

Three Questions

Source: The Great Gospel of John, vol. 11,
revealed to Leopold Engel

This sequence is taken from the last volume of Jesus' autobiographical work "Great Gospel of John". It answers the three questions every human being is asking sooner or later in life.

- 1. Why do we live**
- 2. What will happen to us after death**
- 3. How can we be better initiated into all wisdom of life.**

Jesus is still on His teaching voyage through the Holy Land and only a few days away from the end of His visit to earth. Among his party are the innkeeper Mucius, with whom Jesus resides and Phoikas, a merchant born in Greece and converted to Judaism, and who feels being attracted to Jesus by an invisible force.

Now, with the words of the Lord, listen carefully:

Chapter 9 THREE IMPORTANT QUESTIONS OF MUCIUS AND THE LORD ANSWERS HIS QUESTIONS

When the meal was finished, the innkeeper **Mucius** said to Me: "Lord and Master, I am really eager to ask a few questions now that are clearly on my heart because of our conversation of yesterday. There are no more Pharisees present who listen to us so that question and answer can unhindered be asked and given. So if You permit, O Lord, I would like to request from You to answer my questions."

[GGJ.11_009,02] **I** said: "Just ask and let the presence of Phoikas not hinder you, for he also will now be guided into the Kingdom of True Life as reward for the fact that he put his worldly business aside and followed his heart although he only kind of suspected it and felt that the wind of the pure spirit of truth blows here.

[GGJ.11_009,03] I say to you Phoikas, you rejoiced My heart by that, and by that you went on a way that leads to eternal salvation.

[GGJ.11_009,04] Now ask frankly, My dear Mucius, so that you will receive a right answer.”

[GGJ.11_009,05] **Mucius** said: “Since You, o Lord and Master, allowed me, I ask You for a right explanation, **why we men actually live, what will happen to us after death and how we can be better initiated in all wisdom of life.**

[GGJ.11_009,06] You told me yesterday that by keeping Your two commandments which Your disciple explained to me in more detail, the right knowledge will awaken in the heart of man by itself, but the ‘how’ remained for me still very veiled, and therefore I ask You for a true light about this.”

[GGJ.11_009,07] **I** said to the innkeeper: “My dear Mucius, exactly in those three questions that you ask are contained the whole wisdom of all the Heavens and the reasons of My work as teacher on this Earth. No matter how many times I talked about this, the basic teaching cannot be frequently repeated enough so that the spiritual heart of man will completely absorb those eternal truths in himself, will well digest them in himself and in flesh and blood will entirely transform them. Therefore, I will profoundly answer your questions, firstly for the sake of you and Phoikas since you are still foreign to My teaching, and secondly for the sake of My followers who are already with Me for a long time but who still did not penetrate into all truth. So listen carefully.

[GGJ.11_009,08] Man lives from two kinds of worlds which he has to unite in himself. On the one hand he is the cornerstone of the outer, material creation in which he is called the crown of creation and he is praised as such. On the other hand he is the starting point of the pure spiritual world which with him has reached the first stage of complete free self-awareness. So, on the one hand he is the beginning and on the other hand the end of a chain, and he has to find in himself, by his for that purpose given life and the free development, the right link with which he can make those 2 chains as one. I will explain this further to you.

[GGJ.11_009,09] All beings, from the smallest creature, form step to step ascending series, in such manner that one step will always complete the other, will show greater perfections and can by that also develop an ever greater intelligence.

[GGJ.11_009,10] Look at the animals where lower sorts exist that seem to have no other goal than to maintain their body and serve as food for other animals. When there is an enemy of their body and life, they stoically surrender to their fate and do not fight back and are also not capable to do that. Look at the many insects and lower amphibians.

[GGJ.11_009,11] However, further up you can see that the intelligence is already so highly developed that those animals are more conscious of the dangers that threaten their bodies, and also know how to escape from them through all kinds of cunning tricks.

[GGJ.11_009,12] With animals that are more advanced you can see that this quality is further developed, and so they are provided with suitable weapons like

sharp claws and teeth to get rid of their enemies, but at the same time they become also enemies of other animals. Now there is a struggle from both sides where cunningness and cleverness are practiced, to kill the bodies but also for the progression of the intellect so that the character, that gradually develops and that acquires specific qualities for the ever ascending animals, can be formed.

[GGJ.11_009,13] Now a borderline is reached from which the animals are inclined to join man, and then you call them domestic animals. They usually are more submissive or more tame as you say. They can develop a very far-reaching intelligence and can be trained. By that they look in a certain way more like man – not in their outer form but for what concerns certain characteristics. You often can observe real astonishing actions of animals that show reasoning and also a certain discernment so that you are amazed and say: the animal lacks only the power of speech. Look, these are animals that in their spiritual development only need to make a step to become a human being, like an infant who has also only to make a certain step in years in order to become a person with reason. But with the animal that goal cannot be attained because the form of the soul is not perfected yet while with a child, who often seems much dumber and clumsier, the form of the soul is present and capable for a further development, like in every grain of seed in which lays the image of the future plant.

Chapter 10

THE DEVELOPMENT OF THE FORM OF THE SOUL UP TO MAN

All these sorts of animals, which are multiple in order to make possible an optimal variety in character abilities, are however under a fixed law which takes care that they can develop themselves in that one certain direction, namely the one of the highest possible intelligence. This means: they are not capable to act differently than the limits of the form of their soul will permit. For instance, no matter how clearly you will indicate to a bird that it still would be better not to build an open nest but perhaps a house made of wickerwork, it will nevertheless stay with its nest. And you can be sure that since the existence of the different species on Earth every species built their home exactly as they still do today. This is in a certain way because of a limited horizon (the form of the soul) that cannot be extended. It is just like a child who cannot learn the difficult higher arithmetic as long as it still does not understand the initial basics.

[GGJ.11_010,02] The different forms that the animals must go through correspond to the time periods or years of development of man. When the highest animal intelligence is developed – mind you, this is not concerning the outer form but only concerning the development of the soul – then those developed intelligences can flow together to become a human soul. So this contains now in the first place the highest developed intelligences that mutually complement each other, and then, since it is the next step in the development of many lower lives, it (the soul) must be a reflection of the total lower life in general, because it contains all this in itself. So it is now completed for what concerns the outer form and the inner form that is capable for development. The crown of creation, the human form, with a germ that is capable for the highest possible development, is reached in the newly born human being.

[GGJ.11_010,03] Now begins the second task: man must reach the highest possible free awareness in the knowledge of his Creator and in the development of the inner man.

[GGJ.11_010,04] Up to now the soul mode was stub, did not care about spiritual things but only about material ones. Only the right of the strongest was important to it. But the deity wants His work which was led up to here with much difficulty to now also begin to know Him and will try to come closer to Him out of love, and not out of fear for His power. How can this be achieved?

[GGJ.11_010,05] The deity must veil Himself to reach that goal. That means that He must put His creature in circumstances that gives him the possibility to recognize the deity freely from himself or not. Doing that, the deity must not use any coercion, for otherwise fear, which has to be avoided, and not love will influence the direction of the will. Just think how you would feel to be surrounded by servants who would only serve you out of fear instead of out of love. That little plant of love can only come into existence when the human soul receives proof – by the ever increasing clearness and insight of things – of the great love and wisdom which the deity gives him and which stirs up admiration and love in him.

[GGJ.11_010,06] However, the human soul is now being provided with a leader. The reason for this is that the pure soul alone, which cannot be further developed as perfected form, would not notice anything higher than itself if a spiritual feeling could not flow in, the awareness of a power in it, which humbles him down and urges it to seek its Creator. And this is the divine spark which is laid in it as spirit and which has to develop together with it, has to penetrate in it more and more through a right education and must lead it into all knowledge through self teaching.

[GGJ.11_010,07] This true marriage, which starts already when man is born, is however greatly disturbed because, although the soul is developed by the inevitable physical development, the inner spirit stays mostly only like an embryo in him. The purpose of life is however to let them develop together at the same time so that the one depends in the right measure on the other.

[GGJ.11_010,08] That divine spark comes from God and contains initially all the truth and the right knowledge. By that spark, man stands in very close connection with the initial Spirit of God Himself and he can penetrate in all secrets and the wisdom of God Himself. But very few people are aware of this. And to lighten up this awareness – which only weakly flashes by – to full certainty and to knowledge, is the goal of My work as Teacher. And the way that leads to it is given by My teaching.

Chapter 11

THE INNER AWAKENING AND THE CONTINUATION OF LIFE AFTER DEATH

(The Lord) “My disciple John told you already, and I confirm this to you, that in the two commandments: ‘Love God above all and your fellowman like yourself’ are contained the ten commandments of Moses and all the rest about what man should do to awaken the spiritual spark that abides in him and to unite more and more with his soul. For it is only in the right way of living according to God and in

the right deeds of love for your fellowman that you will find true satisfaction, inner peace and the right victory over your passions and death. The one in whom the conviction is awakened, which makes it impossible for him to sin against those commandments, will already discover true Heaven on this Earth, for he became untouchable for all the attacks of evil, became by that a real ruler in him, and out of him a ruler over nature.

[GGJ.11_011,02] For since the soul of man contains everything from all the beings that the Earth carries, as you know, it is very natural – once the spirit will rule in his house which contains everything – that he also must be able to rule over the various images of his I. Just like a king who worked himself up from the rank of slave to the throne will rule without resistance over all these ranks to which he belonged. But it is obvious only when man has found the binding link of the chain, which is My teaching, and has connected both chains to only one unbreakable chain. He is completely powerless as the last link of the material chain, which is only the highest form of the soul, forming by that some human form, and is actually nothing but a very intelligent, well developed animal.

[GGJ.11_011,03] I think that you understand now why you live, and how you can come to the right understanding.”

[GGJ.11_011,04] Being amazed and listening attentively, **they all** said: “Yes Lord and Master.”

[GGJ.11_011,05] And **I** continued: “Now there is still the third question to be answered, namely: What happens to man after death?”

[GGJ.11_011,06] If it is as I told you, it is also obvious that the spiritual man, who develops himself only imperfectly in the earthly life because his heavy body is a big burden to him, must continue to live, for nobody will claim in himself that he can reach a perfection in this short earthly life that can bring him already very close to God. He has to deal with various obstacles in his body and with temptations of all kinds, so that his character will be hardened and his will be trained to do violence to himself and to attract more and more what is good and remove the bad tendencies out of himself.

[GGJ.11_011,07] Once in the beyond he will come into a new world which will ever more reveal to him the wonders of God and the universe where he will be able to see with his spiritual eye and not with his weak physical eyes that *only* show him the material world. While looking at the great works of wonders he now understands that the real bliss can only be found in the activity, and that God Himself is the most active Being. According to his progress, a suitable working sphere can be given to him that he zealously takes at heart. And in this activity and at the sight of his useful work he will experience true joy and the highest bliss.

[GGJ.11_011,08] What these activities are I will show you by a clear example. For this reason I want a few blissful spirits to come here to show you their activities.”

[GGJ.11_011,09] I hardly had spoken out these words when next to every one of them suddenly appeared a friendly citizen of the beyond who kindly greeted those who were present. My disciples were not too surprised about that, for they

gradually got used to such appearances, but our innkeeper and Phoikas, who out of amazement were not capable to say anything, all the more.

[GGJ.11_011,10] But I immediately strengthened them, and when **Phoikas** had composed himself, he said to Me: “Lord and Master, if after Your great, very wise explanation there was still any doubt left, I really know now for sure with whom I am dealing. No one else but You Yourself are that miracle-working Galilean after who hundred, yes thousand times more is hidden than the most blessed prophet. For to speak like that and being a ruler over the legions of the beyond there can be only One, and that is the initial Spirit Himself who took residence in You and who made Himself bodily visible for men. Therefore, hail to You, and to all men to whom You reveal Yourself.”

[GGJ.11_011,11] I said: “My dear Phoikas, what you say is true and nice, but I prefer, if you really recognized Me, that you thank Me inside your heart instead of in too loud words, for I perceive the hearts as easy as all the rest and do not regard gratitude expressed in words.

[GGJ.11_011,12] Now be attentive to what those completely blessed citizens will show to each one of you separately, so that you will see of what consists the happiness of a spirit in the beyond.”

[GGJ.11_011,13] Then there was a kind of contemplating rest that fell on each one of them by which they sat motionless in their chairs.

Chapter 12

THE INNER EXPERIENCE OF PHOIKAS

AFTER quite some time they regained consciousness again and were greatly amazed, and they related to each other, where their respective guides, who had now disappeared after they woke up, had taken them and about all the things that were shown by them.

[GGJ.11_012,2] Now I asked **Phoikas** to tell about it, and at once he began as follows: “Lord and Master, what I saw was wonder upon wonder and completely different than how men imagine the life in the beyond.

[GGJ.11_012,03] The angel that You appointed to me, led me into his sphere which is a complete world in itself over which he himself is also the ruler and rules completely like a little king. I was taken by him in my soul without having the feeling whatsoever that I was missing my body, for my heavy body could certainly not have undertaken such trip. I know therefore also for sure that the body is only a heavy and often very clumsy garment that is given to the soul as protection so that he can develop himself in it in the right manner. However, it (*the body*) does not stand in the life itself but actually entirely out of it because it is dead in itself.

[GGJ.11_012,04] The angel spirit led me away to a solar system that was completely unknown to me, where also planets were orbiting around a sun, just like here, and he showed me very clearly that the right care for this region was entrusted to him, for everything obeyed very precisely to his word. By that, all power flowed into him, solely by merging his will with Yours that he recognized

as the only true and right one by which he thus had no trouble to submit to the higher will and to execute it. All the wonderful sorts of animals and plants that I saw were his thoughts. After they were in a certain way examined by You and determined that they were true images of Your basic thought, he placed them outside of himself and fixed them by holding the thoughts fast in himself and gave them a material form. So something was created.

[GGJ.11_012,05] I saw for instance how the angel formed a new planet in himself that has to serve as a habitation for future people. He showed me how that thought is developed – just like when an artist forms an image in himself and imagines it in all details. But since he strives to only express what is also just and right according to You, he united himself in his heart with You, the all ruling Father of eternity, and presented in a certain way his plan to You. You said to him, although not in words but in the spirit: ‘It is good and just according to Me, do it so.’ And immediately the spirit of the angel in him was moving, he filled himself with great willpower, and on the sun, that was under his authority, there was a roaring and a ball – the future planet – that detached itself from it. It was thrown away and joined in orbits that corresponded exactly to the image that I saw before.

[GGJ.11_012,06] In this creation with You and also in You, he experiences the greatest possible bliss, for only by this, every angel spirit can be like You a Creator and become more perfected.

[GGJ.11_012,07] Although it is not given to us to feel even one atom of that bliss, for we would not be able to bear it, I nevertheless received a clear image now that it is only in activity – in You and outside of You, in the unifying chain of the highest blazing love for You and by that also for Your creatures – that the bliss can be found and felt, but not by doing nothing or by inactively admiring the creation. If we only would stare at the creation and would not try to understand it through activities, Your greatness, o Lord, would pull us down instead of making our progress possible.

[GGJ.11_012,08] I will therefore make effort with all my might to find the right unifying link of the chain by the full love for You, o Lord, and for my fellowman, so that also I may once be capable to be active in Your Kingdom like that angel spirit, because that good heavenly friend explained very clearly to me that this is possible and that each one of Your creatures can do this, so that I well understood it and I will thus never more give up that goal that can be reached.

[GGJ.11_012,09] Therefore, my deepest thanks go to You, o Lord and Master, because You already showed me and let me understand such wonderful things during my earthly life. Now my soul is no more withered but full of heavenly knowledge and deep gratitude for my Lord and Creator who still led me so wonderfully at the end of my life from the valley of death to the height of the purest life.”

[GGJ.11_012,10] I said: “You did your best to put the clearest words together of what you have seen, and all those who are present understood you well, for they saw similar things of what you saw. But for those who did not and who will later hear about it will only have a weak idea of it unless their inner sight is also opened. As long as man is in his body, which forces him to bring everything more into balance, he is not well off for what concerns the highest spiritual things

because he also wants to measure and experience this with his undeveloped sense organs, which is as less possible as when you would try to pour a bucket of water in a little measuring cup. Therefore it is better that you keep silent before everyone about what you have seen as this can only be useful to you and will not be understood by others anyway, as you yourselves can easily sense.

[GGJ.11_012,11] But let us now again go outside, for I still want to perform a good deed for this village. After that we will continue our way even today.”

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