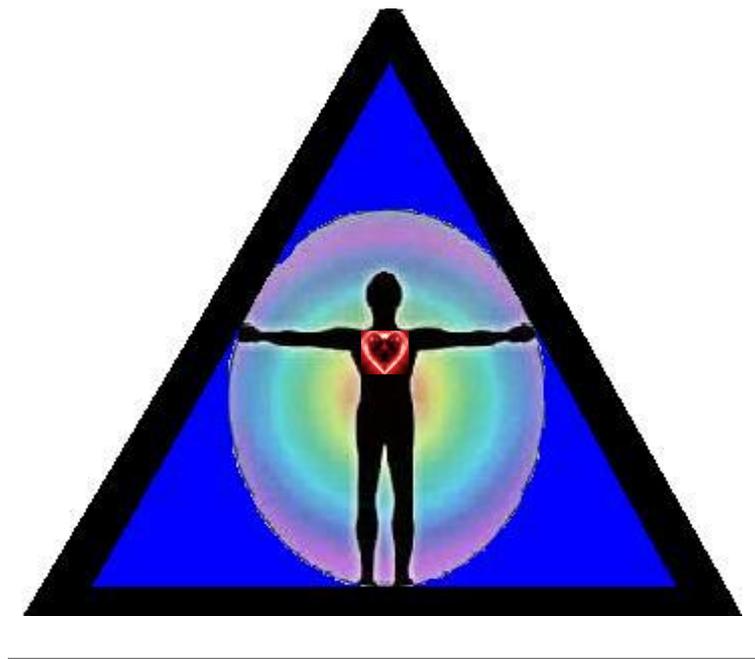


# About **BODY, SOUL** and **SPIRIT**

(Ed. 1)

Excerpts from THE NEW REVELATION of JESUS CHRIST

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## **THE NEW REVELATION**

From 1840 to 1864, and from 1870 to 1877, **JESUS CHRIST** dictated to the Austrian musician **Jakob Lorber** and to German **Gottfried Mayerhofer** the greatest and largest spiritual message ever offered to humanity.

The revelations were received by the two scribes of the Lord through **Inner Word**, meaning Lorber and later, Mayerhofer heard them very clearly in the region of their heart and wrote them faithfully down, without adding any personal contribution. They were perfectly awake, they didn't experience any states of altered consciousness, nor were they some mediums for automatic writing whose hands were guided by a spirit-entity.

The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind, almost

2000 years after his earthly life. Many other revelations than those presented here concerning the subject of human triune constitution and each of its parts are to be found in various other texts of the New Revelation.

## **The development of the form of the soul up to man**

### **Body, spirit and soul**

### **Human life**

### **The individual life-consciousness of man**

### **THE TRINITY IN MAN AS IN GOD**

### **SOUL SPIRIT AND BODY - The activities of the 3 bodies of man**

### **The living Spirit**

### **The Living Soul - between body and Spirit**

### **Why doesn't the soul remember previous existences**

### **The human soul. Its relations with the spirit and the body. Intelligence of the soul. Truth about so-called "migration of the soul"**

### **The inner development coming from the heart**

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## The development of the form of the soul up to man

“ALL these sorts of animals, which are multiple in order to make possible an optimal variety in character abilities, are however under a fixed law which takes care that they can develop themselves in that one certain direction, namely the one of the highest possible intelligence. This means: they are not capable to act differently than the limits of the form of their soul will permit. For instance, no matter how clearly you will indicate to a bird that it still would be better not to build an open nest but perhaps a woven house, he will nevertheless stay with his nest.

And you can be sure that since the existence of the different sorts on Earth every sort built their homes exactly as they still do today. This is in a certain way because of a limited horizon (the form of the soul) that cannot be extended. It is just like a child who cannot learn the difficult higher arithmetic as long as he still does not understand the initial basics.

[2] The different forms that the animals must go through correspond to the time periods or years of development of man. When the highest animal intelligence is developed – mind you, this is not concerning the outer form but only concerning the development of the soul – then those developed intelligences can flow together to become a human soul. So this contains now in the first place the highest developed intelligences that mutually complement each other, and then, since he is the next step in the development of many lower lives, he must be a reflection of the total lower life in general, because he contains all this in himself. So he is now completed for what concerns the outer form and the inner form that is capable for development. The crown of creation, the human form, with a germ that is capable for the highest possible development, is reached in the newly born human being.

[3] Now begins the second task: man must reach the highest possible free awareness in the knowledge of his Creator and in the development of the inner man.

[4] Up to now the form of the soul was dull, did not care about spiritual *things* but only about material things. Only the right of the strongest was important to him. But the deity wants His work that was led here with difficulty will now also begin to know Him and will try to come closer to Him out of love, *and* not out of fear for His power. How can this be achieved?

[5] The deity must veil Himself to reach that goal. That means that He must put His creature in circumstances that gives him the possibility to recognize the deity freely from himself or not. By that, the deity may not use any coercion, for otherwise fear, which has to be avoided, and not love will influence the direction of the will. Just think how you would feel to be surrounded by servants who would only serve you out of fear instead of out of love. That little plant of love can only come into existence when the human soul receives proof – by the ever increasing clearness and insight of things – of the great love and wisdom which the deity gives him and which stirs up admiration and love in him.

[6] A leader is now given to the human soul, because the pure soul alone, which cannot be further developed as perfected form, would not notice anything higher than himself if a spiritual feeling could not flow in, the awareness of a power in him, which humbles him down and urges him to seek his Creator. And this is the divine spark which is laid in him as spirit and which has to develop together with him, has to penetrate in him more and more through a right education and must lead him into all knowledge through self-teaching.

[7] This true marriage, which starts already when man is born, is however greatly disturbed because, although the soul is developed by the inevitable physical development, the inner spirit stays mostly only like an embryo in him. The purpose of life is however to let them develop together at the same time so that the one depends in the right measure on the other.

[8] That divine spark comes from God and contains initially all the truth and the right knowledge. By that spark, man stands in very close connection with the initial Spirit of God Himself and he can penetrate in all secrets and the wisdom of God Himself. But very few people are aware of this. And to lighten up this awareness – which only weakly flashes by – to full certainty and to knowledge, is the goal of My work as Teacher. And the way that leads to it is given by My teaching. (GGJ Book 25, chap. 35)

## **Body, spirit and soul**

“These three words have often been mentioned in my messages and you have already a general notion of the meaning of “body”, “spirit” and “soul”, as well as what they mean in a special, spiritual sense.

Since in all my words there lies something infinite, and always something new and spiritual can be drawn from them, we will try to extract from these same words another meaning, which may perhaps be just as important as the former, or even higher and more sublime.

Since my instructions are always given step by step, the explanation of body or matter as imprisoned spirits in the same, or as my thoughts and ideas fixed in matter, is in keeping with your former power of comprehension. Now that you have become more mature and have cast deeper glances into the secrets of my creation, I will illumine for you this word “body” from a different aspect, thus informing you of a new field for the enlightenment of your soul and the preservation of your spirit. From this you can see that, although I repeat words previously used and explained, I can always find other aspects of it apart from the earlier given explanations so that you can discover in the subject new wonders and new proofs of my love and wisdom. Indeed, if I wanted to try, turning around this word a thousand more times, I would keep showing new aspects to your surprised eyes. But to the point.

As I have explained to you in earlier messages, “body” was always identical with “matter”, and I showed you that also in matter there is really nothing material, but only bound spiritual. Or I told you that matter constitutes my fixed thoughts and ideas which remain matter or body as long as I do not withdraw my thoughts and ideas enclosed and embodied in the same.

All these explanations are correct, firstly, because they designate what is true and, secondly, because it was I who gave them to you.

However, if we want to understand this concept of “matter” or “body” from a different aspect, I first ask you: what does the word “body” actually signify?

Look, in order to be thorough and then move upward step by step on the great gamut of my creations and of my being itself, we must first establish the concept of a word and not thoughtlessly stop with the utterance of the word "body" without a closer description of its nature. Well then, let us begin like the pupils as they learn how to read, with the alphabet.

The word "body" actually denotes a separate thing with dimensions according to width, length and depth, which is a complete and separate, self-contained thing amidst the limitless infinity.

Thus the body is a something that occupies a space and has an envelopment whereby its individual being is separated from the entire universal all-being.

Notwithstanding all this, a body can experience all degrees of density and weight, it can be infinitesimally fine, imponderable for you, but on the other hand be found compressed to the most solid rock like granite, called original substance of the terrestrial body. It always remains a body, a separate something, which can assume dimensions which in the volatile state are immensely great but in the solidified state extraordinarily small; they can then through the urge of attraction and annexation of similar bodies form rocks, earths, worlds, solar regions etc.

Therefore, body as a word is the expression for something that physically exists on its own and has become, separated from the all-being, an entity existing independently.

The body is divisible ad infinitum, where your eyes and instruments fail to serve you. However, it still exists with its dimensions on all three sides, albeit no longer comprehensible for you, just like the borderline where its divisibility ceases and the spiritual imprisoned in it has its beginning.

Without bodies there would not exist a visible creation!

There are bodies or substances that are transparent and imponderable, such as light and electricity; however, they are so only for your eyes, but not for the eyes of the spirits.

For your eyes everything that transmits the light-ray, not reflecting the same from its surface, is invisible. But consider, you do not see the objects or the light falling on them, but you see them only through the light-ray reflected from them.

You cannot see a light-ray fleeing out into infinity.

Therefore, when something has a body of very little density, it is nonexistent for your eye. And if it were not for chemistry, which shows you several "elements", you would believe to be dealing only with one, as for instance with the air in which you live, which you breathe, chemically breaking it up in the lungs and extracting the vital substance contained there, then exhaling what is used up or carbonized.

All these components are non-existent for your eyes whereas for your body they are perceptible. For, if "the salt of the air" or, as you say, oxygen is lacking and only carbon is present, life ceases for you and every living being that only inhales the latter falls prey to death. The same applies to the third main element of air, nitrogen.

But in the air are contained still a great many other substances all of which have bodies but are imperceptible to your senses.

That which in the air is already denser, is found in the ether in a more refined form and the closer the air to the earths surrounded by it, the coarser and denser the particles it contains. In the water it solidifies to liquid and even to ice, since thus condensed air without warmth has become a dense, compact body.

Beginning with water, the stages of solidification progress to the most solid and heavy metals and rocks contained in the earth.

These things, extracted and separated from the all-being and called "bodies", represent on an orderly scale the entire creation of my fixed thoughts, where, beginning with the first imponderable yet physical atom, I constructed the whole gamut of things, one more perfect than another, up to myself, throughout all the solar regions and shell globes up to my highest heaven, where even the finest envelopments of my creational thoughts have still some corporeality which, however, measured with your senses, would be something utterly spiritual!

The existence of this entire physical world is affected in the following way:

As like spirits prefer to associate, so all the elemental substances or bodies of like nature cannot resist the great urge of the force of attraction and in accordance with my indwelling creational thought join together in a certain measure, sometimes assuming definite forms thought by me, and again sometimes showing themselves to the physical eye in irregular shapes.

Thus this whole world of bodies is united through the same bond of love though each one is separate from the other, and is the visible and invisible carrier of my thoughts, or, the spark of my spirit laid into them is more or less bound within them.

That which impels these bodies to attract or repel each other in accordance with certain laws, to assume this or that form is the indwelling urge received from me, and is actually the spirit imprisoned in matter. For "spirit" (here nature spirit) or "natural force", as you call it, are the same thing.

Spirit is the essential urge inherent in every body to preserve its form, which it has shaped according to its intelligence, for as long as the existence of the physical envelopment corresponds to the indwelling spirit.

It is the encased spirit that, beyond all transience such as your natural force, makes the body what it really is.

If the body suffers a change, the nature spirit indwelling it escapes, breaking up into spirit particles or uniting with other like (nature) spirits to form a higher spirit on the gamut of my creation, and in keeping with its intelligence clothes itself with a different body.

The formerly cohesive matter or body in changing then partly ascends and partly descends a step.

The spiritual in the body incites it to change and the spirit, following its urge, again complies with another creational thought by leading back the matter purified to substance (soul substance) to its origin, or, uniting it with other bodies which are on a higher level, as the abode of intelligent spirits brings it closer to perfection in my great universe.

What actually is spirit?

Apart from the above-mentioned, by this word one really understands something incorporeal.

Also certain liquids when highly refined and broken up develop an ætheric fluid, either in a natural or chemical way, which can no longer be perceived by way of the coarser senses, only sometimes through the olfactory nerves.

But it is not this kind of “spirit” which I want to explain to you, for this is still a body, although of a refined kind.

What I mean by “spirit” is an efflux out of me, an offshoot of my divine strength which, however limited in its sphere of action, is nevertheless something indestructible, never-to-be annihilated.

It is these “nature spirits” that hold together the entire creation, securing its actual existence and eternal permanency, for, being emanations from me, they must be immortal as I myself am.

Spirits bound in matter or in bodies are the bottom layer of creation, its foundation-pillars, without them there would not exist a body and the light of the sun would lose itself in infinity. For only by preserving the bodies’ existence and enabling them to present compact surfaces to the light in every possible form, do they effect by means of the partly absorbed and partly reflected light the thousands upon thousands of splendors of so-called mute nature, in contrast to the enlivened, great spiritual one.

The body exists through its indwelling spirit; the spirit, as a spark of myself, then manifests on the higher levels of the living organism as a higher potency of more or less self-awareness, namely, as a “soul”.

The spirit animates the body, imparting to it the great life principle, from the lowest imprisoned spirit gradually to rise higher and with the help of an animating soul, in more highly evolved bodies to become more and more aware of its existence and able to share the joy of life also with other beings.

This is the third step in the gamut of creation, the rank of the soul-endowed beings where the spirit, already more liberated, has built for itself another intelligent abode in the matter serving as body with the help of which it can express itself better, as well as use its material abode more to its own liking.

This soul life begins with the most primitive animals, most of which, apart from the ingeniously arranged body, in accordance with their individuality have also the advantage of enjoying the freedom of movement.

Here the body appears already as servant, and not as lord, as in the mineral kingdom.

The soul uses the same for its preservation and its vital needs, of course still guided by the spirit as “instinct” or leading-string of nature whereby the spirit urges the soul now to do this and now that.

Free movement always implies a higher degree of intelligence; for, if I allow a soul to move its body more freely, I must certainly endow it with the impulse as to how, when and for what purpose it is meant to move the same.

In this gamut of freely moving corporeal beings it is now an upward movement, an attempt to reach that level where the spirit offers to the machine or the body the most sublime gift the creator could make, namely, the greatest possible spiritual intelligence. And, finally, the soul, aware of its place in creation, recognizes its origin and, having elevated the tiny spiritual, divine spark encased in the last atom to a power in full self-awareness, now gazes upward and only then begins to understand its origin and descent from the most high.

This keystone of the entire world of bodies, spirits and souls is man, whom I created in my image and placed as a compendium of everything else between two worlds, the physical and the spiritual, with the urge by means of his soul to spiritualize his physical world, to open to his spirit endowed with all divine attributes the door to the most high. And so, through the influence of the spirit, the soul may one day become a spirit and the body, instead of being its material envelopment, its spiritual one which then would represent all that the body possessed physically, thus spiritualized becoming a physical vehicle of the most sublime substance and the most glorious garment for the most noble human spirit!

Here, my dear children, you have the great gamut of my creation, beginning with the first nascent atom and the most minute monad and ending with my last work, man, where the same process begins spiritually, up to my highest heavens, where the purest spirits with the finest light-bodies use what they can of your physical substance from the space of creation, purified to the highest possible degree, as an outer envelopment of their god-souls, in the same way as you use your body which is composed of coarse substances.

The road there is a long but not impossible one.

Endeavor, my children, to become that for which I destined you on this gamut, that means to rise to the limit of the physical-material, to the first beginning of the spirit-world where the door to light and cognition will open spontaneously and where you will behold before you the limitless spiritual world and behind you the never-ending physical world, or "world of senses" and in the midst of all this – him, who created everything and whose only joy is when his created beings have learnt to call him, whom they call "lord" and "god" – "father".

Once you will be able to take in all this at a glance, he is no longer far from you, he who will prove to you despite your past sufferings and battles that without all those earthly tribulations you would not be where you really enjoy the quintessence of the world of body, spirit and soul; a fatherly love which only he can let you feel who again here with these three words wants to give you a small proof of how much he wishes, that you, following his precepts, may let go of everything worldly-physical and only strive after his heavenly bliss! Amen. (Secrets of life)

## Human life

"Many times the plaintive sound has reached My ear, coming from a person who accused Me of injustice, of harshness because his Life and the events determining it had not turned out according to his beliefs, hopes and desires.

Often I have heard the entreaty of an oppressed soul as, battling with all the misery of human life, driven by the greatest pain, it calls out: "But Father and Lord, what have I done for You to persecute me with all possible tribulations, while showering others with good fortune abundantly without knowing why they have actually deserved it!"

Thus and in a thousand other ways complaints are raised against My fairness, against My words saying that I am Love and unable to punish, etc. Against Me, as an implacable judge, a strict but not loving Father, complaints are raised which on the surface, according to human concepts, even seem to be justified.

So let us look closely at these complaints and accusations, and also discuss the question as to why there are in human society so many stations, professions and trades, why there are in the human heart so many inclinations towards one or the other calling. Since I have explained to you often enough the spirit-life after death, I will also solve for you these questions relating to the human life so near you. You will then, firstly, stop accusing Me and, secondly, you will realize what the goal of human Life is, just as it is and not as you would like to design it.

It was always that which he could least understand which inspired most to carry out investigations. Searching in the distance, he spent time and effort to elucidate that which could really have found its solution in his closest proximity.

This applies also to human social life, to the mutual relationship of people with one another, where conditions have arisen which, although I did not make them, I certainly foresaw and allowed, but always with the proviso to use everything for My great purpose of creation!

Before I can proceed with the explanation to the above mentioned complaints and questions, I must go far back and bring again closer to your spiritual eyes things, which so far you have regarded only from a one-sided, that is human, viewpoint, where human prejudice still turns the scale when judging the same.

Prior to considering man in his relationship to his fellowman, we have to ask: "What actually is man? Of what does he consist? And what is his mission on this earth globe?" This, for the time being clearly understood, will help us to more closely elucidate the social conditions of the human race.

As you know, man consists of three things, namely, of body, soul and spirit.

Well, this is how you have on the whole grasped these things, when you say: "The body is matter, the soul is taken from the material-spiritual, bound because of the fall of the one great spirit, and the spirit is a divine spark, which is to elevate and spiritualize the soul. The latter, in turn, through its refinement will bring also the elements of the material body onto a higher level, so that everything can gradually proceed on its gamut of perfection, as it had been decreed in advance in the great plan of creation."

In these conclusions already lies the first erroneous concept, since you only consider your own spirit as endowed with the divine spark that is to ennoble everything. For, had you not always (often unconsciously) aristocratic ideas, which you want to apply to My person, you would easily realize and understand that everything created is fundamentally divine and must be infinite since it is descended from Me, has originated from Me and must again return to Me.

The body, a material tool during your life span, is composed of the same noblest, most sublime elements of My spiritual self as are soul and spirit. However, these elements are bound in matter and coerced to manifest only in the manner allowed by their momentary arrangement.

These most subtle spiritual elements, which help in the building of the bodies already in the womb, also struggle for perfection, completion. Expressing their tendency in the form of the body, in so far as a plastic (well-defined) form can express a spiritual principle, they seek, through their calling in human life, to supplement what higher spiritual elements in the soul will then develop further spiritually.

They are the helpers, the collaborators in the great spiritual building of a perfected divine idea; just as no architect can build a house on his own, but requires a thousand hands which, however, mind you, do not work in a machine-like manner, but which likewise, again directed by other intelligences, help to execute the entire edifice.

Thus it is always the formative, creative forces which work in man, as well as in everything created: in the inert rock, the vegetating plant and the animal kingdom endowed with self-awareness, which contribute towards the ennoblement, the refinement of the whole. On the other hand, the kind and species is still subject to a thousand other diverse influences where the capabilities originally bestowed on them cannot reach perfection. And so everywhere, despite the common gender and origin, the end results will be as diverse as there are created beings in the entire space of creation.

The soul, as an offshoot or descendant of a great fallen light-bearer, first had to have an appropriate envelopment and, furthermore, a higher spiritual principle implanted into it. This drives it to not only complete its education here but to serve, after the shedding of any mortal envelopment, as the basis for a spiritual world.

Therefore, the soul of the smallest infusorian, just as that of man, is always urged to first fulfill its life's purpose here, in keeping with its envelopment and an unrealized Spiritual which you call "instinct" or nature", which opens the way to perfection in other forms and under other conditions.

The spirit in man is the same as that in the last rock, but there it is confronted with a more orderly organization, which does not oppose its actual sphere of action so much, but is even created to follow it in all its endeavors.

Thus it is not true that man alone was endowed with a spirit-spark of Myself, for the divine spark is in everything, only there the body is more adapted to the Spiritual and completely conforms to the greatest expansion of the spiritual forces.

Look, a monotonous landscape, a boring life, shows you sufficiently that "life" exists only where there is change, diversity. For by the very fact that not everything is on the same level and progressing at the same pace, life is a stimulating endeavor to attain that, which, although destined for all, cannot be achieved in every imaginable way.

Diversity is the basis of life; diverse are the worlds, diverse their beings and diverse even the road they have to walk to perfection. Without this diversity, no life, no movement, no progress are possible. Only with the germ to form always something new but superior, could a creation be effected, a creation that redounds to its Creator's honor and which, like He, can carry the germ of infinity within it.

Thus you have to grasp this entire visible and invisible world, beginning with the smallest atom in cosmic space and ending with My great spirit-realm, if ever you wish to understand why I created all this, and why I created it thus and not otherwise.

With Me it is unthinkable that improvements, repairs or modifications could ever occur, for they are a consequence of errors, wrong conclusions, which are impossible with God.

Therefore, let go of your humanly limited ideas. The world is as I am describing it to you, almost daily uncovering for you one secret of creation after another. Thereby you may learn to realize that your life's purpose is totally different from the one you try to construe, wishing even for the means to effect this in conformity with your physical, but not your spiritual nature and destiny.

So you see, body, soul and spirit are carriers of My divine spark. And as the diverse manner of expression in and through the same again makes mankind diversified, so also with the increased contact among people this diversity of capabilities must bring about diverse professions and trades which, on the whole necessary for a communal life, needed diverse arrangements.

In another word I have already told you that everything created, beginning with the first spiritual atoms, absorbs various substances and must, therefore, manifest in various ways.

In man, who, composed of all the elements of this earth, represents the last member or "compendium" of the whole earth globe, this diversity of all that which is spiritual must be even more pronounced. For he, in the manner of communication of his thoughts and ideas superior to everything else, is also capable of letting his own spirituality shine through and of making use of it. Hence also the inclination for one or the other occupation, partly through the impression from early youth, partly through the elements prevailing as inherited spiritual possession during the act of procreation. These naturally exert their influence and were bound to show their influence also in life, which happened mostly where the greatest obstacles to their gratification arose.

Thus, with the growing demands of people, analogous with the striving for comfort and the urge of passions, a great number of occupations came into being, meant to render man's material life as pleasant as possible.

This need aroused in people a love for individual artifacts, and they, for the sake of a pleasant life, in turn inspired others to comply with the demand for their making, everyone in accordance with his perception.

So, gradually, there developed competition among the gifted and out of this grew the most diversified classification of all ranks, where everyone tried to win with the help of the other, so as to live comfortably and gratify his passions.

It is easy to see that with such competition, abuses occurred through jealousy, greater ability, good or evil intentions, in short, through the pressure of all human passions. They in turn had their effect on the social life of the individual where, always battling and struggling between want and plenty,

your whole present human society grew up, for it was only the temporal life that caused such conditions. According to the moral laws, the lowest and the highest ranking person on earth could be inspired by the same principles, since ethics and My divine two laws are alike for both peasant and king.

However, since the divine laws, which are higher than the earthly laws, are not subject to change and do not allow various interpretations, the very incongruities arising from the social life are often the reason why people accuse Me, when they themselves, mind you, generally speaking, are at fault.

It is true that the peasant child has as many human rights as the prince crowned already in the cradle. In My eyes both are equal, but the abilities dormant in the one are often very different from those of the other, and each brings a great deal of his future life's course with him into the world as a possession inherited from his parents. Added to this will be his own part, to either his advantage or disadvantage.

Different are all created beings, diverse the paths they have to walk, and for this very reason also diverse the apparent "course of luck or ill luck", which they have to experience either through their own fault or through no fault of their own.

If behind this material life there were not a great spiritual one, if there were not the morally divine of Myself, which is inherent in everything, human nature would have sunk long ago to the level of the animal and below the same. For man, always only gratifying his passions, tried to exploit everything on earth for their appeasement.

However, material things can only give temporal, and often only momentary, bliss because spiritual elements that have become coarse and dark cannot unite with sublime, subtle ones, so that all worldly happiness is of short duration. And so man, driven by thousands of calamities, of necessity comes to realize: "The material world is not sufficient, there must still be another one", and in the end, despite all his denials, he has to confess:

"There must be someone who created this visible, as well as the surmised invisible, world," so that, if he wants to still his inner urge, he is forced to create his own God. For in adversity no worldly thing can serve as a substitute since man – a spiritual product – was only for a short time clothed in a material envelopment in which to shed, during his trial-life, the coarseness still clinging to him, so as to advance to higher spiritual things.

Everything you see has a spiritual basis, higher aspirations than merely the transient life. For this reason you must consider everything from a spiritual viewpoint. The sounds of wailing reaching Me because of afflictions and accidents only bear witness to the failure to understand the human conditions, to a misunderstanding as to how far the material, if one believes too much in it, can and must only engender spiritual evil.

Many people have deprived themselves of the solace of a spiritual life beyond this material one. They believed in people instead of in Me, who even deemed it fitting, personally descending to this earth globe, in the universal process of salvation not to forget them, too.

Therefore, when complaints and remonstrations occur, criticizing My role, it shows clearly on how weak a foundation the opinion about the world as it really is rests.

All people cannot be born in like conditions; all cannot be endowed with the same talents. There must be diversity, since in that very diversity there is life and progress.

Moreover, many spirits from other worlds want to absolve the probation school to become My son on your earth. Naturally they do not arrive here without an endowment from those worlds and sometimes they have a certain preference for one thing or the other, not knowing that it had once been applied by them in better and more refined organizations.

These spirits, and there are many, will one day in the future find out and have it explained to them why many a spiritual urge, of which they were unaware, always drove them to this or that occupation which, though material, had much Spiritual hidden under this cover.

I, as God and Supreme Love, created the world, created the individual suns and earths. But this love must not be judged according to your ideas of love. This love is a totally different one, which you cannot possibly understand. Nevertheless, I shun no means of giving you a foreknowledge of it, since only from the cognition of this love, all that exists, as well as the events occurring in your human life, can be properly evaluated.

In this respect, My love is universal since it must only pursue the great purposes of a creation to which all others have to submit. Love, as I understand it, forgets neither the worm nor the senseless stone and even less the larger and more finely organized beings. But this love has other laws, other intentions, other purposes.

Were My love not as it is, I would have to be a vengeful God, as so many people among you would like to make Me, a severe judge, implacable when dealing out punishment, all attributes which you have learnt in your law books, but are not found in My law book.

It is precisely out of love that I transform all the evil that human beings do to one another into something good. Out of love I do not judge, do not fling any anathema or thunderbolt between quarreling people. They create their own evil, and My concern is only to let the comforting word from a better world flow into the heart of the oppressed.

Happy those who take heed, but this unfortunately is rarely the case; that is why the complaints and recriminations made against Me.

However, for all that the material, as well as the spiritual world remains the same. They do not change their laws, but the human being offending against them only metes out his own punishment.

That which on the surface is undeserved suffering is often, as in illnesses, a necessary medicine where, generally speaking, the most bitter medicines are the most effective. Not that I send them, for I could help. But I do not do it because My views and My purpose concerning the human souls differ from those existing in the imagination of the oppressed human child.

No human being dies because I will it, no disaster occurs because I will it, no one is born poor and no one in rich circumstances according to My idea. All this I merely allow. Man is free and can thus do as he likes. Through an orderly life he can live longer, through a disorderly life, he can shorten it. Both fortune and misfortune, coming over people through their own wrong decisions, are a school for mankind where they are educated for Me, so that I can thereby spiritually influence them, that means that finally they listen to My voice. This is something which also ought to have happened sooner, but did not happen.

Whether born rich or poor, everyone in his station in life can become “My child”, gradually maturing for another, more enduring, world of the spirit. His poverty can help him gain rich spiritual treasures, whereas the one born rich can lose his material riches without being compensated by spiritual ones.

Everywhere I find means whereby to attain My ends. I merely use the circumstances, without creating them. This I leave to man, who loves to proudly call himself the “lord of the earth” and fancies to rule and subjugate everything, while sailing like a weather-vane through all the spiritual currents flowing through the universe, unawares soon in this, soon in that direction, who is always seeking his temporal material happiness, while disregarding the fact that it can rarely ever be reconciled with the other, which is the more enduring spiritual bliss. Therefore, My children, do not accuse Me!

I am He, who writes all the sins into the sand, who neither curses nor hates or is vengeful, but who has always been, and still is, ready to pour balm on gaping wounds. I have never been an unjust God, no more than a strict Father towards My children!

As you are now, I did not create you, but you have made yourselves what you are. And if I now come and take over your guidance personally, it is because things are going too far; because I cannot stand by watching as mankind, totally misunderstanding and disregarding themselves and their whole future existence, are without faith, love and fear before Me. I must now apply all the means available to lead back the lost to the right road.

The spiritual element is being pushed too far into the background, is too much forgotten and denied. That is why all these abuses, disasters in every direction. And when many a sufferer cries out to Me, a sign that he at least still believes in Me, it is up to Me to show him with few words that his suffering does not come from Me, but that, if he wants solace for this tribulation, he can find it only with Me.

That is why this word, for many a thing might occur which would cause the first-mentioned accusations to be heard also from you. In order to prevent this and so that you, before you open your mouth to complain and raise your voice to Me, you may consider who is to be accused, I, the ever-loving Father, or he, the straying human being, who only strives for the gratification of his passions!

So accept this word, and it will again let you take a tranquil glance into the chaotic bustle of mankind itself. Amen.” (Secrets of life, chap. 26)

## **The individual life-consciousness of man**

“[1] However, man who is gifted with an individual life-consciousness considers the endless space of creation and the unknown countless things which it contains as dumb, dead and without intelligence. Why this seems to be like that to man has a wise reason, which is that his life-consciousness must acquire the full godlike life’s independence. For that, by My will, man is completely separated from the universal life-consciousness

with its endless and highest intelligence, so that the life consciousness of man would find itself in it and by that, as if by the external revealed way, he also would develop and strengthen himself for its eternal independent existence.

[2] However, as long as man tries to acquire his life's independence by himself he hardly has any notion that he is completely surrounded by sheer life and the highest life's intelligence and is also – as far as his body is concerned – permeated by it. Otherwise he would in fact not exist at all.

However, when he is ready for it according to God's revealed will, because his inner spirit has completely permeated him, then the whole person is in free contact with the highest life and its enlightened intelligence in the universal infinity of God, without

losing his individuality and personality by that. Then he discovers no more a dead and dumb space or dead stones, but then for him everything becomes life and light and intelligence that is aware of itself.

[3] The fact that this is so is in the first place proven to you by My omniscience that has been tried by you many times. Indeed, how could I know endlessly many and all things if the space between Me – that means My individual-personal Being – and for instance

the sun or another still much further distanced object, would be without life and intelligence? And secondly, it is also proven by the wisdom of a lot of people who – without leaving their place – know many things concerning something that exists on another place at a great distance and how and what happens to it, or what will happen in the future.

[4] The 7 Egyptians are a vivid example of it. Who informed them that I was here? By this great and universal intelligence they became aware of it in themselves, as well as the way that guided them to this place. If the space between here and Upper-Egypt would be without intelligence, then they could impossibly know what is and what happens here.

[5] The soul of a human being is in his body only separated by a very thin wall that is in no way connected with the universal life's intelligence, and in his natural condition this is sufficient for him to have mostly no idea of what is and what happens close by, as

if it were behind his back. And he does not even understand 1,000 times a 1,000 part of what is happening before his eyes. All this is because of the very thin separating wall mentioned before, that exists between his particular and the universal endless spatial life. If this separating wall would be very impenetrable and extensive, what would such an enormously isolated soul still know of what is existing around him on all sides?

[6] However, the fact that a soul – for reasons only known to Me – is separated by a stronger and denser wall of separation from the universal supreme intelligent godly life, you very well can see with the mentally deficient, the dumb and the so-called stupid. Such a

soul is thus only capable of a very poor development or sometimes even not at all.

[7] Why also this is allowed I know very well, and some of My old disciples know it partially also. The rest of you however will come to know it later.

[8] Souls of animals and plants however are not severely separated from the universal godly life in space and are therefore capable, by their inner feeling to do that for which they are destined

according to their capacity and arrangement. Every animal knows the food that is good for him and knows where to find it. He has his weapons and knows how to use them without any practice.

[9] So also, the spirit of the plants knows exactly that element in the water, in the air and in the earth that is beneficent for its specific individuality. The spirit of the nature soul of the oak will at no time draw the elements to itself that the cedar needs for its existence. Indeed, who tells a plant to draw only that element that is intended for it? Look, all this is the work of the highest and universal life's intelligence of space. From this, every plant and animal soul draws a special necessary intelligence and is further active according to its instructions.

[10] But if this is so – something that every person can always clearly see from his experience – then it is obvious that the endless space and everything that it contains is one life and one supreme intelligence. The human soul can only see that unconsciously

because he can create his lasting life's independence by his separated intelligence, which is immense. This is something of which no soul of an animal or plant is capable of, and therefore it has no separated existence as such, but only a mixed and

therefore, up to the human soul a countless times changeable existence of which it also cannot retain any memory, for after each mixture and changing of being it goes over to another sphere of intelligence.

[11] Even the soul of man as the highest empowered mixture of mineral, plant and animal souls, has no memory of his former forms of existence, because the specific soul elements in the earlier mentioned 3 kingdoms do not have a strictly separated intelligence, but for the benefit of their kind only a kind of intelligence that was taken from the universal godly life in space. Although in a human soul all the countless specific former parts of intelligence were united with each other, and this leads

to the fact that the human soul can certainly recognize all things out of himself and can evaluate them intelligently, but a specific remembrance of the former levels of existence is not imaginable or possible because in the human soul there was only one human being that came into existence from the endless many separated souls.

[12] However, when man is completely permeated with the Spirit of life and light, he will perceive such an order in himself, just like I am eternally and always perceiving this in Myself, namely that everything exists out of Me and that I am everything in everything." (THE GREAT GOSPEL OF JOHN Book 18, chap. 77 - **The Lord as Son**)

## **THE TRINITY IN MAN AS IN GOD**

"[1] Now a Pharisee came to Me and said: "Lord and Master, in Your discussion You have said to us that Your disciples who will spread Your true teaching of life and by the laying on of hands will baptize those who have actually accepted Your teaching. That means to strengthen them in the name of the Father, who is the Love, in the name of the Word, that is the Son or the wisdom of the Father, and in the name of the Holy Spirit, that is the all-capable will of the Father and the Son.

[2] I think however that by that, many different points of view can easily exist which can be prevented when all those who have become believers would be baptized by Your disciples only in Your name or only in the name of the Father, because in future times those three - although the highest and holiest - denominations will probably bring people who do not have such a good understanding to believe in three separate gods, as three divine personalities. So also, the old Egyptians have in the course of time made of the ancient pure belief in only one true God a great number of gods out of the many qualities of Jehovah. After that, the blind fantasy of the people has changed it in all kinds of individually existing and specific active divine beings. They constructed temples and after that they also honored them in a special way. But at the same time they sunk away so deeply in such an unprecedented materialism that one often attributed the most common human weaknesses and perverted passions to the imagined divine personalities.

[3] This could also be the case in course of time, maybe after a few centuries when even more foolish and blinder people would start to imagine three gods, only on the basis of the denominations for the supreme conceptions that were heard during baptism. Then it would certainly not take long before one will greatly worship those three imagined gods in temples that will be specifically build for them. However, if this will happen, it will not take long before the people will also start to worship Your disciples - who they came to know by name - and also their successors in the same manner, and they will pray to them in the temples that will be build for them. According to my opinion this could be prevented in the easiest and permanent way when one should only make God known under one name to the people. What do You say about that?"

[4] I said: "You have said that very well and correctly, but still I cannot omit to urge you to do it anyway because with those three denominations the being of God as a whole is explained and is clearly brought to the attention of the people.

[5] It is true that by that in a certain way for someone who has a less good understanding a kind of threefold divine personality will come forth. But in order to reflect in all aspects the most inner truth, one cannot express it differently than how it is.

[6] Look, man has been created totally in God's image, and whoever wants to know himself completely must realize that as one and the same human being he actually also consists of 3 personalities. You firstly have a BODY, provided of all the necessary sense organs and other parts of the body, from very big to hardly unimaginably small, which are necessary for a free and independent life. This body has, for the benefit of the development of the spiritual soul its own very natural life within that is different in every respect from the spiritual life of the soul. The body lives on material food of which the blood and the other nutritious juices are formed for the different parts of the body.

[7] The heart has a special living mechanism of its own within by which it continuously has to expand and then contract again. By that, the blood that makes the body alive together with the other juices that are made from it, will be pumped to all parts of the body. And by its contracting movement the heart will assimilate the blood again to saturate it with new nutritious foods and then pump it out again in order to feed the most various parts of the body. In these numerous and most divergent parts of the body an equal number of different nature spirits are living within, which are extracting from the blood those substances that serve the purpose and which are necessary for the nutrition and the maintenance of that part of the body that is controlled by such a spirit. Then they are assimilated into the parts of the body that are controlled by them, that means by the very spirits. In this way they are making the body more powerful and stronger, and without

this continuous activity of the heart, man - as far as his body is concerned - would not be able to stay alive for 1 hour.

[8] Look, with this activity of life, the soul has nothing to do with it, because this activity has no connection with the free will of the soul, no more than with the very activity of the lungs, the liver, the spleen, the stomach, the intestines, the kidneys, and so much more countless parts of his body. The soul does not know these at all and he also cannot care for it. Nevertheless, the body is as a complete separate personality one and the same human being, and does and acts as if the two were totally the same personality. But then, who of you can say that the body and the soul are one and the same thing?

[9] If we consider now only the SOUL, then we will see that also he is in himself entirely a complete human being who has substantially spiritually also in himself and for the benefit of himself precisely the same parts as the body, and in a higher, spiritual respect he is using them just like the body is using his material parts.

[10] Now although the body on the one hand and the soul on the other hand represent two totally different human beings or persons, of who each has his own individual activity, they finally cannot even understand the how and why of those activities, and they are in the light of the actual purpose of life nevertheless only one human being. Consequently, nobody can claim neither of himself nor of anybody else that he is not an individual but a twofold human being, because the body must serve the soul, and this one, with his reason and will, must serve the body. And consequently, the soul is equally responsible for the acts for which he has made use of the body, as well as for his very own acts that exist of all kinds of thoughts, wishes, desires and lusts.

[11] When we however consider more in detail the life of the soul as such, we soon will discover that also he is a substantial bodily being, who in himself stands not much higher than at best for instance the soul of an ape. Although he possesses an instinctive thinking-faculty of a somewhat higher level than a simple animal, an intellect and a higher free opinion about certain things and their interrelation would be out of the question.

[12] This higher potential in the soul that is in fact the highest and equal to God, comes from a pure essential, spiritual, third man who lives in the soul. Through him, he can distinguish that which is true from the false and that which is good from the evil, and is able to think freely in all imaginable directions and is able to will in complete freedom. As he - supported by the spirit - will direct himself with his free will towards that which is purely true and good, he slowly in the same proportion will make himself completely equal with the spirit who lives in him. Thus: strong, powerful and wise, and is then identical with him, as being reborn in the spirit.

[13] When this is the case, the soul is as good as one being with his spirit, just as the more noble parts of a perfect soul - which in fact exist of the very different nature spirits in the body - will completely change into the spiritual substantial body, which you can call the flesh of the soul, and finally will also change into the essential body of the spirit under which the true resurrection of the flesh has to be understood on the youngest, most true day of the life of the soul, that begins when a man is completely reborn in the spirit, be it already here in this life or - what will cost some more trouble and time - in the beyond.

[14] Even though a completely reborn man in the spirit is only one perfect human being, his being exists nevertheless in himself eternally out of a well distinguishable trinity.

[15] How this is possible, I will explain very clearly to you. So listen carefully."

(THE GREAT GOSPEL OF JOHN , Book 18, chap. 72 - **The Trinity in God and in man**)

## **SOUL SPIRIT AND BODY - The activities of the 3 bodies of man**

"[1] IF you just are a little observant, you will notice that with everything and every object there is a distinguishable trinity. What will strike the eye first is of course the outer form, for without this nothing and no object could be imagined and could also not have any existence. And when the first exists, the second one is of course the content of the existent things and objects, for without this, they also could not exist and they also could not have any form or outer shape. Now what is the third, which is as necessary for the existence of a thing or object as the first and the second one? Look, that is an inner power in everything or object that keeps the content of the thing or object thoroughly together and which forms their actual being. And since this power consists of the content and consequently also of the outer form of the things and objects, it is also the original being of all existence, no matter of what kind its nature may be. And without this power, the existence of a being or thing or object would be quite as unimaginable as without content and without an outer form.

[2] You can see now that the mentioned 3 parts are as such easy to be distinguished, since the outer form is not its content and the content is not its inherent power. And still, the 3 mentioned parts are completely one, because if there would be no power, there would be no content and certainly also no form.

[3] Now let us go back to our soul. The SOUL must, because of a sure and certain existence, have an outer form, namely that of a human being. Consequently, the outer form is that which we call the body or also the flesh, be it still material or spiritualized substantial, no matter how.

[4] Now when the soul - as far as his form is concerned - consists of a human being, he also will have together with the form his corresponding content. This content, or the inner body of the soul, is his very own being, therefore, the soul.

[5] And if all this is present, then there will be also the power that consists of the whole soul. And this is the spirit which finally is everything in everything, since without this spirit it would be impossible to have a solid substance, and without this also no body and consequently also no outer form.

[6] Although the 3 distinguishable personalities are as a whole only one being, they still have to be mentioned and distinguished each one of them separately.

[7] In the spirit, or the eternal essence, lives love, as the all-accomplishing power, the highest intelligence and living firm will. All this together brings about the substance of the soul and gives him his form or being of the body.

[8] Thus, once the soul or the human being is present - according to the will and the intelligence of the spirit - the spirit withdraws itself deep into the center and gives the now existing soul according

to its deepest inner will and intelligence a free will that is as if it were separated from it, and a free, as if it were independent intelligence that the soul can, partly by his outer sense-organs and partly by an inner capability of perception acquire to himself and perfect it as if it would be completely the very own work of this completely free intelligence.

[9] As a result of this condition that is formed by necessity in which he feels as if it were separated from his spirit, the soul is capable to receive an outer as well as an inner revelation. If he receives it, accepts and acts according to it, he will also by that become one with his spirit and therefore will more and more come to the unlimited freedom of the spirit, not only with regard to the intelligence and the freedom of will according to this enlightened intelligence, but also in the power and the might to accomplish everything whatever he recognizes and wills.

[10] Again, from this you can see that the soul - as the thought of the spirit that has changed into living substance, which is actually the spirit itself - can still in a certain way be considered as something that came forth as second from the spirit, without being something else, except the spirit itself.

[11] The fact that finally the soul becomes visible as an individual, clothed with an outer body that in a certain way appears as a third personality, is shown to you by daily experience. The body is for the soul an outer revelation of his deep inner spirit and has the purpose of turning the intelligence and the free will of the soul inside out, limit it, and only from then on search and find the inner limitlessness of the intelligence, of the will and its true power, and by that, as an infinite glorified and completely independent individual to become one with the inner spirit, which is the only thing that really exists in the human being.

[12] Since now, by this explanation of Mine you can hopefully clearly see how a man as such - as well as any other thing from a lower level - consists of a certain distinguishable 'three', we will pass over as a conclusion of this supremely important explanation to the triune Being of God Himself, so that you will be able to clearly and plainly see why I, because of the higher and inner living truth had to advise you emphatically to baptize in the name of the Father, the Son and the Holy Spirit - that means: to strengthen - the people who believe in Me and who have in fact accepted My teaching.

[13] Thus, listen again carefully to what you will hear from My mouth in order to make the whole entirely and truthfully complete.

[14] Look, as all of you very well know that the book of the prophets says and explains that I, Jesus, Christ - also called Son of Man, although also defined and named by different names, namely as Father, Son and Holy Spirit - am the true God. And still, God is only one individual majesty in the highest perfect form of a man.

[15] As you well know now, the soul, His outer body and His deep inner Spirit are united in such a way that they are only one Being, or finally consist of one individual substance. But still, they form with respect to each other a well distinguishable '3'. So are also the Father, the Son and the Spirit united, as is taught by the Scriptures of the old fathers and prophets that I have just named.

[16] Once David expressed the wish that his soul, his body and his spirit be found blameless in the eyes of God. When the words of the old, wise king sound like this, could one not ask: What? Does man consist of 3 persons or 3 men? If this is already not possible with man, by whom the splitting of the three for the sake of his development and true perfection of life is clearly perceptible, how could

God, who is from eternity within Himself in the greatest perfection only One, be split into three different persons or even three Gods? (THE GREAT GOSPEL OF JOHN Book 18, chap. 73 - **The activities of the 3 bodies of man**)

## **The living Spirit**

"[8] I said: "Without My love no world and thus also no human being would have come into existence. All that which is contained in the endless space of creation is My love incarnated by My will, and so you certainly also *are part of it*.

[9] My love is eternal, and thus everything that has originated, originates and will eternally originate from it, is actually also *eternal*.

[10] The living spirit in man is My eternal love and wisdom that creates, arranges and maintains everything, and this spirit is actually the true and in itself already eternal man in man, who, in order to become independent, covers himself, only in the course of time, with a soul and a body according to My eternal order in him, and steps thus into an outer visible form.

[11] Now if this is so and can impossibly be otherwise, you surely will realize that I have loved you already an eternally long time before you still were what you are now. You are now as if a spark of life that is separated from My love and you yourself can become a big and independent flame of love that looks like Me, by loving Me above all and your fellowman, who is completely equal to you, as yourself. And if this is what you are, and will then also love Me in this manner, you will soon see into yourself how I as the Eternal Love am everything in all and again everything is in Me."

(53. The Lord speaks about His incarnation - THE GREAT GOSPEL OF JOHN Book 21)

## **The Living Soul - between body and Spirit**

"[4] I said: "Friend, now again, the old, blind Roman and gentile out of you has spoken, and despite your exemplary strong and active faith and trust in Me, you have shown that you really are still not initiated in the secrets of the true, inner life of the soul.

[5] Do you perhaps think that the soul will not be able to also view the regions of this Earth without the help of his material body, provided that he is perfected according to My order that is clearly shown to you and that he will leave his heavy body in this way?

[6] Who is it that can see now this landscape, although imperfectly, through the 2 little windows under your forehead? For sure, only your only living soul. Because the body was only given to him for a short time as an instrument in order to acquire and secure for himself, through the right use of it, the full freedom of life and independence forever. He who feels, hears, sees, smells, tastes, thinks

and wills in the body is surely the immortal being of the soul and not the dead body in itself, which apparent life would not be possible without the true life of the soul.

[7] If your soul can see now the beautiful landscapes of this Earth through your body, with all the limitations of his life, and can feel real joy about it, only by viewing the most outer form, he will feel an even greater joy and delight when he will be able to view, evaluate and understand, with his brighter eyes, not only the outer shell of the beings and things, but the whole interior in its most wonderful connection, action and meaning.

[8] Yes, he who is still so deeply buried in his flesh, so that he will feel as if pulled along into death during the certain death of his body – which is the result of his too great love for the world and the flesh – then man must of course speak as pitifully as you *have spoken now*, My friend. But once man, in whom the soul is free from the earthly dross according to My teaching and My will, and who became by that more perfect and perfected, will speak quite differently and exaltedly at the view of such environment and landscape.

[9] A natural human being, as you are still now – although you can view now with your eyes, and hear with your ears, the Lord and Master of all existence and life – if he becomes heavyhearted at the sight of a beautiful environment, because the feeling of his perishability awoke in him, then this is only very beneficial for his soul. Because that feeling is the immortal Spirit from Me in the soul of every human being, without which he would not possess a life. That Spirit cries out to the soul: 'Do not love the world for the sake of its outer charms, for they are all subject to death and perishability. Take courage and turn away your lustful eye from that which is nothing in itself. Instead of that, turn inwardly in your deepest inner self, in Me, your true existence and eternal life. Then you will not only see and recognize the dead, outer shell of the things and beings, but excellently *see and recognize* that which is in them and which is active, and how and why, and what ultimate goal they have.' (35. The heavyheartedness of the Roman at the beautiful view - THE GREAT GOSPEL OF JOHN Book 22)

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"The body of man cannot believe or will something. It only serves the soul for a short time as instrument for the activity to the outside, and consequently also for his development. The thinking, loving, willing and acting according to the truths that someone has come to know is a matter of the soul.

And a soul who is neglected here will surely fare still much worse in the great world in the beyond, because during the life in the body he has lived on the foundation of all kinds of wrong ideas, resulting in that which is false and evil. Such a foundation of life is however the same as a hardening of the love and of the will of the soul of which both actually constitute the life and the individual existence. If I then, from such a soul, would take away in one time his love and his will, then by that, also the whole soul would be taken away. [...]

[7] Therefore, such souls should be handled very cautiously to bring them gradually – without them noticing it – on the right track. But for this, surely a supreme godly love, wisdom and patience is needed, because such a soul has always to be only influenced, as it were from the outside, by bringing him by his willing, striving and acting into such situations in which he will become aware of the fact that he will find himself to be in great errors. Once a soul becomes aware of this in

himself, then also the desire will be awakened in him to know why he in a way did not end up on green grass, but only on a rather dark and unfruitful wilderness.

[8] Well now, in such a situation it is only then the moment to let such a soul meet a wise spirit who looks alike and who can then talk with him about one or the other thing. By that it will become light in such a soul who went astray, and now he perceives as if completely by himself that he ended up in great errors and he desires more and more for the true light.

[9] You can see now quite easily that a soul who is in such an already better situation begins to think quite differently, and his love and his will, as his actual I, life and existence will take spontaneously another direction. [...]

[15] I say to you: the spirit is the only living thing in man, is pure love and most gentle and is an eternal supremely well disposed feeling of that love. Thus, he who will make effort to ever more absorb this love of the spirit and its most gentle and eternal most well disposed feeling into his selfish soul, becoming therein also more and more strong, more powerful, more courageous and more compliant, will help by that the full union of the spirit with the soul. And if the soul becomes then pure love and wisdom in his most gentle and most well disposed feeling, then such a soul is also entirely one with his spirit and is therefore then also in the most living possession of all wonderful capabilities of life and existence of his spirit. And that is then certainly more valuable than having attended all the schools of the worldly scientists on Earth but remaining by that a severe and insensible human being." (THE GREAT GOSPEL OF JOHN , Book 19, chap. 98)

## **Why doesn't the soul remember previous existences**

"[1] RAPHAEL said: "Listen, my friend, if you really would have paid more inner attention to the example of the building of a big, strong castle, you hardly needed to ask me this question. What concern are those materials that existed before for the castle that is still not build? Let first the castle be completely constructed. Then the preceding materials will have a well recognizable connection for the whole castle.

[2] If you would be very clearly aware of what your soul had experienced before on many different levels on this Earth up to your present condition, you would by that become so much divided and torn apart in your thinking, evaluating and willing in yourself that it would be impossible for you to absorb in your soul the moral unity, power and strength from the Spirit of God's love, which is now in your inner being, which is your only true life and which brings it about. That means to absorb it in such a way that your soul would become one in and with that Spirit.

[3] Once the soul will become one with It, he will, while contemplating himself, receive that all-remembering clearness, out of which he will very clearly recognize, with a blissful feeling of gratefulness, the endless love and wisdom of that One, great Master Builder, and will forever admire Him. Then the possibility of looking back, which you desire now, will be beneficial for his eternal life, while now it would be terribly harmful for you.

[4] Even now when the Lord has determined to totally veil the remembrance of the former conditions of the soul, men are still too easily and frequently falling into animal-like lusts and

passions that cling to the soul – no matter how hidden – and submit to their lusts, leave God and behave like animals. How much more would they become like that if the Lord would not most wisely and as much as possible veil these remembrances?

[5] The Israelites, who were the chosen people of God, began to grumble and to rage when in the desert they missed their full flesh pots of Egypt. The children of Abraham, who in Egypt had returned to an animal-like behavior, did not like the manna from God's Heavens, while by eating that bread, their body could have and should have been brought more on the level of the soul, and their soul more on the level of the spirit.

[6] If the Israelite people, who were freed by Moses from the hard slavery of Egypt, possessed moreover the full remembrance of the conditions of the existence and the development of their soul, I tell you: the raging gluttony of such people would have become worse than that of all devouring animals, and much worse than your pigs, that, when they get hungry, do not spare their own little ones.

[7] Can a spiritual development and subsequent union with the divine Spirit ever be imagined with people who are in that kind of condition – this from the thinking, knowing and willing soul who is so much burdened and broken down?

[8] From what I have shown you now according to the full and obvious truth, you will understand that it would be very harmful for man if he would completely and clearly remember all the former conditions of his soul as long as he is still in the process on this Earth of becoming one with the divine Spirit according to the will of God that was revealed to him, and also out of the full freedom of his own will and understanding.

[9] So be one with the divine Spirit in yourself, according to the will of the Lord, whom you very well know and understand now. Be you yourself a perfect master builder of yourself according to the will of the Lord. Then you soon will be very clearly aware why the wise, skilful and artful Builder of a big, strong castle, has wisely ordered, in this and that way, His formerly disordered building materials, from the greatest to the smallest, and has then joined and connected them, so that they can become a big, beautiful and everlasting whole.

[10] But as long as you yourself are not thoroughly experienced and an expert in the mentioned building art, it is pointless for you to look at such great building with such critical look, for it finally will make you confused in every respect."

(46. The necessity to veil the memory - THE GREAT GOSPEL OF JOHN Book 21)

## **The human soul. Its relations with the spirit and the body. Intelligence of the soul. Truth about so-called "migration of the soul"**

"[1] BUT that a human soul, and correspondingly even his at first very clumsy body, are put together in this way, everyone who thinks and feels more deeply will more or less be able to assume from the many indications that he can discover with himself.

[2] Take the great many various notions and ideas that a soul can develop out of himself with only little training, and which he also can imagine – correctly or less correctly, that is for the moment the same – if he would not be as if put together, like a unity that contains everything in itself, he would as less as an ox or a donkey be capable to design the construction of a royal castle and build it according to that design.

[3] If you consider all the various animals in the air, like the insects and birds, as well as the animals on the solid surface of the Earth, and those in the water, then you will discover with most of them the capability to build something. Just look at the bees and other little animals in the air that more or less look like it. Look at the very various nests of the birds, and the ants and still other insects in the soil, the spiders and the caterpillars. Furthermore all sorts of mouse, the beaver that builds a precise hut, the foxes, wolves, bears and still a great number of other animals, and see how they build and arrange their habitations very efficiently for themselves. Look furthermore at the various animals in the sea, especially the crustaceans. Then you will see with them such great capability to build that it often even very much amazes the best architect.

[4] Now, every animal, from the smallest to the biggest, has of course its own very simple building capability that is typical to the intelligence of its animal soul. It moreover knows the building material and always uses it in its own way and manner. But in the human soul a very large number of all those animal-intelligent building capabilities are present, and from them, he can, as it were through a silent awareness, put also a very large number of concepts and ideas together, and so he can create completely new and great forms.

[5] And so man can, when he is somehow developed, personally invent all kinds of houses in a very large variety, and countless other things, and also accomplish them with his will, reason and zeal. Could he do that if in his soul all those various capabilities would not be present in the manner that was described? Certainly not, for even the next most intelligent animal after man has no imagination and has therefore also no all-embracing talent to give form to things.

[6] Now you say by yourself: ‘Yes, but why must a human soul actually acquire those abilities by means of such a long and weary way?’

[7] And I say to you: the eternal, best and most wise Master Builder of all things and beings knows best of all why He has planned it that way on this Earth for the development of a perfected human soul, and My word in this should be sufficient for you. When you will be more perfected in yourself, you will also realize the reason for your long and weary way.

[8] You Romans, the Greeks and the Phoenicians and also the Egyptians believed in the migration of the soul, and still believe in it today, just like the Persians, Indians, the Sihinites on the other side of the high mountains in the vast, big and far east, and another large people that live further to the east on big islands that are surrounded by the greatest sea of this Earth – and also still many other tribes on the vast Earth. But the truth, which was very well known by the first fathers of the Earth, is distorted everywhere and completely wrong because in course of time very imperious men stood up. They were teachers at first but later became priests full of greediness and lust for power. Because the true facts about the migration of the souls would not yield any offerings and interest to them, and that is why they let the human souls migrate again in the animals and let them suffer in those animals, out of which suffering only the priests could deliver them in return of great offerings.” (4. The composition of the human soul - THE GREAT GOSPEL OF JOHN Book 23)

## **The inner development coming from the heart**

"[1] I said: "You have well understood My words by answering your first question, and in the revelation that I have made to you, you have found a striking and true application for your life, in such a way that I Myself could not have given it more clearly to you. And so, whoever – as you have said – will enter through the tight little door in himself, will also in full reality be reborn in his spirit for eternal life. But now that you have so clearly and well understood this revelation that I have given you, it is almost a wonder that you also did not perceive and completely found within you the complete answer to your second question.

[2] Look, when the human beings of this Earth are, compared to the endless great Man of Creation what the positive little chamber of their heart is compared to the whole size of their body, which indeed lives also and is active according to the requirements of the intellect, the will and now and then also that which is of the instinct, then your second question can surely very easily and clearly be answered."

[3] The Roman said: "Yes, yes, Lord and Master, this almost seems to be so now to me. I have the feeling that I already know it, but still, actually I do not know it yet. Therefore, please have for me and for all of us the goodness and mercy to lead us on the right way."

[4] I said: "Well then, good, I will do it. Look and listen.

[5] The most important foundation of life resides – for the body as well as for the soul – in the known positive little chamber of the heart. When this becomes active, then from this, all endlessly many parts of your whole being become alive, in such a way as if they themselves are bringing about little chambers and are the carriers of life. And see, with the right exercise your limbs can develop an amazing power and a very artful skill in many things. But all their qualities and great artful skills are finally thanks to what? Look, for everything, only to that certain little chamber of the heart, for without it, all limbs would be as dead and immovable as those of a metallic idol statue.

[6] Yes, from where did the limbs of an artist learn such skillfulness, even all the limbs according to their specific structure and efficient ability? Look, all this, only from that little chamber of the heart, and more precisely according to a gradual order.

[7] The first movements of life will gradually make the heart to move. From that, the activity goes by means of the blood to the lungs, the liver and the spleen, and from there to the remaining organs and to the head with all its parts.

[8] Once the head is ready and the brains are developed, then with men will begin the thinking, evaluating, concluding, understanding and perceiving, and only from that moment on will come the real and wise exercise of the outer parts of the body, which then will accomplish all work – no matter how artful – soon in such a good and wise way as if they had accomplished themselves an individual, free and independent life. I will tell you moreover the following:

[9] When a human being is reborn in the spirit, he also can think in all the parts of his soul and body and speak very well perceptibly for himself, and then he is just like Me, in his whole being, spirit, life, power, thought and a complete living word. And by what has man accomplished that? Look, all this comes again from the positive little chamber of his heart.

[10] As man receives his whole education and his whole development only from this little chamber in his heart, so also in the same manner do human beings from other worlds receive – according to their individual form and ability – their development only from the little chamber of the heart of the great Man of Creation, which is of course extremely big.

[11] How this works, you can now of course not grasp yet, but when you will be completely reborn in the spirit, then you will be able to grasp and well understand the great 'how' and 'why'. Do you now have already a little idea as to how the human beings on other worlds receive knowledge of Me, and become also wise and happy?"

(THE GREAT GOSPEL OF JOHN Book 19, chap 7. How our Earth is related to other worlds)