

Mathael clairvoyant experiences concerning
DYING and **LIFE AFTER DEATH**

LORD'S EXPLANATIONS

Excerpts from THE GREAT GOSPEL OF JOHN

(main work of 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.

As we find out in **The Great Gospel of John** (Lord's word through Jakob Lorber), **Mathael** was a young Pharisee who became a famous killer and robber, because of a heavy demonic possession. The Lord delivered him and his four comrades who endured the same fate and Mathael proved to be a high spirit from above who had very important spiritual experiences since childhood. In the following chapters of "The Great Gospel of John" he describes several deaths and the beginning of afterlife in the cases of some people he met while traveling, as a young boy, with his father who was a doctor. The Lord adds all necessary explanations to the facts presented by Mathael. The history of Mathael's healing and previous life can be found in Book 6 of "The Great Gospel of John", starting with chapter 6, while the following are from Book 9 starting with chapter 59.

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Fear of death

[1] (The Lord:) “The becoming to be of a thing, a being or even a person does always carry something joyful in it, but the visible disintegration and the dissolving, especially of a person, is only something sad, which fills the feelings of every person with melancholy.

[2] But I ask and say: Yes, why so, if there is still a belief left in people about the immortality of the human soul?! The reason lies deeper than you might think. Foremost this sadness originates from the fear of death and afterwards many others, which I cannot reveal to you all at once, in order not to confuse you in this and soon in something else.

[3] Once a soul has been completely reborn and gone over in all true life activity, all sadness and all the empty fear of dying or passing away is of course something of the past; but with souls who do not have reached the right degree of the inner life perfection yet, there always remains something of a sadness about their diseased next of kin and in themselves something of a fear about death, of which they in this world can only completely rid themselves, if their soul in their spirit and the spirit in it has grown up.

[4] Just look at a properly spoiled child, if it has not been in time made used to more and more activity, what a terrible sad face it will make, if after the twelfth year it must perform a serious and

continuous work, although within the boundaries of its strength! It starts to cry, becomes full of sadness, full of sullenness, full of annoyance and also full of rage against those who started to drive it to a continuous work.

[5] Compare it with a child of the same age, which has been from its earliest youth kept busy with serious work according to its compatible strength! How joyful and with how much pleasure will such a child romp about the whole day, without becoming tired!

[6] Just like a sluggish soul has a great fear about all serious and continuous work, from the same source originates the fear about death in the soul, yes even about a somewhat dangerous illness.

[7] You also will have quite often experienced the opportunity, that quite diligent and very busy people by far does not have such a great fear about death, as those work-shy but nevertheless pleasure seeking and lascivious people; and this fear does not disappear, until such souls have taken up the serious job.

[8] You of course think that this fear is only a result of the uncertainty of knowledge and recognition of the beyond. But I say to you all: Absolutely not, it is only the result of a deep rooted work shyness of the soul, and because the soul feels it secretly that with the removal of her body her further existence will be highly active, she is quite disconsolate about it and falls into a kind of fever, in which then also a kind of uncertainty about the future existence arises. – think about this a little and we will continue with this very important matter!"

[9] Upon these My words, Mathael stands up and says: "If it is permitted, I want to add a word to this matter for the better understanding!"

[9] I said: "Just keep on talking what you know and how you understand it; since your knowledge and insight is standing on the best ground!" (The Great Gospel of John Book 9, chap. 59)

Separation of soul and body after death

"[1] Thereupon Mathael started to speak and his words sounded as follows: "Dear friends and brothers, I do not know how I came to it, that by times from my earliest onwards I could see spirits and could even talk to them, what then also was a main reason why I in fact stepped into the walls of the temple; since I was told that therein the spirits who became quite tiresome would not have any power over me anymore, and that from then on I also would not see them again. Now, this was correct and quite in order; because when I dressed myself with the consecrated clothes of the temple, my seeing of spirits came to a complete end! How and why I cannot say; but it is completely true and correct.

[2] Although I have been freed from this plague by the walls and the clothes of the temple, the spirits still knew how to revenge themselves in another manner. My subsequent dreadful state of being possessed was surely a sorrowful result of it! Anything further about my extremely unfortunate state is known and I do not have to waste a single word about it. But from my earlier state of seeing spirits I still remember a few occurrences, and if I tel you my new friends and brothers now a few events, I think that at least at this occasion I can serve you with a small service.

[3] When I was about seven or already eight years old, five people suddenly died of a plague-like epidemic; it was the neighbor's wife, two of the elder daughters and two otherwise absolutely healthy maidens.

[4] It was however strange that from this unusual epidemic only grown up and otherwise absolutely healthy maidens and women died. When in the neighbors house the wife became ill, while the day before already the two daughters and the two maidens died, the neighbor came full of desperation and grief to us and imploringly asked us help him to, if possible, save his wife from death; for my father, who owned quite a nice property nearby Jerusalem and who also lived there most of the time, was also a doctor during emergencies, and it therefore was more a kind of duty, to follow the call of the unfortunate neighbor. That I was not allowed to stay at home you will easily gather from the circumstances, that I not very seldom gave my father quite good remedies, since my spirits not seldom trustingly revealed them to me.

[5] My father was very confident that I will meet with spirits in the house of the neighbor, who will tell me something to cure the critically ill neighbor's wife, and so I was *nolens volens* (meaning: if I wanted to or not) taken along. My father was not mistaken; I actually saw a lot of spirits – surely a mix of good and bad ones. But with the recommendation of a curing remedy there was nothing happening this time round; since a great spirit dressed in a light gray pleated dress, said to me, when I approached him about a cure on request of my father: 'Look at the person who passed away! Her soul already rises above the pit of her chest, which is the usual exit of the soul from the body!'

[6] I now had a closer look at the dying person. From the pit of the chest a white smoke rose, increasingly expanded above the pit of the chest and also became increasingly denser; but I could not see anything about a human form. When I looked at it questionably, the light gray large spirit said to me: 'Just look how the soul leaves her earthly residence forever!' But I said: 'Why does this parting soul has no form, while all of you who are also souls, have very proper human forms?' Said the spirit: 'Just wait a little; when the soul has left the body completely she will collect herself properly and will then become quite beautiful and friendly to look at!'

[7] When I saw the mist still expanding and condensing above the pit of the chest of the ill person, the body was still alive and groaned now and then like someone who is plagued by a heavy dream. After about the quarter of time of a roman hour, the mist, the size of a twelve year old girl, floated about two spans above the dying body of the woman and was only connected to the pit of the chest by a finger thick column of vapor. The column had a reddish color, became longer and shortened again; but after each elongation and shortening this column of vapor became thinner, and the body entered into a visible painful convulsions.

[8] After about two roman hours of time, this column of vapor became completely free from the pit of the chest and the lower end looked like a plant with many root fibers. In that moment when the vapor column was completely separated from the pit of the chest, I observed two appearances. The first consisted of the complete dying of the body, and the second, that the very white misty vapor mass transformed within a moment into the well-known wife of the neighbor. She immediately clothed herself with a white, pleating rich shirt, greeted all the surrounding friendly spirits, but also asked pertinently where she is right now and what happened to her; she was also quite amazed about the nice area where she was now.

[9] But from the area I couldn't see anything. I therefore asked my large light-gray where this nice area could be seen. And the spirit said: 'You cannot see this from your body; since it is only a product of the life imagination of the person who passed away and will only later change into a

larger and more permanent reality!' With these words I was put off and the spirit started to speak in a tongue completely foreign to me; but he must have said something very pleasant to the now free soul because her face became very joyful.

[10] But it was odd to me, that the now free soul apparently did not worry at all what has happened to her earlier body; she immediately conversed quite well with the spirits, but everything in a very foreign tongue. After a while also the two daughters and the two maidens who passed away were guided to her and greeted her former mother and mistress in a most friendly manner, but not as if the first two were her daughters and the other two were her former service maidens, but as real, true, good friend and sister, and this in a foreign and completely incomprehensible tongue to me. But no one looked like if worrying in the slightest about their former body which certainly is kept in honor; it also seems that they do not see anyone of us mortals.

[11] Though strange, that the soul of the just passing away woman, immediately after the exit from the body, still expressed her amazement about the beautiful surrounding in Hebrew; but after she has so to speak collected and condensed herself more, she made use of a language, which, according to my poor knowledge is not spoken on the whole earth and among all its mortal people.

[12] I therefore turned again to my light-gray and asked him: 'What is it the five new arrivals in your kingdom are talking about and in what tongue?'

[13] Said the light-gray: 'What a curious boy you are! They are talking for the sake of you in this specific spirit tongue, because they do not want to be overheard by you; since they know and feel it quite accurately, that you are here as someone who can see and speak to the spirits from his body just like a Burmese from High-India. They also know and feel it that their bodies are still here; but it does not concern them more as an old shirt to you which you have, as totally shredded, thrown away. You could now show them all the kingdoms on earth with the prospect of a life full of health for a thousand years, they would still never return to their bodies! But this what they are talking about you would not understand, even if it was in your tongue; since they now see in this very moment, that the great promised One is already as a person on the physical world, although only as a tender child. If you are a man, you will recognize Him in Galilee.'

[14] This was all the information which the light gray quite courteously and friendly revealed to me. This was certainly a very memorable occasion, which I have seen as a boy at that time just as true and vividly as I see you all right now; and that the light-gray did not tell me any untruths, the proof lies therein, that I now have found You, o Lord, actually in Galilee, just like the light-gray have told me.

[15] I just want to know a little more why the soul during the moment of separation rises as a mist from the pit of the chest, and why not as a fully developed human form. – Lord, You most loving, You wisest Master of all life, could You give us an explanation about it?" (The Great Gospel of John Book 9, chap. 60)

The process of separation of soul and body

[1] I said: “This you should have straight away; and so listen then! The visible mist – nevertheless the size of a person is the result of the great distress of the soul during the moment of separation, in which she, because of all the fear and terror, is for a few moments kind of unconscious.

[2] It is an extraordinary activity strain for the separating soul, to maintain herself in her self-conscious existence. All her parts are placed in an exceptionally violent vibration, so that even the sharpest eye of a spirit cannot discern any specific form.

[3] An example from nature would be the deep sounding string of a harp. When pulled strongly, for some time it will quickly vibrate back and forth so that you can see the body also only as a transparent mist-like thread; after the string has ended its vibration, its actual form becomes visible again as a result of its state of rest.

[4] You have the same phenomenon when looking at a humming fly, whose wings you can only see as wings after the fly has stopped flying and thereby also stopped humming; during the state of flying you only saw it surrounded by a small cloud of mist.

[5] When the soul exits during the moment of separation from the destroyed, sheared and in future unusable body, it often vibrates in span long oscillations, and this so fast, that you can take it as one thousand oscillations to and fro and up and down in one moment; during the time of such soul vibrations it is for the allotted viewer completely impossible to discern any kind of a human form. After a while the soul subsides more and more and becomes visible as a human form; once it enters a state of complete rest, which occurs immediately after the final separation, it can be seen as a perfect human form, provided, that it is not too much deformed by all kind of former sins. – Do you understand this?”

[6] Says Mathael: “O Lord, You most Wise, how could I not understand it most clearly? You have made this phenomenon so clear that I can touch it with my hands! But now, Lord – forgive me my thirst for knowledge – I also would like to know, in which tongue the five souls talked to each other! I myself am able to speak various tongues; but despite this I could not understand one syllable what they have spoken to each other. Is there in this world any similar tongue?”

[7] I said: “O yes, the Burmanese priests are in possession of this tongue (i.e. Sanskrit), and this was the primordial language of the first people on this earth; yours, the old Egyptian, and amongst others also that of the Greek, originates nearly completely from this one and first language of mankind. Do you think that you would understand father Abraham, Isaac and Jacob if they would be here talking like they have talked once? O certainly not, you would not understand one word! You already have difficulty to understand the books of Moses, which are nearly a thousand years younger than Abraham, how much less the arch fathers themselves! Yes, many things have changed for the Jews, also the language, without a second Babylonian language chaos. Do you also understand this?”

[8] Says Mathael: “O Lord, also regarding this I’m in the clear now; I believe also all the others, and as such in the name of all I would like to implore You for further teachings!”

[9] I said: “These will not be missing; but you have made a lot of experiences in the field of dying and must therefore tel us the most noteworthy for the sake of your brothers. If something is unclear to you or somebody else, I will make it clear for you.

[10] I have previously showed you the becoming to be until the point of transition by the loss of matter. The bodily death is still the fright of all creatures. The reason for it I have explained to you in all shortness; same will at another opportunity be explained more extensively to you. But now you can start speaking again!"

[11] Says Mathael: "O Lord, only because of Your so exceedingly loving instructions I will tell more such cases, as I have seen them with the eyes of my soul!" (The Great Gospel of John Book 9, chap. 61)

What Mathael saw during the execution of the robbers and murderers

[1] (Mathael:) "When I was a boy twelve years of age and already able to think and to speak seriously like a man, several robbers and murderers of the worst kind were destined to be crucified in Jerusalem. There were seven of them. At that stage it caused a great sensation, not only in Jerusalem but also far and wide in the whole country. At that time a certain Cornelius, a Roman senior captain, was the *ad interim* governor. He was exceedingly upset about these arch villains, since they killed the trapped people truly tiger-like and in an indescribable horrible manner tortured them to death just for pleasure and the longer they were able to torture them the more fun they had. In short, the reference 'devil' would be far too good and honest for them!"

[2] Here Cornelius interrupts him and says: "Friend, do not forget your words that are very precious to me! But I must note here in support of your faithful story, that I was this Cornelius! And now you can continue; since until now there was not a single untrue syllable among it!"

[3] Continues Mathael: "Very quietly and notion-wise I thought so, since your face is from that time on still familiar, and it is for this my story even better, that in your high personality certainly a speaking and most trustworthy witness is present! And as such hear me out!

[4] Because the described seven were such evil devils, Cornelius decided to carry on with them in a most gruesome manner as a deterrent example. This included that they were prepared for death for fourteen full days and during that time tortures which they could expect were read to them daily in the most glowing colors; by the way, during this time of fright they were quite well fed, to make them experience life's pleasantness, so that the expected most tortures death appears even more bitterly to them.

[5] I have visited these criminals with my father five times, and in the end saw them steaming and smoking still like a half charred and still glowing wooden log; and this smoke and steam spread at least for my nose an intolerable stench which most certainly does not have its likeness on this earth! The longer they were exposed and the nearer their doomsday came, the more penetratingly became the steam, smoke and stench. It goes without saying that the seven devils started to change their color more than a chameleon.

[6] Finally their doomsday arrived. The henchmen and bailiffs came and the seven were openly in the presence of thousands undressed except for their private parts and were bloodily castigated. I could see this execution only from far off, but still could see how during this treatment a great

number of black bats left the castigated like a swarm of bees and flew away; also like small flying dragons rose from the castigated, and they already steamed and smoked quite less.

[7] But when looking a bit closer I discovered soon and easily that this steam and smoke seized itself in all kind of horrible forms, which then as the earlier indicated black bats flew away; also the small dragons developed from it. How many of such creatures from hell might have left the seven during the past fourteen days?!

[8] After the seven have been castigated in a most barbaric manner, I discovered that their earlier very devilish looking faces started to look somewhat more human and that the offenders began to become weaker and more frightful; they appeared to me like drunks, who almost have no idea what is happening to them. The whole thing looked quite peculiar to me, how these former brutes began to change into a kind of lamb nature.

[9] After the castigation seven crosses were delivered and each criminal had to carry one on his shoulder to Golgotha, which was for a long time already the general place of execution of the Romans; but nobody was able to carry the load of death for only one step, despite being pushed, hit and abused. Therefore a big cart was brought in with two strong oxen in front, first the crosses were loaded and then the criminals on top and everything was tied together with cords and chains before driving out to Golgotha.

[10] On arrival, alongside me and my father not too many folks followed because of the too dreadful cruelties, everything was untied, the blood dripping criminals thrown off the cart and one by one bound enormously solid to the cross bars with very coarse ropes containing entwined thorns; the crosses were then placed into the holes which had been previously carved into the stone. Only now the criminals started to howl and wail most terribly!

[11] This must have caused them unbearable pain; since first they were already completely torn to pieces by the flagellation – secondly by the ropes with entwined thorns, and thirdly by the coarse and rough wood! Because a cross like this, nevertheless how firm, is still left as rough as possible and must cause any very healthy person tied to it the most unbearable pain at the hands, feet and body, not mentioning to those who already were torn to pieces beyond measure. I have only added this to the scene which I observed very closely, that you my brothers in the face of the Lord can more easily understand the following, but at the same time also to show, how the high Cornelius fulfilled his judgment unchangingly to the dot.

[12] The longer the seven hang on the cross, the more hideous became their screams and the more awful their blaspheme and curses, until after about three hours very hoarse and completely voiceless only a bloody slaver was driven from their mouths since they have bitten their tongues and lips in small pieces. After seven full hours they started to quiet down and it appeared if a nervous impact were hitting them simultaneously.

[13] I must openly confess, as much as they have acted as true devils in their free state and certainly no person in the whole of Jerusalem and Judea existed who would have pitied any one of the seven, in the end the matter did not appeared to me as quite right! But as the case may be, the law prescribes this and in the eyes of the world they deserved it!

[14] What we have now heard and seen out of Your mouth, o Lord, at that stage of course no person had the slightest idea about, and so it was right and equitable, to punish these seven with the sharpest severity of the law as a deterrent example for the many who walked similar ways. But as

outraging horrible the whole story was until now, everything was purely nothing against that, what I will tell you immediately afterwards.

[15] From the seven a strange kind of absolute soot-black mist and smoke started to develop above the area of the pit of the chest and grew and grew to double the size of those hanging on the cross; I also noticed a certain rope of mist whereby the exiting mist was connected to the still feverishly and convulsively twitching body. The black smoke mass, however, did not develop into a human form, but into most horrible, biggest and completely black tigers that were striped as with blood. When these black monsters were sufficiently developed, they soon started to terribly frightfully rave and tried to separate themselves from the body with all force. But to no avail; since the life strings were so stubborn, that they could not be torn by any violent act.

[16] The scene looked too chaotic and horrible to me, and since it was already a good hour after midday, I and my father went home, and only when on our way I told my father everything I have seen during the crucifixion. He confessed to me not having seen something similar, but observed diligently my eyes and from their staring to and fro he knew that I was seeing something unusual; and from the loyalty of my words he accepted that I did not tell him anything untruthful. He, as a doctor in an emergency and at the same time a philosopher and theologian, found a lot of noteworthiness in it, although, despite all his philosophy and theology, could not make anything more of my narrative than I am; but he decided to go back to the scene in late afternoon, so that I could make more observations, and to tell the Sadducees when the opportunity would arrive in a rather crude way, that they are the biggest oxen and donkeys, if they deny the immortality of the human soul.” (The Great Gospel of John Book 9, chap. 62)

Criticism on the roman punishments

[1] (Mathael:) “We ourselves had an arch Sadducee with all his family as a neighbor, who was as a person quite civilized, good and tolerant, but with whom one never could speak a word about God and the immortality of the soul. He regarded everyone as highly limited minded who believed in such things and about me he said that I had the best talents to become a poet, since I had such a living imagination. In short, by times my father spend a lot of effort on him, but it was all in vain.

[2] This time my father asked him if he did not want to come with us to Golgotha. And he said: ‘Not for the whole world! I cannot look at an animal dying or even been slaughtered, not mentioning humans, despite they had committed even more atrocities than those seven. If tearing beasts come close to us, good, you hunt them down to put them out of action, and by doing so you have served humanity well! One should also do it with such people who are not good anymore for a peace loving human society! One should simply kill them, but they should not be tortured; since they can’t help it in the least that they have become tearing beasts! Nature, temperament, complexion and upbringing are always the causes for such degenerations.

[3] But if one says that this is done as a deterrent example, I can only start laughing about it; since we, as peaceful and properly educated people, do not need a deterrent example, and for those who are targeted will not be any fools, to come here, to quite comfortably look at the seven deterrent examples!

[4] But most certainly will these examples have the praiseworthy effect, that the other criminals who are not yet caught – perhaps a thousand in number – will subsequently inflict a lot more cruelty to those falling into their hands than until now! Especially a Roman can be congratulated who easily can be lucky enough to become a victim of the still free criminals! Truly, for all the treasures of the world I do not want to be in his skin! This can be the only advantage of such too martial law!

[5] Who cannot remember the times before the Romans?! The laws were always of a serious nature, but at least reasonable, and one never heard something about great cruelties. But now the wise heathens have blessed us with the most sharpest political and martial laws, those high pompous improvers of worlds and conquerors of countries and cities, and despite the tenfold reinforced roman guards, on the roads of our promised land cruelties are committed, which a civilized person cannot be told anymore, without fainting ten times! Therefore just go alone and look at the seven examples of the true roman cruelty, which will soon have a seventy-fold response from the other side as a result!

[6] People should stay people since everlasting nature has raised them as humans above itself! But if man with all his so high praising mind in the end becomes an even by far more gruesome animal than all the most tearing beasts of the woods, than man has lost it all, and it is high time that we go to the wild and tearing beasts in the woods, to learn from them natural humanity! Just go to Golgotha, to this most cursed place on earth, which is saturated with the blood of people like a butcher's booth with the blood of cattle, lambs and goats! What you will learn there will truly not be of any good reputation!

[7] You recognize a God and believe in the immortality of the soul and still can light heartedly look at, how spoilt and deeply lost people are tormented namelessly painfully for the whole day until their death by even greater brutes! Believe me, these seven would never become so evil without the Roman severity, as they of course were, shuddering to the skin! But who made them like that? Those, who torture them with pleasure for the whole day!

[8] And you as holy and in God believing Jews can look at, how the most despicable torment and torture the despicable?! You are rather nice people and neighbors! Truly, in my donkey stable it looks by far more humane and civilized as in your God believing house! Understood? – With that he left and we went our way.” (The Great Gospel of John Book 9, chap. 63)

The end of the crucified robbers and murderers

[1] (Mathael:) “Within half an hour we were back at Golgotha and except for guards nobody else was there. But the seven presented a sight of the deepest terror. I do not want to talk to much here about the awful appearance of the seven half corpses, but rather about their souls which were still not detached from their bodies, but made every effort to destroy and tear their bodies. Theses black and dark red bloody striped tigers attacked their own bodies and bit into them; but for that they had to feel a painful response from their still nerve-alive bodies. Since after each bite into their bodies, they made a painful furious face and immediately put their paws onto the place where they had bitten into their half-dead bodies.

[2] This maneuvering we watched for about an hour, and I had to tell my father what I observed at the seven. But the roman guard superintendent noticed this, who also watched my unsteady eyes for quite some time with the greatest attention. He came to us and asked us in the roman tongue, what we saw at the seven, since we, especially I, observed with great attention and had to report to my father. We should do this in his tongue, otherwise he would be forced to asked us to leave.

[3] My father talked to him in Greek, which he was more comfortable with than Latin, although both of us understood Latin quite well; since in Jerusalem even as a child one had to know three languages if one wanted to converse with the many foreigners. My father explained to him, the guard superintendent, that he was a doctor and that he with his son and at the same time also scholar, conducted medical diagnosis and psychological observations, and that he encouraged me to describe all the symptoms in great detail; alongside he was also explaining to me this and that according to the teachings of Hippocrates.

[4] But the guard superintendent, a knowledge thirsty person, liked this, and requested my father to make his explanations in the Greek tongue, so that he also could profit from it. Now we were caught! Since that my father explained something to me, was only a feint to put the guard superintendent at ease, because it was only me making a report about the psychological scene to my father, which was certainly of such nature that the guard superintendent would have laughed into our faces, if he would listen to it. What should we do now? Both of us were helpless!

[5] But now I saw a spirit, standing in the air on a cloud descending, and in his right hand he carried a big, shiny sword. 'What will he do here?' I thought by myself. But the superintendent saw my fixed researching eyes and immediately asked me if I could see anything unusual. And I answered him in my way very brief and a little gruffly: 'certainly, but if I told you, you still would not believe me!'

[6] The guard superintendent wanted to know more from me; but at that time it was already getting late and from Cornelius an order arrived to break the legs at the feet with axes according to the custom of the Romans, and if anyone was still alive, to put an end to him with a blow to the head and on the chest, so our guard superintendent had strict orders to carry out and we could continue our observations unhindered.

[7] I now looked at the Great Spirit, who was dressed in a dark sky-blue pleated garment, and what he would be doing at this scene. Listen! As the leg breakers waited for the command to smash the legs of the seven and to end the life of those who are still alive with the said blows, the mighty spirit lifted the sword and cut the strings by which the black tiger souls were attached to their bodies.

[8] When those awful souls were relieved from their bodies, they suddenly became a little more human appearance, walked on their hind legs, but absolutely silent and with a very sad and sorrowful expression, and the spirit said in a sharp voice to them: 'Go to the place of your evil love; it will attract you! As your deeds, so is your reward!' But the seven souls shouted: 'If we are doomed there would be sufficient time for it! Why was it necessary to torture us, if the everlasting damnation awaits us here?!'

[9] Said the big, mighty spirit: 'Everything depended and still depends on your love! Change this according to the order of Jehovah known to you, and you will be your own saviors; except for yourselves nobody in the whole of infinity of God can save you! The life is yours, and the love is yours; if you can change your love, then this will transform your whole life and being! And now leave!'

[10] Upon these sharp words of the great and mighty spirit, the seven, under a horrible howling, quickly ran away; however, I was so perky to ask the Great Spirit, what will finally become of the seven.

[11] And the spirit rose again and said nothing else than: "Their very own will! With them it was not a lack of upbringing, not a lack of recognition, and they were not possessed – accept by their own evil will. The vermin you saw escaping when they were exposed and when flagellated, were no foreign daemons, but all of them products and creations of their own evil will. Therefore the judgment is fair; since it had to deal with seven perfect devils, for who in this world existed no teaching, no word and no improvement! But here with us, where everything is revealed, their destiny will be as they want it to be out of their love. The opportunities, even if only in appearance, will be plentiful to tempt themselves to more evil or also to betterment. Understand this, youth, and also explain this to your father, to whom is not given the sight for this!"

[12] With these meaningful words the big and mighty spirit disappeared, and the leg breakers began with their work. With five no blood came out of the wide open wounds; but with the last two there was still some blood. They immediately received the ending blows, which, however, were a complete futile work and exercise; since when the good or evil soul for once has left the body, the body is for certain completely dead.

[13] After this rather not too inviting nice action, the henchmen went home and the corpses were handed over to the undertaker and his servants for further disposal. The way of disposal, however, was different and still does, with the only restriction that they were not allowed to be buried. Normally they were burnt with the cursed wood or dehydrated in the cursed water and only afterwards thrown to the wild animals as food. But the wild and tearing beasts who ate from it, normally perished, which was the reason for the undertaker to simply cook the corpses in the cursed water and sold it then rather well for quite a lot of money to people who wanted to kill wolves, hyenas, bears and foxes.

[14] This, o Lord, is now once more a little history which I have experienced during my youth, of which everything is clear to me, except the appearance of the souls, which were without any human form, and the previously countless many despicable vermin leaving the criminals as bats and small dragons. The big spirit did indeed gave me some explanation, that these were only products of the evil will; but how – this is entirely a different question, which, except for You, o Lord, nobody can answer and solve! Those two, o Lord, You could solve for us, if it pleases Your most holy will!" (The Great Gospel of John Book 9, chap. 64)

The development of the souls of the robbers and murderers

"[1] I said: "What you have personally experienced you have presented very good and true. The reason for the bestial appearance of the soul of the said seven great criminals lies in a certain free order, but of course only to this extent, as the working soul-specific-parts in the body seize or exchange themselves anew, similar to a cluster of worms creeping disorderly over and about in a continuous search for a more comfortable resting place. If they found it as either a good or bad type, the outer form will for certain become likewise to the good or evil type.

[2] Look here at the different plants; there is an alimentary plant and there a poisonous one! In the sun-bright light of our light sphere, look at the forms! See, how smoothly, delightfully, soft and modestly is the form of the alimentary plant to look at, and how corner-like, sheared and here and there quite suspiciously smooth the form of the poisonous plants looks like, but still both species consist of the same primordial substances, standing in the same earth, slurp the same dew, the precise same air and the same light!

[3] You have seen how a little while ago out of the absolutely similar glowing tongues or floating fire snakes, which could not be seen with the eyes of the flesh because of their tininess, a perfect, quite comfortable donkey has formed; do you think that, given another order for the seizing of the primordial substances into organic forms, just as well a tiger, a camel, an ox or elephant or anything else could not have developed?! O, most certain! And another orderly seizing would also have a complete different nature and characteristics in itself, which would be quite hostile towards another, and the reason for this is, that each differently organized individual form has the continuous main aspiration, to convert everything else and which is somewhat weaker into its own order.

[4] Out of this property goes forth love, the inner warmth, aspiration, greed, hunger and thirst. If this greed, which is equal to a lust of power, becomes here and there too big and tries to grab too much to push it underneath its own original order, the consumed entity not seldom becomes too powerful, seizes the first in being already existing soul-organic order, and pulls it into its own good, better, or easily also worse, more worse and finally most worse order!

[5] But what happens by that? Mathael, now we are coming to your seen tiger-like criminal's souls! The souls were too excessively taken over by the too greedily absorbed primordial soul substances which did not fit their (the souls) order; and only those absorbed primordial soul substances have turned the souls into their own exceedingly bad and thereby have changed the human souls into true tiger souls, and of the same origin was also all the vermin which you saw leaving in masses the frightened criminals. But now all of you tell Me, if you have comprehended this rich teaching in all its facets!"

[6] Says most of them: "Yes, Lord, we understood the teaching at least to some extent; but to boast that we feel quite at home with it, would be a lie. From the earlier forming of the donkey we have observed and seen, how from the spiritual primordial substances a thing or being is developed. We could almost see the grass grow, and how so to speak a donkey, by itself, created itself from the fire tongues. Yes, by Your goodness and mercy we even know, what, who and wherefrom these fire tongues are, and who they as related to each other can seize each other to create a distinctive idea and form. We know quite well how these Your countless primordial thoughts, of which the whole of infinity is overfilled with, although from the outer appearance looking similar, are nevertheless in themselves very distinctive, lighter and heavier, depending on the purpose and intelligence they carry which might be somewhat deeper, more serious and more good-quality, and how the related ones seize each other and start to form some organ.

[7] As said, all this we understand quite well; but there is still something which is a strong riddle to us, which You, o Lord, could resolve for us, if it would please you. But we all surely do not have to tell You where we are running short; since You know all gaps which are in us, and will fill them with Your mercy, if You regard as necessary! If it is not of a great importance to us, then we are more than perfectly happy with that what we have and understand."

[8] I said: "To understand the secret of the kingdom of God in all depth of depths, you all first must be reborn in the spirit, which is now impossible for you. Only if the Son of Man has returned from where He has come, He will send to you the spirit of all truth which is holy; he will awaken you entirely and complete your hearts and waken the spirit of all truth in you, which means, in the heart of your souls, and by this act you will be reborn in the spirit and see and understand in the brightest light what the heavens contain in theirs.

[9] But this, what I show and explain to you right now, is only a preparation for what the spirit will give you in all fullness. There are many things which I still have to tell you, but you would not be able to endure right now; but if the spirit of all truth will come, he will guide you in all wisdom! Since you know this now, we immediately want to start with a further considerable preparation at this place, and our widely experienced Mathael will tell us another little history from his experiences.

[10] And as such you, Mathael, can start working again and tell us the well seen story experienced in Bethany! We still have four hours until sunrise and therefore can still learn and experience a few things, and you, Mathael, can immediately begin with your narrative!" (The Great Gospel of John Book 9, chap. 65)

Mathael's experience while going to the dying father of Lazarus

"[1] Says Mathael: "Lord, am I also allowed to mention the strange phenomena of nature, which I and my accompanying father observed in the middle of the night towards the east when travelling to Bethany?"

[2] I said: "Certainly yes; since it has a strong relation with the occurrence which you have experienced seventeen years ago in Bethany! Therefore you can start right now!"

[3] Says Mathael: "Lord, I see, that nothing is unknown to You in the whole of the infinitive sphere of creation! For You I certainly do not have to tell the story; but for the sake of the other friends and brothers it pleases me to tell such higher things, especially where I can see that I believingly being listen to. Everything which I will tell you now has a very mystically and magnificently looking character; nevertheless, everything is true what you will hear, and as such pay me your attention once more!

[4] Listen! It was already late autumn of the year. The high mountain peaks were covered in fog, and a quite unfriendly north wind whirled the dry leaves of the trees through the air; only in the east there were still some places, where the lovely stars looked down to earth like crying, which was a nature scene which I and my father, who was a great friend of nature also regarding its unfriendly workings, observed until midnight. When we got ready to go inside to take our rest, we discovered a person walking hastily towards our house with a lantern, made from the urine bladder of a sheep, in his hand, and it didn't take long and a quite sad, but still quite young man stood in front of us.

[5] Recognizing my father immediately as a doctor, he said in a wistful tone of voice: 'Friend and doctor! I'm coming from Bethany; my name is Lazarus and I am the son of the old Lazarus, whom I

love above all! Quite suddenly he fell ill today, and it looks very bad with him! Our rabbi, who in an emergency is also a little of a doctor, does not know what to do with my father! He himself sends me to you, since you are an extraordinary doctor and brought help to ill people in cases where no other doctor could find any remedy. Come and cure, if still possible, my suffering father!

[6] Says my father: 'If another doctor has brought an ill person close to death, we have to perform miracles! Everything would be alright, if it would be possible to do this immediately and everywhere! I will with this my only son, who must be at hand since he has the gift to see spirits and also in extreme cases can speak to them, go with you and see what can be done; if you had brought some horses which would have brought you quicker here and us more quickly back, an easier cure could be performed. But if the Hippocratic signs of death have already shown with him, there is no cure possible; since against the power of death no herb has grown, not on the Alps and even less so in any garden!'

[7] The messenger Lazarus was contented with this answer and regretted it badly, not having taken any horses along. Nevertheless, with a great hurry we started our journey; since with good feet it lasted about an hour to reach our destination.

[8] When we, absolutely quiet and deep in thoughts, walked our way, the fog in the east disappeared completely and it became lighter and lighter – yes, after about a quarter of an hour it was so light like half an hour before sunrise. This has taken up our attention to such a degree, that we, despite all the hurrying, had to stand still to see where this strange light was coming from.

[9] Finally it became completely daylight and above the eastern horizon almost a real sun rose, but with a much greater speed as the ordinary one, or – as one is used to say – the daily sun. But with this quickly rising light appearance, the lower end of the eastern horizon did not started to appear.

[10] This light phenomenon turned into a column of light, which within a few moments pushed its head up to the midday line and soon spread such light and heat, that we were forced to go underneath a still dense leafed fig tree, not to go blind because of the light and not to perish from the heat. But soon this column of light became thinner and thinner and the light and the strong heat produced by the column of light, disappeared.

[11] After a very small quarter of an hour the light phenomenon was gone, but also our sight; since afterwards, when the light disappeared completely, it was so dark and our eyesight was so weakened, that we were not able to properly discern the lantern of our messenger.

[12] Only after about thirty moments our eyes started to win back the necessary eyesight, and we could again barely see the road by the very weak light of the lantern, during our walk. The whole story nevertheless delayed us with a good half an hour time and my father immediately asked me, if I had seen any spirits during the light phenomenon.

[13] And I said to him according to the fullest truth: 'In the light, which was in anyway much less to look at as the sun during midday because of its extraordinary brightness, nothing could be seen, but certainly with us on earth. A great number of figures were becoming halfway visible, but all like a very busy movement towards the west; their movement was thus homogeneous with the light appearance. Only one single spirit figure which came very close to us, was entirely visible, had a serious, old-manlike expression and appeared to have a great joy about the light appearance. But when the light phenomenon began to disappear from the sky, also the spirit figure disappeared

quickly, and as it appeared to me, also to the west, but more so in the direction of Bethany!' I didn't see anything else and therefore could not report anything further to my father.

[14] Our guide was surprised about my seer's gift and believed my statement; since he thought that my fantasy and power of imagination could impossibly have reached such intensity, that I could so easily produce something like that. In this he was right; since I was never very inventively and as a boy and youth I had almost no fantasy or imaginative powers, but I had a lot of talent for learning foreign tongues.

[15] During these little small talk considerations we finally arrived in Bethany and there at the very respectable house of Lazarus and found the sick person in his last convulsive minutes, of which it is said that for this no herb is grown.

[16] Around the bed were standing two people crying, but otherwise very lovely daughters of the dying person, and also quite a number of other relatives who sobbed and wept as it was customary at such opportunities. Our guide, as son of the house, also wept and because of all the sadness forgot to ask my father if it was still possible to help or not.

[17] Only the little rabbi came to my father and asks if there was still anything one could do for the old man to regain his consciousness for at least a short while. My father did not answer the question immediately but asked me in all quietness how it was going with the old man and if the soul was already starting to rise from the body.

[18] But I said to the father quite harmlessly what I saw: "The entire soul floats already half the size of a man above the body in a horizontal position and is only connected to the body by a hair-thin light thread which according to our experience will not likely lasts more than sixty moments; it will shear any moment. However, it is strange that the immense column of light which we saw on our way with the eyes of the flesh is again present above the head of the soul, has the same powerful light and also exerts a very wholesome feeling heat. The soul does not turn its eye away from the light column and it appears if the soul has a great feeling of well-being in it." (The Great Gospel of John Book 9, chap. 66)

The rabbi tries to resurrect the old Lazarus

"[1] (Mathael:) "When my father heard such from me, he turned immediately to the already somewhat impatient little rabbi and said: 'Friend, as I have observed this case, it would be a pity to waste even one drop of the strongest life balm; since his soul floats already man size high above the already practically dead body. Therefore you can begin to sing your sorrow psalter, and as a priest tell the people that no earthly help is able to do anything!'

[2] At this explanation the rabbi made a somewhat angry face and asked the father how he was able to notice this. The father was never a man of too much politeness and said with dry words to the little rabbi: 'How and from where I can see and know this is none of your business; just do your part and I know exactly and quite well what I have to do!'

[3] In this moment the soul was completely separated from the body and a few very serenely and wise looking spirits received it among them, gave it like from the whitest byssus a marvelous pleated garment and one of them took the light column, bent it around the loins of the now free soul, and it became a belt with a brightness of the sun. At the same time a mighty spirit put a equally bright shining hat on the head of the free soul and said: 'Brother, be forever decorated with the light of wisdom of God shining out of you!'

[4] With that all the high spirits present together with the now free soul, immediately left the house, what I also straight away reported to my father, and the father said to the rabbi: 'Now, since the soul of the old man has entirely separated from the body, you can go to the nearly blind weeping relatives and announce the complete death of the old man?!'

[5] Said the little rabbi: 'O, why not! Now I will give him a stimulating drop on his tongue, and we will soon see, if his soul – provided and assuming the existence of a special soul in a person – already left his body! According to my well proven opinion, no person has a soul which reaches beyond the life of the blood and the nerves with a special spiritual life. Man, once he is dead, he is completely dead like a rock or a dry piece of wood, and to all what I can call holy, I swear to you, that then nothing stays alive in man. However, there exist arcana (secret remedies) in nature, which can awaken life anew in an already dead body; and that I will do now and will prove to you as a stiff Jew, that the soul has not left the body yet and also that it is not able to leave the body, since there never resided a real soul therein!'

[6] Here the rabbi pulled a golden little flask out of the pocket, showed it to my father and said: 'There friend, see here! In here is the soul of a person who is already dead!'

[7] Said my father with a smile: 'Just go ahead! My entire, large property which you might know about belongs to you if the dead person is moving for only a short while after receiving your drops; since your arcanum is familiar to me. I also have it, and with false dead people it served me well; but with false dead people the soul is still very much in the body. Therefore this arcanum is very useful with dead people where no Hippocratic symptoms are showing; but once the most well developed Hippocrates is showing on the face of a dead person, the soul has left, and you can give the dead ten-thousand of these little bottles, and still the body will not move, but be completely dead and lying there without feeling like a rock or a dry piece of wood. But now keep on going with your real Persian Farren herb oil, and as I have told you in front of many witnesses: my property is completely yours from the moment when this dead person, where already very slightly the smell of putrefaction starts to develop, only makes a single move upon your drops!'

[8] The little rabbi is somewhat concerned about this quite vigorous remark from my father, but, nonetheless, goes to the dead person, opens his mouth and dispenses him ten drops instead of the usual one, two at the most three drops on the already completely dry tongue. He closes the mouth again and waits now with great attention for the dead to move only a little bit. However, after one full hour and another hour, it already started to dawn, the dead did not show any signs of any movement.

[9] My father now asks the little rabbi if he still was of the opinion that the dead will start to move because of the real Persian Farren herb oil and perhaps even start to speak.

[10] Says the little man: 'Let's wait for another hour, let's wait until the sun comes up, and the dead surely will start to move; he also will speak!'

[11] Says my father, again smiling: 'Keep going, I will not intervene; to the contrary I gladly would sacrifice my property for the recovery of this old, to me well known, God devoted, honorable person! And should you lose against me, I do not ask anything from you, except that you believe in the true, forever living God of Abraham, Isaac and Jacob and in the fullest immortality of the human soul!'

[12] Says the rabbi: 'Yes, friend, this I will do; but I know it in advance, that you will lose this trade! Because secretly I belong to the reasonable sect of the Sadducees and want to curse my temple clerics right into the large sandy desert of Africa! But if you really should win me over, I will be glad to serve the temple again with everything I have!'

[13] Everything was quiet now and all waited with great anticipation for the moment of the revitalization of the old Lazarus." (The Great Gospel of John Book 9, chap. 67)

The spirit of Lazarus testifies of the Messiah

"[1] (Mathael:) "Meanwhile the young Lazarus came to my father and asked him whether the secret drops of the rabbi indeed would not awaken the father again.

[2] Said my father: 'I'm terribly sorry, my best friend, that I as doctor and as a human must confess to you in the fullest sense of the truth! In any way, what does it mean to keep a person suspended with blind hopes which never ever can take on any reality! But for your consolation I can tell you something much better, and this consists therein, that I give and can give you the most living and most truthful assurance, that your father is alive and in truth has never died!'

[3] Said sadly the young Lazarus: 'Look at the bed! He is not alive and is over and over dead!'

[4] Said the father: 'Yes, he for sure; but he was not your father, only the flesh coat of your father! My son, however, who is a perfect seer of spirits, can tell you something else; go and ask him about it, and you will find great joy in what he will tell you about his vision he had here!'

[5] The son of Lazarus now turned to me, the son of my father, and asked me what I as the doctor's son can tell him for consolation. And I told him in every detail and very extensively, what I have seen. There were a lot of hearing ears around me, but only a few with such a believing heart as our young Lazarus. The more I told him about my vision, the more joyful became his face, what also was noticed by his two sisters who still belonged to the most tender female youth, and they asked him what it was that he suddenly became so happy. Lazarus pointed to me and said nothing further.

[6] Then the two maidens came to me and ask me shortly and modestly what I have told the brother according to which he suddenly lost the great sadness and is now so cheerful as if never something sorrowful happened in the whole house. I should also tell the same to them!

[7] But I was at that stage a little naughty and said: 'O, it causes you girls not the slightest harm if you mourn a little! I tell you nothing; at the right time you will be told by your brother Lazarus!'

[8] After that the two girls did not asked me any further, that I should tell them what I have told their brother. But they nevertheless became less sorrowful, and my father turned to the rabbi since the son was standing completely crimson above the horizon and said: 'Now friend, where do you stand with your Persian Farren herb oil drops? The dead person still lies there motionless like an old piece of wood! How is it then? The sun has already come up, and everything is quiet and dead calm! Who won the bet, me or you?'

[9] Said the rabbi: 'Friend, I give up, and from now on I will believe what you believe! You are a wise and widely experienced doctor, who does not easily believe something without a good reason. Even if I do not see the reason, I still will believe, because you are believing it, and surely knows the reason for it! I hereby take the belief of respect and remain with what you have told me. You have won this important bet and I'm your prisoner!'

[10] Said my father: 'Not my prisoner but a freest man in the name of Jehovah!'

[11] Hereupon the rabbi asked my father: 'Friend, what must I do, to completely win your friendship?'

[12] Said my father: 'You already have it! Believe from now on, and through your believe you will come into the right light!'

[13] I now went to the father and said what I just have seen: It was a great spirit who came into the room and gave me a sign and said that the children of Lazarus should get ready, their fathers spirit will return once more and bless them and give them a great promise. I also told my father that he should announce it to the three; and the father did that. The son of Lazarus and both of his still very young sisters, maidens of fourteen and sixteen years, were very happy about it.

[14] It did not take long, and the spirit of the dead Lazarus, full of a heavenly brightness entered the room, and all three could see him and also could hear his voice.

[15] But the spirit of light said to his son: 'You are an adult; be a good foster father for your young sisters! Let no evil thought penetrate your heart; because look at me, I live and have not died! What has happened, the Lord wanted it like that. He has chosen our house, and the miracle of all miracles will take place in this house.

[16] The Lord already walks this earth as a son of poor parents. He, the Everlasting, the Holiest, has already begun with the great task of redemption. He wants to become a Father for ever to all people who are of good will. From now on the people of this earth should not have an invisible forever inaccessible, but an accessible and always visible Father. And this God, who created everything that exists in the everlasting infinity, will visit this house on a regular basis. Therefore keep your hearts from impureness, so that this house becomes worthy, to endure Him, whom heaven and earth cannot enclose!

[17] That I live you can see; but also see to it that you will live, like I now live forever in God, my and your Father! With that take now my true father's blessing, which I give to you now, not in the flesh anymore, which lies there on the bed as a worn out old coat and awaits redemption by the jaws of worms, but as a perfect spirit in the Paradise of God, the kingdom of the pure spirits! Keep the commandments of God and praise and love Him above all and you will already on this earth make a bigger harvest as the one, which I now enjoy in the brightest Paradise of God! God the Lord will be with you, Amen!'

[18] Hereupon the spirit disappeared, and the three children became full of joy, which I could not describe." (The Great Gospel of John Book 9, chap. 68)

The rabbi does not keep his word

"[1] (Mathael:) "All present were astonished about the joy about the incomprehensible edifying cheerfulness of the children of the old Lazarus. Except for me and the three children, nobody else has seen anything; but nevertheless it was noticed by all present. Some thought that the three must have had a comforting vision. A few Pharisees who also were present, thought, that the children, because of too much grief, became insane; but the little rabbi thought that my father has enchanted them in a very secret manner.

[2] But then I intervened with the little man and said loudly: 'Man, don't you remember what promises you have made to the face of my honest father?! How can you judge the extraordinary mercy of God in this way?! Be careful that Jehovah does not punishes you this very moment! Because you are not a person but a wretched animal!'

[3] Now, these my words made such an impression on the little rabbi that he became hypocritically pale like the corpse on the bed, and he started to tremble with his whole body.

[4] My father noticed this, went to him and asked him what has happened to him, that he became pale like a corpse. But the little man told him with a shaking tongue all the evil things I have revealed to him.

[5] But my father said to him: 'It serves you right! Why didn't you stay with your believe which you have promised me so dearly?! With God and His spirits one cannot make any jokes! Do you understand this? Either you believe, even if only on the grounds of those whose experience can forever not be denied – or you stay as you are!

[6] What you are, be it entirely, either an angel or a devil! The worst of worst however is: wanting to be a double being, an angel and a devil in one and the same person! Sure, both of the arriving Pharisees made by their entrance your head and your heart glowing?! You became fearful and began, as an earlier follower of the sect of the Sadducee, to dance according to their music, like the Greek let their bears dance to their music in before us; but at the same time you forgot to whom you have broken your oat! What do you want to do now, you wretched person?'

[7] But the rabbi covered his face and went away, and retreated most likely to Jerusalem to his living room, to think about all his mortal sins. What has happened further to him, until this hour I don't know; I only know that the father as well as I am, has seen him in Jerusalem at several occasions, but he always purposefully avoided us from far away. Why, out of rage or a kind of shyness, I also don't know. He also never came back to the house of Lazarus, although he forgot his enchanted flask there – which we easily learned, since the young Lazarus and his sisters visited us afterwards quite often.

[8] Now, Lord, this is the story of me and my father in Bethany which we experienced as true and faithfully as I have told it here. At that stage everything of course was a indissoluble riddle to me. A

lot is now much clearer to me, only the two phenomena are still a riddle to me, and despite Your many explanations I still do not understand them. And these two phenomena are: firstly the light meteor at the physical sky at midnight and the accompanying spirits towards the west, and secondly the similar, pure spiritual light above the head of the already free, floating soul above the corpse.

[9] Also, with this soul I did not see an actual mist cloud beforehand, but only the same very properly developed form of a human, which only was connected to the body with a very light purple thread, which also sheared completely, upon which the soul immediately as completely free was standing with a brilliant-white pleated dress of the finest byssus among some wise and mighty spirits, as I have mentioned earlier.

[10] How these things and appearances are interconnected, I and certainly also all the others, would like to hear from Your mouth! O Lord, explain this to us!" (The Great Gospel of John Book 9, chap. 69)

The life's story of the old Lazarus

"[1] I said: "I will explain it to you; but all of you must be very attentive, otherwise you will not understand the whole matter! Since this death is a quite peculiar case, has not occurred for a long time and will not appear for even a longer period of time.

[2] The old Lazarus as a great, primordial created angel spirit, was according to his very own will incarnated into the flesh of a person, namely under the most difficult living conditions imaginable everywhere on this earth. From the cradle until his forty-seventh year on earth he had to endure things and trials, which cannot easily be repeated here. How many times did he have to fight with many dangers of life! Who from you is familiar with the life history of Job, can only form somewhat of a picture from that which happened to our Lazarus.

[3] Several times he was promoted to the highest world honors and came to great wealth, had a wife and the most beautiful and most well-behaved children, five in number, who loved him dearly as a good and wise father. When he was nineteen years of age he married the only daughter of one of the richest people in Bethlehem; his gold and silver and the most beautiful pearls and precious stones could not be easily carried away by a hundred camels. However, this great earthly luck lasted for only a short time. His treasures evaporated from year to year because as a good and too lenient person he was quite often seriously robbed; finally a fire erupted in his out of cedars built house, and from all of his treasures he could not save anything else except the life of his wife and children and was forced to live from alms for three years.

[4] During the three years his wife and all his five dear children died. He himself became full of leprosy which he suffered from for a full year. Finally a doctor from Egypt came with an arcanum and cured him completely from this illness. After that, as still an attractive man of thirty-four years of age, on his way he was attacked by secret henchmen from outer Persia and was brought there as a slave without any consideration and sold to an extremely hard master.

[5] But since he was among all the many slaves of his master the most loyal one, and has endured all the hardness of his master with the biggest patience and abidance, his master called him after ten years and said to him: 'I have watched you during all my hardness against you, that you were most loyal to me and did not shy away from great troubles and work to bring me quite often great fortune. If I requested a lot from you, you always did more and quite often to my advantage. I am a hard master – all the world gives me this testimony – nevertheless I'm not without eyes and not without insight and recognition; and since I'm not that, I give you the full freedom! You can go safely back to your home in your country. In addition, as a token of my appreciation for your loyal service, I give to you one-hundred camels, ten of my most beautiful female slaves and ninety servants; and so that you everywhere can buy something, can live and trade and carry on, my treasurer must pay you thousand bags of gold and two-thousand bags of silver! See, this is how a hard master rewards a most loyal slave and double this most loyal servant, which, however, I unfortunately never had! Go safely with everything you have received as a gift from your hard master!'

[6] Lazarus bowed deeply in front of his master and wanted to thank him. But he said with serious words: 'Friend, who earned his reward like you, does not have to thank the giver after reception! Therefore go in peace; so be it and it happens!'

[7] Moved in tears, Lazarus left the hall, and when he came to the large palace yard, everything was ready: Camels, the ten female slaves and the ninety servants, and each of the strongest camels was loaded with gold and silver.

[8] Lazarus mounted his camel, and the march started. After ten quite joyful days of travel, he reached Bethlehem, stayed at an inn and enquired about his earlier property. But this was, according to Roman law, because the legal owner, despite all proclamations by special heralds, did not respond, sold as government property and became already three years ago the full property of the new owner. Since for seven years he was so to speak only a tenant; if the previous lost owner returned during the seventh year, he still could exercise the repossession law – he only had to repay the new tenant the highest offer including interest, since he was seen as a manger without contract and had to be rewarded for his troubles to run the estate. However, after seven years the tenant becomes the untouchable, full, new owner of such property. And this was also the case in Bethlehem with the property of Lazarus. The tenant was now the full owner, protected by Roman law, and our Lazarus, achieving nothing, had to move on.

[9] For a whole year he had to live in the inn, until finally a considerable piece of land became available for sale in Bethany which belonged to a Greek. For fifteen-hundred bags of silver Lazarus became the full owner and married in his forty-seventh year one of his most loyal female slaves, who also was a Jew, and with her he fathered the young Lazarus and his two sisters. After ten years he also gave the fullest freedom to all his servants from Persia; but nobody left Lazarus and today fifty three of the servants are still alive. Already after two years all converted to the Jewish faith and became even more valuable and pleasant for Lazarus. The wife only died two years ago, and was an example of female tolerance and devotion; and since then the three, very well-behaved children managed everything alone; except for God they nearly have no needs and do a lot of good for the poor." (The Great Gospel of John Book 9, chap. 70)

Explanation of the phenomena during Lazarus' death

[1] (The Lord:) "Since the old Lazarus completed his earthly life so very well, he not only has lost anything from his former heavenly perfection, but has gained so much, that at the time of departure of our deeply tried angel who passed his test in the most excellent manner, myriads of the most perfect angels united and influenced the nature spirits of this earth in such a way, that they were forced to perform on the same level of activeness as the nature spirits of the sun must be active. By this extraordinary activity of myriads of spirits concentrated in a small space, the light originated which was seen by you, your father and the young Lazarus, precisely in that moment when the angel soul and spirit of the old Lazarus began to unwind from the bonds of the flesh.

[2] The spirits you saw, accompanying the light towards the west, are not really especially related to the phenomenon, other than that they were also being unusually excited by the extraordinary activity of the nature spirits which normally stand under their command and, not knowing what was going on, were urged to a partly transient partly sharply observant movement and fearful activity.

[3] That the movement could be seen going from east to west according to your language art, means an important earthly death, corresponding to it, as everything on earth awakens with sunrise and everything dies in sleep with the setting sun. At the same time, however, the earthly evening corresponds completely vice versa with the spiritual morning and vice versa the earthly morning with the spiritual evening; since with the earthly morning, most people start as far as possible to engage in worldly worries, and this is a true and deep spiritual evening often without dusk, thus actually already a spiritual night. Only in the evening, tired of the worldly worries, many reluctantly start thinking about the flight of the temporal and turn to God, and this corresponds at least with a spiritual dawn.

[4] Thus this has explained according to your understanding only too well, and you now know how and why about the spiritual and physical relationship of the great light phenomenon and about its spirit-like company.

[5] Now we go to the death room of the old Lazarus! There you saw no disfigured smoke figure floating above the corpse, but already a complete human figure. The reason for this lies in the great love for activity, what indicates an already more completed inner, spiritual life, which is entirely without any fear about the coming great activity in the endless kingdom of the heavens. The fear vibrations of the soul can then not take place, and therefore the human figure of the soul is immediately during its first exit from the body already perfected and can be seen as a fully restful condition, of course only to him who does possess the rare ability to see like that.

[6] The small and extremely thin thread between the soul and its body indicates the always very smallest sense for the earthly and therefore also the most easily and painless separation from the body. The same light phenomenon above the head of the soul indicates foremost the mightiest will of the soul herself, and by its extraordinary activity according to the order of the heavens expresses itself as a column of light above the head – a column, corresponding to its inflexibility, and as light which is always a product of a just activity, corresponding to the divine order of the heavens of God, which light always penetrates and fully enlightens the ability of recognition of the soul, so that the will does not act blindly but always with the brightest insight.

[7] But since the just thinking mainly occurs in the heart, just as the seat of love and the will can only be found there, the free will light of the soul, which during the earthly life acted in unity with the

reason of the head, now becomes visible as the belt of the garment of love and justice, patience and tolerance around the loins of the free soul; but the hat is a testimony for a new gift of the purest light from the heavens, which, however, is only given to those, which already have accepted the true heavenly wisdom and from it have become humans full of love, wisdom and the true heavenly justice. Such a light hat is then a product of the wisdom will of all of the primordial created angels of heaven and expresses with him who carries such a hat on his head, that he now is an entirely perfected being resembling God and is inaugurated in all wisdom and in all recognition of all heavens.

[8] Such a spirit of the heavens who also went through the flesh of an earthly life, recognizes on his own as much as all the other primordial spirits combined who have not yet entered the way of the flesh, because such a hat is, just as a person's soul is a compound of all earthly intelligence particles, also a compound of all intelligence of the heavens, which surely says endlessly much.

[9] I am of the opinion now that you all will understand this somewhat unusual appearance. But if someone still has a query, now, he should ask, and there be light for him! Since the heavens give a right light to those, who are just and do have a good will. Therefore ask without fear, if there is something which you still don't understand!" (The Great Gospel of John Book 9, chap. 71)

The deadly fall of the curious boy

"[1] I said: "If so, then you still have to tell us about the death case of a young boy who fell from a tree and shortly afterwards departed, and at the same also about the person who threw himself into the lake and drowned, thereby committing suicide. However, be short and only tell us the main points!"

[2] Mathael immediately started to talk and said: "I only beg you for a little patience; since I want to tell both cases at once and therefore I have to collect myself a little!"

[3] I said: "Do this; but I will put the right manner in your mouth, and it will just fine without collecting yourself!"

[4] Said Mathael: "Yes, if so, then of course I do not need long to collect myself and will immediately begin to tell both occurrences as faithfully and true as possible since they still stuck quite well in my memory!"

[5] Say all loudly: "Now then, high viceroy of the nations around the Pontus up to the Caspian Sea, we are all especially glad to hear your story; since in telling stories you are an unsurpassed master!"

[6] Says Mathael: "For telling stories one need above all a few language skills and a great love for the truth. Who tells the truth always has an advantage above writers of fables! Nevertheless, what I have to tell you according to the wish of the Lord, is one of the stories which I have experienced many of them from the cradle until my twentieth year. I will give it to you with the tongue as I have experienced it during my seventeenth year alongside my father, who was always at my side and became very wise because of my visions. Both stories are as follows:

[7] It was the time of the general cleansing of the Jews, where – as it is known – at the Jordan river a scapegoat is slaughtered and sacrificed for all the sins of the Jews and is finally thrown into the lovely Jordan river under all kinds of noise and prayer formulas and curses. Now, to say only one word more about it, would be a futile and worthless chatting, since these ceremonies are all too familiar to even the most simple Jew.

[8] What might be less known to you is the fact that during that particular scapegoat sacrifice ceremony an exceedingly huge crowd was present. Greeks, Romans, Egyptians and Persians were plentiful present. In short, there was no lack of inquisitive people!

[9] That the boys also wanted to see something of this spectacle is understandable to you, and equally understandable that the curiosity drove the non-seeing boys into the trees. It did not take long that finally the inviting trees were filled and the boys on the branches started to quarrel. Quite often they were asked to keep quiet, but these well-intentioned reprehensions were of little or no avail.

[10] I and my father were sitting on our camels, which my father received as a present from a Persian whom he cured from a bad illness; both had double humps and were for riding much more comfortable than the single humps. We therefore had a good view over all the proceedings. Not far from our point of view stood a rather nice and high cypress and on it's already by nature weak branches were sitting three boys quarrelling. Each one tried to entrust his weight to the strongest branches.

[11] But since this quite old tree actually had only two branches of such solid strength that one could entrust one's life to it, the three boys quarreled about the possession of the two strongest branches, while the third was forced to be satisfied with one of the twigs rather than a branch. Thus, on a height of 5 man-heights the third boy sat on his branch, which was more a twig than a branch.

[12] The case went on for about an hour when towards midday a quite strong wind came up, which caused the top of the cypress to sway quite dangerously and the smoke from the severely steaming sacrificial altar blew straight into the faces of the three boys, to such an extent that they had to cover their eyes to prevent shedding a stream of tears in vain.

[13] In this extremely doubtful position I observed the boy sitting on the weak branch. When the smoke was, as one could say, blown really pound heavy into his face, I suddenly saw two quite large bats flying around his head. They had the size of two fully grown doves and drove the poor boy even more smoke into his face.

[14] I drew the attention of my father to the scene and told him that something bad was about to happen. I also told him what I saw and that the two bats did not appear naturally to me, especially for the reason that they sometimes got bigger and than smaller again.

[15] The father steered his camel towards the tree and called to the boy on the tree, that he should quickly climb from the tree, otherwise he would have an accident. Whether the boy had heard my father's quite loudly spoken words or not, I cannot really tell; since I only observed the earlier scene and how the boy sitting on the very questionable branch was increasingly rubbing his eyes, offended by the thick smoke, with both hands and must have been almost blind by now.

[16] Since my father saw that his warning call to the boy was fruitless, he distant himself from the questionable tree, came back to me and ask me if I still had the same vision. I affirmed the question according to the truth and emphasized that the boy, if not removed from the tree immediately, would surly suffer an inevitable accident. Said the father: 'Yes, my son, what can one do?! We do not have a ladder, and the boy will not leave the tree by calling him; one is therefore forced to wait, what God the Lord will let happen to this disobedient boy.'

[17] My father had just spoken the last word, when the weak branch, bended too many times to and fro and up and down by the continuous movement of the boy, broke, and the boy of course without support fell from the height of five man-length with full force headfirst on a rock lying underneath the tree, smashing his skull and braking his neck, and thus died instantly.

[18] About that a spectacle originated among the people; all crowded around the fatally injured boy. But to what use, since the boy was already dead?! The Roman guards finally drove the people away and my well-known father was called to examine the boy, whether he was really dead or whether one could apply resuscitation attempts to bring him back to life. My father examined the shattered skull and the neck and said: 'No herb and no ointment will be of any use anymore! Since he died not only once but twice and will not live again in this world!'" (The Great Gospel of John Book 9, chap. 80)

The suicide of the Essene who was cursed by the temple

"[1] (Mathael:) "Simultaneously the father asks me, if I have seen anything else about the boy.

[2] In Greek I said to him: 'The large two bats have unified above his chest, namely in the form of a very sad looking monkey, and are trying to separate themselves from the body, but it appears if they still strongly attracted by it, so that it is for the time being not possible for them to completely separate from the body; but the longer their efforts lasts, the more they become one, and – there, now they are as a volatile being freed from the body! It still crouches and jumps around the body as if it is still looking for something!'

[3] 'This will not be the soul of the boy?' said my father

[4] Said I (Mathael): 'Yes, this I truly don't know myself! Should such a neglected boy in all seriousness not have a better soul?! Now this strange being still sits at the bleeding smashed head and acts as if licking the blood from the large wound. But it does not succeed at all! It only slurps the barely visible blood steam and by that obtains a little more of a human appearance, but now carriers arrive who probably want to take the corpse away! I am curious if this monkey-like being will accompany it!'

[5] In this moment four bearers with quite a long pole arrived, bound the corpse with linen cloth to the pole, lifted it up and carried it away.

[6] Said I: 'However, the being stays and looks around like someone in a large emptiness, where he can see nothing. It appears that it cannot see us bodily humans. It now crouches at the place where

the boy has fallen from the tree, and gives the impression if it wants to go to sleep. In all seriousness, it must be the soul of the boy!’

[7] Said the father: ‘Now, fortunately the scapegoat slaughter proceedings are nearly completed! Only the aphorism (judgment) over those, who are because of their too evil sins have been excluded from this general cleansing and it will be over! Like all the years: always the same old story – for me without blessing, power and use, and I believe, also for everybody else!’

[8] Thereupon the father was quiet, listened to the judgment and was quite annoyed when the first curse was imposed over the Samaritans, only then over all the heathens, over the Essenes, Sadducee and, and in a lighter way also over unrepentant incestuous persons, brother-, father- and mother murderers, animal violators and adulterers and – with a severe judgment – at the end over the critics of the temple and its sanctums.

[9] After this certainly not edifying ceremony, at which each curse caused the garment of the high priest an immense tear, all retreated back to the city; only one person, who was probably more deeply affected by the well-meant curse judgments, kept standing at the pond, which was not far away from us and was a deep hole created by the Jordan river, of which some fools drivel that this hole with a diameter of about one-hundred man lengths, drained all the water from the Great Flood from the whole earth within one year and a few days. That this pond is very deep, is true, but it will surely not be without a bottom.

[10] My father was quite suspicious about the way this person was looking so very glassy and confused into the black pond from a protruding rock. He asks me if I could see anything unusual around this man.

[11] I said as it was the full truth: ‘I can’t see anything; however, I cannot deny that I do not like the person at all! I believe one does not go wrong in saying: He will soon, with his very own body, investigate how deep the pond is!’

[12] I give it to you as faithfully as I have said it at that stage, although my father never approved of it, when I started to joke a little about very serious matters – for what I had quite a special talent. Therefore, o Lord, be also merciful with me, if I use the same words here which I have used at that time!”

[13] I (the Lord) said: “The way you speak is right; since I want it like that, and besides, I Myself place so to speak the words in your mouth! Just continue to speak; all are listening to you with great attention!”

[14] And Mathael continued to speak and said: “I nearly haven’t finished speaking the last word, when the person raised his hands and said loudly: ‘The high priest has damned me because I was an Essene and have left the temple, to learn another and better wisdom, which I, however, did not found there just as little I couldn’t find in the temple of Jerusalem either. But I have ruefully returned to the temple and have prayed and sacrificed; but the high priest rejected my sacrifice, scolded me a worst kind of temple desecrator and cursed me forever, by tearing his garment seven times. Now, through this general cleansing I hoped for an alleviation of his curse; I only waited in vain for this! He only confirmed more so the old curse and made me a damned person before God and the people! Hence, I am cursed! – So be it that I am cursed!’ – with these words which he screamed exceedingly loud, he threw himself from the cliff into pond and drowned.” (The Great Gospel of John Book 9, chap. 81)

The condition of the souls of the two people who were killed

[1] (Mathael:) “It did not take long and I saw something like a gray human skeleton floating slowly on the surface of the water, accompanied by very strange looking black ducks. There number was about ten. Only the feet, but only below the ankles, had a little meat on; everything else was skin and fleshless bones, which appeared highly odd to me. In the beginning the floating skeleton had its face turned upwards; but after about an hour it turned around, started like a skilful swimmer to work with hands and feet and seemed to defend itself against the black ducks. However, they were persistent and did not want to let go of the gruesome looking swimmer.

[2] In this way the puzzling figure drifted for an hour around the surface of the pond in all direction, sometimes faster and then slower again, even dived a few times beneath the surface and appeared again. I would have taken this monster for a water animal, if my father also could have seen it; but despite exerting his otherwise very sharp eyes to the extreme, he nevertheless couldn't see anything, which had me to believe that the floating dead skeleton must have been something unnatural, thus soul-like and spiritual. After an hour it was completely still, and the black ducks acted as if nipping some last pieces of flesh from the skeleton.

[3] Since nothing happened of any importance, we returned to our monkey, who just started to get up and tried to stand on the two hind legs and even to walk shakily. But the walking went badly. Every five steps the being sank on its front legs to the ground, but quickly got up again and all the time was looking around in all directions, and from the appearance of eagerly looking around one could conclude that the being was afraid of something or that it was extremely hungry and was looking for some suitable food. With these walking- and standing efforts it came to our already mentioned pond. There it soon saw our skeleton which floated around the pond in the society of the uncanny ducks.

[4] When our monkey, or the soul of our fatally injured boy, saw the skeleton, it yelled a loud whistling cry and observed the skeleton with a peculiar attention. After about half an hour it stood erect just like a human and I could clearly discern the words in a kind of lisping voice: ‘This was the unfortunate father of my bad body! Woe him and me; since the wrath and judgment of Jehovah has caught up with us! I still can be helped; but how can he be helped?’

[5] Here the monkey paused and showed a very sad face, while in the pond the black ducks still quite cheerfully kept teasing and chasing the skeleton which was not expressing much life. This state again continued for half an hour and at that opportunity all the people had left, except for a few Romans and Greeks, who however were consumed in a business discussion and did not at all took note of our quiet observations.

[6] My father was asking me whether I could see anything else. I said no and said shortly: ‘Not the slightest!’

[7] Then my father said that we should go, since everything notable and see-worthy was taken note of and anything further Jehovah will undertake with those souls, should not concern us.

[8] But I said: ‘Father, we already spent three hours with those two souls and do not have gained anything except a quiet, sad spectacle before my eyes; let us spent therefore another hour – perhaps something interesting will still come up!’ The father was with my recommendation quite content and we stayed. After a few moments of this exchange the matter suddenly became a different face.

[9] The monkey suddenly full of rage stood completely erect, jumped onto the surface of the water and started to catch the uncanny ducks, and woe for each he managed to catch! In a split second it was torn into a thousand pieces! Except for five he had them all destroyed; the other five, however, flew away.

[10] After these evil ducks disappeared in this way, the monkey lifted the skeleton out of the water and placed it about five steps away from the pond on a quite nice piece of lawn where I could see them and he said: 'Father, in your great poverty, can you hear my voice, can you hear my word?' And the sitting skeleton nodded with the apparent skull and by doing so gave to his son a clear indication that he was able to understand him.

[11] And the monkey who increasingly took on a more human appearance, stood up as if he had a lot of power and said with a voice which was now very perceptible to me: 'Father! If there is a God, there can only be a good and just God! This God does not curse nobody; since if man is a product of this God, he could not be a botch-up, but only a masterpiece! However, if there would be a master who in all seriousness curses his work, he would be standing below the worst bungler; since even a bungler does not curse his own work, but regards it as something good. And God as a grandmaster of all masters should be able to curse His own work?'

[12] Cursing and condemnation is an invention of people as a result of the blindness and lack of education of the human nature. The lapses which are committed by a developing person, are tries for the independent becoming person how to use his freedom of will, and the actions of man are an exercise for determining his own destiny in the sphere of recognition as well as in the sphere of the free will in a certain order, which is set through all the endless rows of the great creation of the one wise Creator, and that only in such an order an existence of the beings for temporary and everlasting is and can be conceivable.

[13] The curse of man is an evil piece from his dark side; they destroy themselves and their fellow people and finally cast entire nations into the biggest misery, biggest despair and in all desperation. You, my poor earthly father, were killed by the tenfold curse of the high priest, although you have made yourself not worthy of a curse by God. In your biggest despair you have taken your own temporal bodily life and now you are here as a saddest product of a pure human god-haughtiness; but perhaps I have received mercy from God and the necessary insight and power, to remove the tenfold high priest curse which tormented you in the form of the black water birds, and now you are in the open and on dry land. But I will do now everything possible, to help you in your great misery and poverty, as much as my life's strength allows me to!'

[14] During this speech the former monkey man took on more and more of a human form, and at the end of the speech the person had fully developed into a quite graceful human form and was dressed like from the air with a light-gray pleated dress. Next to him something was lying on the ground wrapped in a cloth. The now quite beautiful boy unpacked it and took out a long, but dark-gray shirt and said: 'Aha, this is a dress for you; allow me to dress you with it!'

[15] The skeleton person nodded affirmative, and the boy put the dress onto him in an instant and bound the cloth which was of a little lighter color around the forehead as a kind of turban, and the skeleton thereby became somewhat of a better look. The now very brave boy grabbed the old man under the arms and wanted to help him to stand erect; but he did not succeed.

[16] After a couple of attempts, the boy, already the size of a youth, called with a penetrative loud voice, which even my father pretended to have heard, but without articulation: 'Jehovah! If You are

somewhere, send me and my father some help! He has not sinned but their greatest sin, of those who claim for themselves a divine reputation to draw even more respect and use from the world, have crushed him like a stone falling from the clouds, and now he lies here as a soul condemned by the world! Will he therefore also be condemned forever by You? Give him at least a skin over the apparent bones! Since I feel very sorry for my father's horrible nakedness! Help Jehovah, help!

[17] Upon this call, soon two mighty spirits appeared and touched the skeleton at the temple. In an instant it got tendons, skin, a few hairs and – as it appeared to me – also eyes, but very empty and deep seated. However, no one of the two spirits said a single word, and immediately disappeared after this action.

[18] Thereupon the now already quite pleased looking boy tried to make the old man stand on his feet; and this time he succeeded. When the old man was standing, the boy asked him if was able to walk. The old man affirmed such with an extremely screamingly hollow voice; but the boy immediately grabbed him under the arms and both moved now towards the south and became invisible to me.” (The Great Gospel of John Book 9, chap. 82)

Explanation about the soul in the beyond

[1] (Mathael:) “These were the two histories which I have experienced. What happened further with those two in the spirit kingdom, I surely don't know; and even despite Your earlier explanation I also do not understand what the two bats mean when the boy was falling down the tree, who later melted together into a monkey figure, and why the soul of the self-murderer appeared to me as a complete skeleton floating around the surface of the water. From where came the ten black ducks and why did they tease the skeleton? How could the still monkey-like figure of the boy become the master of the birds? What do the dresses mean, from where was it coming, and what was its effect on the two different souls?

[2] Yes, there would be other things, for asking a lot of questions; but for me especially these points, about which I have made known my lack of knowledge through the questions, are of a particular interest, and about which a merciful explanation would be quite appreciated. If somebody else from us also wants an explanation of any trifle matter, will surely be allowed to ask about it?!”

[3] Said Cyrenius: “Friend, during those your stories I felt quite strange! The human life appears to me like stream on top of a plateau flowing quietly and harmlessly. But at the end of the plateau, the former so quiet stream dives with a thundering roaring and a most awful seriousness into an unpredictable depth and drills itself a dreadfully deep bed, but does not find any rest! Since it own falling power drives it further and further away from its rest with great force, and it must flee and flee, until somewhere it is consumed by the omnipotence and immeasurable depth of the sea.

[4] O Lord, for our consolation, explain to us such frightening moments of the otherwise beautiful life! Just take the person, according to the story of our brother Mathael, who jumped into the pond, with which I'm quite familiar with, to end his life full of desperation. What frightening change immediately after he jumped! What uncertainty, what misery! Therefore, o Lord and Master, give us a comforting explanation about everything that brother Mathael has told us in such dreadfully faithful manner!”

[5] I said: “Yes, of course we here see some terrible sad looking moments of life, which surely are full of seriousness. But what do you want to do, to rescue a life which has been totally shredded by the influence of the world and its hellish cravings, and with time put the life back on the right path again, so that it doesn’t melt away completely? Must such life not be seized with all seriousness?”

[6] Yes, it is true, this moment of seizure really is highly disgusting for the spectator! The transition through a most narrow opening is of course not so pleasant to look at, as at the face of a completely healthy maiden bride; but it guides the actual person into life, namely into a true and forever indestructible life! And for that reason such a serious moment of life, finally is for him who understands it, more comforting than the smiling spring face of a maiden bride. But now we will go over to the explanation of that what we have heard from Mathael!

[7] Even before, Mathael saw two big bats, flying around the boy when he fell from the tree and immediately lying dead on the ground. First, the boy was a pure descendant from this earth. However, the pure earth children, as you have heard by many of My explanations and also clearly comprehended, are according to soul and body composed from the entire organic creation of this earth. Proof for this are the most widely different types of food for the body consumed by humans, while the choice of food for animals is very limited. In order for man to feed all intelligence particles of which his soul is composed, with the corresponding soul food from the natural nutrients he consumes, he is able to take in such a wide variety of food parts from the animal, plant and also mineral kingdom; since the substantial form body of the soul is fed and ripened, just like the flesh body, by the consumed natural foods.

[8] Now it also depends from which preceding creature sphere, according to climbing levels, a purely earthly person has received his soul. And it is then, especially with children, one has to consider the circumstances, that their souls still carry traces of those pre-creature types in them, from which the human form initially was composed. If a child is brought up properly right from the beginning, the pre-creature form is soon transformed into a human form and more and more hardens in it. However, if the upbringing of a child is neglected, the pre-creature form in the soul comes more and more to the foreground and even draws the firmly formed body to the said pre-creature form, and with some raw people it is quite easy to recognize which form undoubtedly predominate their soul.

[9] When I thus said earlier that the boy according to soul and body purely originates from this earth, you will understand with regard to his neglected upbringing, why his soul, when still on the tree before falling down, was in that moment visible as two bats, because he lapsed into a convulsive unconsciousness partly due to too strenuous holding on to the tree and partly by suffocating by the thick smoke, which kept him for a while in the tree, although by himself already not knowing what was going on.

[10] Since as long a soul during the moment of dying, is not completely separated from its body, for as long is it completely without consciousness, due to frightening perturbation. It feels like someone who is bound face upwards on a spindle, which rotates with extreme speed. He can look as much as he wants to, he will still not be able to see anything; he only might be seeing a matt-colored misty circle around him, which by increasing rotational speed and thereby increasing unsteadiness of the visual organ turns into a complete night.

[11] But just like the visual organ must have rest to look at an object to see what it is, the soul equally requires a certain inner rest, to obtain a steady and bright consciousness of itself. The more the soul is disturbed in itself, the more its clear self-consciousness vanishes; and once the soul is

placed in a state of highest possible unrest, then it does not know anything about itself anymore, until it has returned to a state of rest again. And this moment happens to dying people in a more severe state, the more the soul was standing on a lower life development level. Ah, with a life perfected soul this somewhat sad looking state does of course not take place, as Mathael has seen this quite clearly during the dying moment of the old Lazarus, since his soul was never in any kind of unrest.

[12] The boy on the tree was for about a quarter of an hour bodily nearly completely dead and did not know anything about himself; his soul as well as his body were therefore surrounded by the most dense darkness. And a soul which gets to a state of too much unrest, starts to properly divide itself into the former, smaller and imperfect pre-life creatures; therefore the two bats were visible. Only after the boy by the smashing of his brain lost all bonds with his soul, came soon more rest into the destroyed soul, the two pre-creatures seized each other, and soon a monkey as the last pre-creature became visible; but it required a longer rest to a complete seizing itself, and even more rest until recognizing itself again and gaining its self-consciousness. This is why it crouched for a while at the place where its body fell from the tree, more according to instinct than knowing what has happened.

[13] Gradually, consciousness and self-awareness returned, and the monkey, looking more and more human, began to raise itself up. Its constantly expanding outer life-sphere enabled it to perceive the nearness of the soul of his perished earthly father. He left the spot where he was crouching and, following his inner promptings, moved over to the pond and now fully recognized the soul of his father, burdened and tormented by a tenfold human curse.

[14] At that moment, the filial love awakened in him and with it also the question about God and His true justice. Moreover, there awakened in him also a just anger against the curse which men in their boundless pride dare to fling at their poor, but actually much better, fellowmen. With this, the now much more perfected monkey-man became aware of his own strength to take it up with the ten curse-devils which in the form of black ducks tormented his father's soul unduly.

[15] With this increased self-awareness the monkey-man leaps into the pond and, driven by the love for his father, begins to play havoc among the ten curse-devils. In a few moments they are destroyed, and by that action the monkey-man now looks almost completely human.

[16] Now his love also begins to take new roots in the dead soul of his father. This fills the son with even more love and strength with which he pulls his father away from his place of destruction and perdition and onto dry land where, through the son's love, a solid resting-ground for the father's future existence forms and is found. However, as the son's love is growing, also his light keeps growing. Out of this light, he recognizes the limitation of his own strength and now properly turns to God, asking Him to help his father. And help is not long in coming; clothing is provided and the strength to move on to a better and more perfect life-sphere. There, the father's soul is nourished by the son's ever growing love, attains once more a spiritual flesh and blood and, finally, becomes able to recognize God and enter into His order – which is always exceedingly difficult in cases of suicide." (The Great Gospel of John Book 9, chap. 83)

Different kinds of suicide

[1] (The Lord:) “However, there are different kinds of suicide. The worst kind is when someone takes his own life because his great pride has been too much humiliated by someone else, and there is no possibility for him to take revenge. Such kind of suicide can never be completely amended in a soul. It requires thousand times thousands of years for a soul to be brought to a point where its withered, loveless phantom-bones can at least be clothed with some thin skin, let alone an incarnation (Here in the sense of a full wrapping of the soul skeleton with spiritual ‘flesh’) of its whole being; since the incarnation is actually a product of love and, in turn, awakens love.

[2] If somebody looks at a maiden, who is very completed in the form sphere of her flesh and is full of voluptuousness, he is immediately through and through seized by such figure, and his heart will immediately express a love-glowing desire, to call this maiden his own. Yes, why is this so? Because the maidens’ fully developed physical appearance is a product of a lot of love! The material which forms the basis of love can and must also arouse in the fellowman, what itself is.

[3] If we however are going to another maiden, who is terribly thin, and I say to you, that she will not turn on anyone’s heart in a passionate manner; secretly one will feel sorry for her, but it will be quite difficult for anyone to fall in love with her. Why is this so? Because her bones are covered with too little of the material, which is purely a product of love!

[4] A soul that already here has been pure love appears in the beyond immediately most appealing, luxuriant and absolutely perfect where its form is concerned. An avaricious and very selfish soul, however, appears very thin in the beyond. But there is still some flesh and blood left because such a soul has at least love for itself, whereas a self-murderer is also completely bare of this love, and his soul must necessarily appear as a skeleton in the beyond. The only question is, whether as a human or some animal skeleton.

[5] We have already mentioned that there are several kinds of suicide, and I have dealt in detail with the worst cases. Well, **a suicide of the worst kind does not appear in the beyond in the form of a human skeleton, but as the skeleton of a dragon, a serpent or some other wild, ferocious animal.** Why? That you can easily think for yourself! Such a soul will never be able to fully attain its life’s perfection.

[6] Then there are those who committed suicide out of jealousy because of a virgin who, without her own fault, preferred another to the jealous fellow who, whenever they met, tormented her with all kind of reproaches, accusing her of infidelity which she never even thought to commit. Such a self-murderer arrives in the beyond **as the skeleton of a wolf, dog or rooster**, because the inner nature of these animals guided the mind and will of such a jealous fool, since as pre-creatures they are representing the actual main traits of the soul. Also these kinds of self-murderers will someday find it very difficult to attain even to some degree the perfection of life.

[7] Then there are still other suicides who have secretly committed a bad crime which they know is punishable by a disgraceful and painful death. They know that their crime must come to light. What does then usually happen? Driven by his terrible fear and his justified pangs of conscience, such a furtive criminal sinks into the fullest and deepest despair and kills himself. Such a soul appears in the beyond in the shape of the **skeleton of its pre-creatures such as, for instance, salamanders, lizards and scorpions**, which are all huddled together in a heap and surrounded by a glowing wall, usually in the shape of a **glowing giant serpent**. Also the glowing wall is part of the pre-creatures of one and the same soul and forms an intelligence element of the same.

[8] In short, once a soul, on account of a bad upbringing, has become devoid of all love, even of self-love, the whole soul is permeated by hell as the worst enemy of life. The soul in itself then becomes an enemy of its own life and being and always endeavors to destroy the same in some painless manner. Being thus inimical to life, in the end life itself must fall apart, and such a soul cannot possibly appear in the beyond other than dissolved into its individual primordial life-forms, and even then only in their fleshless skeletons which carry their necessary judgment within.

[9] With both man and animal, bone is that part which is under the most judgment and most devoid of all love. Since in bones, just as in stone, no love can exist, these remain in the end, even though only as substantial soul development particles, in which there can never be any love. But it is still easier for human bones to clothe themselves with life than it is for animal bones, let alone for the skeletons of insects and the gristle, cartilage and bones of amphibious animals.

[10] Now you can imagine what will happen when such a suicide, as described, appears in the beyond and what a difficult and long-drawn-out process it will be before such a soul can even begin to assume the shape of a human skeleton and clothe itself with a skin and even with some flesh.

[11] But, inwardly, you are now asking whether such a soul will also suffer any pain. And I tell you, at times the worst and most burning pain, and at other times none at all. When the soul is, as it were, stirred up by approaching spirits intending, if possible, to bring it back to life, it feels a terrible, burning pain in all its parts; but as soon as it comes to rest again, it has neither feeling nor consciousness and does, therefore, not feel any pain.

[12] There are still many more kinds of suicide which are not so detrimental for the soul as the two just described. However, **no act of suicide has any good consequences for the soul.**

[13] The case described by Mathael was still one of the better kind, and therefore the resuscitation and rescue of that soul proceeded quite easily and quickly. Nevertheless, there will always remain a leak in such a soul, consisting therein that such a soul can hardly ever succeed to become a child of God. A suicide soul can hardly ever reach the first, outer most and thus lowest heaven, not even its borderland.

[14] For the most part only souls from all other worlds attain to the first or wisdom heaven, and from this earth the souls of those wise heathens who have lived a decent and just life, yet also in the beyond do not wish to hear of My person. If, however, they in time accept some of this knowledge, they can certainly enter into the second, the higher or middle heaven. But they cannot ever enter into the third, the inner most and highest heaven, the true heaven of love and life. For there, only those will enter who have already fully succeeded in becoming a child of God."

[15] I think that also these kinds of deaths as told by brother Mathael, have been explained sufficiently; if, however, something is still not clear to someone, he or she is free to ask. There are only two hours left before the sun will appear above the horizon, and then we all will undertake something completely different. Who therefore wants something, should speak!"

[16] Say all: "Lord, everything is clear to us; since with such living manner of explanation nothing can be unclear to anybody!" (The Great Gospel of John Book 9, chap. 84)

The widow and her poisonous sphere

[1] Mathael bows and immediately begins to tell the following memorable death case; and the story is as follows: "In a small place between Bethlehem and Jerusalem lived a strange widow. She was married twice. The first husband already died after one year. With him she had one daughter, who, however deaf and dumb from birth, was otherwise fresh, healthy and very cheerful, which is seldom the case with deaf and dumb persons.

[2] After being a widow for one year, a second quite strong man courted for her hand and married the widow, who was at stage still very beautiful. But the man did not last much longer with this woman than his predecessor; since he lived only for two years and a few months and died just like the first one of the general emaciation.

[3] This scared off all the other men, so that in future nobody dared to court for her hand. With the second, quite strong man, she did not have any child at all, while the deaf-mute daughter grew up strongly and already in her fifth year she was big and strong like nearly no other girl in its twelfth year, had a very beautiful face, and every man looked at this deaf-mute girl with great and often already quite desirable pleasure.

[4] The widow lived afterwards for another twenty years, remained very beautiful and even quite attractive, and her daughter enchanted every man; since something more beautiful and more attractive did not likely exist in the whole Jewish country! This girl was at the same time quite intelligent and quite well educated and by way of sign language knew how to communicate with everybody quite well, and always in a really artistically elegant manner, that every man was very happy to have communicated with her. Many wanted to marry the girl, but since according to law deaf-mute people were excluded from marriage, of which a sensible reason still eludes me, nothing could be done in this regard.

[5] The widow was quite wealthy and owned extended properties, and as such many servants and maidens, and was towards poor people very charitable. The woman would have liked to be married again; but since nobody courted for her hand anymore and the woman also did not dare to look at anyone, out of fear and good will at the same time, not to become the murderess of a third man, she stayed single, led quite a moral and withdrawn life and was the comforter of many people in distress.

[6] At one stage a Greek doctor arrived and wanted to cure her from her odd peculiarity; but she send him away and said – as she has told my father at a later stage, and if my otherwise good memory does not deceives me, with the following words -: 'My parents were good and god-fearing people, and as a girl I was known as an example for living puritanically. Prior to my first marriage I never have recognized a man. How such a bad property could have entered my otherwise well formed body, is a riddle to me; I am, however – Jehovah be praised above all! - otherwise very healthy and therefore does not need any medicine. It is thus God's will, which I will endure with pleasure! You, pseudo Aesculapius (Aesculapius was the Greek and Roman god for the art of healing), can go, otherwise I breathe at you, and you are also hopelessly lost, irrespective that you are a doctor and want to help me, but as I can see, you are not even able to cure yourself from the hideous cervical goiter, as well as the limping of your left foot! A doctor should himself be a flawless and healthy person, if he wants to help the sick! The freshness and full healthiness of the doctor must give the sick person a certain confidence, so that he can believe that the doctor knows something; but if the doctor is standing there as a cripple himself and wants to help a healthy

person, he should be laughed at hundredfold and if he becomes obtrusive in a home, he should be expelled immediately!

[7] When the doctor received such a praising, he left the house growling and grumbling, but returned after one year, enquired about the condition of the beautiful widow and started to court for her beautiful hand.

[8] The widow, however, became impatient and breathed from a distance of three steps towards the doctor and said: 'Go and do not come closer! Since you walk into this breath, you are child of death; not one year will go by and you will be rotting in the ground!'

[9] The doctor however laughed and slurped the ejected breath with joy and desire, to show the beautiful widow how little he was afraid about the trifling poison, since he was convinced that it would not harm him at all. The best about it was, that also the widow herself did not believe the slightest what she was saying, but only used it as a threat, because the people were spreading such rumors and therefore nobody dared to come too close to her.

[10] However, the people were not so wrong after all. If this our widow was not passionately excited, her breath was good and healthy; but as soon as she got a little agitated, it was not possible to keep up with her. Whoever took in too much of her breath did not live longer than a year and was a child of death. He became a kind of emaciation and could take whatever any proven wonder doctor could possibly prescribe to him, it did not serve any purpose; the sickness progressed with an iron perseverance and the sick person infallibly became its victim! And this also happened to our Greek doctor; soon afterwards he started to waste away and within eight months he became a most wretched and totally emaciated corpse, against which a by 3,000 year old Egyptian mummy would still look quite well fed!

[11] Our widow soon found out about it and from several sides it was whispered to her that she will be taken to court. The widow was very much disturbed in her heart by this; finally she herself began to ail and send for my father, who of course took me, his indispensable seer with him, to get to know something about this strange woman through my seer gift. With some care we came to the house of this strange woman and found her lying completely exhausted in a bed. Her deaf-mute but otherwise in all seriousness heavenly beautiful daughter and a few maids were with her and supported her.

[12] It should be noted here, that her strange breath only effected men, but was not harmful to any women or maidens.

[13] My father said, when he came in to the room holding a little his breath: 'Here stands the called doctor from Jerusalem; what does the lovely widow wish from me?'

[14] Said the widow: 'What else does a sick person want from a doctor, except that he should make her well?! Help me if you can!'

[15] Said the father: 'Allow me to observe you for a while, then I will know if you can be helped or not!'

[16] Said the widow: 'Do what you think is right!'

[17] Thereupon the father said in Roman to me: 'Pay attention if you are able to see anything around here; since her illness must have a very special reason!'

[18] I immediately tried very hard to see something, but initially was not able to see anything spiritual or uncanny. But about after an hour I noticed a bluish smoke developing above the bed of the widow and asked my father if he also could see it. He denied this and concluded that this was already something unusual. I continued my observation with the most concentrated attention and discovered within the blue mist a great number about finger long rattle- and grass snakes, which swam inside the blue mist like fish in the water, and flashed with their steellike tongues quite exceptionally; but none of the many beasts moved outside the so to speak fixed mist circle. I immediately drew my father's attention to it and told him my opinion that it was not at all advisable to get too close to the bed. My father confirmed this my opinion, but also asked me at the same time, whether I could not find out about any means whereby the widow could be helped." (The Great Gospel of John Book 9, chap. 86)

Healing with the poison of snakes

[1] (Mathael:) "As I was standing there, completely turned to the inside of me, I heard a voice as if someone was whispering in my ear: 'Catch a rattle snake and a grass snake, chop off their heads, cook them properly and give such soup for the widow to drink, and show her, that the court which she so endlessly fears, cannot have anything against her, and she will immediately get healthy again! Should, however, someone in future starts to waste away by her poisonous breath, see to it that he drinks the soup of the said snakes, whereby also the old Aesculapius's emaciation can be cured, and soon he will recover completely! The said snakes, however, one can find in abundance on the southern slopes of the Horeb.'

[2] This advice which I very clearly heard, I conveyed briefly to my father. He, completely beyond himself with joy, said immediately to the widow that she should not worry; since he will surely help her. However, foremost she should not be in the slightest way concerned about the court regarding the Greek doctor, since she does not carry any guilt about his death. He himself was quite familiar with Roman law and does not know, that such a case ever was suitable for prosecution.

[3] The completely serious representation of the innocence of the widow calmed her down to such an extent, that the bluish smoke above her bed disappeared completely, what I immediately conveyed to my father, about which he felt a lot of joy, and he immediately send for Horeb for the said snakes. There lived some of the best snake catchers and -spellers, and within a few days a few pieces of each specie arrived, of course already decapitated and properly sealed in clay, so that they properly were sealed from the air, and were prevented from decaying; since at the Horeb a kind of fatty, yellow clay could be found, in which corpses could be preserved for hundreds of years without decaying.

[4] After the snakes were transported on a camel, a section of them was cleaned from the clay, depending on how much was required at one time, and then put on a fire in a good pot and cooked for about 3 hours, without the widow, still lying in bed, knowing anything about it. The time from sending a request for the medicine to Horeb until the actual cooking, took four days, during which time my father had to console the widow a couple of times per day and promised her a full recovery within already four days. Because of that the widow day by day became visibly better and already wanted to get out of bed on the fourth day. But father didn't wanted her to leave the bed, keeping her away from the preparation of the snake brew; because if she had seen something about the

preparation the healing of the widow would become highly improbable. By keeping her in bed, she did not see anything, and when my father handed her the brew to drink, she drank it with noticeable pleasure until the last drop and finally admitted that the brew-like medicine tasted quite well.

[5] After a couple of hours father gave her another final portion of the brew, and afterwards the widow started to feel better, so that it was nearly impossible to keep her in bed for the fourth day. But on strict orders from father she had to stay in bed at least for also half of the fifth day since we have arrived here, after which she left the bed fresh and completely recovered. She rewarded my father extremely copiously and did not forget about me either.

[6] When we departed she asked my father confidentially if he knew the Greek doctor and if he would be able to help him.

[7] But my father said: 'Yes indeed, I have known this wretched charlatan quite well; he surely never have helped anybody – except into the grave!'

[8] With this remark the lovely widow was quite content and sent us on our way with a lot of goodwill. Father carefully packed the remaining sections of the in clay preserved snakes and together with other things and items of great value, tied them on the back of the camel; we also mounted our dromedaries and travelled quite cheerfully back home.

[9] With this medicine of the strangest nature, my father afterwards had healed many emaciating sick people, thereby earning a lot of money and a famous name. Of course, because of that, he was not very much favored by the temple clerics and also not by the Essenes; but instead the Romans respected him even more, gave him all protection, elevated his art and science up to the stars and gave him the honorary name Aesculapius Junior. Whenever the snakes were used up, my father immediately ordered a new shipment from Horeb and cured with it the emaciating, of which, in all seriousness, nobody died." (The Great Gospel of John Book 9, chap. 87)

Death of the widow and her daughter

[1] (Mathael:) "A few years have passed since the healing of the widow, without us hearing anything about our widow. Suddenly, one early morning, precisely on a Sabbath, a messenger from our widow appeared and requested the father to be on his way as soon as possible; since the known widow, together with her daughter, all of a sudden fell ill to such an extent, that nobody out of the circle of deeply saddened neighbors, dared to think about her recovery.

[2] That we upon this news were soon on our dromedaries, despite the Sabbath, goes without saying, and that father did not forget to take along the right quantum of the strange medicine is also self-evident; since he quite naturally was of the opinion, that the widow fell into a relapse of her previous illness, as this was not too seldom the case with this kind of sickness, and every doctor knows that a relapse of an old illness is much more stubborn than the first-time appearance.

[3] After a couple of hours we arrived at the familiar house. But already from a half hour walking distance I noticed that the whole, large dwelling was covered in a thick, blue smoke; and the closer

we came to the well-known house, the more clearly I could see the already familiar beasts swimming inside the blue mist. 'Stop', I said to father when we were still about sixty steps away from the house, 'for the sake of our bodily safety we should not go one step closer, if we do not soon want to become a victim of death; since the evil blue mist with its extremely uncanny inhabitants is now wrapped around the whole house!'

[4] My father, now completely puzzled, suddenly stopped. He sent the messenger into the house of the two sick people, so that he could bring him news, in which state the two were. The messenger immediately hurried to the house and found both unconscious and in a full struggle with the relentless death.

[5] When father heard this from the messenger, he said to him: 'Friend, I cannot perform miracles, and as such I have no other choice but to turn around, and the quicker the better! Since it is not advisable to come too close to both of these sick people!'

[6] But the messenger asked us that we should stay for another hour; since one could not know for certain, if these two could not regain their conscience again.

[7] Said the father: 'You of course not, but the more certain I know about it! Everything in this world does quite often have in a wide circle around itself certain signs, from which someone knowledgeable with great certainty can conclude, how a case or thing is made up; and the same is also here the case! I even can recognize it from the house that both of them will and cannot live longer than one hour! Here every rescue attempt could be called futile!'

[8] All of you male servants of this house, look for rattle and grass snakes, chop of their heads, clean them and cook them and drink the brew several times, otherwise you all will die within one year of total emaciation; since the odor of those two female beings, which you do not know about, is of such nature that every man, who especially now is getting too close to them and is captured by it, will at the most not longer than a year and half from now turn into a complete mummy!'

[9] The messenger thanked for this advice and wanted to give valuable presents to my father; but the father did not accept anything and started to turn the dromedaries and the pack camel around, a work which is always not that easily accomplished with these animals, especially when they were exhausted and hungry. Father always was a little irritated with the turnaround of our carriers, but this time it was to both our advantage. Since if our animals had quickly submitted to our will, we both, especially I, would have missed out on one of the most memorable scenes.

[10] In time the blue mist increased at least by half, raised soon above the whole big house like a giant ball and was filled not only by the two snake species, but with an exceedingly large amount of all kinds of nasty and among others also very gentle natured creatures. They flew around the giant ball like cranes when leaving the ground. However, the whole ball hang on only two weak looking strings or better straps. The one somewhat smaller half of the ball was somewhat lighter than the other half.

[11] It seemed very odd to me that a quite strong early evening wind was not able to cause the slightest disturbance to the hanging balloon. While I looked at the appearance in amazement and reported everything to my father in the Roman tongue, I finally discovered increasingly more examples of greater animals like rats, mice, rabbits, chicken, doves, geese, lambs, goats, hares, roe deer, stags, gazelles and a great number of other animals, fully developed floating inside the large ball.

[12] The father noted to me: 'Son, are you speaking the full truth? Since this story is getting a little out of hand!'

[13] But I strongly confirmed to father that I only, as always, tell him what I clearly see before my eyes and not one word more and also not one word less. Father then was quiet and paid great attention to each of my words.

[14] When I looked at this most bizarre picture of an once in a lifetime experienced appearance more intensely and with greater excitement, the two straps on which the great ball seemed to be connected, suddenly sheared, and now there were floating suddenly two large separated balls, about two man-heights above the house. The continuously increasing stronger wind did not move them at all; like build the two balloons floated above the large dwelling.

[15] I did not saw any about the vermin animals in the separated balloons anymore, of which the one seemed a little smaller and was also more brighter than the larger one; the smaller one also contained a mixture of all kind of more gentle animals, while the bigger one also contained wolves, bears and a lot of foxes, which alongside the many gentle animals quite peacefully floated up and down. It was also strange that I could see everything as clearly as if it was illuminated by the midday sun, despite it already being significantly dark dusk." (The Great Gospel of John Book 9, chap. 88)

Development of the souls of the two deceased women

[1] (Mathael:) "For about half an hour the position remained the same; but afterwards the situation started to change considerably. The reason for it was a quite naturally looking swarm of magpies flying by; there probably might have been one-hundred or so. They started to disturb both balloons to a considerable extent. The many creatures began to amalgamate and soon in both balloons only two gigantic, gray-white eagles could be seen, who snapped quite aggressively at the magpies pecking at them. Woe one of them which was caught; it immediately disappeared from its balloon-teasing existence! This story did not take too long – and all the magpies were consumed!

[2] When I faithfully told this my father, he said: 'Yes, it certainly looks like if these were the souls of both the dead!? Look at the scene more carefully and tell me, whatever you see; since truly, such strange death scene you have never told me before!'

[3] Said I: 'Father, what I see I immediately convey to you! The balloons are just becoming smaller and the gigantic eagles are changing into – bluntly said – two cows but without horns and I see a perfect human at the scaffolding of the roof climbing up and down, holding in each hand a bundle of hay; he certainly does not intend to feed the cows with it? Right! Both cows have floated downwards so that they quite easily reach the hay with their tongues; and now they quite casually consume the hay!'

[4] In such a way I told father immediately what I saw. After consuming the hay the person on the gable of the roof disappeared; but soon their came another who did not have the slightest resemblance with the first one, carrying two buckets of water and gave the water to the cows to drink, and both cows drank the water to the last drop.

[5] After this appearance also the second person disappeared with the buckets; but soon afterwards the cows started to rotate with great speed in a circle. The former misty balloons became completely invisible and because of the quick rotation I could not make out the form of both beings anymore. However, during this rotation the beings became increasingly brighter and finally reached the illumination of a setting moon.

[6] Soon the rotation stopped and in place of the former cows floated two somewhat meager looking human figures. Since their backs were turned to us, I could not make out the gender; but judging from the height it were most likely two female figures.

[7] After a while of a quarter of an hour I again saw a human being climbing onto the gable of the roof with two bundles and handed each of the two figures a bundle. The bundle bearer immediately disappeared again and both figures quickly untied the bundles, took from it a light-gray pleated dress and in one moment covered their bodies with it; only now I recognized with certainty that the two figures were in fact those of the strange widow and her deaf-mute daughter. They looked quite starved but nevertheless it was undoubtedly them!

[8] When they were standing as perfect female figures at the roof gable in front of my view, the two male figures in light green coats reappeared on the roof again and waved to the two to follow them, what the two also did without the slightest refusal.

[9] They travelled towards midday. Soon they disappeared completely from my view; thereupon I heard the clear words: "To God the Lord alone all thanks and all praise and all honor for saving these two poor beings!"

[10] Who had spoken those words, I don't know; but I heard them very clearly! They could not have come from those two male figures, since they were already long gone. Somebody somewhere behind me must have spoken these words. But how, is an entirely different issue!

[11] Whoever had spoken them, it has very little to do with the whole story; but that the words were good and contained a lot of meaning, is certain! Since both beings have all in all lived good and virtuous, were very charitable towards the poor and on top of that also very God-fearing, why it is difficult to understand, why the voice has especially for the rescue of this widow and her deaf-mute daughter given thanks, praise and honor to God. This voice therefore must have known more, what my mind was able to comprehend.

[12] You, o Lord, does know anyhow, what will remain to us a riddle regarding this death case! I therefore does not want to ask any particular questions about the whole matter, since the whole story from alpha to omega is a question; therefore, o Lord, rather explain everything since I don't know where to begin to ask! Already the illness was on its own quite puzzling, not to mention the appearances during and after their death! The rising of the apparently soul-like bluish steam above the whole house, the animals therein, finally the separation of the one large balloon into two smaller ones, the teasing magpies, the gigantic eagles, the transformation of them into cows without horns, etcetera – in short, everything is a fable, which cannot be believed by anybody if told by someone in a light-hearted manner! If therefore You, o Lord, could most mercifully make this story a little more transparent to us; since up to now between it and me is hanging more than the threefold blanket of Moses!" (The Great Gospel of John Book 9, chap. 89)

The poison in minerals, plants, animals and man

“[1] I said: “Is this story to all of you equally unclear?”

[2] All affirmed this question and asked for an explanation.

[3] And I said to all: “You have read about the children of the snake and act with this story as if you are completely lightless! See, on this earth there are poisonous minerals, poisonous plants and also poisonous animals known to you! The poisonous minerals are very toxic, the poisonous plants to the largest part and the poisonous animals, with regard to their whole being, only to their smallest part. But you also have heard that the souls of the people of this earth are a conglomerate of mineral, plant and animal souls. This is a matter which I already quite often have explained to you, although I only have spoken more in general than specifics and until now have not shown any special exceptions; but this is such a special exceptional case, and I want to make you all more familiar with it.

[4] You all know the just and true order of God, but also are familiar with the exceptions with it; you can think, feel and sense them! However, what you can do, also God can; He surely knows His everlasting order in the best and clearest manner, but in addition also all the possible and most diverse exceptions and violations of this order, must therefore also be able to think and deeply feel them.

[5] Yes, God must even place in the free and independently becoming creatures who also want to become free, especially in angels and people of this earth, as you know, the stimulus for an anti-order, so that there from for the named a true, freely acting self-determination can become a truthful reality. From this, however, it is clear, that the anti-order must be just as well known to God as the good, true and living order.

[6] The thoughts and feelings of the anti-order in God as well as in man among the orderly thoughts and feelings are corresponding to the poisonous minerals, poisonous plants and poisonous animals. Since, however, they are also God’s thoughts and God’s feelings, they cannot disappear, but also stay in the form of fiery-tongue primordial intelligence formations, can as related seize each other in the negative sphere and form a separate string of beings.

[7] From this primordial source the greatest part of the whole physical and judged creation actually originated. However, since this is destined to serve the spiritual creatures not only as a testing life poison, but also as a salutary life balm when used orderly, the order is also arranged to such an extent, that the too anti-order primordial substantial thoughts separate from the much less anti-order and as already mentioned, form a poisonous string of beings in all three realms of the visible, outer, physical nature of things.

[8] At first the poisons are in the coarsest matter of the minerals, then they are getting, already somewhat softened, into the therefore suitable plants, and already reduced to a trifle they are becoming dangerous in the better, thus positive outer life of certain low level animal species, and can even under certain conditions injure the inner, very positive, true life, but not destroy it.

[9] Now, the soul-specific-potencies of these poisonous beings inclusive their intelligence ability finally seize each other, and in the end they also become a form, but only a female form, which then of course does not exist without a quite dangerous portion of poison. These souls are finally also

getting on the road of the flesh by way of the known act of fathering. (The Great Gospel of John Book 9, chap. 90)

The poisonous condition of the widow and her daughter (explanation)

[1] (The Lord:) "Once such a soul is living in the flesh, it places its poison into the flesh and blood of its own body, which does not really affect the body health wise in its life sphere too much, since it has been arranged to such an effect from the primordial beginning.

[2] But for a person originating from the positive order, it is never advisable to come too close to such a person; although it cannot really harm his soul, it can harm his body since it has not been suited for the absorption of such poison. And now we are standing close to our widow again!

[3] Her otherwise quite good and in a good order passing soul has deposited its poisonous primordial element in the spleen and liver of her body, which behaves quietly and as such harmless, as long she is not excited by anything in a passionate manner; but once such a truly poisonous person has become excited, it is for every man high time to immediately withdraw from her poisonous sphere.

[4] Since this poison residing inside her body is of a nerve-ether nature, it penetrates the person's outer-life-sphere. Who merges his own nerve-ether with the impregnated poisonous sphere by inhaling or prolonged close-by presence, is bodily lost, especially if he does not know about the antidote.

[5] Now, the antidote would be, if not all the nerves have already been too much irritated, the said brew; at the same time such animals should be suffocated in a large jar filled with olive oil and simultaneously with drinking the brew, the whole body should be rubbed quite well with the snake oil. Only thereby a complete recovery can take place, because the poison resting in the nerves partly unites with the primordial element of the brew in the stomach or with those resting in the oil and thus is unable to re-affect the nerves and cannot be harmful to them anymore.

[6] When you, Mathael, were requested to visit her the first time with your father, the widow became ill by her own poison because the Greek doctor has excited her too much and could have died at that stage just as well as later; since it is very seldom that such poisonous people die because of any other illness rather than their own poison.

[7] The visible blue mist, in which a number for you unlikeable animals swam around, was such a release of the poisonous ether and by its visible inhabitants it clearly expressed who's spiritual product it was.

[8] When your father by his clever eloquence considerably calmed down the inner very excited fear of the widow, the evil ether withdrew again to the calmed spleen and liver; but the excess hardened in the gall of the stomach, was finally after four days totally adsorbed by the said brew and excreted by the natural process, and the widow thereupon fully recovered. But the voice which told you about the antidote came from a spirit who was one of the spiritual protectors of the widow.

[9] But when you and your father were called for the second time, the widow had a strong annoyance because of her deaf-mute daughter, who, despite her deaf-muteness, quite strongly began to fall in love with a somewhat playful person. Thereby the poison of the widow and her similar natured daughter was too intensely excited; both were like bitten by thousand of the most poisonous snakes in all their life nerves, and from this moment on, no bodily cure was possible – except of course by My power it would still be possible. Because of the great excitement both souls nearly completely dissolved, which means, they dissolved into their primordial elements and expanded, occupying necessarily a larger space, high and above the house in which both were lying.

[10] When the total separation from the body occurred and after subsequent further calming the primordial elements inside the life-mist-ball belonging together began to recognize each other again, and the former intertwined balloon divided into two separate balloons of which the bigger contained the life primordial elements of the widow and the smaller those of the daughter. However, the life primordial elements, by now already calmed down considerably, recognized each other more and more, seized each other, and immediately a higher level animal species became visible inside the balloon.

[11] When in the ball of life and in its inner forms again more calm took place, the former soul forms recognized each other more closely and transformed into two female eagles. Soon you saw a swarm of magpies disturbing the balloons; these were the outer life spirits, which also had to unite with the two souls. When this happened, visible to you in a corresponding manner, immediately two cows appeared. This would already be close to man; but something of the primordial elements were still lacking.

[12] The two male souls, who were the former husbands of the widow, recognize this lack and bring it according to good order. Then a new life appears in the cow forms, everything is becoming mixed up, through which a new organic order originates, and soon two new perfect human figures appear. They are embraced by the two male souls with love, and this love immediately forms the just primordial material for corresponding clothing, and so the former much divided souls again become forever complete human forms, equipped with the necessary recognition, what is clearly indicated by the departure towards the evening.

[13] But the last thanking voice, which you, Mathael heard at the end, was again the same protective spirits, which gave to you two years earlier the right antidote to heal such illness. The spirit recognized the great difficulties which were required, to create from a direct anti-order a truly and heavenly order; since also there one can turn with a little poison a lot of balm into poison, but it is nearly impossible to turn a lot of poison with only a little balm into a healing balm. Only by God everything is possible, and therefore the last call for thanks by the protective spirit to God the Lord!

[14] Have you understood all this properly? To whom something is still unclear, should ask, and there will be light for him!" (The Great Gospel of John Book 9, chap. 91)