

The Moon



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1. Nature and Destiny of the Moon (1 May 1841)

1. Now, as far as the moon is concerned, it is a solid world-body, even more than your earth, and is in a certain way a child of the earth, i.e. it is formed from the constituent parts of the earth.

2. It is attached to the earth so that it catches the magnetic force flowing out from the earth and then returns it to the earth as needed, for which reason it's course around the earth is also just as extensive; for this always depends on the greater or lesser quantity of the magnetic presence on the earth; and on the contrary, however, also the course of the moon, as a carrier of this substance, depends on the possible need of the earth for this natural life-substance. This is the main function of the moon.

3. If a planet is smaller than the earth, it does not need a moon, and the place of the moon is taken by very high mountains, which is the case, for example, with Venus, Mercury and Mars and some other much smaller planets; but what the larger planets are, they must be provided with one or also several moons in order to render the already known service to their planet.

4. But also in the moon, as on the earth, there are humans and innumerable other creatures, only with the difference that no moon is inhabited firstly on the one and the same side which is constantly turned towards the planet, but always on the opposite side, because on the side turned towards the planet it is provided neither with air, nor water, nor fire together with everything necessary for organic life.

5. You will ask: Why then? The answer: Because no moon may have a movement around it's own axis, and that because the attraction of the earth or at all of every planet in the distance of it's moon is still too powerful. If now the moon would have a rotation around it's own axis, and if this would be still so slow, then by such a rotation firstly the attracting force of the planet would be strengthened in the relation, in which relation the rotation of the moon would stand to the rotation of the planet, i.e. if the moon in it's rotation would approach the rotation of the earth in time, so that it would turn around it's axis approximately in the same time as the planet, then by virtue of the thereby growing attraction of the planet, one part after the other would soon detach itself from the moon and fall to the earth. But with such a slow rotation as the planet has, it would serve the moon very little with regard to the proportional distribution of air, water, and thus also of fire, and all this would still be as now, namely on the side opposite to the planet; for the water, the air, and the fire must be driven around on a world-body by a proportional speed through the protruding mountains; Otherwise these elements, so necessary for organic life, would accumulate on the side opposite to the central body by virtue of momentum and their own fluid gravity.

6. But if this were the case, ask yourselves: Who could live on such a world-body? He would live only as long as he would be under the air- and water-layer; but if the planet would turn out of this, he would have to suffocate in the airless space, if he would not have first drowned under the water-layer.

7. Now look, this would also be the case with the moon; if it had a rotation only as slow as the earth, it would have to have a five times faster rotation around it's axis, i.e. it would have to rotate five times around it's own axis in 24 earth hours, in order to distribute the air and the water and fire properly on it's surface, which would then result in nothing else than the complete destruction of the moon already after five years, and the earth would just be littered with moon particles; What effect the masses crashing from the moon onto the earth would produce, I don't have to tell you; but only say so much that nobody would remain alive.

8. If you consider this a little intelligently, then you will understand well why the moon has no rotation, therefore also always have only one and the same side turned to the earth.

9. But so that you can fully understand the moon and its habitability, you must know that the moon is actually moon only on the side facing the planet; On the opposite side, however, it is not a moon, but a completely solid part of the earth, so what is the moon is not solid, but very loose, almost like a somewhat solid foam of the sea, whose firmer parts protrude like mountains, but the softer parts are sunken like niches and funnels toward the center of the whole world-body, in some of which there is atmospheric air that cannot yet escape, which, viewed through a strong telescope, looks almost as if it were water; All high points, as well as the less deep funnels have absolutely no atmospheric air, but only ether, as it is found in the free spaces between the sun and the planets. This side of the moon is therefore also inhabited by no organic being, but its inhabitants are of a spiritual kind; these spiritual inhabitants were in the life of the body all world-addicts, and are now banished there for improvement, so that they can in this way still sufficiently fill themselves with the world; and when they then realize after considerable lengths of time that the worldly affair bears no fruit, and they lend an ear to the teachers sent there, then those who are willing to do so are immediately led from there to a higher, more blissful level of freedom; those who are less obedient, however, are again clothed with bodies on the earth of the moon, and there they have to get by very poorly and miserably; For now they have to struggle with the greatest cold and darkness; on the other hand, they also have to contend with an unbearable heat, for the night lasts almost 14 full earth days and the day, just as long; towards the end of each night, it becomes as cold there as on the earth at the north pole, and around the middle and towards the end of the day, it becomes so hot that no living being can endure it on the surface.

10. These inhabitants, as well as all other organic beings, dwell in the earth; in this subterranean dwelling they have to spend more than half of the day, as well as more than half of the night; therefore there are no houses and cities there as with you, but the dwellings are in the depths of the earth, here and there also in mountain gorges and caves.

11. There are no fruit-bearing trees there, but only root crops, such as potatoes, turnips, carrots and the like. These plants are planted at the beginning of the day and ripen completely at the end of the day; at the beginning of the night twilight, the people come out of their caves and harvest these fruits, and immediately bring them to their underground dwellings, where they then feed through the night time, as well as through the whole of the following day.

12. Of the domestic animals, there is only one kind of earth-sheep to be seen, which is to these inhabitants what the racing animal is to the northerners.

13. There are still in the rivers and lakes, which are quite common on the earth, a lot of aquatic animals, as well as some small species of birds, not unlike your sparrows, as well as whole armies of insects, and other 1-, 2-, 3- and 4-footed terrestrial animals, whose purpose and more detailed description you will hear on another occasion; for now, enough has been said.

14. But above all, My beloved ones, beware lest one day you also become inhabitants of this miserable world-body; for this shimmering yellow schoolhouse of life is indeed a laborious schoolhouse, and it would be better to die on earth fourteen times in one day than to live there for only one day; for the inhabitants are much worse off there than those buried here in the cemeteries; for these do not know that they are buried; but the inhabitants of the moon must live in their graves, are also often buried there in their subterranean dwellings either by collapses or by sudden floods of water.

15. As far as other remarkable phenomena of the earth and its inhabitants are concerned, I will tell you about them at the next opportunity. For now, however, think about what has been said and pay special attention that you recognize and use the spring of your life well; you will see even on the moon, when it is fully revealed before you, a very significant sign of the Son of Man in the sky, Amen. This I say to you, now coming on the clouds of heaven, Amen, Amen, Amen.

2. The moon people (8 May 1841)

1. As for the people in the moon, they are of both genders, as on earth, but were created a thousand years later by an empowered angel.
2. As for their natural size, they are only a little over two shoes tall, and have much resemblance to the Nordic dwarfs; they have a very large stomach, which has a double function with them: one for the digestion of food by the ordinary gizzard; the other by virtue of a second stomach for the accumulation of a kind of light gas, which gives them a triple advantage;
3. for it firstly makes it easy for them to jump over any river very easily because they cannot build a bridge over the rivers due to the lack of timber; and if there are rivers of great breadth, or here and there inland seas, they can easily swim over the surface, like a fish. So this is the first advantage of this stomach.
4. As for the second advantage, it consists in the fact that by expelling this air, they produce a kind of banging sounds, by means of which they make their presence known to each other in their subterranean chambers; they also use this air for a stronger external language, which, of course, is only meager in the highest degree; for their lung language is extremely weak and silent, and only this language is spoken by the moon people for the improvement of their inherent spirits; the actual moon person has initially an abhorrence of this language; but when the spirit gradually becomes better, the soul of the moon person then befriends the indwelling spirit of an earth-human to be improved, until at last the soul of the moon person becomes completely one with the improved spirit, which state then also brings about the usually painless death of the moon people's body.
5. A third advantage of this stomach air is that they warm up their underground caves by a frequent outflow during the cold night time, which happens in the following way: Since their cave dwellings look almost like, or rather are hollowed out from the inside in such a way that they almost resemble a large, shallow bell, the entrance to which is made from the ground up by a kind of staircase, the light air expelled then collects under this airtight living bell and makes their dwelling tolerably warm, and prevents the free inflow of the outer extremely heavy atmospheric air; this is only absorbed by this light gas as far as it is inevitably necessary for physical life. The this stomach air has same purpose also in the unbearably hot day periods, in which these moon people must likewise go under the earth, only with the difference that this gas is changed by the effect of the stomach into a cooling oxygen gas, by which it protects then also their bell-dwelling with repeated expelling, against the penetration of the hot air. This is the third advantage of this wind stomach.
6. Another peculiarity of these people is that their eyes are of double quality; the first quality is that of sight, as with you; but the second quality is that their eye in their dark chambers also serves them as a light, which quality is found even on earth both in certain animals and in some regions in people, namely in those whose eye pupil is red, as in rabbits. Another peculiarity of these people is their extremely acute hearing, by virtue of which they can easily hear the slightest sound from a considerable distance, which is why their ear funnels are significantly larger and more compact.
7. The male gender is much stronger than the female; but not in the ratio of the earth, but in such a way as the strength of a ten-year-old child relates to the full strength of a man; therefore these moon people are also of the greatest tenderness towards their wives, and literally carry them not only on the hands, but so on the shoulders, so that the feet hang down on both sides of the neck on the chest, for whatever reason two people are always seen there one above the other.
8. The woman is allowed to do almost no work at all, and is fed by the man, in such a way that the man even chews the food thoroughly and then gives it from his mouth to the woman. She comes

out of the house only on his shoulders only in case of an emergency, and in her high pregnancy, when she is close to childbirth. A woman gives birth only twice in her whole lifetime - once during the day and once during the night, but always gives birth to four living children, namely four males during the day and four females during the night. The children can walk immediately, and the males are also immediately accustomed to carry the females. That the children there sometimes die as children is just as natural a thing as on earth. They are inhabited by foreign spirits only when they are a hundred days or more old.

9. All these moon people have the second sight, and are instructed in the knowledge of God from within by the angelic spirits assigned to them; and the instruction they receive from the angelic spirits is at the same time also an instruction for the indwelling earth-spirit; and in this way the moon person's soul supplements the damage which a man on earth has suffered to his soul through his arrogant worldliness; And so such a man, who has been rigorously improved on the moon, has a patched up soul, and by this very fact will eternally differ from the perfectly pure spirits, and will never be able to enter into their free societies; but will relate to them just as the moon does to the earth, which, although it constantly accompanies the earth, can never approach it, as a friend does to his friend.

10. Only those spirits who did not need to be placed in a moon human in order to improve themselves, but who as spirits had already acquired a most revolting disgust for the earth, will be led away from there into higher regions and can be taken up into the child-kingdom, as their highest level of bliss; but to reach higher, would be impossible for them; because their limited quality would not be able to endure a higher state, as little as a man on earth, as long as he still lives in the body, could endure living in the finest ether.

11. Behold, this is the lot of the best world-minded people; for whoever does not voluntarily renounce the world out of love for Me - but the worldly things must be driven out of him by such extraordinary means of coercion, by virtue of My great mercy - he has not acted freely; but whoever does not act freely, he acts like a slave. Who, however, can regard the forced action of a slave as self-meritorious? But if the slave fulfills his compulsory condition, his action is nevertheless worth so much that he is given a loaf of bread to eat, so that he may also live, insofar as he has worked willingly, as it were, of necessity.

12. From this you will now be able to fully understand why such beings are not capable of a higher bliss than the children in the transition from life into the spiritual, after which they themselves are, and must be, nothing but slaves of blind obedience.

3. The animals of the moon (9 May 1841)

1. Concerning the animals, there are, as already mentioned in the beginning, as on earth many species and classes, both in the air, earth and water.

2. Among all these animals, there is only one tame species under the name according to your earthly language: moon sheep; all other species are not tame, i.e. they are not serviceable to the human society. This moon sheep is, as already mentioned, to the moon inhabitants what the reindeer is to the Nordic peoples. Its shape is as follows: The body is perfectly round, like a filled flour sack, this body is supported by four feet, which are not longer than a span, and are provided with four claws. The head is perfectly similar to an earth sheep, and sits on a neck a cubit long and a quarter cubit wide from top to bottom. It has two long ears, similar to those of a donkey; On the head it carries only one horn, which is provided in all directions with finger-long, very pointed outgrowths. Furthermore, it has a lion-like tail, which is provided with a rich tuft of hair at the end. Its color is white and the whole body is covered with wool like your sheep.

3. Well, what is its usefulness? Its usefulness is of the greatest importance for the lunar dweller; for it firstly nourishes him with its abundant gold-colored milk; secondly, the lunar people prepares from its abundant wool all their clothing, which consists of a kind of shirt and coat, and is the same for the male and female gender; Thirdly, it loosens the earth with its horn, and the people then throw the seeds of their root fruits into the loosened soil, which fruits then, as already said, reach full edible ripeness in the short time of your fortnight. Such an animal not infrequently lives three hundred lunar days; when it dies, its fur is stripped off, and is used for beds in the subterranean chambers, but the flesh is dragged to an insect pile, which insects are not unlike your ants; These insects consume all the flesh from the bones in a short time. When this was done, then the people come again, and take the bones together with the horn with them, and make their necessary tools from them. This is the entire usefulness of this tame animal.

4. There are still a lot of animals on the moon-earth, which have more or less similarity with the animals of the earth; only they are all much smaller than the animals on earth, and all are also smaller than the already known sheep, which is also the king among the animals there. Of all the moon-animals, two are especially noteworthy - i.e., besides the sheep - is firstly the three-footed marmoset and secondly, the one-footed ducker and jumper.

5. The three-footed marmoset is the physical size of a cat; its head resembles that of an armadillo, with the only difference that its mouth splits halfway down its neck. Its two front feet perfectly resemble monkey paws; But concerning its single hind foot, it resembles an elephant's trunk, and can be contracted to a span, at which point it also becomes disproportionately thick in relation to the whole animal, but in the opposite case it can be extended to a length of three fathoms.

6. You will now of course ask: Why such a strange shape for an animal? It shall not be difficult to solve this riddle for you. You see, as already known, the temperature of the moon is completely different from the temperature of the earth; for in the course of a period of nearly twenty-eight days of the earth, the moon earth is covered by deep snow, then in the next seven days of the moon earth, it is often flooded in all directions, and again soon after it is afflicted by an insufferable heat from the sun.

7. Now see, this animal mentioned must be because of its purpose, always with its head in the atmospheric air, therefore it needs just this trunk-like foot; for at the time of night or winter it stands on its extended foot, reaching out above the surface of the snow, lures a species of night bird, which are not unlike the small earth-bats, into its vicinity, catches them there, or rather lets

them fly into it's wide-open mouth, which breathes pleasant warmth, and then consumes them at once. See, this is the one purpose of this long foot.

8. But when the snow has begun to melt, and the water often covers the miles-wide plains, which are also enclosed by high mountain rings on the habitable side of the moon, by means of this hind foot, this animal must again reach with it's body over the surface of the water, so that it does not drown. At the time of the day's heat however it goes into the rivers, and stands there often for several days in the water, so that it is with the head and the two paws above the surface of the water; If the water rises, it lengthens it's foot, and if it falls, it shortens the foot proportionately, and if such a river often dries up completely, then it continues to move in such a way that it pushes itself forward by the greatest possible lengthening of the hind foot; then it holds with the front feet firmly onto some earth-object, until it has pulled the trunk foot completely to itself, when it then again sticks the four long toes at the end of the rear foot into the earth, and so again pushes the whole body quite nimbly forward. It continues this walk until it reaches water again, where it quickly enters it again with it's hind foot in the manner mentioned earlier. It's food during the day is a kind of flying crustacean, which are not unlike your so-called stag beetles.

9. As for the so-called jumper and ducker, in possession of only one foot, this animal is nothing other than a variety of the already known marmoset; only it possesses by far more elasticity than the foot of the marmoset, for which reason it's movement is also jumping. It is called a ducker because it is able to contract in such a way that in it's ducking state it looks like a medium-sized loaf of bread lying on the ground; But when he wants to jump, he suddenly expands to a length of 5 cubits. Through this sudden expansion, it then throws itself to a height of two to three cubits, and this always in an arc-like direction forward, so that such a jump not infrequently reaches a distance of six to seven cubits. This jumping continues one after the other, this animal is often very fast, and moves especially in the daytime so fast, that it catches up with every bird in the air. It's food is the same as that of the marmoset, and so is it's dwelling; and so such animals, along with many others, inhabit only the plains, and come into very rare contact with the people, because they live only on the mountains.

10. On the mountains, however, apart from the well-known sheep and the ant-like insects, there are only a considerable number of small birds, the largest of which hardly attain the size of your sparrows; the smallest, however, are scarcely larger than your flies.

11. The waters are also inhabited by varieties of fish, worms, and especially many crustaceans, one of which was mentioned before as a flying species. Of the moving animals, the so-called blue sphere is especially remarkable, because this is a creature that has no equal on earth. This blue sphere can divide into two hemispheres, which are attached to each other with small muscle bands. It feeds by crushing worms between it's two hemispheres, sucks the juice into itself, and then washes the larvae away again in the water. This blue sphere, which has the size of a large melon, has this property that at night time it offers such a strong glow on it's surface, that the rivers and lakes get a much brighter glow than the sea of the earth around the tropics; For you will not yet know that the sea around the tropics of the earth shines as strongly as the snow in your region when the moon is full; just so, behold, the sea also shines around the tropics.

12. All other animals of the moon would be of less interest for you, because they have more or less similarity with the animals of the earth, only that they are proportionally much smaller; and secondly, because you could not understand their spiritual purpose for now, and if you could understand it, it would be of as little use for you as the snow which fell on the earth a thousand years before Adam.

4. Surface and spirits of the moon (11 May 1841)

1. After getting to know all the inhabitants of this world body, let's take a closer look at it's surface on both sides.
2. Concerning the side facing the earth, you can already recognize it quite well by means of a good magnifying eye weapon, that this world body does not present a flat surface, but a very mountainous one to look at, and is only distinguished from the earth by the fact that it firstly shows no water surface, and secondly, that it's mountains do not run out radially or chain-like from the most important high points like those of the earth, but only present themselves as rings by enclosing larger or smaller areas. There are indeed also individual mountain ranges which resemble those of the earth, both in respect of the ray and the chain form; but they are much rarer, and those which run out in ray form are actually not mountain ridges, but an uninterrupted series of small ring walls, the diameter of which is hardly more than thirty fathoms; Such small ringwalls then run in a straight line in many thousands, and that from some large ringwall to some larger, or just as large, or more often also smaller ringwall, and in this way form in a certain way roads between all the ringwalls. If you want to observe this world-body through any stronger magnifying tube, you will discover these offshoots as a kind of brighter shimmering rays, and see how they spread out from an even brighter and also higher point in all directions. Their cell-like arrangement has led some astronomers to the erroneous opinion that they claimed to have discovered vegetation there, while it is not to be discovered on the whole side facing the earth, and also is and will be impossible ever to discover, because there is none there. The same is also the case with the even rarer chain-like mountain ranges, since they either consist of such ring walls, which are strung together like shapeless sugar cones, and have small ring-shaped depressions on their tops; or such cliff-like embankments in a row enclose a larger area, often more than fifty miles wide, which itself consists of many larger and smaller ring ramparts, in which even individual blunt cones with small ring-like depressions often still occur; indeed, even the small ramparts and roofs of the cones are often even provided with such small ring ramparts.
3. Now you would like to know, why all this on an uninhabited world body surface?
4. How is it then, if I would ask you: Why all the little spots, hairs and all the most different notches in all the leaves of the trees, shrubs and plants, and similar varieties in all the other objects of the animate and inanimate creation? Behold, there would be much to explain, especially if you consider, in addition, what an incalculably great significance a single hair of even the most insignificant moss plant holds within itself!
5. Behold, it is all the more the case with half the surface of a whole world-body; therefore I can only tell you something in general about it, and so all these ring walls on the surface of the moon are placed for the reception of terrestrial magnetism in such a way that the edges of the walls are, in a way, suckers of this impressive fluid; and secondly, however, the various depressions are receptacles for this very fluid. The reason why not all of them are of the same size and depth, is that this force must be distributed just as variedly, so that then from the average of such most exact distribution, that well-balanced proportion is managed so that according to it, the orderly preservation and movement of two world-bodies standing opposite each other, is invariably met. See, this is the general purpose of the formation of the moon's surface, which seems somewhat strange to you.
6. A second purpose of almost all these depressions is that in them, for the necessary preservation of all these formations, atmospheric air is constantly found and preserved like the water in the depressions of the earth. You will ask where this air comes from? And I say to you: From the same

as the earth, namely from the great reservoir of the infinite space filled everywhere with light and ether. At night, i.e. when the side facing the earth is without light, these depressions fill up with atmospheric air; when the sunlight gradually comes over them, an extremely abundant dew forms in these countless cauldrons as a precipitation of the atmospheric air contained therein; This dew then again fortifies all parts of the lunar surface, and also seeps as pure water through the whole lunar body for the support of the water sources beyond and from it, for the formation of the vapors and permanent air layer. Behold, this is another main feature of this lunar surface formation which seems strange to you.

7. Would you believe that all this cauldron formation of the surface of the moon still allows a third main purpose?

8. Oh yes, I say. All these cauldrons are also dwellings for those spirits to be reformed, who are saved from the first degree of hell by the teachers sent there from the better and purer spirit world with frequent support from the first heaven.

9. When these spirits are brought there, they are given a body similar to theirs again from the air in the cauldrons, by means of which they are able to see both spiritual and material things according to the needs of their improvement.

10. When they get there, they first inhabit those places of this world-body which are the deepest and at the same time the darkest for your eyes. When they improve, their coarse air-body is always transformed into a finer one, by means of which they then also come into a higher cauldron, and come into the small ones only as individuals, and into the larger ones as societies of like-minded people.

11. You will discover two points of special brightness on the surface, namely the brightest one in the lower southern region, and the smaller, somewhat less bright one more in the northern half. These two points are the redemption points, namely the southern one, from which most of the bright rays spread out, for those who did not need to be patched up in the bodies of the moon people; and the northern one for those who could not be cured of their earthly love in any other way than by a most torturous stratification in the most miserable body of a lunar human, from where they will only be brought again as spirits for the second time into the airy cauldrons of the more northern surface of the moon visible to you, and from there move up little by little to the already mentioned northern liberation point.

12. But you must not think that such a journey through these containers goes so easily and quickly as you might expect it from spirits. Firstly, it is very difficult, because as often as a spirit moves higher, it must die in its former vessel, just as each of you must die once in the flesh on earth; and this dying is also always more or less painful, and always accompanied with the feeling of the possibility of an eternal annihilation. Think that such a spirit often has to pass through several thousands of such cauldrons, and that it often has to stay in such a cauldron for a month, often for half a year, often for a whole year and more, then you will also get an idea of the speed of such a wandering!

13. Behold, there are still spirits from the times of Abraham on this world-body, who have not yet finished their journey over three fourths. What can you think of those who are going there while you are writing!

14. Behold, this is now all that is not unnecessary for you to know. Everything else, from the smallest to the greatest, you will see in a more perfect spiritual state from point to point in the brightest light of My grace, if you love Me above all out of all the powers I have given you to love Me; And so it is also not necessary to inform you more about the inhabited side of this world-body,

since this is completely equal to the uninhabited side in plastic regard anyway; only that there, material prevails, and here, spiritual.

15. That the world of animals and plants for the right formation of the souls of lunar people corresponds perfectly to the air-bodies of the spirits deposited on this side, which, as was already mentioned earlier, are in a certain way percolated through the whole lunar body by means of the water, and that these then reach the place of their destination again on the meager stage of vegetation and immediately through the whole series of the world of animals, you will only see and recognize everything in a well-distinguished way in the more perfect spiritual state on the way of My light of grace.

16. Finally, I tell you that it is I who make all this known to you. I also betray Myself to you, as I once betrayed Myself in the garden of Gethsemane to the Jews, high priests, Pharisees and scribes. But My betrayal of Myself is to you for life, as it was to them for death; for as eternal Love betrayed Itself to them for judgment and fall, so the same eternal Love betrays itself to you for life and eternal resurrection. But this is the reason and the hidden unfathomable wisdom of eternal Love, that the fall and death became life and resurrection for you through the great I, Amen. This says the I from death to life, Amen.

5. Four questions in relation to the moon (3 June 1841)

1. a) Oh most loving Lord and Savior! How do the moon people worship You? Do they form a church, a state under any visible head?
2. b) How do they raise their children?
3. c) What do they take our earth for, and do they know that You became man on earth and took away the sins of the world through Your bitter suffering and death?
4. d) How does the moon cause sleepwalking or somnambulism?

First question answered:

5. You can see all these questions on the earth itself fulfilled up to one letter, and that for this reason, because between the people of the earth and those on the moon in spiritual regard there is no essential difference; because as you already know anyway, the moon inhabitants are nothing but people from the earth to be improved, and bring their works with them like every other spirit. But that the works of these lunar transmigrants are just not of the best kind, such transfer already sufficiently says.

6. If you now want to experience My veneration from the side of the moon inhabitants on both sides, then take a look at the worldly people of this earth itself, and you will find a faithful mirror, which will show you, how My veneration is formed to the greatest part with the inhabitants of the moon.

7. What are the worldly people doing here? What honor do they pay Me, and with what praise do they pay Me the due duty? Do not these worldlings spend all their care on their filthy box? Some are always busy worrying with what rags they should wrap the dung heap of the spirit. Still others are worried about what kind of tasty food they should prepare for themselves, in order to shove them into the stomach, as the true workshop of death. Still others are concerned about a splendid house, a beautiful shiny interior, soft chairs and sofas, shiny tables, and extremely soft beds, in order to roll on them all the more easily and comfortably during the day as well as at night, and to take careful care that their inner most beloved friend stomach does not suffer any offensive pressure or even a somewhat painful bruise. These stomach friends are also particularly afraid of the rays of the sun, for which reason they then again take care that not too much sunlight falls through the windows into the room, which are therefore also covered with all kinds of rags. Don't you notice that such people already here have a slight kinship with the cave hucksters of the moon, who, because they can no longer build such splendid houses and are no longer able to hang their windows with rags, Instead, they flee from the sun's rays into their caves and also stay there until late in the afternoon, just like the lords of comfort and good on this earth, who climb out of their rooms into well-cushioned and swinging carriages in order to make a movement that, in their opinion, is beneficial to the health of the body. And again there are others on this earth who know no other more important business than the usury of money and property; and again there are others who have no other thoughts than to clean themselves in every possible way, which diligence is especially practiced by the female gender, and that with the honest intention to deceive some young inexperienced person and to deceive him after the fathom; for such a maiden recognizes her true inner value and from this, also the value of the neighbor; Ask yourselves, will she also clean herself in order to deceive someone by herself and do like the Jews who clean the bad metal in order to sell it to fools as gold. I say that she will not do so, since she knows that it is

not false gold, but real gold, for which she does not need a fool, but an intelligent one, who will immediately recognize the gold, and will take it for the just price. And look, I could still list a lot of such worldlings for you; but it is not necessary for the enlightenment of the matter.

8. You know, as I once said that no-one should worry about what he would eat and drink, so also not about the clothing of the body; but seek only My kingdom and it's justice, which is My great love for those who also love Me, as I love them, above all. What then is My veneration like among those people on this earth, of whom the better kind spends twenty-three hours on the average of the day for the care of their body, but hardly deals with Me for a scattered hour! Does this mean to seek the kingdom of God? I say to you: the frogs in the puddles and the moles in the earth could well serve you as teaching apostles; for truly the frog quacks most of the day in his joy at the perceived life in his puddle, and thereby unconsciously praises Me in his quacking joy for the possession of life; and the mole recognizes and makes it's way in the dark earth, and it's work and it's silent rest is a silent praise song, by which it unceasingly praises Me, it's Creator.

9. But man, for whom I have created everything, for whom I have done such great things, still do and eternally will do, yes, for whom I care constantly and use all My wisdom and love for him, more than a most loving bridegroom for his most beloved, most dear bride, this man finds only hardly one hour in the day for Me, and this, moreover, only in such a way as a dissolute cook often throws salt into the food quite thoughtlessly, because she is already used to doing such things, or at least in order to be able to say that she has salted the soup, even if it often tastes no better than pure lukewarm water, without oil and salt! Truly I say to you, by such worship your God will not become fatter, and by it your life itself will not become stronger, than the life of your wooden house and room crucifixes, which physically show you the great wretchedness, how much your worship and service resembles that of the Jews, who at least have crucified the living One, while you would be too lazy and too lukewarm for this work for a long time, and are content that someone sells you such a wooden crucifixion already finished, which is then also perfectly suitable to take the atoms of your worship in My place. Oh you fools! So you worship the shaped wood or stone or metal, as the dog worships a corner stone, which a predecessor has already sniffed at, and press your lips to the wood, and think, if you have still babbled a so-called Our Father and Hail Mary, or if you have spent an hour or so in a church, made of stone and full of carvings, thoughtlessly and plastered with a gilded prayer book in your hand, you would have served Me and worshipped Me above neck and head; Oh you fools! Do you think that I am in wood, or in stone, or in metal, or in other vain carvings from the hands of carpenters and sculptors, turners, locksmiths, blacksmiths, masons and painters? Truly I say to you: All such worshippers, if they do not think of something else here on this earth, will one day have to go to school for a long time on the moon, and there they will have to experience under greatest hardships spiritually and often also physically that the living God is not at all pleased with such nonsensical worship, which is much worse than that of the blind pagans, who at least make a serious sacrifice to their idol out of fear, if not out of love, whereas you worship Me, the living God, as if I were either not at all, or as if I were seriously only made of wood, or, if it goes a little better, either newly baked or old baked from flour.

10. If you now want to know in what the worship of God consists with the moon people, both on the spiritual and physical side of this world body, then I tell you that the local worship consists in nothing else, than in that the people there only gradually learn what the true worship of God consists of, according to which learning they then begin to worship God in spirit and in truth, and indeed in themselves; but not as you do during the day for one hour only, and even then still exceedingly lukewarm in wood and all kinds of spiritually praised foolishness. Also the worship of God consists in this, that those, who here have done their body good for twenty-three hours a day, there must learn to do without such extra fine bodily benefits through long times, deny themselves

to the innermost fiber of life, and expect everything only from Me, and often have to confess their faith as living through the most manifold and most difficult trials, but not like you, who either have no faith at all, or if you already have one, then this one embraces Me, the living God, with just the petty strength with which it embraces a wooden, badly formed crucifix.

Second question answered:

11. And if the first question is answered by this, the second one answers itself; because where I appear as a teacher either outwardly through angels sent there, and inwardly Myself, there is no need for an ecclesiastical, as well as all-terrestrial head, from which you can also see that the one to whom I have become a teacher can quite easily do without all other head teachers or not head teachers, especially if the head is rather a golden one than a spiritual one. And so the whole moon forms nothing else than a spiritual correction state under My sole direction.

12. According to this inner teaching also their children are brought up, and their only need is love, and out of it faith according to the teaching of the spirits, that I am a man, and have assumed such nature bodily on the world from which they originally descended, in order to make all people happy not only on the earth and the moon alone, but also to gather together in their kind all those who are scattered in the endless spaces from countless world-bodies, and to establish under the cross of love also for them a permanent place. Behold, this is the whole of religion and worship on the Moon.

13. For this reason the men must carry their wives around, so that they may be cured of their sensual carnal lust by their ever oppressive burden. Verily I say to you: On earth a king in his state could impose such an indispensable duty on all the voluptuaries, that if such a voluptuary has made love to a prostitute, he would then have to carry her around on his back for a whole year, and would have to keep her thus day and night, either lying, sitting, standing or walking; truly, during this period, he will be satisfied with sweet meat, as a licking boy after the consumption of honey, by which he has spoiled his stomach so burdensome that after the restoration of his stomach he is even more afraid of the honey than of the stinging bee.

14. Of course, this is said here only for a more vivid testimony of the moon, and may not be well applied on earth, where man is in his fullest freedom, because the punishment certainly improves the flesh for a time and brings it to order, but not at all the soul, and even less the free spirit; therefore, in the moon such action also does not take place as punishment, but only as intimately better love.

Third question answered:

15. The question, what the inhabitants of the moon think of the earth, is after all completely unnecessary; because those inhabitants, who could see the earth by virtue of their position on this side of the lunar body, are spirits, and can see the material only by the way of spiritual correspondences; the otherworldly ones, however, never get to see the earth and know it only spiritually.

Fourth question answered:

16. Regarding the last question, your conception is quite erroneous, as if the moon caused such sleepwalking; but such is only caused at the time of the full moon by the magnetic fluid of the earth itself becoming more intense; for when the moon is in the full light of the sun, the light

drives the magnetic fluid from the moon back to the earth in a certain way, in which way the earth then becomes more fully charged; and people who have more metal in their blood due to various influences, either from the water, the air or food, then also have the natural ability in themselves to conductively absorb this very backflowing fluid.

17. When his nerves are filled with this, and thus begin to press the soul annoyingly, then the soul awakens, or rather it breaks free from its bodily bonds and wants to escape from the oppressive body. Since the body also possesses a very peculiar nerve-spirit, which is first of all highly related to the magnetic fluid, but on the other hand just as intimately related to the soul, which through this nerve-spirit is connected with the body and corresponds with it; when the soul then wants to leave the dust, it then also awakens the nerve-spirit, which is most intimately connected to it, and this naturally awakens the body; and so the so-called sleeping procession proceeds as if three people were walking along one after the other, bound to each other; however, the spirit remains in the soul, which is why it is also alive. If such a sleepwalker then turns his face towards the moon and often climbs up on roofs and church towers, this happens so that he rises from the magnetically overfilled depth of the earth, and thereby reduces his oppressive overfilling of this fluid, so that then the body would again become suitable to receive and accommodate his soul with the spirit again through the nerve-spirit. When the body has become free again, the soul carries it back to its former place through the nerve-spirit, and only there fully reunites with the body. Naturally, the soul does not know anything about the state, because it has no memory, which is erroneously explained by the philosophers as a soul faculty, while the soul only knows what it just sees, and the memory of the soul in the body is nothing but a repeated seeing again of the corresponding natural impressions of the artificial organism of the body, to which seeing, of course, it is awakened only by the corresponding countless forms, which the spirit carries in itself.

18. Now you know everything except the actual essence of the magnetic fluid itself. What this is and what it consists of, however, in order to bring it closer to your understanding, nothing sufficient can be said in a few words; for with few words in the way of wisdom, you would hardly ever understand it, and for many words you are already too tired;

19. therefore expect for the next occasion this not unimportant addendum, with which only this task shall be regarded as finished; and thus for today, Amen! - I your Father, Amen!

6. The magnetic fluid (5 June 1841)

1. If you look at things from the smallest to the largest, as they are according to form and solidity, more or less similar to each other, and also more or less of one and the same nature, then you discover about them what first catches your eye, and this is the form. If you take one thing or the other in your hand, your feeling will immediately tell you whether the thing you touch is more or less solid. If you take one thing after another in your hand, each of which is of the same external extent, you will recognize a third difference, namely that of the specific weight. But if you now test the strength of the bodies, you will not infrequently find that the less solid bodies are specifically heavier than the completely solid ones. For example, the same volume of liquid silver is much heavier than the same volume of the strongest iron steel, and there are many other examples.
2. Yes, even things of one and the same kind, for example water, both under themselves, and under their different temperature states with the same volume, are of unequal weight; so for instance a drop of rainwater is lighter than a drop from a well or some other source; a warm drop is lighter than a cold one; a frozen drop also lighter than any other drop of water.
3. You may find the same differences in all things. How different the kinds and genera and the gradations of both are in every respect, both in form and solidity and heaviness, you only need to look at all the things, and they will call out to you loudly without delay: See, explorer, how infinitely different we are, and yet our being is based on one and the same law, and we are all made of one and the same material; and yet we are among ourselves in such a way that almost none of us is completely like the other, both in form, solidity, firmness and heaviness.
4. This now preceding was a necessary introduction, without which you would hardly understand the following; because you will already have to put up with it here, before we will even arrive at the actual explanation of the so-called magnetism, to devour some small nuts from the sphere of wisdom, without which the matter cannot possibly be thoroughly explained for your understanding for all times.
5. So in order to get on the track of the matter from your side, as from My side to lead you on the right track, it is above all necessary that you take a look at the endless past.
6. Think of that period in which in the infinite space, still no being except Me had neither spiritually nor much less materially any representing existence opposite each other!
7. What did the endless space consist of then, and where did the time flow to, in which this endless space existed eternally?
8. What was My Being before all being, and how did all being originate and emerge from this single Being?
9. What is now the space; what in the same the original Being of Myself, and what the contemporary being in the endless space in Me, out of Me and besides Me?
10. Behold, as extremely difficult as these questions seem to be from the lowest level of My wisdom with regard to a sufficient answer, they are just as easy in view of the thing to be explained itself.
11. A small example, taken from yourselves, shall explain these questions to you. One of you has been carrying around a thought for a long time; because he likes this thought, he adds a second one to this basic thought, namely, whether the basic thought could not be put into practice? This second thought immediately finds the possibility; But for the realization of the purpose, a third thought is still necessary, which is already contained in the first two thoughts, and this is and

consists in nothing other than the single question: "How? - Now, you see, these three questions are asked, and one answers the other; but with this mutual answering, the matter is not yet finished, nor even begun. Therefore, these three main thoughts come together in a council, and question each other about the important "Why? And after a short consultation, the first basic thought says: Because it is something that is completely similar to Me. The second thought says: Because it is feasible for the very reason that the first thought is thereby in no contradiction with itself, if it wants to manifest itself, as it is, for it's own sake; and the third thought says: The reason is that the main means of realization lies in the reason that wants to manifest itself, and for the reason that the thought in it's foundation does not contradict itself anywhere, neither with itself nor with all it's parts.

12. Now look, your thought would be this, that you would like to build a house on some place; won't you first imagine the house according to all it's parts in your imagination in such a way, as you would like to have it just best? When you have built the house in your imagination, and have quite a lot of joy in this imaginary building, will you not then ask yourselves whether in all seriousness your imaginary building could not be carried out in reality? And if you do not otherwise want to build a house in the air, the second thought will immediately show you the possibility of realizing your idea of building; and thus you would be in agreement on two points for the reason that the first thought contains no contradiction in itself, and thus already in itself conditions the second.

13. What now follows is the how, i.e. by what means? The first main means is the possibility itself; the second means is the purpose connected with the possible realization of the whole; for no-one can connect a purpose with a thing to be realized until he is clear about the fact that the thing itself is possible to realize. The third means is the material and the power that is sufficient to form it accordingly. If you now have all this together and are completely in control of your place, what should or what could still prevent you from letting your main thought pass over into visible reality?

14. Now look, in a short time you will see your thought remaining before you, because you have found all the conditions for it's realization; for you have materials, and you have building powers, and you have fortune.

15. But if you look back to Me, as the eternal great main Bearer of thoughts, and unsurpassable great Master Builder, who has filled the infinite space with countless, exceedingly great and artistic buildings, then you will have to ask yourselves a little bit in passing: Where did the great Master Builder of all these countless great things get the material?

16. If you turn to the worldly scholars, who are really very smart, they will tell it to you with the greatest ease on their fingers, and some will say: Matter is just as old as I Myself, and therefore eternal. Now look, there we have an easy piece of work, and can build at will; The only inexplicable circumstance would be only this, how I have started with this immense eternal storehouse of matter to turn out countless things up to the present time, and when I have actually started, that I have finished with infinity up to the present time? Does not every thing presuppose a beginning?

17. But ask yourselves only a little, whether, if you count one thing after the other, the infinite number also has a beginning? But this says just as much as that I have never begun to create anything; but if it were so, what and from where would be the suns, worlds and all the other innumerable things, in whose existence you will certainly not doubt!

18. Behold, we will not be able to follow this cipher of a signpost, because it's first basic idea is full of contradiction, and thus the second and third fall away by themselves.

19. But another one says: I have put the eternal chaos in order with one word, and have formed and ordered all things from it. At first sight you must notice the perfect similarity between the first and the second statement; because what would be the chaos other than a matter already eternally existent, by virtue of which I would not have had to be a Creator but a bare craftsman; and how does an eternal chaos and My eternal order rhyme with each other on the other hand? But maybe some third person still knows a clever way out?

20. Just pay attention; we already have again one who claims that I and matter are one and the same. This assertion would have just no reason; only one thing could become somewhat difficult to understand for you, and that in so far as you recognize Me only as a Spirit full of strength, power and life, which is in itself absolutely in the greatest freedom and also must be, since you are already free as His creatures and can still become infinitely freer; How then this supremely free spirit full of power and life might be manifesting itself in countless lifeless and powerless stones and other dead matter? Verily, who could prove such plausibly, he would still have to possess a much more infinite wisdom, than I Myself; but you will have nothing to fear from such an overwinging for the whole eternity, for the reason that the wisdom of all countless most perfect angelic spirits is just like Mine, like an infinitely small atom is like the infinitely large space, whose beginning is nowhere and whose end is nowhere!

21. I don't need to show you several super clever guides, because none is a hair smarter than the other; but since the things are there as you see them, but I and the things are not one, but since I am as I am as God from eternity, and the things are as I have created them out of Me, in Me and then beside Me, it will be worth the effort to find out how such things have been created out of Me, in Me and beside Me?

22. Listen then! Can you not think different well-ordered good and therefore expedient? Oh yes, you can indeed; only because you yourselves are finite and cannot possibly be infinite like Me, your thoughts, like yourselves, are also subject to the finite number. But My thoughts are in one and the same moment in greatest clarity, as I Myself according to My God-being. If I now want that My thoughts remain, then also the work is already finished; and accordingly all the works visible to you, like yourselves, are neither matter nor formed chaos, nor God in matter, but they are My fixed thoughts.

23. Now, then, are these thoughts of Mine not from Me, in Me, and beside Me? From Me, because even you can think from no-one else but from yourselves; how much less I, since there is no second God besides Me, from whom I could get thoughts; that these thoughts are therefore also in Me and cannot possibly be in anyone else, needs no proof. But that these work-thoughts, although they are out of and in Me, nevertheless exist beside Me, you will hopefully be able to gather from this exceedingly clearly, since you must already say with your thoughts that you and the thought are not one and the same; for which reason then all the more My thoughts are not Me, but only My thoughts.

24. But what is not I, that is from the I, and because not the same, but to Me from the same brought forth, therefore also in the same beside the same. You don't have to imagine the next to here as one tree next to the other, which is very incorrect, since one tree is actually only next to the other. So it is not with the thinker and his thoughts, since the thinker is the creator of the thought, i.e. since he creates a purposeful orderly formed idea from his inherent abilities and these corresponding perfections, and thus he as the active creator and the idea created out of himself are not one and the same, but are like the originator and the originated, and therefore next to each other. If you think about it only a little, you will easily grasp this little wisdom, as far as it is necessary for the present purpose.

25. Since we have now sent all the necessary things in advance, we now want to untie the Gordian knot of magnetism with one blow. So what is magnetism? Listen, and then also marvel a little! Magnetism or rather the magnetic fluid is in all seriousness nothing else than My own, My thoughts continuously maintaining and guiding will; for it maintains and guides first of all the whole creation, and maintains the form and it's orderly activity of every being visible to you. You yourselves, according to your formal being, are subject to Him for all eternal times; and if you were not, you would also be nothing, like the thoughts that have never been thought; but in you there is more than just My infinitely all-working will; and this more, is that you are My favorite thoughts, and therefore also My love, which is My own basic life, passing over into you, and forms you like Me into independent beings, which, as far as they receive My love by virtue of the free will given to them in advance, can also thereby reach the most perfect peculiar possession of fullest freedom through exactly this My love in them.

26. You know that for the so-called magnetization, a firm will in the convincing power of faith is necessary to help someone in this way; see, nothing else actually happens than that the magnetizer either consciously or also partly unconsciously connects his willpower with Mine, and then lets the same flow over to the sufferer through the activity-representatives of his own will, whereby the sufferer then becomes more solid, gradually firmer and thereby also healthier, or isolated, of course, heavier. See, there you have basically already everything.

27. This My willpower is that great bond which binds all world-bodies to each other and carries them all around and past each other. It is positive, since it works actively; negative in it's own unchangeable self-preservation, which is the eternal order itself; as if you say: So far and no further! So far is the law of the eternally continuing effect; and no further is the negative pole or the maintaining law of the eternal order.

28. And so just this My thus polarized will is at the same time the basic material of all things, may they be of whatever nature; whether they are big, small, solid, hard, soft, heavy or light, so they are nothing but My very wisest thoughts, and have their physical visible existence through the polarization of My eternal will given to you.

29. Now you have everything; if you want to think about it, all appearances will become clear to you as clear as day; but all worldly explanations you must fully strike out of your mind; because truly I say to you: They are further away from the truth than one pole of creation to the other. I tell you this, as the only original Owner of the most powerful magnetism, Amen. Understand it well, Amen!

- THE END -