free to set up what they will. But if they have righteous authorities, then they should obey and be consensual, and they shall be untroubled and have peace.

All the state's inhabitants should support and be ready to help the regent in times of trouble, and they shall be a happy people and rich in all things upon Earth. But a nation that blames the regent for all troubles, even if themselves responsible shall have little joy to talk of. Wherever people began to argue with their regents, they gave the enemy cause for derision.

8. Doing so they will have only themselves to blame for consequent bad times which, although not the judgment of God's will, are nevertheless not forestalled by Him neither, but He lets people reap the fruits they have sown.

9. For people of the Earth are at fullest liberty, and the Earth itself also is entrusted into their hands. If they offend against same, then it shall also punish them as in the days of Noah. But if the people pray the Lord for a good regent and for quiet and peace and a state of order, then we ourselves too seize the regent by the reins, leading him and the people unto the only path of blessings. Wherefore people should never upset and even less hate their regents, as these also are humans. They should rather bless them and pray the Lord that He would guide and bless them as their rulers. Then there shall be blessings aplenty; what do you think?"

## **Chapter 290**

### **Robert's political zeal**

#### **Peter's thoughts on people's self-help, and the help of God The Father knows when it is time**

1. Says Robert: "Oh, you are quite right; men do well to submit themselves to the authorities in worldly things, and act peaceably in all worldly situations. But what are poor men to do when their regents, from fear of losing throne and glitter, start interfering in people's spiritual spheres when they chain them and darken their souls and spirit's perception turning the Lord's pure doctrine upon Earth into idolatry, and therewith flog mankind into blindness? What are such enslaved people to do, if the dictatorial crown-bearers set up stakes, gallows or at least prisons for spirits awakened by God Himself?

2. Should people have no divine right to rid themselves of such murderers of the spirit either? If this action is contrary to heavenly order as well, then one has to conclude that to the Lord it makes no difference whether in the world one is a servant of ceremonials, a dim pagan or a genuine Christian.

If that were so then I can't see any point in the salvation history or the truths from the prophets or the pure doctrine of life-miracle from God's mouth. For then mankind should have remained in its primordial night. Millions of people who call themselves Christians have not the foggiest notion of Christ the Lord's teaching. The pope is their God and the regent his handyman. Both seek the obfuscation of mankind in order to stifle every spiritual spark in their subjects. Tell me, friend, should the few brighter ones also not have a whit of right to rise up and annihilate such spiritual tyrants?"

3. Says Peter: "Why not, if they have the capacity? But they should pay dearly for a failed attempt, and their subsequent enslavement shall be tenfold. I say unto you that, as always, people can do nothing for themselves. If they proceed nonetheless, then it will worsen but never better their condition. A quite different matter is if a more virtuous group of people implores the Lord for help and protection. Then the Lord Himself steps in, and it is the end of tyranny forever. Only omnipotence can beat all power that be; man's impotence is naught without the Lord. The Lord by the way knows exactly how far He can let a tyranny go.

4. I say unto you: the Lord measures the time of everyone; and every tyranny is given an exact amount of time. Often things are just one drop short; when that falls, time is up. Hence trouble yourself no more about conditions upon Earth; the Lord knows best how to guide and merge them.

5. How often have I heard Earth people express the desire that the Lord would at last put an end to the papacy, but the Lord is still putting it off, and He well knows why. But you may be assured that He will not tarry much longer. Rome indeed thinks itself a Phoenix that burns itself to then arise from the ashes more gloriously than before. But this time the end comes with the ash. And quite a few others upon Earth shall fare likewise; do you understand that?"

6. Says Robert: "Yes, only now do I see it clearly. But no more of that, as the Lord is coming!"

7. Robert with the entire company comes to meet Me, saying: "Lord! Father! Things are ready, as You have commanded."

8. Say I: "My dear brother, I already saw that; but had I not come Myself, you would have nicely kept the big crowd waiting and not come to tell Me in front of the crowd: Lord and Father come, all is ready!"

9. Says Robert: "Lord that I intended anyway, but brother Peter kept me from it! ' Says I: "Ay ay, you need not be so condescending when given a small domestic challenge!"

10. Says Helena: "Behold, I even signalled to you with my eyes, but you put your finger over your mouth for me to be quiet when the principal brother of the Lord is speaking! You then discussed much, until the dear Father Himself chose to come without being called by you clever ones. Serves you two right if the Lord now chides you a little!"

11. Say I: "Now now, dearest daughter Helena, all is well. Robert rightly followed Peter. Brother Peter also is right, knowing what to do on such occasions. And you too are righteous, for intending to call Me in through your Robert. And I Myself have never been unrighteous, and so we have nothing further with which to blame one another, wherefore we shall now partake of the meal; go and summon the crowd! And you brother Peter go open all the doors that lead into this dining hall!"

## **Chapter 291**

### **Great celestial banquet in the Father's house David as music maker and composer**

1. After this is done, entire processions are moving into the great dining hall from all sides, and thousands are assembled in the hall, whilst columns of further thousands keep moving in. Robert and My big company are wide-eyed, seeing no end to the new arrivals. Robert whispers to Me "By Your almighty will, the hall is already crammed with people and still not ending: how will these fit in? We set the big table as amply as can be, but what is that for such masses of people?"

2. Say I: "Fear not; you heard upon Earth how many peaceful sheep can fit into one pen. And so My house's occupants too shall find ample room! Says Robert, taken a back: What. . . , all these occupants of just this one house? How many actually live here: it must be a million! Oh-still no end!"

What do I notice. . . the hall is steadily enlarging, or am I seeing things? Now the galleries too are filling! Only now can I see an end through the open door! Oh Lord, how many are there now in this great hall?"

3. Say I: "If you have to know, their number now is twelve times one hundred thousand! But these are by far not all who live in My house. On important occasions there are more than ten times that many, who have work to do in the various world and suns in all the heavens and their countless associations. But note well: these are exclusively occupants of My house, where I live Myself and where I look after My children.

4. You see however that this city in just its main part has an exceedingly great number of the most exquisite houses. Each house is separate and surrounded by a most beautiful garden, well-planted with all kinds of fruits trees and other growths which spread the most intense fragrance. Such houses are fully occupied and these are also My children and visit Me in My house whenever it please them. They give Me much joy and they all are filled with the purest love for Me and the brethren who live in My very own house.

5. Further on you see a great suburb towards the East that is without end. It likewise is filled with all kinds of buildings like the best found upon the cosmic bodies. There you will meet perfect spirits from all the worlds within infinity who too are exceedingly blissful after their kind and love and inner perfection. At the same time in every house of this great suburb there is a door and a bridge by which the blissful dwellers can see and reach the cosmic bodies upon which they had lived corporally in their flesh.

6. In the houses of the city proper this arrangement includes twelve doors inside the chamber, through which they can get to and return from all cosmic bodies of infinity the moments the occupants desire it. But these doors are fitted only at ground level, wherefore every chamber of an upper floor has a corresponding one at ground level. But the grandeur of such arrangement you shall get to know only later, commensurably with the development of your inward parts.

7. But note how, during this conversation, the one million two hundred thousand have gotten ready at the big table – whilst several smaller tables have also been set and occupied – and yet you see no scramble!'

8. Says Robert: "Completely amazing; but the great table has also lengthened to what must be miles. Oh Lord, Thou best, most holy Father! The smaller table also have become hours long; and the hall is now long, high and wide enough to easily accommodate all of London) and Paris. Verily, this is now more like a whole world than a hall!'

9. Say I: "Yes, My brother, here we banquet on a somewhat different scale to the Reinerkogel on Earth: what do you say?" Says Robert: "Oh Father, You are too good and gracious! One spark of this light upon Earth would make the sun look like a dim clod! But do the spirits upon the two high galleries also have tables and food and drink?"

10. Say I: "Quite so! As you will have seen from the outside, My house has three storeys. From each of these one can get to the gallery that runs the length of the storey, which is also this dining-hall's gallery, which is three storeys, which is also this dining-hall's gallery, which is three storeys high. But this isn't the only hall in this house, and there are quite a few with their distinct functions, which you shall get to know gradually. But let us now see that we too find a good spot at the big table!"

11. Say Robert: "Lord, I would prefer some small children's table, for I see no spot left over at the big table." Say I: "Quite so! Over here there is another empty, fairly large table; set this one, and those of us come here from Earth shall occupy it. From this table we shall get a good overview of all guests, and also be well noticed by them."

12. Robert and his helper prepare same and I, the monarchs and a few others besides Robert, his helper Peter and their two wives sit down, eating and drinking from everything upon the table. After the meal, all the many guests rise and strike up a great hymn of praise for Me, which fascinates Robert.

13. Following the lovely hymn of tender words of love, a truly celestial concert begins to resound down from the galleries, starting with a glorious cantata accompanied by a host of the most finely tuned harps with purity and brightly gentle tone that no instrument upon Earth would equal, the most approximate to it possibly being the Aeolian harp, when its pure strings are set in motion by a pure and steady wind.

14. Robert is beside himself for bliss and the two wives are moved to tears, they overcome Helena saying: "Oh God Oh God, the thoroughly gripping music would make you melt! Every delightful tone penetrates the heart. Robert, this sounds different to an ever-so beautiful opera, and infinitely better than Turkish music!"

15. Says Robert, smiling: "Come on, with such glorious symphony, how one can think of a terrestrial, let alone a Turkish one!" Says Helen: "That is so; my way of really underscoring something most splendid is to jokingly compare it to the latter; I trust there is no harm in that!" Says Robert: "Quite so, but let's be quiet, for with such music, one cannot be sufficiently heart and ear!"

16. Emperor Joseph asks Me on the side: "Oh Lord, Father, whose composition is this cantata?" Says I: "Do you not see the conductor on that podium?" Says Joseph: "Indeed, dear Father, but I don't know his name, or who he was on Earth." Say I: "It is David, the erstwhile Israeli king, who is a chief musician over here and at the same time the most highly select creator of compositions that always bring Me great joy."

17. Says Joseph: "Well, that's what I call a composition! In aggregate, it sounds like a most superb choral and instrumental symphony. Every individual tone already sounds like a pianissimo sonata. – The nearest thing to it I ever heard on Earth are the harmonious tones of the so-called Mundtrommel

(mouth-drum- the trans. ) with the finest 'silver tongues'. These basically also produce only one fundamental tone, but within these all sorts of melodious, delicately modulated vibrations developing like spirits of love.

18. The main tones harmoniously make up the main cantata, yet every prominent tone is enlivened with the most glorious sonata.

19. But I want to ask You another thing: the whereabouts of all those music-masters before and during my time on Earth, who truly produced the most glorious music. E. g. a Handel, Bach, Gluck, Mozart, Haydn and several other lesser known names?" Say I: "If occasionally you come to the first or second heavens, where again you shall encounter the most stupendous magnificence's, then you shall there encounter those spirits. But listen now for the next part of the concert."

## **Chapter 292**

### **Organ concerto with visual images - Secrets of tone and form**

#### **Fundamental law of all power-manifestations**

#### **Power and countervailing power**

1. Joseph and the other erstwhile emperors, together with Robert and his helper and the two wives now hearken intently.

2. After a while, mighty organ chords split the air, and as these merge melodiously, the most magnificent forms can be seen in the air, somewhat reminiscent of camera pictures upon Earth, although the latter can render images of only pre-existing objects, whereas here new forms are constantly produced because new combinations constantly emerge from the tone. Previous tone combinations of course also reproduce previous image, but these tone-images are exceedingly bright and constantly alternated in most lively colours and assume the most stirringly beautiful forms, enthralling not only the emotions as well as the ears in a most uplifting manner but also the eye and its related soul-intellect, which is so-to-speak the actual soul-eye.

3. Robert now asks Me: "How is this; we did not see such images with the first cantata; only now do they appear with the great and harmonious tones of the organs." Say I: "Because in My eternal order things are so arranged that nothing can arise without prior, after and counter-effect. The guests' thanksgiving hymn was an anticipatory effect. The great cantata from the galleries was the after effect, and the great organ purview is the counter-effect – because these are tones of a different kind, whilst this precluding performs the contrasting themes of the former Hymn as also the cantatas. These contrasts collide and at the point of contact become visible and connote what they are and say."

4. The rather imperfect music upon Earth has similar effects. In their emotions the listeners are spontaneously transferred to quite strange regions, believing themselves to be somewhere else. This is affected by the forms that are produced within the soul through diverse tone-combinations,

transferring the soul spiritually to such regions. If the organ were to switch to different scales not preceded by ante or after-effects, then these images would soon cease and you would hear only splendid tones without attending forms.

5. Every tone indeed develops a certain form which however becomes a visible one, if it can as-it were lean upon a preceding tone. It is approximately the same with the light images. If no object blocks their path, to hold them up, then they flee invisibly and unstoppably to infinity. My eye can of course see everything, but not so the created spirit's eye, which could not exist if it had no supporting point in Me. Only the primary can behold the primary and a secondary only a secondary, with the secondary able to see the primary only if the primary has assumed the form of the secondary.

6. Wherefore you would never be able to see Me, a purely divine Being. But since my assuming the secondary, creatural, you can see Me to the extent that I became a perfect, lasting secondary Being out of Myself.

7. It shall also be so if you ever enter one of the two lower heavens; you shall remain invisible unless you take up the elements of these heavens. On the other hand, you shall be able to see everything there, since you are as indwellers of the highest heaven a primary being in relation to dwellers of a second and third heaven; say unto Me whether you all have well understood this?"

8. Says Robert: "Lord and Father, we now clearly recognize that it is so but not from its foundations as yet. For I cannot yet work out what to make of the necessity of some opposing object for making something primary visible. For surely a primary thing must be very sound, or nothing secondary could go forth from it. Now it can be asked why this primary thing depends on the secondary going forth from it for the former's own manifestation as a combined object in order to become visible to a secondary one?"

9. Say I: "This is part of the eternal order within every primary, simplest basic force. In its fundamental substance every power is indissoluble in its kind. Hence such power is always in existence, whether manifesting or not. So long as a force cannot manifest itself, it is outwardly as if non-existent. If however it is to outwardly manifest, then it must be met with countervailing force, and the latter can only be an opposing force through which the primary force can be impeded in its quiet flow. Wherever such conflict by interference takes place, both forces become perceptible. The first power then unfailingly goes over into a secondary one, and a secondary one does so vice versa. Only in this way do the two powers become perceptible to each other, and consequently in their type of action.

10. A couple of illustrations should make this important point clearer for you. Behold the light radiating from a sun. Firmly hold onto your concept in its nature and its enduring. If however there were throughout infinity no sun-related eye that stands up to the sun as countervailing power to harness the light by which the sun creates something similar to itself within the eye, therewith going over into a secondary power, then would the sun not be as good as non-existent? But if an eye has developed within which the sun as-it-were finds itself again, then the sun as primordial power asserts itself as perceptible existence in relation to the eye. If the eye closes, then it is as if non-existent in relation to the sun, and the latter has seemingly lost its existence.

11. But I want to give you another example: think of a powerful giant; put him in an empty space where there is no object upon which the giant can test his strength. Present him with a fly as countervailing force, which however he cannot reach with his hands. In such case the fly stands there with a power equal to the giant and able to challenge the giant to a fight, if it has a point of support. If however the giant has such supporting point, then a million flies cannot trouble him. And thus every force has to have an opposing force without which it cannot manifest and make an appearance. A power has to test itself upon another power or it is as good as non-existent.

12. If upon Earth only one wind was blowing at any one time it would never result in rain. But if another wind encounters it, the air-condensation shall soon emerge which first manifests as fogs and ultimately as heavy rain-clouds. The clouds themselves don't indicate the wind so long as the wind remains wind. But once the wind has created the clouds and clothes itself with them so-to-say, then the clouds make the wind visible of course, showing its direction by their movement. And, My friends and brothers, this thing should now be clear to you. '

13. Says Robert: "Yes, Lord and Father, now we are fully in the clear about it, but it took some effort! But now the guests are leaving the hall; where are they headed, doing what?"

14. Say I: "They thankfully and blissfully return to their dwellings; there they shall find instructions for themselves upon notice boards. You shall all familiarize yourselves with this after a while. Let us however now go to the chambers on the ground level! There I shall show you the doors through which every spirit can get to the natural worlds along the shortest route. Over there, in this hall's evening corner, there is a spiral staircase on which we shall get to the ground level chambers, which are not accessible from the outside. And so let us proceed with cheer: be it so!"

## **Chapter 293**

### **Warning the children of the Earth Differences between celestial and terrestrial life Parable of the fallen tree fruit and the potter Everlasting death**

1. Says Robert and all the others: "Oh dear, holy Father, one cannot express how delighted we are! Your Yourself lead us and show us the endless wonderworks of Your almighty love! You explain Your work with Your holiest mouth so clearly that we are amazed at how we can understand things that shall remain insoluble mysteries for millions for eternities.

2. Oh for the incredible stupidity of man upon Earth! Taking no notice of the gold of the heavens and life, they tread same with their feet. Instead they wage war for the filth of the roads and tear themselves apart for filth. Come over here, you poor sinners and blind devils; learn condescension and humility from Him whose softest breath of youth can blow you and your sinful Earth to nothing.

3. But you say: what can we do; nothing changes when we beg and pray! We see and hear nothing.

Our pleading is consumed by the air and we vainly stare into infinity and comfortlessly and wisdomlessly marvel) at God's unfathomable works the way calves stare at a new stable door. Wherefore we simply concern ourselves for the body's welfare and let others worry about whatever they will; man has to have things to eat and drink, together with coat and house; these are necessities, everything else being dispensable.

4. Dispensable indeed for you Earth worms, who all resemble the rich young man in the Gospel, who asked the Lord to explain the kingdom of God. But when the Lord said: sell everything and give to the poor children of the world and then follow Me, his heart broke and he at once returned to his sweet Earth treasures. He let go of God and cared only for his Earthly goods, becoming harder than before, the Lord remarking afterward how hard it is for a rich man to inherit the kingdom of God.

5. Get yourselves over here therefore, you spirits of the Earth; over here in your hearts; here you shall find a fullness of treasures and riches that eternity cannot consume. Over here, you proud ones – in the proper humbleness of your hearts! Here at home is the eternal and steadily increasing honour of all honours. What are all your dignities to the word of Him Who with His might and wisdom has filled infinity with miraculous works without number or measure!

6. Take note of the difference between our perfect eternal life in the constant presence of the almighty Father and Creator of all heavens and worlds on the one hand, and your perishable life that lasts from morning to evening. How do you cling to a life that deserves to be called death? Is not Earth life a constant dying from cradle to grave, whilst this true celestial life is a constant enlivening in God the holy Father. And this true life is ever so near unto you; every moment you could seize it forever. But blind you are, and your love of Earth blurs your hearts vision, wherefore you deem the kingdom of eternal life far away, although it sits on your nose so-to-say. We too are near to you, but you think it is far; how blind you are!

7. The Lord's servants upon Earth know us, see us and can speak with us whenever they will. The eye and ear of their heart is open because not blinded by the burden of the rich youth in the Gospel, yet you others shed tears when watching the barren world so gladly, when the Lord is calling you. Let the Lord give us a thousand such worlds if we were minded to accept them. But who strains after painted gold if he can call a thousandfold lumps of gold he won?

8. At the side of the almighty Father descend to the depth of the Creation with us, and with the eyes of the heart behold the boldest bridge work from one world to another, from one heaven to another and from one heart to another! And you shall, although still wrapped in mortal flesh, with

us feel joy and bliss and through this enliven your soul. Oh Lord, why may we enjoy such bliss when millions of brothers are still blind and deaf?"

9. Say I: "Friend and brother, every true life harbours the propensity of being anything other than blissful. But a life that is led by death the way a law enforcer leads a sinner to criminal proceedings, can perceive only real pleasure only in a fully degenerate state. Were you to regenerate such however, then it would shudder on recognizing where it's escort is leading it. Wherefore it is on the one hand better that the people of the Earth are blind and deaf, enabling them to at least seemingly enjoy the span-long life, sauntering from death to death.

10. I say unto you all: for many millions their make-believe life is followed by no further one. Because just as there is life eternal, there also is eternal death. Upon Earth there are trees upon which glorious fruits ripen in quick time, and where no blossom has flowered in vain. But there are also trees that flower abundantly and even put out much fruit. But where such trees are poorly sapped and have to hold onto their flowerless fruit on their branches for lengthy periods till ripe, then three quarters fall off the tree for each one of sufficient nutrients before ripening. I say unto you: there are few healing herbs for re-animating such fallen off unripe fruit. Where some of this fruit falls off the tree before fully ripe, it can be gathered and stored, and it shall at least achieved minimum edibility. But for fruit dropping shortly after bloom due to inadequate nutrients, there is no cure.

11. But I am not saying that children who die shortly after physical birth cannot attain to everlasting life, for this parable is not dealing with terrestrial birth and ripening; here we are dealing with souls that had already bloomed beautifully in My grace-light upon Earth, and had avidly sucked in their lifejuice at the outset. But come testing times, they sealed off their feeding organs, not wanting to suck in the admittedly harsh testing salt of life, with consequent isolation from the branches feeding them and therewith death incapable of re-animation. Let us therefore leave such fruit to deadly and blindly enjoy their short life, for their fullest vanity shall take plenty of time yet.!"

12. Says Robert: "But as true as this thing is bound to be, it reminds me of a Chinese and Japanese rule that restricts parental offspring to six or seven. Any offspring over this number must be drowned or otherwise put to death."

13. Say I: "My friend, this you are not capable of understanding yet! Behold, a potter forms his pot of clay upon the rotor, but due to certain circumstances, the pot becomes malformed in the middle of the operation. What does he do? He breaks up the clay upon the rotor, mixing it with fresh clay, returning it to the wheel and weaning out a less delicate form. Thus the material is saved but the specific original individuality is irretrievably lost. In short, the first self is completely destroyed, and that in a real sense, is the everlasting death, which both love nor recollection of primordial existence can re-animate; and consequently no development to everlasting perfection can be contemplated. And yet it is the maintenance of the primordial individuality that is of endless import, because no childhood of God can be attained without it, for a secondary birth shall eternally not turn into a primary one.

## **Chapter 294**

### **Everlasting death – reason and nature**

1. Says Robert, having reached the spiral staircase: "Oh most loving and wise Father, words fail us to properly thank you with our love for such enlightenment. One can, in other words, find oneself even alive and happy in spite of a condition of eternal death, and that in some heaven, but with the primordial self no longer there. Oh, is not this grace upon grace on Your part! By the expression 'eternal death' we had understood hell and no less, with no exit forever. But should there still be a way out, all things being possible to You, then we regard such an exit quite a different one indeed. But now the thing takes on a still more different aspect; our thanks and love for such a portentous and glorious explanation!"

2. Say I: "It especially pleases Me that you receive this so well; yet the grace received by an unfortunate being with eternal death is not as great as you think. Because for some, a million earth years long hell with retained original character would be preferable to everlasting death. But if the first begotten also is sacrificed with hell of the third degree, then of course it is worse even than mere eternal death in itself.

3. I indeed see how you now comprehend what actual everlasting death in itself is, although you don't yet understand the evil of that condition, and so I shall have to elaborate somewhat as we climb down this spiral staircase; hearken therefore:
4. He who finds himself in first or second degree hell on account of having warped his primordial self through perverted love can, nevertheless, after many bitter experiences, become again what he was in the beginning. His consciousness is left him and he retains his memory and he can attain to perfection.
5. But if man is neither cold nor hot on account of a luke warmness most repugnant to Me, bothering with neither with good nor bad, or it is all the same to him, making him capable of the most cold-blooded abominations or occasional good deeds, thus regarding God and devil, night and day, life or death, truth or lie all equal: such has fallen victim to eternal death already. Therewith he finds himself in lowermost hell, from which escape is unthinkable for the one and same original primordial identity.
6. The foundation of such condition is a most concentrated arrogance that has gone through all stages of selfishness and self-love, having crushed himself so-to-say into such density and therewith depriving himself of the spirit's primordial life. And that constitutes the actual everlasting death, the evil of all evils, because it brings existence itself to an end.
7. Such soul is then fully corrupted. Its original totality has to be, through the power of fire, dissolved into its individual, primordial life sparks and then, blended with completely new ones and along extended paths through plant and animal life of another planet, within a totally different solar system, to finally be transformed into a most inferior human form, with despairingly little left over from the primordial soul nature. And that is the actually worst part, for such soul can never get to see Me because it then is and remains soul only, without My spirit.
8. The thing is like an unripe, rotten apple which also can go over into mildew and sponge. It can be turned into no apple, but a parasite at best, which in turn has little resemblance with the primordial tree and fruit. Say unto Me whether you have all fully understood this?"
9. They speak as with one voice: "Lord and Father, now everything is completely clear to us. Not much can of course be said such self-inflicted loss, in spite of Your great love and mercy becoming evident and that all things being possible to You. It is of course possible that, after unmentionable eons, a little opportunity may surface for these beings to get to know and love You in gradual stages, from their primordial condition, therewith moving forward in their cognition and love.
10. How often already, through the mouth of Your prophets and servants You had prophesied all sorts of judgments, as evil consequences of the children of the world's evil actions. But when a few better ones turned to You in their hearts, you withdrew Your sharp rod. You again blessed the Earth and forged a path of reformation for the evil ones, which You had indicated through Your prophets Jonah and Jeremiah for example. You had always kept your words with prophecies for good, but with threatened punishments only when men had totally lost sight of You.
11. Say I: "Yes, you are right indeed! The reason for My not following up threatened judgments with punishments is because these rarely improve but often make people worse. And so, if a few righteous ones turn to Me, I gladly turn threats into blessings, for which reason I also make the threats of punishments and judgments conditional. If they find hearts that fulfil the conditions in a certain measure, then things look up again. I then bless many evil ones on account of the few good ones, in order not to give them opportunity for still greater evil, which is usually the case during wars. For wars always have been the best food for the insatiable spirit of usury, and the best school for cruel, infernal arrogance.
12. Of course it often is the case that the gentle reprimand of My angels glides unheard past the intransigent ears of worldly men, forcing Me to send the voice of devils among dead mankind. But if this voice from the heavens finds even limited hearing, then I let the devil voice go dumb. For a father surely always remains the gentlest judge and does not immediately weigh in with blows, even if he lifts the rod threateningly. It is better to threaten for decades and cast a blind eye, than to punish for one year, for the plants upon our Earth are of almost delicate nature and must be treated with much caution. The birthplace of the children of My heart is a different one to those of My other component parts. You must constantly keep in mind that this very small Earth is that very place of birth for the children of My heart!



13. But now we are fully on the floor of the ground level chamber, and can commence our observations. Note the four immense walls, in each of which you see three doors. Through these doors you can get to all the worlds and heavens, and their associations throughout infinity, but not to this highest and innermost heaven, in which you now find yourselves. Let's move northward, where we shall shortly make a start.

## **Chapter 295**

### **The three doors in the northern wall Endless distances of the Creation spaces A glance at the solar middle equatorial belt, and the Moon The angel's governance in the cosmic regions**

1. I continue: "Robert, open the first door, and we shall take a look outwards and see what the rays of our eyes will encounter.
2. Robert opens the first of the three doors and shies back in wonder. After a while he says: "oh Lord, oh friends, this truly is too much for the eye for a created spirit, so suddenly! I see the Earth's moon to a T, upon the high firmament. It is in full phase and looks incredibly charming. And at a deep distance behind, I see immensely bright stars, and at once recognize the Pleiades, Orion and the 'Greater Dog'. The Milky Way too is shining brightly, not like a shimmer but a wide belt of vivid constellations. Oh friends, to view this from here affords an indescribable fervour towards the way you, oh Lord, have so splendidly filled infinity with the sparkling works of your love, wisdom and might.
3. But the immense space between the celestial bodies is not empty. I note spirits flicker back and forth with great velocity, some of whom closely approached and greeted us. Ah, for the intense activity here; and that stirs me up – seeking action and pursuing it myself."
4. They now all crowd unto a large balcony, one in front of each door, watching the entire star-studded sky and conversing with the spirits that float near the balcony, and ecstatic upon noting Me there.
5. Robert asks Me whether he too could float about so freely, if he climbed over the landing. Says I: "Try, perhaps it is possible!"
6. Robert, considering the depth below, quickly withdraws, saying: "Lord, this I may well leave alone, for there is an immense depth below us! How come; did we not step out unto the balcony at ground level, expecting to be level with same? Yet with this endless depth below us that amounts to countless fixed star intervals, there can be no talk of ground level. Upon what ground therefore was Your house built, oh Lord and Father? The wall stops under the balcony and one sees only the endless depth of the Creation; this I cannot work out at all!
7. This would indeed give rise to countless further questions; e. g. did we not, when arriving in this city from the Earth, enter Your holy house at ground level without noticing anything of a balcony. Now, at ground level in the same house, behold: the chamber, as large and splendid as the hall above us, has twelve doors through which one reaches the observation balconies, of which there was previously no trace whatsoever. And one furthermore notes that this house floats about freely in the ether like any cosmic body, notwithstanding that the previously visible city of immense spread shows no sign of another house. And did not three similar doors lead out the same wall to this intriguing free space; yet I see them no more, Lord and Father; whoever can understand this from its foundations must be a child of good parents, as they say!
8. Heaven here or there, this is outside my comprehension. Is this only spiritual imagination, or a kind of spiritual diorama, or spiritually optic illusions? This cannot possibly be reality; either heaven is true, in which case the scene must be an illusion, or the observations are true and heaven is an illusion. Oh Lord and Father, here I beg you for speedy clarification on behalf of us all!
9. Upon my entry into the spirit world I certainly encountered strange phenomena too, and mainly in my first house; but I was able to grasp them gradually, because they were heterogeneous to my innermost parts. But I am factually my innermost self, behind which nothing more can hide. Wherefrom this rare manifestation?"

10. Say I: "Patience, my dear friend! After a while all shall become clear, although you shall thereafter continue forever to understand endlessly many other things as little as this easy thing here. But let us enter the chamber and take a look through the second door!"

11. They all step back, and Emperor Rudolf asks me: "Lord and Father! As regards brother Robert's fact-finding probes, I have not been bothered by such at all, thinking to myself: It is incomprehensible indeed, and things here appear self-contradictory to an amazing degree. But I will not let this detain me, for things will maintain my interest for as long as I don't fully comprehend them, after which the interest wanes, because only intriguing things absorb our attention. Whilst the natural becomes ? when we understand its working. Only the incomprehensible maintains our constant curiosity.

12. Hence I am not itching to understand the reason for these wonders the way it bothers brother Robert. Yet I would like to know who those spirits are who carried on in free space in front of us, their friendly faces showing that they must be very happy in their way. But who they are and their function will only be known to you, oh Lord and Father."

13. Say I: "These are angels of this highest heaven, attending to their office. Once you will have been armed with their wisdom, you shall from time to time partake in similar work. They are responsible for the maintenance of all worlds, and are its chief guides and leaders. Behold, such cheerful angel not seldom controls and entire solar region. But to assume such office he has to first learn much of course, and graduate in many a school. Our Cado, a very gifted spirit, had begun to serve and rule upon Earth already. He is doing a good job and knows how to maintain the diverse spirits' respect, for which reason his field of operation is steadily increased.

14. In the beginning, only small scope is entrusted; If faithful and active, he is placed over bigger things. Cado too initially was only assigned a small watch over two countries, yet now he already wields his sceptre over half of Europe, and if continuing, shall soon have the entire Earth under his control. Once he has proven himself capable of utilising the power given him, he shall be placed in charge of the sun; then ultimately the planets and so forth, until he is lord over an entire solar region. Do you realise now who are these spirits floating before us?"

15. Says Emperor Rudolf: "Yes, Lord and Father, but I don't think much of such honour, for such angel then never has any leisure to rest from his strain." Say I: "Ah, let that not trouble you! Each such angel has millions under him to carry out his will, and he can come here as often as he pleases, to receive further instructions and re-vitalisation from me. At the just-concluded banquet you saw many who are now back at their place of action.

16. But now a glance through this second door: It is open, of we step outside! We stand upon the second balcony; what do you see?"

17. All are astonished beyond measure, for they see the amazing land of the central solar equator and are unable to cease marvelling at its glory. They also see humans, but the distance blurs their form, because they would still be ill-prepared for same.

18. Robert steps over to me again, saying: "Oh my holiest Father, brother Rudolf is basically not wrong. I too now realize that with such appearances, all questioning must cease. Here there is still more of the amazing than at the previous door. Here asking would not cease for all eternity, wherefore it is better to just joyfully take in heavenly things and patiently wait till it please you to shed a more brilliant light upon it. But. . . such humans! Although I can't work out their forms too well, I realise they must be immensely beautiful."

19. Say I: "Behold, that is the sun with its actual inhabitants. The slight darker ones are still within matter, whilst the lighter ones are spirits and also live in the sun. Later you shall get to know things properly, but now it would be premature. We have now seen what the second door locks away; hence let us move to the third door of this northerly wall!"

20. We step back into the chamber and then through the third, already opened door. Standing upon this door's balcony, we see a world in its natural light close to the third lookout balcony. Only a small segment of it can be seen initially (as previously with the sun). Robert asks what world this actually is – whether perhaps a darker part of the solar world?"

21. Say I: "Not so – this is the Earth's moon. Note its murky land and a small group of dwarfish people at some distance! They are the actual inhabitants of the moon-side always turned away from Earth. Their greatest joys are their little wives whom they customarily carry upon their shoulders, out of pure love and gentleness. Floating above them you see some cheerful spirits;

these are the souls of departed lunar inhabitants. It is their pleasure to do their still mortal brother some good and to protect them against diverse dangers. In the main they watch that the very materialistic spirits that inhabit the near side of the moon don't move to the vegetative, inhabitable other side, where they could do considerable harm to their dwelling which consist in subterranean caves.

22. Therewith you know enough about this small cosmic body. You shall get to know things thoroughly in the course of the errands assigned to you. Hence we shall not pay this small world more attention but move to the first door of the evening westerly wall and from there make further observations of the outer world."

## **Chapter 296**

### **The evening western wall**

#### **Glance through the first door a planetary central sun, mother of countless planetary suns The nature of the spiritual Diorama**

1. All now re-enter the chamber; the first door on the evening west wall is already wide open, without anyone having opened it by hand, giving rise to further questions from Robert as to the mechanism opening these doors.
2. But I say to him: "Friend, do you still have no concept of my omnipotent will?" Says Robert:
3. "Forgive me, best Father, but with your friendliness and condescension it is easy to forget that you are omnipotent. But all is well again!"
4. We are entering the door; countless lands are spread out before the eyes of the new arrivals to the heavenly Jerusalem. Great rivers flow through the immeasurably wide lands, and their waters shine more than all the Earth's sunlight condensed into one point. Gradually, as the eye can bear more of the blinding effect of the waters, splendidly cultivated gardens come into view, with most magnificent dwellings in their midst, where this light-world's inhabitants live. Above the torrent of light, mighty shining human forms can be seen with indescribably beautiful shapes. Robert and others cap their hands, over their eyes, unable to bear the brilliant shine, asking me what this world might be.
5. I say: "This is a central sun, which maintains millions of planetary suns with their planets, along pre-determined tracks around itself. What however is all such power compared to the power of one of my least children! I say unto you: solar regions are like toys in my children's hands! Now you know what you are seeing here, and so we shall again leave the balcony and go over to the second door of this evening westerly wall."
6. Says Robert: "Lord and Father, perhaps you can also tell me how one sees a different big cosmic body when there are only a few steps between doors. How can such colossal worlds exist next to each other? Lord, I am testing my patience without success. I have to get some light on this, or get sick even over here, in the perfect Kingdom of life."
7. Say I: "Well, you are not going to be sick, because here sickness is impossible, and also because I am going to give you a little light, and hence listen! You previously mentioned something about a spiritual Diorama. And this is actually such Diorama, which of course is rooted in different optical rules to those on Earth.
8. Behold, each of these doors is as it were a concave mirror. When the door opens you see what within eternal order is contained in your own heart, in microscopic yet most perfect form. Stepping in front of such concave mirror, you see the most magnified reflection from the pure surface of what, according to a certain order, is included in your own stockpile. But here the mirror is not a glass but a most pure, celestial air. It is so smoothed that, for the right purpose, it forms a brilliant wall from which is reflected whatever it can take up by way of its special construction.
9. Nothing similar exists upon Earth of course; Only the so-called 'Fata Morgana' could come under consideration, as also an aerial 'mirage', the former being immensely inferior to the latter however, as it takes up every object that presents itself to it; the reflection in My house however takes only what corresponds to it. Something more comparable would be the diverse light radiations through a prism, where each surface reflects only one colour per rotation. What however such prism does with formless colours, the mirror here effects with the forms that the

angelic spirits standing in front of it radiated unto its surface from their hearts on account of its special nature.

10. If I desire that this or other mirror no longer be there, then you will through such door only see what in the natural sense surrounds my house, which stands freely on all sides in midst of this great city. Because ordinary looking over here rests on the same principles as seeing upon Earth, but in the purest potency of course.

11. But since such mirror definitely does not make up a solid wall, the system provides for every spirit's capacity to get to the real cosmic body that he sees in the mirror, with the speed of light. This operates along the lines of a celestial-spiritual rapport. How this is achieved however, my dear friend, shall only become clear to you after a while. Well now, how are things with your sickness now? Do you still believe that feverish impatience shall seize you?"

12. Says Robert: "Oh Lord and Father, Thou love of all love! I have again advanced by a thousand earthly years of instruction worth of wisdom and comprehension. To You all our love and praise forever!" Say I: "Well then, if your heart is now lighter, then we shall at once go through the second door. Behold, it has already been standing open for a while again!"

## **Chapter 297**

### **Looking through the second door of the western wall**

#### **A Central sun of greater magnitude**

#### **Splendid cities and buildings products of instinct or wisdom?**

1. Everybody now moves through this second door of the evening wall and sees a second central sun of greater magnitude, around which orbit entire solar regions over immense tracks like planets around their planetary suns.

2. Here all lift up their arms and scream: "Oh Lord, oh Lord, let's get back, this is unbearable! The light must be exceeding the previous central sun's light a trillion fold! We see neither limits nor any human form Oh God, Thou almighty Lord of infinity! What masses of light and power!"

3. Say I: "Just keep looking into it until your young eyes adjust to it, and you will then also discover human shapes!" Says Robert: "That's all very well, if only one could bear it! Such light-intensity would dissolve the Earth to nothing instantly: are our eyes not already used to faintly intense light, yet here I cannot look for one second. If you don't fit us with screens then we are not ever going to be able to look at such light power."

4. Say I: "Ay ay, will you not always want to know better than I! Just look into the light a few seconds, and you shall judge otherwise. For behold, you must get used over here to look into the most intense light. Occasionally it happens that I Myself appear in the Deity's light, compared to which all this light is darkest night; how could you then see me in that light if this feeble one troubles you? Hence look with courage and it shall work out!"

5. Robert begins to look into the great central sun with blinking eyes, saying after a while: "Father, I thank You for such grace; I already see shapes, although not yet permanent ones, for the light intensity wipes them, away, but they keep steadily approaching! Oh, this must be an exceedingly wondrous world! Verily, such world already amounts to a heaven, for life there must be splendid, once one is used to the light.

6. Ah, now I notice an immensely great city with the most superb buildings, with some resemblance with your holy city of all cities of infinity. Most intriguing; as far as the eye can see, gardens and the most splendid palaces of a peculiar style, immense arcades winding along in all directions with magnificent pillars, atop of which perch palaces of indescribable splendour. Oh, for the magnificence!"

7. Now the others also sustain their glances into the light of this second Central sun, noticing the same and more, noting also a magnificent plant world and a teeming and peculiar animal world and indescribably beautiful people strolling in the gardens. Their cheerful movements suggesting happiness and contentment.

8. Mathilda Elijah remarks, enthralled: "Oh God, what endless difference between such world and our Earth! Here everything is perfect heaven, and comparable hell upon Earth! Oh, what wise and good people these must be; there is bound to be no death upon this world, nor does there seem to be any ageing: Eternal spring radiates everywhere, and every shape disports the fullness of

cheerful youth. Oh God, oh Father, what a world; even the animals look exceedingly friendly, traipsing together like lambs.

9. Oh Lord, it must be extremely pleasant for your children to become a ruler of such world; it must give even yourself pleasure to step out into its bright fields. No, I must not watch this too long, for I could weaken and walk unto such world, to get to know its most beautiful people!"

10. Says Peter: "Nothing will stop you from trying, but you may not fare that well. As a spirit from the highest heaven, these beings may not be capable of seeing you, for they are still more or less steeped in the elements of their material world. I have reason to believe that these people suffer no death – no transformation, they probably would, as you see them now, right from their creation begin an eternal life peculiar only to them. Their works indeed show them to possess plenty of wisdom, but I would not regard it as a rule. Because on Earth too, there are animals accomplishing all kinds of things that no craftsman could imitate; should one therefore ascribe some Solomonian wisdom to them? This could also be the case with these humans; they could well be instinctual rather than people of wisdom, in which case we would not find them of much appeal; what say you?"

11. Says Elijah: "Indeed, you may not be wrong; yet going by the diversity of perfections, they seem to be of real wisdom, rather than well-schooled instinct: Such bold architecture, and these superb, landscaped gardens attest to these people, bathed in brilliant light, being imbued with more than mere instinct." Says Peter: "Yes, from this aspect you may not be wrong, yet I adhere to my opinion."

12. Say I: "In alternative ways you are both right; but I have opened the third door, and so let us leave this second one and go through the open one."

## Chapter 298

### **The third door reveals a major Central Sun Solar systems; size and light intensities Fire spirit action upon a Chief Central sun**

1. They all enter the western wall's third door, but at once shy back from the incomparably more intense light than the previous one.

2. Robert and others are saying: "Oh Lord, oh God, oh Father! Our previously well-adjusted eyes cannot now also tolerate this indescribably mightier light. The light of the previous sun was steady, although unbearable at first. But this light is like surging flames, stabbing the eye overpoweringly: What kind of light is this – perhaps another Central Sun?"

3. Say I: "Indeed, and that of a higher magnitude. To understand this you have to know this about the solar system: "The many planetary suns around which planets like your Earth orbit, together with their common central Sun make up one solar region. Such Central Sun sometimes exceeds the physical bulk of the suns orbiting it together with their planets a hundred, and sometimes a thousandfold and on occasion a million fold, for the regions vary in size. The bigger a solar region, the bigger has to be the Central sun in all its aspects relative to the total volume of its ancillary suns, in order to maintain them in their tracks in spite of the greater distances. The larger the number and distances of the ancillary suns, the larger the volume of such Central sun, in order to be master of all the planetary suns orbiting it.

4. Many such, now more closely described solar regions, together, in turn, share one common Central sun, and orbit it as solar regions through endlessly greater circles around such Central sun of higher magnitude, which has of course to be again proportionately much bigger than all its solar regions put together, of which many thousands orbit around a Central sun such as we saw through the second western door. All these solar regions, together with their Central suns, make up one solar universe.

5. Many such solar universes in turn have a Central Point or still greater magnitude Central Sun which again, by volume, is many times greater than all the solar universes orbiting it. And such Central universal sun is the one we now see.

6. But keeping pace with the escalating size of Central Suns is their light; you may look at the relationship this way: If for instance the diameter of a planetary Central Sun is of a billion miles

(one German mile equals just over seven miles) <sup>1</sup>then the diameter of a solar regions Central Sun is a million fold the diameter of a planetary Central Sun and hence a trillion terrestrial miles. And a universal Central Sun such as we are seeing now again grows in proportion to the number of solar universes it controls to a million fold and sometimes a billion fold in relation to size and light intensity. It can therefore have a diameter of a quadrillion and sometimes a quintillion terrestrial miles. And a universal Central Sun such as we are seeing now again grows in proportion to the number of solar universes it controls to a million fold and sometimes a billion fold in relation to size and light intensity. It can therefore have a diameter of a quadrillion and sometimes a quintillion terrestrial miles.

7. Suns of this magnitude already have their own fiery light and are not suitable for habitation by physical beings upon its immeasurably wide areas. But there are that many more fire-spirits living there at ease, upon these incalculably extensive seas of fire, having their dwelling and control regions there. Physical beings indeed also live there, but not upon the exterior surface but upon one of the interior spheres, all suns consisting of several concentric suns contained within the exterior sun the way the planet Saturn is contained within its rings.

8. But now make an attempt to also tolerate this sun's light, for in future you must be capable of standing up to endlessly more intense lights to eventually enable you to also bear up to My own divine light. Just try it- it shall work out.

9. With this encouragement, they turn back and give it a try.

10. Robert, whose eyes are most sensitive, turns to the ever-present three apostles, saying: "Dear friends, how do you yourselves cope with it, looking so steadily into this light? I know that this mighty light cannot harm my eyes, yet I cannot look into such light intensity for even two seconds. It does not actually cause me pain, but the immensely piercing intensity prevents my eyes from staring straight into its majesty for even a second. Tell me how you do it, dear brethren; does such light not bother you?"

11. Says Paul: "My dear brother, I can but say; be of resolute will, and all is achieved! Such light power impacts us like yourselves, but on such occasion our will power enables us to take it up with every light power, excepting only the light-power within the Deity of the Lord Himself, which we cannot bear but for three moments. Hence you need to concern yourself more with bracing your will than your sight, whereupon no light shall trouble you. Try and you shall be convinced."

12. Says Robert: "I'll see how far I get." He rises to the occasion, staring into the sunlight with incandescent face, saying after a while: "Brethren, you are right, it was not my eye but my weak resolve.

13. Now I am looking into this mighty light, enjoying it; for I begin to detect an immense world of wonder through the purest ethereal flames, seeing extensive dwellings where probably the fire spirits mentioned by the Lord reside. Such building strangely enough consists of numerous symmetric and extremely high towers, interconnected with countless arcades. And now I also see a human-like being strolling along the arcades, their motion being exceptionally fast, resembling lightning. Are these spirits so busy, racing back and forth as if possessed?"

14. Says Paul: "Indeed, my friend, there is prodigiously much to do upon such sun, something you are not yet able to grasp of course, although, from the grandeur of the huge buildings, you can infer that much must be happening in this sun, the cause of the spirit's bustle! Behold, upon this immense sun, combustion of the purest gas is taking place and this must constantly be present in abundance in sub-solar geometers. And so you see in front of us a massive gas-production works, of which there are trillions upon this sun. On Earth too certain spirits are preparing fuel gas within the volcanoes interior, which they then also light when reserves peak. The gas however consists of plainest nature spirits who need to undergo such purification before they can transcend into more substantial existence. Upon Earth nevertheless everything is rather crude compared to the refined procedures here. Now you know enough for the present: hence lets close ranks, for we are shortly turning southwards.

## Chapter 299

### The first door in the south wall

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<sup>1</sup> The Natural sun consists of seven concentric spheres

**Almighty light of a primary Central Sun Gigantic proportions  
Inhabitants as solar ball throwers**

1. Say I: "Indeed, so it is look over there, Robert, the first door of the southerly wall is already open; the far mightier light pouring through indicates we are dealing with a size of sun exceeding the previous one by a degree you cannot comprehend yet. This will also bring us to the end of material creation systems within my will and wisdom."
2. All now enter this door timidly (excepting Paul, Peter and John, with whom this is now second nature). They at first all scream upon entering turning around again and arguing against the possibility of taking even one more glance, for this light seems to them a trillion fold that of the previous universal Central Sun.
3. Say I: "Indeed, I won't dispute that, but we will fare the same with this primary, primordial Central sun as with the previous one. A firm will, courage and persistence will do it! Well, friend Robert, do you too lack courage?"
4. Says Robert: "Oh Lord, this will hardly be possible here the shine is too piercing, virtually propelling one backwards. But I shall try it, in Your most holy name. First I shall close my eyes and then open them but it is better to open them forthwith. Two minutes of combat and you shall have conquered even this mightiest of all material lights.
5. Says Robert: "Good, so be it; whatever You oh Lord Command must forever be the best and most practicable; start looking, you light-shy eyes! A powerful light-storm shall make you work." With these words he turns around looking – at first with much blinking – into the light!
6. After a while he is ecstatic about his victory. Father, thanks to You, with all honour and love; even this mightiest light now obeys my tiny eyes. And so even the seemingly impossible is of a truth possible to you most holy Father! Oh humans upon the most meagre Earth, your eyes are blinded by your small Earth sun, whose light is weaker than a decillionth part of one spark of this light. What would you say with the tiniest spark from this light in your eyes, in your natural state? I tell you that one spark would suffice to turn the entire Earth into nothing.
7. Oh Lord and Father, such heat escalation is beyond all human reckoning! One cubic yard of this light from this sun harbours' basically more light power than the entire Earth Sun's light compressed into the same cubic yard! This surely is an incredible proportion – yet true! I have now been looking into this light for some time, yet the light does not diminish its effect, even while I am getting used to it. It surely is a mighty light; how big this sun must be and what portentous purpose in such enormous existence?!"
8. Say I: "This is a chief primordial Central Sun, around which seven million solar universes are orbiting. In size it also is exactly a million times greater than the seven million solar universes in aggregate. Its size is about two octillion Earth miles (1 German mile = approx. 7 kilometre) The light in its greatest electro-magnetic velocity of forty thousand (German) Earth miles per second would need many quadrillion of Earth years to travel from one pole of this sun to the other! '
9. All are shocked at these statistics, with overawed Robert saying: "And such solar colossus also is created by You, Who speak of such sizes so condescendingly as if dealing with a handful of peas!"
10. Say I: "Well, My dear brother, not just this one but countless much bigger ones, among which this one is the smallest." Says Robert: "I kiss Your hands, oh God! It is not possible for a created spirit to speculate about it!" Say I: "Is that so? Just ask one of My three brothers; these will tell you whether it is possible or not."
11. Says Robert: "Indeed, yes, with You all things are possible; but neither Peter, nor Paul, nor the profoundly wise John will be able to deny that the size of this thing will make every spirit's inward parts shudder. Many thousands of trillions of years for light to travel from one pole to another? Oh Lord, oh God, what overawing size! How far must such Sun be distant from Earth for it to be seen as a mere glittering point?" Say I: "Decillion miles (i. e. 1 German mile = 7 kilometre) suffices to reduce it to an apparent diameter of Venus; I leave you to calculate the rest!"
12. Say Robert and Peter: "Oh Lord, we shall leave well alone-working out head and heart aches like that! Let things be in accordance with Your holiest will, for such prodigious sizes swallow our thinking and comprehension."

13. Continues Robert: "Now, oh Lord and Father, I begin to detect in this sun also vast numbers of huge human beings! They must be aglow through and through; yet I discover no trace of buildings. These dreadfully huge being rush about among those mightiest flames and yet appear to enjoy themselves in this surely searing work with evident cheer. Some take off to well above the sea of light, flinging phosphorescent balls into infinity, a strange pastime for such beings. They don't seem to care about mathematical precision when throwing their celestial grenades, as if leaving it to chance. Hence such little grenade could easily take a trip in this direction. Verily, in spite of my spiritual state, I would rather not be the first to receive such visitor over my head. These balls would be of a size eliciting respect for the players. Wonder what size such fiery giants from the sun of all suns are, compared to our Earth?"

14. Say I: "Bound to be huge, My dear Robert, every one for these flung spheres is larger than the Earth's sun, with rare exception."

15. Says Robert: "Most obedient servants, these; so these little people on this cosmic body throw entire suns into infinitely, just like that?! Bravo! Getting better all the time! If therefore such person stood upon the Earth, which for his tender feet would be like a tiniest grain of sand, then he could just for fun collect the entire sun with its planets, moons and comets into his vest pocket. I mean, our ilk would hardly sing a toast to the health of one of these. Lord, thou dear Father, forgive me the humour, but one can't help it when comparing such sizes with the Earth. Where do these glowing marbles fall after these little people fling them into infinity?"

16. Say I: "Most drop back upon this sun's ground, some occasionally ending up deep in outer space, to then become a sun to a Central Sun." Says Robert: "In that case one of them could sometimes come near the Earth, something not mentioned in history books."

17. Say I: "My friend, you have firstly not yet read all such books upon Earth, and secondly, such events were not recorded accurately by contemporary inhabitants and were relegated to mythology. Yet some of these marbles were nevertheless seen from Earth as exceptional comets, and it shall not be long before such quest shall make a journey among the furthest of the sun's planets and be seen even in broad daylight.

18. It is however not three thousand years since such solar comet travelled between Saturn and Uranus, its light putting the sun in the shade. Of course this phenomenon lasted for only a few days and could not be observed for longer due to the passing velocity of this cosmic body. But such things are not every-day occurrences. How and why such things happen, you will find out in future. But watch this sun for a while, and you shall discover things to intrigue you."

## Chapter 300

### **Other activity by the fiery giants of the chief primordial Central Sun Birth of a spectacle Shell-Globe as vessel for the great cosmic totality**

1. Robert continues to carefully watch for a while, then says: "May I watch ever so intensely, I cannot discover any grounds: one light wave follows another. The fiery giants appear to be swimming on this light-sea... rather than more upon solid ground. I am curious to find out when they obtain their glowing balls, and how same are mathematically so perfectly spherical, as if produced by a professional turner.

2. Ah, what's happening at immense distance over there? Several giants are erecting an immense cone; although it has an immense opening, the giants are widening it. The material must be highly elastic. – The required limit appears to have been reached: wow, terrestrially it must have an enormous diameter; taking hundreds of the giants to encircle it, with gaps of further twenty giants in between. What's this leading up to! Diverse light forms radiate from the giants' mouths."

3. Say I: "This is their language and they are indicating the imminent birth of a Central Sun which bears entire solar regions within it. Watch for its imminent emergence from the wide opening!"

4. Looking, Robert sees a mighty ball of light rise from the immense pipe, leaving the sun's surface at high velocity. Astonished, he says: "Friends, this truly is nothing trivial! We have now with one immortal eye, witnessed the coming into being of a central sun that may not be among the smallest of its ilk, destined to serve as a universal Central Sun, around which, over eons, trillions of worlds shall orbit, drawing their light, warmth, life and food from it. Ah, manifestations of truly cosmic scale! But where shall this Sun be positioned, and in which region commence its



orbiting??! Oh Lord, these are things at which even the greatest Archangels must shudder in awe! Here one actually observes how new creations arise under your auspices, as huge dwelling for billions of free beings, to inhabit same in future. Oh Lord, this is too big for us little spirits!

5. But, to put my mind at rest, I like to know how this is to be disentangled: these beings constantly fling out small planetary suns. But a Sun like this Universal Central Sun, just driven out of that cylinder, itself with time gives birth to Central Suns of lower magnitude, and these, in still more distant epochs, solar regions under their control, and these, in turn, ultimately millions of planetary suns. How do these systematically begotten ones differ from those now being flung out?"

6. Say I: "Behold, every such microcosm of suns and universes that orbit in most extensive circles around a primordial Central Sun is isolated from the next such totality of constellations at a great distance by an outer shell impenetrable to any material beings. This shell consists of a diamond like, transparent material with a mirror smooth inner surface. All light radiating from the countless suns, and not reflected by any planes or suns, is then caught and reflected by this shell (sphere). But as such shell with time dulls upon its interior, mirror-smooth surface, reducing its ability to perform its service; light-balls are flung from this very primordial Central Sun with adequate force to eventually arrive at the said shell-surface, where they are then employed for cleaning the shell. These cleaners there are chosen, mighty spirits in vast numbers. For behold, whatever happens within infinity does so through my spirits and great angels. My children however are the greatest and mightiest of them all."

7. Says Robert: "Lord, in that case I cannot be a child of yours; for right now I feel so dreadfully small as to be unable to imagine anything smaller. I must not even think about all these immense sizes, lest I turn to nothing. Add to that the shell containing probably decillion time's decillions of suns and worlds, in relation to which this Sun bears no comparison by size, being on top of that inhabited by hosts of mighty spirits! Oh Lord, oh Father, that leaves my comprehension dead.

8. In my narrow-minded outlook I imagined infinity no bigger than such Shell Globe. Yet you said there are countless further ones within infinite space. Oh Lord, that goes beyond all fables. This fare my thoughts shall take eternity to digest. Here one can but say: "Lord God Zebaoth: These and the works of thy hands are superlative; wherefore you are all in all, and everything is in and out of you, thou best eternal holy Father! We, your little ones, are great only in your love, which is our life. In ourselves however we are pure Zero to you."

9. Say I: "Very well, nice of you to feel like that now, my dear friend Robert. Nonetheless, you still have to move through the second door of this southern wall, together with the entire company, whereupon you shall see still greater things; and so let's be on our way, as the door already stands open again, waiting for us to enter! "

## **Chapter 301**

### **View from the second mid-day door viewing the material Creation in its entirety**

#### **The great Cosmic Man as The Prodigal; his nature and destiny God creates perpetually**

1. All move to the second midday door. Arrived, they say: "Ah, this is good looking – no mighty light-battle for our eyes! The last two suns became impossible! One could ask what we are actually seeing here: a sharply glittering background – like the Milky Way from Earth upon a fine, bright summer night. We are curious to know what lies behind this, if it pleases you to tell us, our dearest Father." Say I: "That's why we are here! Keep moving well unto the balcony or you will miss the overall picture."

2. All move to the edge of the big balcony. Robert looks at the shiny totality, saying: "Absolutely intriguing; this is a complete human form: the knees somewhat bent, arms dangling, Absalom's long hair hanging from the head, and the whole person grief stricken, bent forward and looking into the bottomless depth, loins barely covered by the cloth. In short, it exudes melancholy. The enormity of size could give the impression that this exterior form is Your omnipotent spirit, oh Lord! Yet the mourning figure tells me that is impossible; and it should also make life discernible, there being no trace of this like unto a phosphorous image of Your omnipotence upon the limitless firmament, by your design, oh Lord! This will all have its important reason, known to none but yourself! Lord, please explain this image to us!"

3. Say I: "I would do so, but you still pay too much attention to material sizes, and vex feverish at an explanation, and I would regret making you sick here in My kingdom. Hence ask yourselves whether you are capable of bearing the greatest immensity about the material kingdom, and are willing to risk it, whereupon I shall at once give you all some hints about this image.

4. Says Robert: "Lord and Father, full of deepest love! There can be no further harm; I have now been initiated into these sizes, and my mind is sufficiently talked around, Now I can bear a few dozen more of such shell globes, within which decillions times decillions of suns orbit for all I care.

5. Say I: "Well then, look more closely and tell Me what you see!" Says Robert: "I now see the entire immense form, which appears to fill nearly all the depth of infinite space, and how it is all made up of the tiniest, shining grains of sand strewn thickly together. The number of these shimmering points is obviously unlimited, or at least a sum that no created spirit can imagine. The entire form now takes on a more memorable aspect, when the glitter gives it that majesty! But it is asked again, what does all this signify?"

6. Say I: "Well then, hearken you all to the great secret! This human in its overall shape is the first created spirit, whom Scripture calls "Lucifer" (the light bearer). He is still in possession of his primordial power. He is captive and under judgment in all his parts. Only one way is open to him - that to My Father heart; for every other path is judged and as good as dead, not being able to move foot or hand by a hair's breadth.

7. What however seems to you like shimmering grains of sand all are Shell Globes, each of which contain decillions times decillions of suns, and on top of that a million times more planets, moons and comets. The distances separating such Shell Globes is, on average, a million such Shell Globe diameters. Their seeming mutual proximity is due to their immense distance, whilst your ability to see their arraignment as a human form is even more due to the distance, akin to looking at the stellar sky from Earth: to the eye it seems like a curved surface thickly strewn with stellar constellations, whereas two close stars could in fact be separated many trillions of miles behind each other.

8. But the reason for this spirit being split up into solid globes is his judgment. And his life, thereby isolated into almost countless separate sections is therefore to be regarded not as one whole, but a most fragmented one. For there is life only in the globes, and outside of them only the life of My eternally unbending divine will. Every Globe stands, firmly and cannot alter its relationship to its neighbour by even a hair's breadth.

9. At the lowermost point in the small left toe you see a somewhat reddish shimmering point. That is the very globe within which, in a natural sense, is found your Earth and the solar works that we have viewed until now.

10. Within this same globe and that within the point Earth, the aggregate life of this greatest primordially created spirit is now banned. If he wants to humble himself and return to Me, then his primordial life shall be released again, and this big human shall then be as it were flushed with a completely free life. If however this primordial spirit of My Creation persists in his haughty stubbornness, then let this current system persist forever, or at least until all matter in aggregate will have been dissolved into a new, endlessly multiplied soul and spirit life.

11. This latter system shall nevertheless persist even if the primordially-created spirit were to reform. He can from now on return only as a plain, humbled spirit, and then had to voluntarily let go of his primordial totality forever, in lieu of which he would of course receive an endlessly greater but much plainer one, like every other spirit.

12. But the shell and pod-work, which in any case consists only in My eternally unbending, unchanging will, shall then be vacated of all present soul and spirit life and then be left as solid foundation and as eternal memorial of our great works, and serve as an anchor behind which shall line up purely spiritual creations. Robert and the rest of you, say unto me whether you have now fully comprehended this?"

13. Robert and all the others hardly dare to breathe for reverence; only Robert says after prolonged amazement: "Oh Lord, Oh God, oh most holy Father, I now feel like fully devastated nothingness. Oh Thou good Father, give us first a chance to recover, before possibly taking us to another door! For we all were too devastated by what we have just seen and heard to see and understand more. Oh God, how great and exalted art Thou! No, no created spirit can bear this! Oh God, oh God, oh Lord, oh Father!"

## **Chapter 302**

### **Correspondence between material and spiritual greatness**

#### **Parable of the artificial, gigantic, and a natural, tiny grain of wheat**

#### **Light of a new Creation of eternal love radiating through the third mid-day door**

1. Say I: "For all of you new arrivals in My eternal kingdom, who have not yet looked sufficiently into their own chambers of life, everything appears gigantic. But once they have familiarised themselves with their innermost life, which is with My love in them, everything pertaining to judged matter shall seem small to them. Because the smallest spark of My love exceeds all this physicality to an immeasurable degree, both in actual size as well as nature. A short parable shall illustrate it.
2. Behold, a sculptor in the world closely observed a grain of wheat under the microscope and then sculpted it from special material on a large scale, from cell to cell, so that he ended up with a gigantic grain of wheat exceeding the original in size by several millions. He exhibited it and supplied commentary on its artificial structure. A wiseman came to look, and after praising the craftsman, he continued: "Friend, you also have a few grains of wheat next to your artificial one; which one do you think is the greater - or the tiny natural one in its smallness?" Says the craftsman: "Friend, if your eyes can estimate, then they shall give you the answer!" Where to the wiseman said! "Very well, hearken then: Every one of the tiny grains of wheat is endlessly bigger than your artificial one, because in each tiny grain resides God's power – within the wheat germ, which is capable of creating countless grains from each grain which, taken together, exceed your artificial one endless fold in everything. Because everything that is not great in itself on account of lifelessness is endlessly small even if bigger than the Earth dimensionally. But whatever is smallest yet imbued with God's power and life, is bigger than an entire infinity!"
3. What the wise man said unto the artisan I say unto you: material creation is indeed big, and he who looks at it in the right way shall find much enjoyment. Yet within each human heart resides endlessly greater things than everything you behold now, because the latter shall not get bigger than it is. But you all shall forever, in your hearts, grow in love, cognition and wisdom. You are already able to look out over this great cosmic man and assess and understand him, even whilst he himself is dead and cannot do so. On top of that you know that this big image is reflected from within yourselves. If however all of that is within and not external to you, what must be your own size if there is room for this in your heart? Hence do not marvel too much at such immensities! For you all must know that, before Me, there is nothing great other than the love in My little ones' heart towards me, their Father!
4. If such creation were sufficiently large for Me then I would eternally not think of another one. But you see how the big image has its delineation, without which it would be no image. Outwardly of the image however you see nothing but endless, space, empty in relation to this colossal man, but which for ourselves is not empty but quite full.
5. Come now to the third mid-day door, and you shall behold this with your own eyes! The door is already open and you see a pleasant light radiating towards you on approaching. From this you can gather that this light is streaming towards you from a second creation of my love, and not My first one, whose flames go forth from My wrath, producing nothing but judgment upon judgment. Hence look at the commencement of the second, true endlessly splendid creation, and tell me what you see and feel!"

## **Chapter 303**

### **View through the third midday door**

#### **The great man of light – man of the new creation**

1. All now hasten toward the third midday door, and again behold an endlessly great human, encircled with floods of the most gently and pleasantly radiating light. Only from the region of the heart does a mighty light gush forth, but not offending the eye, and calling forth feelings of bliss. Below the left foot however there is an inclining human form, head turned downwards, rather similar to the one seen through the second door, but here surrounded by a reddish shimmer.

2. Robert of course immediately asks what all this signifies, and I say: "Here you have the first and second Creation next to each other. The great light man represents the new Creation, a new Heaven and a new Earth. Here the Earth is no longer located in the smallest toe, as with the first material Creation, but at the centre of the heart in the new Creation. The mighty light from the region of the heart emanates from the New earth, which shall remain an eternal dwelling of My love and all My children.

3. On examining this exceedingly huge human full of brightest light more closely, you shall discover that he too is made up of countless, most glorious stars, the robe as well as the entire body. Every one of these stars is incalculably bigger than the human seen through the second door, with all his countless Shell Globes, for these stars are associations inhabited by the most blissful spirits, of whom every smallest is a thousand fold bigger and mightier than that first man, whose image you see here by spiritual comparison to this second celestial man, under the smallest toe like a tiny, writhing worm. Compared to the actual size of this second man he is hardly what an earthly grain of sand is to the entire Shell Globe man.

4. This second man however basically represents Me in My action upon well cultivated field.

5. But you see that the shape of this second man also necessarily has to have a demarcation, or you could not see a human in it; what else do you see with this shape, which is pure life in all its parts?"

6. Says Robert, quite overawed: "Lord and Father, I see light and more light as far as the eye can see!" Say I: "All that is My spirit, My might and My love! Here myriads of such huge men shall have plenty of room, as all My children must have space for accommodating their creations.

7. But now, My dear little children and brothers, in your first hour of stay in my house, we shall not immediately open the three doors towards the East, for you could not yet bear what these lock away. Once you are more familiar with My Father house set up you shall also be able to behold the contents of the doors towards the East.

8. But this much I can tell you: that the first contains the spirit kingdom in aggregate of the Earth and of all the other suns, earths and moons of every single Shell Globe. The second door in the foreground shows the first or lowermost wisdom Heaven of our Earth, and in the background the same heavens of the worlds of all of the Shell Globes. The third door in like manner contains the second or love wisdom Heaven, in the foreground that of Earth, and in the background that of all the Shell Globes. But for the third and uppermost, pure love Heaven, within which you all find yourselves and shall do so forever, there is no door here, since we are in it already. But in the lower Heavens there is a door to the third Heaven from every angelic spirit's dwelling, which however is difficult, and sometimes impossible to open, which is often the case in the lowermost Heaven and especially in the one for the other worlds.

9. But for the present you know enough and almost everything that every angelic spirit of this highest of all Heavens needs to know. But the details of eternally multiplying interest in the individual has here only its inception and lasts forever, always drawing ever greater blessings after itself.

10. So let us move into the great hall again, from where you can join My brethren for a look around in the great city, enjoying yourselves to your heart's delight.

11. You shall however find Me at home always.

12. At the same time the three brethren shall assign and show you your eternal living rooms and their set-up, and show especially you, brother Robert, a secret door through which you can get to your Association whenever it suits you. There organise and furnish everything in My name, and be a good leader and brother to your subordinates.

13. Enjoy fullest freedom from now on, and amuse yourselves to your hearts delight! For here reigns fullest freedom and there is no further law for the spirit, and hence no sin, eternally!

14. Be it so now as I have arranged it from eternity!"

15. After which words we all move up to the hall, where we are enthusiastically greeted by a large crowd of blessed brothers and sisters. Only here does the celestial company make a new beginning, and all gradually, blissfully and joyfully return to their eternal, glorious apartments, singing Me a hymn of much praise.

16. This then demonstrates in detailed fullness the guidance of a great spirit in the spirit world.

17. Well for him who takes honest note and acts accordingly! He shall have to also once take this path, if of an upright heart. If he has done so already upon Earth, then his path shall once be foreshortened.

18. Let all read these Revelations with their hearts and not the head, and they shall achieve great blessings in their lives therewith, and death shall depart from his loins. He however who reads it only with his intellect shall find his death therein, from which he shall hardly ever awaken again.

19. Therewith this portrayal of the world of spirits is at an end. Well for those not offended thereby! Amen. Amen. Amen

(And a note from the Scribe)

To you, oh Lord and Father,

eternal thanks for these unprecedented Revelations

of which we poor sinners are not worthy in the least,

oh Lord; let all who receive them with faithful and joyful hearts be blessed.

Amen.

Jakob Lorber