

EARTH AND MOON

About Jakob Lorber

Jakob Lorber was born on July 22, 1800, on the left bank of the River Drau amidst vineyards, in the Village of Kanischa and parish of Jahring, where his father, Michael Lorber, labored on a small farm.

It was not mere coincidence that Jakob Lorber grew up in an impoverished rural environment, though in a home open to art and religion. He inherited from his father his many-sided musical talents, receiving instruction on the violin, piano, and organ.

By the time he attended the gymnasium (high school) in Marburg, Lorber had earned the necessary tuition money as an organist at one of the local churches. He received his accreditation as a high school teacher in 1829, in Graz, Austria, capital of the province of Steiermark. At that time, however, he could not find appropriate employment. This prompted him to continue his musical studies, which consisted of composing, teaching the violin, providing singing lesson, and giving an occasional concert.

During these years, Jakob Lorber followed his inclination and immersed himself more deeply in the spiritual "Path to the Innermost." He read, among others, the writings of Justinus Kerner, Jung-Stilling, Swedenborg, Jakob Böhme, and Johann Tennhardt. The Bible, however, was his constant companion and remained his principal source of inspiration until the end of his life.

Despite his many abilities, he lived from hand to mouth, until he was finally offered a position as conductor of the Opera in Trieste. It was just as he was about to accept this position that he received his appointment as "God's scribe." On March 15, 1840, right after early morning prayer, he heard a voice in his heart which very clearly ordered him: "Get up, take your pen and write!"

*He abandoned all travel preparations, and obediently sat down to write what the mysterious voice dictated. It proved to be the introduction to his first work, *The Household of God (Die Haushaltung Gottes)*: "And thus the good Lord speaks to everyone; and this is true, faithful, and certain. Whosoever wishes to speak to Me should come to Me, and I will place the answer in his heart. But only the pure, whose hearts are full of humility, will hear the sound of My voice. And whosoever prefers Me to all things and to the world, and loves Me like a bride loves her groom, with such a person I will walk arm in arm. Such a human being will for all times look upon Me as one brother would look upon another, which is how I have looked upon him from eternity, before he existed."*

From the hour of this first dictation by the Lord, the unexpected and unheard powerfully entered Jakob Lorber's life. During the twenty-four years that followed, he wrote almost daily for many hours without interruption, neither consulting any books of reference nor otherwise having any prior experience of the voluminous knowledge which flowed from his pen through the Inner Word. His life was fulfilled solely in obedience to this Inner Voice.

One would have to speak entirely in superlatives in order to capture the essence of Jakob Lorber. If we consider him as a literary man, then he surpasses all other authors, poets, and thinkers throughout history. Where else can one find such comprehensive wisdom B interpretations of such depths, or such accurate knowledge of geography, history, biology and natural science, even unto the creation of the cosmos? His major works fill twenty-five volumes of 500 pages each, not counting his other smaller volumes. And if we consider him as a mystical genius, he surpasses all other initiates of whom we have knowledge. No words can encompass him; and if he called himself "God's scribe," that was only his own humble self-assessment.

Jakob Lorber died on August 24, 1864. His mission was accomplished, and he had foreseen his own death. On his tombstone at St. Leonhard Cemetery in Graz, the apostle Paul's words are written: "Whether we live therefore, or die, we are the Lord's."

Foreword

More than a century has passed since 1847, when Jakob Lorber recorded the present work through the Inner Voice — a period of time when science and technology took unexpectedly gigantic steps. During Lorber's lifetime, mankind lived in the age of steam; the industrial age followed with its electrification and motorization, which ushered in the atomic age. Its power can either bless or annihilate mankind.

The great discoveries and inventions of the past few decades have also been useful in the exploration of our heavenly body, the Earth, and all her natural phenomena. Geology, geophysics, meteorology, and many other branches of science are continuously at work in the attempt to draw a more exact picture of those natural forces of our planet that are active above, below, within, and upon her. Much of our new knowledge corresponds, to a great degree, with the statements made by Lorber in this work, Earth and Moon, and in his other naturo-spiritual writings, and affords incontestable proof of the veracity of statements which, before science corroborated them, had often been questioned.

Despite all the theories about the nature of the inner Earth, her true structure remains, now as before, veiled from the scientific eye by an impenetrable darkness, for there are obstacles in Nature which will forever prevent mundane humanity from penetrating the Earth's core. A true description of the interior of the Earth, such as the one recorded in the inspired writings of Lorber, can only be approached from a spiritual point of view.

In this book, the Earth reveals herself as a cosmic body which contains nothing dead or inanimate. She is a pulsating, living organism, all of whose organs are precisely analogous to those of the physical human body: an inner world of wonders, where immense elemental powers express a planned and inspired process of development in which all natural occurrences take part.

The first part of this volume, "The Natural Earth," discloses much of the naturo-spiritual purpose behind the material or physical description of our terrestrial globe. The second part, "The Spiritual Earth," describes the spiritual spheres which belong to the world of this Earth. Although this description begins in the physical world, it becomes a flash of the highest spiritual knowledge.

You will, in addition, find in the appendix, i.e. the third part, entitled "The moon" (1841), a description of the nature of the world of the moon, including the differences between each half of the moon, with the living conditions relevant to each. Considering human plans regarding future travel to the moon, the statements in this book deserve particular attention, since the recent progress of space exploration has already offered evidence for the validity of Lorber's description of the moon.

Lorber's highly meaningful treatise concludes by pointing out the cosmic and spiritual importance of this satellite of our Earth, and by teaching us to understand, in a new light, the true place of the Earth and the moon within the encompassing study of Creation. Thus these writings, like all of Lorber's works, deepen religious belief to the level of spiritually inspired cognition, revealing the wisdom of God's love for human beings in a profound manner.

PART ONE

THE NATURAL EARTH

1

The center of gravity of the Earth

When you study a body carefully, you will notice three things. Beyond its graphic outer appearance – which means, among other things, its form – a body has its circumference, its surface, and its coloring in accordance with its length, width, and height; and, most importantly, the body has a weight which will allow it to take a certain position.

For example, when you study the shape of an irregular stone, you will find its center of gravity in a particular part. This may easily be determined with a bulky piece of wood; in the water, its center of gravity will be at the lowest point.

The center of gravity should not be confused with the central point. Every body has two center points, one of gravity and another of physical measurement. When you examine bodies of all kinds, the center of gravity will never coincide with the corporeal center, not even in the instance of a mathematically perfect, properly poured metal ball.

For example, break a steel bar into two pieces and, when it is highly magnified, you will notice the uneven crystalline texture at the break. When such a difference can be noticed in the crystalline structure of one of the most solid of metal bodies, by how much more will such a difference be perceptible to the eye in a less dense body?

Anyone can determine this when making a scale. If one were to construct a mathematically symmetrical scale beam out of dense metal and balance it in a scale fork, one would be convinced that, even in a mathematically correct construction, the two parts of the scale beam will never form a perfect horizontal plane; rather, one part will be a bit longer than the other.

Even in bodies that were formed by My power, the center of gravity and the central point by measurement do not coincide, just as is the case with the positive and negative polarities.

Why are both poles on a magnetic bar not located at the mathematical center, but rather at both ends? Why is the husk of the inner seed not in the center, but only at the outer part of the seed, while its center point and opposite pole are located farther inwards and outwards from the germ husk? Why is it that a human being and an animal do not have the heart in the mathematical center of the body?

From these questions alone you may deduce that the center of gravity of a body is something entirely different from the measured central point.

Thus, when we are dealing with something as important as the unveiling of the

central point of the Earth, we should not take it for the measured center, but rather the actual center of life, or, in other words, the center of gravity of the Earth. The measured central point is only an imaginary point without any volume, and therefore there is nothing further to be said about it.

For these reasons, we shall now turn to the much more significant center of gravity of the Earth, which will, of course, be of great dimension, so that we may devote ample room to the terrestrial activities of life that go on within her.

What does the center of gravity of the Earth look like? Is it a rock full of diamonds, or iron, or perhaps a magnet? Or is it a hollow space, filled with an eternal, inextinguishable fire of which, perhaps, the volcanic mountains scattered over the Earth are but the chimneys? Of course, none of this is true.

The center of gravity in a human being is the heart, which, from the physical point of view, is an extremely artistic cellular tissue in which the living soul resides; and within this soul the spirit of the human being, like a weaver, is active. The loom is equipped for the development of earthly life and its timely maintenance, so that, through its wonderful construction, everything which is necessary for physical life can be produced by the soul.

For the Earth, this is the significance of the center of gravity, which our next investigation will disclose.

2

The heart of the Earth

As I mentioned before, the center of gravity of the Earth has a structure similar to that of the human heart or the heart of an animal. It is this center of gravity, this Earth heart, which, like the heart in a human being, stands in necessary proportion to the earthly globe and is the loom or workshop of the entire life of the Earth.

In its many chambers, a mighty energy must be produced in order to drive the many different life fluids of the Earth out to her far-reaching organs and then pull them back to be replenished anew. This leads to the conclusion that the heart of the Earth must be fairly large. Its size, however, cannot be determined exactly, because it must by necessity expand and contract very quickly. On the average, the diameter of the heart of the Earth is approximately 466 miles (750 kilometers). It can expand to 932 miles (1,500 kilometers) or contract to 233 miles (375 kilometers).

Of what does the so-called heart of the Earth consist? It is not made up so much of matter, as is the heart of an animal or a human being. Rather, it is a substantial power which moves in an effective manner through a permeable, yet otherwise solid, organism, and exerts its effect upon each and every part of the Earth's body.

If this organism is solid, then how can it be permeated by a substantial power without being damaged thereby?

The bones of an animal are likewise a solid substance. The fluids and blood are driven through its pores, yet the bones last longer than anything else in the body, even though they are subjected to every possible reaction of this driving power.

Take, for instance, the substance of the intestines of animals. No matter how often and in what manner this seemingly weak matter is ruthlessly exploited, in spite of all the wear and tear, it continues to operate effectively for a long time. If, furthermore, you examine the much more delicate organs of birds, in which stones are ground up and consumed, it must then become clear that the entire issue depends only upon a certain quality of the matter, by virtue of which it is built solidly enough to let the developed inner powers be active without causing any harm.

If this delicate matter has such qualifications, then how much more possible is it that such a solid organism may be produced in the Earth out of such matter, especially since, for millions of years, the intensely active forces of the inner Earth have done little or no harm at all to her structure?

I, the Master of all things, have always found the proper ratio, so that the points of support are sufficiently solid and durable to carry the weight they rest upon with the greatest of ease, and the same principle applies to the organ matter employed so that the substantial heart of the Earth may do its work.

In the northern regions of the Earth, the metal platinum may frequently be found. This metal is similar to the organ matter that serves the working central power of the Earth, but do not draw the conclusion that this metal is completely identical with that matter. Actually, the interior of the Earth is not of the same composition as the particular matter which forms the surface of the Earth. The insensitive external skin of the Earth relates to the interior of the Earth merely as the skin relates to the flesh and blood of the human body. The inner matter of the Earth is also a kind of flesh, blood, and bones, but it does not entirely resemble the interior of the animalistic body.

3

The location and changeableness of the heart of the Earth

Where is the center of gravity or heart of the Earth? It cannot be said that it may be found anywhere, because its location may be subject to very important changes. The interior disposition of the earthly body is such that its center of gravity may operate in the north as well as the south. A local anchoring of the substance that determines the gravity of the Earth is entirely impossible. This center of gravity which enlivens matter may also be recognized in many plants.

When you study a tree, you will see that its growth, as well as its fruitfulness, is at times inclined more to one side and at other times more to the other. In one year it will prosper on the northerly side; in another year it will grow to the southerly side. From

time to time there will be more or less dead branches and twigs on one side, and at other times these will appear on another side.

These and many similar appearances have the same reason, namely the continuously changing locality of the center of gravity, that is, the actual enlivening positive polarity.

The reason why this enlivening center of gravity changes its position in these bodies requires great understanding. Were its permanent existence the purpose of the matter, then this polar center of gravity could be positioned in such a way that the matter would constantly have to remain the same. An apple tree would remain an apple tree for eternity, and so it would be in all cases. But then an animal or a plant would not be any better off than a diamond. Wherever the polarity in a body becomes more and more permanent and coincides almost with the measured central point, the more solid and permanent that body will be. But such a body is then no longer suitable for anything other than its own continuing, unchangeable existence. It would be very difficult for all living beings to exist on such a diamond-hard terrestrial body and find nourishment and shelter.

From this description you will understand why this polar center of gravity cannot be a permanent one, but one which must change, just as the blood of human beings and animals possesses no gravitational quality. Neither eddying blood, much less a heart bound fast, would be of use to any living being. In moving animal bodies the heart can take a more stationary position, since free body movements may, by themselves, cause many reactions to those bodies which do not have the capability of free movement. The necessary reactions must be carried on through the alternating point of the polar center of gravity.

Therefore, the position of the center of gravity of the Earth may only be given approximately for this present and the next year (1846-1847). It is approximately under Iceland, and part of Norway, Sweden, and Lapland, and extends north to Kamchatka (Siberia) and south into the area of the Mediterranean.

4

The nature of matter and its primordial spirits

It has already been mentioned that the purpose of matter is not contained merely in its physical existence. Perishing matter is relieved in a perpetual cycle by matter coming into being anew. Minerals and animals of every kind and description, as well as plants, come into being and perish. Mountains whose peaks, a few thousand years ago, ascended into the highest regions of the clouds are now less than half their original height. The sharpness of the winds, the dissolving powers of lightning and ice, removed those peaks and turned them into loose pebbles which, through rain, wind, and electricity, decompose little by little and are destroyed. These processes could not

he carried out without the possibility of a change in the center of gravity in matter.

Once there were huge animals on this Earth, and primeval forests with trees of gigantic proportions. Where are they now? Where is it possible to find even one of those trees which lived for a thousand years and which yielded more wood than a small forest of the present day? Floods sank them all deep beneath the surface of the Earth's crust, when thousands of species of trees and animals perished. They are found as petrified bones, and preserved as such until the time comes when the remains of these giant primeval animals will turn to ashes, the last remnants of all matter. Regarding the destruction of these primeval trees, whose remains are now mined as hard coal, it will not take long until inventions that require coal for heating will have consumed these last remnants.

Some will say that it is sad that everything in existence is heading towards annihilation, but I say: It is not sad at all! It is better that all matter and all flesh decompose in time, so that the life that is captured therein may be set free from matter, rather than that all free life in the end pass over into the death of matter. This cannot be My intention, because I, as the eternal omnipotent primeval force and might, am the most essential life, and therefore I can act only for life.

Since matter is but a means for the regulation and liberation of free life, it is impossible that a changeless existence could be its purpose. When, through matter, a life's assigned task has been fulfilled, it perishes again, as if it had never existed. On the whole, matter is nothing more than a purposeful appearance of My determined will. This leads to the conclusion that it may be dissolved in the same way that it originated. This point of fixation is the main center of gravity in matter, the enlivening and preserving principle. If it is withdrawn from a material body, that is the end of the body.

In order that nothing may appear or vanish suddenly, I will never allow this principle of My will to withdraw in an instant. Neither will I allow it to seize a point at once and thereby allow something to come into existence or vanish immediately. The formation and decay of the immense celestial bodies takes place at the slowest pace; why that is so should by now be easily understood. It is the same regarding the Earth, so that the center of gravity which gives her life is being reduced little by little, until she will also share the fate of all matter.

Now we know the reason for the change of the center of gravity in matter, how this causes its transitoriness, and in what the main principle of the center of gravity rests. If it were possible to see the center of gravity with physical eyes, the Earth's active center of gravity would present itself as a fire, flashing at the greatest speed through particular organs of the Earth and thus causing the necessary reaction that in all parts preserves the earthly body.

If you saw this fire with your spiritual eyes, you would discover a countless host of spirits which are kept on Earth through My will and impelled to a purposeful and particular activity. These are the primordial spirits, whose bondage compels them to

actively stimulate the matter surrounding them, through which they ascend higher and higher until, clothed in a lighter matter, they are able to pass over step by step into a perfect free life. These kinds of spirits, which appear like fire to the physical eye, determine the entire composition of the matter of the active, enlivening center of gravity.

5

The inner structure of the Earth

When you examine an animalistic body, you will observe that the blood and fluids pass through all the veins and vessels just as they do through those which are present in the actual heart; this occurs at all points at the same moment, whenever pulsation, or an impulse, takes place in the heart.

Various driving forces need not be present in an animalistic body; one force is absolutely sufficient for any number of vessels. And this applies to the body of the Earth as well. Through the pulse beat or impulse of the heart of the Earth, which repeats itself every six hours, the various kinds of fluids of the Earth's interior are driven into all parts of the Earth's body just as in the animalistic body; all manifestations of the life processes of the Earth's body are dependent upon this driving force.

The cause of ebb and flow and other movements of the Earth's crust, as well as all the winds that arise from it, originates from this source. The heart of the Earth also takes over the function fulfilled by the lungs in the animalistic body. This implies that the regular and irregular expansion and contraction of the Earth's body is linked to the Earth's heart.

In order to understand this fully, it will be necessary to describe briefly the structure of the interior of the Earth, in order to illustrate how, from one unique center of gravity in the body of the Earth, the other infinite secondary centers of gravity are set into the same motion.

In order to understand the interior structure of the Earth thoroughly, it must first of all be made clear that the Earth herself, just like any other living being – from the lowest of plants up to human beings – may be placed, in the corporeal sense, into the order of a trinity.

Let us study a tree. The first thing we discover is the bark, which is itself divided into the outer (or dead) and the inner (or living) bark, also called the albumen. The second thing we discover is the solid wood, a combination of countless small tubes which run side by side in the most beautiful order. The third thing is the core or heart of the tree, usually a wide tube, which is filled with sponge-like cellular tissue. The cells thereof absorb the liquids out of the Earth, purify them internally, and then drive them through their expanding and contracting force into all the countless organs of the tree.

Let us study the fruit on a tree. If, for instance, it be any nut – a chestnut or an acorn, for example – what do we discover first?

The first thing is the bark, which is twofold, just like the bark of a tree. Then comes the shell for protection, which is the second part of the fruit, and usually the most solid part. Behind this shell, we find the third and main part of the fruit, in which the heart or embryonic sheath is located.

Now let us study an animal. The first thing which is evident to everybody is the skin, which exhibits the outer shape and form of the animal. Within the skin, often layered, is, secondly, the solid skeleton with a muscular and partially cartilaginous mass of flesh, bound and fortified together just like the hard shell of a nut or the brain-pan (cranium) of the head. Within this skeleton are, thirdly, the organs, such as the lungs, liver, spleen and bowels, and, in the nobler parts of the animal, the life-producing heart itself, through which the two outer parts receive their nourishment and enlivening through countless vessels, which proceed internally into the two outer parts.

The same relations exist in the human body. Should you wish to study this in more detail, simply examine an egg. Every organic, animated physical being on the surface of the Earth carries more or less the structure of the body of the Earth herself.

The outside of the body of the Earth also has the dead bark; within this bark, however, is a more lively bark. But, just like the bark on a tree, it is not so utterly dead as to be unable to produce sufficient nourishment for the growing little moss plants, just as the outer skin of an animal is not so perfectly dead that little parasites cannot get nourishment from it. And that applies also to the outer crust of the Earth, which is also not so dead that countless plants and animals cannot obtain from it the nourishment that agrees with them.

This outer crust of the Earth has a thickness of approximately 93 miles (150 kilometers). This is actually the most solid part of the body of the Earth. In certain parts it is thinner. It is indeed not of the same firmness everywhere, but yet is still firm enough to carry the outer crust with ease. The second part is the actual living nucleus of the body of the Earth, where her heart, the third part, is located.

How the parts of this trinity are connected with one another, and how, through them, the inner driving force of the heart takes effect, the following representations will demonstrate.

6

The centers of gravity and the fluids of the Earth

If you had the ability to see through a tree trunk from the heart to the outer bark, and from the lowest rootlet to the outermost buds, you would discover, apart from the

ascending tubes with countless pumps, shutters that close and valves that open, together with a number of smaller, transverse organs that extend from the heart of the tree to the outermost bark in the most varied winding turns; where they go through, in an ascending conduit, they are equipped with shutters or valves that open and close. All of these pumps, shutters, and valves are particular centers of gravity, through which the principle of life is distributed throughout the whole tree. And all of these primary and secondary tubes, that is, the entire three parts, are connected by cross-tubes which extend from the marrow to the bark. Through these, the heart, the main principle of life, affects all parts. As we have already mentioned, there are, besides the main center of gravity, many smaller centers of gravity present in matter. We already know that the center of gravity in organic matter is the enlivening central point of activity. Smaller secondary centers of gravity, or points of activity, are located where the above-mentioned transverse organs, the ascending organs, virtually pierce through and, at the point of transition, bring forth a particular effect.

This effect is illustrated as follows: take two pieces of wood and place them crosswise, one upon the other; then, at the point where they touch each other, a perceivable effect will arise. The lower cross-piece of wood will, at the moment of contact with the upper piece, unite its weight with the upper. Now, if someone tries to lift the lower cross-piece, he not only lifts the weight of the lower piece, but also that of the upper piece as well.

Let us now explore another example: imagine a reservoir, from which water must be conducted to two different points through two water pipes; if they cross, one jet of water must break through the other. At the point where the two pipes intersect, one jet of water will impede the other, but beyond this point the water will continue on its way. What phenomena will present themselves at this point of impedance? The water of both pipes will first mix in a whirl, and out of this whirl the combined water will enter into the two continuing pipes. This example proves the important effect which is produced through such a point of transition, which is therefore a secondary center of gravity. Something similar is produced by the small cross-tubes in a tree at these points, as they intersect with the ascending small tubes.

Let us proceed from this example to the third: imagine again a water conduit to one point, of which ten tubes, arranged radially, intersect. The water at this junction of the tubes mixes with a very strong whirling motion, and surges from there, mixed through the draining tubes, so that at the end of each draining tube a variety of mixed waters pours out.

Our tree has many such water conduits. The closer you get to the bark, the more of those conduits there are, and also the more radial at one point. That is why the bark of a tree is usually more of a depository for liquid mixtures. You will find in the bark the sponginess of the heart, the stringiness of the wood, and a great variety of other components mixed in, which ascend separately on the inside of the tree in the different tubes and then reach their particular purpose in the formation of either one or the other

part of the tree. Here we have a much clearer secondary center of gravity before us, through which the former condition of the vital fluids of a body pass over into another and achieve things entirely new; and this may easily be seen when you examine a tree that has been cut directly across.

The different rings are also known as annular rings; the softer, white alburnum which is in between those rings, and the rays emanating from the center to the bark, attest to the effect of the secondary centers of gravity. These are indeed after-effects of a main stimulus; their approximate location in the tree is where the nuclei of all roots and branches join the main nucleus of the trunk. That is also where the seat of the main center of gravity, or heart of the tree, is located. An injury to the heart would irrecoverably cause death to the tree.

In such a manner as this the different effects are caused; the same applies to the Earth, only on a much greater scale. As in a tree from whose heart countless canals ascend, and as from the nucleus of a tree a multitude of even smaller cross-tubes run off and continually break through countless ascending canals, so it is in the body of the Earth. The closer the organs are to the heart, the larger they are. The farther they are from the heart, the smaller they become, and they are also considerably more branched out. By this description you will understand how the three parts of the Earth are connected with one another, and how the main center of gravity of the Earth works through the countless canals and their numerous intersections right to the surface, and how multiform the secondary centers of gravity are structured and equipped.

Now, from whence does the heart of the Earth receive the various fluids (that is, those which it initially moves through the progressively larger canals)? Not until they reach the intersections of the canals are they mixed into a second kind of mixed liquid. The closer they travel to the surface, the more mixed they become.

The following may be said in answer to this: a tree does not absorb anything other than the raindrops and the dew through its rootlets, but I have assigned chemists to its heart and stomach who understand how to filter and process the absorbed liquids thoroughly. Even if fluids arrive in the heart of the Earth as very simple substances, there the local chief chemists will carefully process them in the proper proportions. From there they are directed and carried through the appropriate canals, so that not one drop too much or too little of one or the other substance reaches its destination.

How this is accomplished cannot be explained in physical terms, but it can be explained spiritually, and we shall come back to this later. That is why no one should ask of what matter these prime substances are made in respect to Nature and then presume them to be carbon or oxygen, because in prime substances (*It is to be understood that the term "Prime Substance" is a philosophical one; accordingly "the soul" is primarily an existing substance. - ED.*) there is very little material matter. The soul of an animal as well as that of a human being is substantial, and beyond that there is very little carbon and oxygen in the body.

The nourishment and rotation of the Earth

Since the Earth is, as it were, an immense organic animal body, she has to take nourishment in order to live. Therefore she requires either a mouth, a proboscis, or a haustellum, as does every animal or plant. Certain animals, as, for instance, the polypus or octopus, have several of these sucking trunks. The difference between a proboscis and a haustellum is that the proboscis takes in solid, and the haustellum liquid, nourishment.

The roots of all plants, trees, and shrubs are nothing but proboscises. Their blossoms, and especially their filaments, are mainly proboscises that take in the pollen (*it should be mentioned that pollen is actually blossom-dust eggs, and, in order to be effective, has to be fertilized like regular chicken eggs. - ED.*), crush it, and pass it on to enliven the fructified sap, and as the first nourishment for the formation of the fruit. Besides that, every animalistic and planetary body has quite a number of small suction tips, which are suited to take the electric-ætheric vital substance from the air.

Since all animals and plants are a product of the body of the Earth, it should be understood that this principle must therefore apply equally well to the body of the Earth, only on a much greater scale. The Earth has, accordingly, just like any animal, a large main mouth through which she takes in her primary nourishment. Besides the main mouth, the Earth has numerous larger and smaller sucking and eating tubes, and also a main eliminatory canal and a multitude of smaller eliminatory canals. First we shall explore the main mouth, and then the main eliminatory canal, because they exert the strongest influence upon the rotation of the Earth. The numerous small nourishment and drainage canals we shall examine only briefly.

The North Pole is the location of the main mouth and the South Pole of the main eliminatory canal. The diameter of the mouth, measured from the outer edge where the mouth has its funnel-shaped beginning, has an average distance of 93 to 140 miles (150 to 225 kilometers) and narrows at the bottom end to a little less than .6214 mile (1 kilometer). The width of this gorge, or throat, extends in a rather straight direction right to the stomach of the body of the Earth. Its walls are not even, and for long distances they are continuously covered with spikes like the skin of a giant porcupine.

The stomach of the Earth is located directly under the heart, approximately in the middle of the body of the Earth. It is a hollow room comprising approximately 193 square miles (500 square kilometers) which is partly extended and partly supported in all directions by smaller and larger transverse pillars; some of them have a diameter of 1,312 yards (1,200 meters). This stomach and its transverse girders do not consist of a solid substance; rather, the stomach resembles a large elastic rubber bag. Its internal walls are mutually supported with the same elastic rubber-like substance, so that they cannot be compressed by the outside force of gravity. A main canal, winding like a

spiral starting from the stomach, travels through the entire body of the Earth and ends at the South Pole. This main canal is of the same substance as the stomach, but at the mouth it becomes more firm. Numerous canals run into this main stomach of the Earth and from the eliminatory canal.

Now the question arises: With what is the Earth nourished through her mouth? Of what does the nourishment consist, and from whence does it come?

Whoever has the opportunity to visit the far north will, in the polar regions, experience phenomena which he will not find anywhere else on the surface of the Earth. First, there is a very cold region of air. This heavy cold air unites with a continuously denser mass of vapors which, especially in winter, are shot through towards the North Pole by numerous clusters of light similar to falling stars. Further, the traveler will find, around the wide polar edge, an immense embankment of snow crystals, and, at times, very high icicles. Behold, there we have the nourishment! These snow and ice masses are drawn in by the mouth of the Earth with great magnetic force and transported into the great stomach, where the crystalline nourishment is deposited onto the walls, the transverse girders, and the pillars.

When the stomach is filled, the warmth of the heart of the Earth is added, which sets the walls of the stomach into a vibrating motion. The internal transverse girders alternately contract and dilate the stomach, through which motion the nourishment is crushed and ground, producing a positive electric current that separates the nourishing parts and moves them into the alimentary canals.

Afterwards, a negative electrical current seizes the undigested remnants in the stomach and drives them with great force through the spirally wound eliminatory canal. In this manner, the excremental food remnants, as a result of continuous powerful friction, have to give up the last of their nourishing substance.

This is the reason why the northern part of the Earth has greater landmasses than the southern part – because the southern part receives the last, and, therefore, the inferior nutrients.

The rotation of the Earth is caused by the expulsion of the waste material, and that is accomplished through these very airy-looking eliminations that strike the free tether in a spiral direction and give the Earth the momentum of rotation. Just like a rocket that is mounted on a wheel, the wheel is set in motion the minute the rocket is ignited. The reason is that the air escaping the rocket exerts so much pressure that the outside air cannot escape it in the same degree. Thus, a continuous pressure pillar, which turns the wheel upon which the rocket is mounted, is formed between the out-streaming air and the outside air. This example will allow you to understand how the daily rotation of the Earth is accomplished, and how it is continuously and evenly maintained.

The lungs and respiration of the Earth

As you know, it is absolutely necessary for a physical organism to have a pair of lungs as well as a heart and stomach. Every animal has a breathing organ. Even plants possess faculties for breathing through which they inhale and exhale every twenty-four hours.

The breathing of the Earth's body may be observed very easily at the seashore, where the water rises and falls regularly. Such an occurrence can only have an internal cause, and cannot be caused externally. Should you not understand this, fill a bathtub with water and suspend a big magnetic ball above it at a distance of approximately 11 yards (10 meters). Then rotate the magnetic ball above the bathtub and observe the water. You will see that the water remains totally still. Now, let someone lie in the tub and breathe normally. Anyone observing the water will be convinced that, with every breath the person in the tub takes, the water rises, and, as he exhales, the water recedes. What you see here on a small scale happens on a much larger scale as far as the Earth is concerned.

When the Earth inhales air, the softer abdominal area of the Earth, which is usually covered by the ocean, dilates, and the ocean water that is contained above it rises higher at the shores. When the Earth's lungs expel the breath again, the abdominal area sinks lower, and the ocean's water recedes again from the shore.

If the Earth can breathe, she must have the tools to breathe with in her interior. The Earth's lungs have a capacity of almost 101,242 cubic miles (422,000 cubic kilometers), and are located directly beneath the hard and firm earth, and cover an area of 108,108 square miles (280,000 square kilometers). The lungs are a wide-meshed cellular tissue, and many hollow chambers are contained therein which are connected with one another through larger and smaller tubes. These tubes have two attributes: first, they conduct air into these chambers and then expel it; second, because of their sensitive elasticity they can alternately contract and dilate like the muscles and tendons of animals. These contractions and dilations are brought about by the constant change of the poles. This interchange has its cause in the impulse of the soul of the Earth, and without it free movement in bodies would not be possible.

When the tubes dilate, the chambers are compressed; this causes the air to be expelled. When the tubes contract, the chambers dilate; thus inhalation is made possible.

The change of polarity is caused once the soul has taken in the vital substance from the inhaled air; that which remains in the lungs is only suffocating air (*Carbon dioxide*. – *ED.*). Through this, the positive pole becomes negative by inhalation, because the positive does not correspond with the suffocating air. In this manner the contraction of the tubes occurs quickly. And when new air is inhaled the negative pole becomes positive again.

Where do the lungs inhale and where do they exhale? The Earth draws the breath in through the same main mouth through which she takes her nourishment. About half way from the main mouth there is another lateral mouth that opens and closes accordingly. This lateral mouth or passageway leads to the lungs.

Every six hours there is one inhalation and one exhalation. During the inhalation the esophagus to the stomach closes. Once the appropriate amount of air has been inhaled, the tube to the lungs closes just like the larynx and the esophagus opens again. But before the air is expelled once more from the lungs, the esophagus closes again.

The breathing is regulated in such a manner that the Earth is nourished through the lungs every six hours, but through the alimentary canal into the stomach only every twelve hours. During the time the Earth takes in her nourishment, the lungs chemically break down the inhaled air and produce the vital substance. And this will tell you that the Earth inhales twice and exhales twice every twenty-four hours, but takes nourishment into her stomach only twice.

It is difficult to describe properly the shape of the Earth's lungs. Their color is bluish-gray and their shape may be compared to that of an oversized hollow coconut.

If you imagine these lungs in the large dimensions given above, you will be able to grasp their immense size. One chamber of these lungs is too large for you to view all of it at once.

It is just as difficult to describe the elastic substance of the lungs any better, other than that it has a resemblance to the animalistic lungs, which may be due to the fact that the animalistic lungs originate from these immense lungs of the Earth, which, of course, are on a much more refined scale.

What is supplied to the surface by the Earth through her numerous organs is, in the first instance, taken up by plants, and then by animals; they change it again into what it was originally. Whence would an animal take its blood, had it not been previously in the Earth? Where would the water come from, had it not been previously in the Earth?

In short, the body of the Earth contains everything possessed by the living beings who dwell upon it.

9

The spleen of the Earth

After the lungs, one of the most important organs for every animal is the spleen, the actual stove in each and every animal body. The spleen is just as important for the maintenance of life as are the heart, stomach, and lungs; without the spleen the other organs would die. In every house the stove serves the dual purpose of cooking meals and heating rooms (*written in 1847 – ED.*). The stove in the body resolves all the nutrients into their constituent parts and drives them by its force farther into the vessels. From there they pass over into the blood, from thence to the heart, and from

thence to their intended purpose.

The spleen consists of a loose mass. It has the ability, with its criss-cross interwoven cellular tissue, to produce and maintain the electro-magnetic fire. The spleen, through a continuous internal friction, creates an electro-magnetic fire and retains it in its numerous bag-shaped receptacles as if in little bottles. The spleen is always satiated with an electro-magnetic fire, so that at any time it can supply the negative electricity to the stomach and the positive electricity to the heart.

Even in the Earth such a viscera exists which rightfully may be called the Earth's spleen. This spleen is located close to the stomach, just as it is in an animal body, and it is also in close contact with the Earth's heart. Besides the stomach, which obtains its warmth for digestion from the spleen, the heart must likewise obtain its pulsating power from this main viscera. Further, the activity of the lungs is no less derived from the spleen, although half of the lungs' movements are independent, such as are connected to the will of the soul, for example; that is the reason why a human being can arbitrarily breathe faster at one time and slower at another.

What kind of effects does the Earth's spleen bring forth? Look at the volcanic mountains of the Earth. They are indeed only unimportant chimneys of this principal fireplace, but they can offer a convincing view of the phenomena taking place in the main fireplace of the body of the Earth. It is one of the effects that manifests on the surface of the Earth.

Then observe the springs of boiling hot water which also take their warmth from the Earth's spleen, though only indirectly, through those fiery canals which are in close contact with this part of the bowels of the Earth. This, then, is the second effect on the surface of the Earth.

Let us observe, further, the clouds, the formation of fog, and the winds which move: all of this is an effect of the Earth's spleen, because its main central fire penetrates the Earth and warms up all her parts. If someone were to enter the Earth and travel only a few miles deep, he would be able to see for himself how extremely effective this inner heating organ is. When water penetrates into these depths, it soon dissolves into steam. This steam inflates the Earth's skin and gradually penetrates through the pores, crevices, and other clefts in the Earth's crust as gases or steam. These fill the air and disturb its equilibrium. Through this, winds develop. When aqueous steam and gases, which form in the interior of the Earth, overflow, and, consequently, make a violent escape, this often results in a larger or smaller earthquake; hurricanes develop in the region of the escape. Here we have another vivid phenomenon upon the surface of the Earth caused by this earthly organ.

The surging and stormy motions of the oceans (though not their ebb and flow) and the currents develop in a similar manner from this viscera; the salt of the oceans may only enter into the water when certain substances are dissolved by the fire, and are forced up through numerous organs and salt the ocean. All the meteorological phenomena which may be observed in the atmosphere of the Earth, as well as her

power of vegetation, have the same origin.

We have shown some of the main effects of the Earth's spleen. In order to understand its deeper significance, we shall take a little excursion into this organ to explore how the Earth's spleen is structured, and from whence it obtains its fire and the material for that fire.

10

The structure of the spleen and the preparation of the blood

When you examine a small piece of an animal's spleen under a good microscope, you will discover a great number of small chambers; they usually form a hollow cube, and, at times, triangular pyramids as well (*Tetrahedrons*. - *ED.*); more rarely are these small chambers egg-shaped. They are connected with one another at the corners through little cylinders. The walls of these small chambers are open; that is why the spleen feels soft and spongy to the touch. Numerous blood vessels pass amidst the rows of little chambers which are connected with one another and which consist partially of narrow and partially of wide tubes; they present themselves to the eye as a very fine string of small beads. There are many such blood vessels traversing the entire length and breadth of the spleen.

The blood vessels which are distributed in great numbers throughout the spleen have their origin in a single vessel which is in contact with the stomach and ends in a main vessel which is in direct contact with the heart. At the same time, the whole spleen tissue is enclosed in a delicate skin through which the small closets and the string-like blood vessels glimmer like dark red warts. Since the spleen of an animal has very delicate tissue, it is, in addition, enclosed in a fatty tissue, so as to be well guarded and given a good lubrication during its continued rubbing activities.

This is a very brief anatomical description of the spleen; in a dead state, it takes on a completely different form and appearance.

Why is the spleen with its blood vessels connected to the stomach and the heart? The direct contact of the spleen to the stomach and heart comes from the fact that the spleen accepts those liquids from the stomach that are necessary to prepare blood, then changes these liquids into actual blood and passes it on to the heart. It can easily happen to full-blooded human beings that an over-full spleen cannot deposit all the blood in the heart, and the accumulated blood will recede into the stomach, from which it will be thrown up.

When the vomiting of blood occurs often, the reason is most often found in the spleen, and very seldom does it come from the lungs. Should the blood find no escape, it can easily produce an inflammation of the spleen, and in time a hardening of that organ can occur.

How does the spleen produce blood? When the egg-white-like liquid passes from the stomach into the spleen, it remains, for periods of time, in the pearl-string-like blood veins, and moves with every pulse beat, one pearl farther, wherewith at the same time a friction of the same rhythm is produced in the spleen chambers. Through this action the closets are filled with electrical fire, which, towards the stomach area, is positively polarized, and, towards the heart area, is negatively polarized. That is why the closets towards the stomach are much more sharp-edged, whereas in the area of the heart they are more egg-shaped.

Through this electrical fire, these little chambers alternately expand and contract. Since they are on the edges and, among each other, are in contact with every one of these blood vessel globules through little cylinders, the liquids will always experience a certain fermentation in the blood vessels. This procedure expels the preponderance of carbon which is contained therein, and which will be partly delivered to the gall bladder and partly to the fatty tissues. At the same time, through fermentation, more and more new bubbles come into being, which, under the influence of the negative electricity, shrink and then take on a lenticular shape. As such, they are half filled with that electricity, and thereby assume a saffron-yellow color, and enter the heart chambers as real blood.

The blood is not a continuous liquid, but a small lenticular shaped pulp which, with its smooth and slippery lenticular bodies, distributes the negative electricity throughout the entire body.

This kind of electricity warms up the entire organism. Wherever the lenticular bodies are driven through the very narrow vessels, they burst, through which the hulls become liquid and change over into the lymphatic fluids while the liberated electrical substance is consumed as ferruginous ether for the stimulation of the nervous system.

We have viewed the spleen as briefly as possible as to its structure and function. We may therefore venture well prepared into the great fire-chamber of our Earth's spleen.

Its structure is similar to the animal or human spleen. The chamber of the Earth's spleen is many times a million times a million times larger than an animal spleen, from which we may gather that the structure of the Earth's spleen must be phenomenal. (However, the spleen of a sun is considerably larger, and much greater is the one for a main central sun. The structure of the sun is considerably different from that of the Earth; further, the structure of the Earth is considerably different from the structure of the other celestial bodies. Only the eye of the Creator can see the common resemblance. Therefore, do not assume, even when you know the interior of the Earth, that you also know the interior of the planet Jupiter, or the interior of any other planet). *(For more information about other planets, read The Natural Sun by Jakob Lorber (presently available only in German). - ED.)*

Look at the gray-brown walls of the Earth's spleen, at how they are shot through with countless lightning flashes at every second, and at how there is also a constant

heavy thundering present. From these chambers extend wide canals through which a mighty flood rushes in. The electric flames turn the flood into steam, which is under tremendous strain. This steam surges farther through the canals with immeasurable force and with a dreadful roar. Then new floods rush into the chambers. And the process of boiling, roaring, and sizzling repeats itself, in a manner never perceived or experienced on the surface.

Now let us proceed from these chambers and take a look at the blood vessels, which are of the same structure as the animal spleen, and protracted in the same manner between rows of chambers. Listen how, through these, the tremendous floods storm, and how here and there the canals, just like primeval giant snakes, at one time contract at the narrow passages, only to expand again in order to transport the roaring immense floods farther. What you see here on a large scale happens on a smaller scale in the spleen of an animal. That these liquids pass over from the Earth's stomach into the Earth's spleen and from there settle in the Earth's heart as the all-nourishing blood of the Earth should be obvious.

11

The liver of the Earth

Like the spleen, the liver should be considered one of the most important inner organs. In the animal body, in the human body, and also in the body of the Earth, the liver is the organ responsible for the excretion of poisonous substances, which are found in all nourishment along with the vital nutritive substances. This idea deserves a more specific explanation.

Every human being and animal would die after taking in nourishment if the body were not in possession of an organ that avidly attracts all poisonous substances (mainly carbon and cyanide) and gathers them in a particular receptacle and eliminates them partly through the urinary duct.

The liver performs such activities. As far as its inner structure is concerned, the liver is similar to the spleen. As regards its outer form, however, it is more similar to the lungs. The liver consists of a multitude of aligned closets or small chambers, as does the spleen, though the liver's chambers are more closely connected to one another. Next in importance, four different vascular tubes cross the liver along these chambers as uniform continuous organs that are connected with one another through even smaller passages.

Some of the vessels have their source in the heart, and carry ample blood into the liver so that it may be satisfied with the necessary amount of carbon and a proportionately small dose of cyanide. Only then is the blood ready to effect digestion in the appropriate digestive vessels of the organs, and, further, to form the outer skin. Following that, this blood is no longer useable internally; that is why liver ailments are easily recognizable mainly on the outer skin, as in jaundice.

A second kind of through-flowing vessel originates in the stomach and leads to the liver. It accommodates all watery substances in which the cyanide is eliminated in a very diluted form, and, through the small connecting vessels of the liver, released into the blood in the proper amounts. The larger part of the poisonous cyanide is drained off from the liver, through the kidneys to the bladder, and eventually completely eliminated from the body through the urinary tract as a useless substance.

The third type of vessel also begins in the stomach and, in particular, connects its mucous membranes with the gall bladder in the liver. Through these channels or passageways, the mucous carbon, or bile substance from the nourishment in the stomach, is excreted and stored, primarily in the gall bladder. Then, should the stomach lack these digestive substances in the nourishment received, the liver must again call on the stomach for its supply, because all digestion is a form of fermentation and some nutritive substances are more capable of fermentation than others. When some of the nourishment contains too little of the fermenting substances, it then becomes necessary to store a supply in the liver, and whenever there is a lack of such substance the liver can offer its assistance.

The fourth kind of vessel is a little air vein that originates in the lungs; these veins turn and wind through the liver. The gall bladder is made up partly of these, and is continuously kept under an even tension. At the same time, a steady amount of atmospheric air and oxygen is supplied to the gall bladder through these vessels, so that the bile substances contained therein do not ferment over much. Should this occur, the fermentation produces malignant substances in the body, out of which inflammatory ailments such as rheumatism, gout, and the like come into being. It is therefore very harmful for a person to remain in a place where he inhales only stifling air without enough oxygen, instead of vital, pure atmospheric air.

By now we have become acquainted with the four kinds of vessels in the liver, whose action and reaction is effected by the electric fluid, just as it is with the spleen, where it is produced in the aforementioned chambers through the spleen's rubbing and grinding motion. The electric fire in the liver is initially stimulated mainly through that of the spleen; thus the liver would be dead without the spleen.

In every human being and animal, the liver has its location around the stomach. And in the Earth, it is of course located in the same area, but on a larger scale. Its function is the same as the liver of animals, although it executes but a secondary function when compared to the primary action of the spleen. And yet it should not therefore be considered a lesser organ with respect to the vitality of each and every animalistic organic body. Everything that the Earth's crust contains within itself and produces on the surface comes from the liver of the Earth. The water of the oceans comes from the liver, and is essentially nothing more than the eliminated urine of the body of the Earth, which changes through evaporation into clouds and, in the air, is changed into sweet nourishment by the influence of the light.

The kidneys of the Earth

In human and animal organisms the kidneys have a threefold purpose and are a tool of life worthy of attention. They have three essential and extremely important tasks. Without them, animalistic life could not exist, procreation would be unthinkable, and no living being could attain a cheerful, physical well being. A certain cheerfulness comes out of the kidneys. That is why this organ is especially and often mentioned in the Holy Scriptures.

It is the duty of the kidneys to receive what is excreted from the liver, and also the fluids which are not suitable for the organism. The useless part of these fluids is carried farther to the urinary bladder, while the one remaining part useful to life is absorbed and transformed into the actual material substance of the fertile semen. The semen is then, of course, taken up by the blood, and conducted into vessels entirely its own, where it is rendered suitable for procreation as positive polar energy through the negative energy of the testicles. This is the second task of the kidneys.

The third, even more important, task lies in the fact that the kidneys, through their very little and more concealed vessels, are in intimate contact with the heart, lungs, stomach, spleen, and liver. That is why, when viewed from a spiritual perspective, they serve the soul to a certain extent as a necessary field of activity during the time that the entity is procreating. That is why the kidneys produce, in natural life, a certain cheerful well-being, which cannot be attributed to the organ itself but to the soul and the active spirit within her.

Who cannot remember that, through long abstinence from sexual intercourse, he is seized by a permanent well-being? This feeling of joy is physically prepared in the kidneys, whose upholstered form provides a soft seat for the soul. This organ is responsible for physical happiness, so that the soul, following her activity in the heart and head, has a place of rest in the kidneys.

Somnambulism, and afterwards soul-consciousness, enters mostly into this organ, which is in intimate contact with the pit of the stomach through the ganglia of the nerves. The soul sees, hears, and feels through the solar plexus, and is thereby capable of communicating with the outer world.

The structure of the kidneys also has a significant resemblance to the spleen and liver, but is essentially different in the cushioned section. On each side of the kidneys there are certain belly-shaped sacks. These sacks are separated from each other by observable impressions and by a white cell tissue, and are connected as a whole only at the middle line, which also consists of a white cell tissue.

The main water canals course through this area, and deliver the noble seminal substance, which the kidneys absorb from the waters that come from the liver into the belly-shaped sacks. By means of the electricity produced in the belly-shaped sacks, this liquid matures more and is taken up as a subtle liquid by the delicate blood vessels of

the kidneys. United with the blood, this seminal substance is passed into the heart, from which it enters the chambers that are reserved for its storage through other vessels. Here the seminal substance receives continuous nourishment for its ultimate purpose from the testicles and thereby gains the necessary capability for procreation.

The Earth's kidneys are located a little north of the equator. In their form they have a remarkable resemblance to the kidneys of a pig, and even more so to those of an elephant. They serve almost the same purpose in the Earth as they do in animals. They are the well out of which the ocean derives her water, and wherefrom all the waters on the surface of the Earth originate. The Earth has, of course, numerous urinary bladders, which may be found mostly between the Earth's skin and the interior firm earth as great water basins, some of which cover an area larger than Europe. First the oceans and then the other waters of the continents receive a constant supply of water from these large earthly bladders. This is the first duty of this organ of the Earth.

The second duty is the separation of the procreative water from the coarse urine of the Earth. The noble procreative water does not ascend immediately to the surface of the Earth as it does with animals, but is first returned to the heart of the Earth, and from there is brought through one of the canals to the Earth's surface. There it appears partially as sweet spring water and partially as the all-fructifying dew of the vegetable kingdom.

13

The Earth as a man and a woman

It was a wonderful day, and the scenery had a friendly appearance. What the traveler saw invigorated him. The clouds had a beautiful color, the air touched his countenance softly, and his soul shouted for joy.

Behold, this feeling of well-being in a human being is a sympathetic feeling of the intermittent tranquility of the Earth!

Such a cheerful mood occurs upon the body of the Earth when the great soul of the Earth settles in the area of the kidneys in order to allow herself necessary relaxation. At this time there is peace on her surface and her character is gentle. This serene time of the Earth is usually followed by gloomy and stormy weather, when Nature takes on a forbidding and often terrifying character. That occurs when the Earth's soul has returned again into her active organs. This does not occur in the Earth in exactly the same manner as it does in a human being, where the soul enters completely into these sleeping quarters, because only a part of the Earth's soul is allowed to rest, whilst the other part must keep active.

This illustration of the partial rest of the Earth's soul is similar to a night watch, when two human beings relieve each other: one keeps watch from evening to midnight while his companion rests. Then the one who has rested relieves the other and keeps watch until morning while his companion sleeps. As far as the Earth is concerned,

complete stillness cannot set in – the daily rotation and the yearly orbit of the Earth around the sun take care of that. Through this, the Northern Hemisphere of the Earth and, at times, the Southern Hemisphere, will have its winter sleep, while the opposite part is active in the greatest degree.

The Earth is also procreative, although in a different manner from that of any human, animal, or plant. The Earth, because of her particular nature, should be looked upon as a kind of hermaphrodite: as a man and a woman together in one being. In this particular, the Earth is similar to the first human being, who originally within himself was at the same time man and woman, like the perfect spirits of Heaven, who are also one, man and woman.

Since the Earth has the ability to procreate, the question arises: How and what does the Earth produce, and where are her procreative organs?

The main procreative organ is the highly protruding South Pole. By reason of the location of this procreative organ – in the negative polarity of the South Pole – the Earth is female.

If the Earth be looked at in this manner, namely as a woman, then it is only capable of being the receiver in procreation. Who then procreates with the Earth?

The sun, with his opposite polar power!

And what does the sun procreate, or what did the sun procreate?

The main child of the Earth, the moon, the oldest child of this telluric woman, was procreated in this manner!

The Earth has several similar children: a considerable number of comets, which were born by being thrown out into the wide ethereal space. Furthermore, these children are also the falling stars. They are nothing but small comet-like little planets born of the Earth; their elliptical course and their round shape is proof of that. After a certain time, these little planets are recaptured by the Earth.

The Earth has many birth canals; the main one is located in the middle of the Pacific Ocean not far from the equator in the vicinity of the Society Islands. This is also the place where the moon was born, and, later, a larger number of comets, which still exist today. Other birth canals are lakes, swamps, and caves in the mountains, out of which such little planets are catapulted to considerable heights. Since they have very little mass, the preponderance of the polar energy of the Earth consumes their small store of the opposite polarity. They are attracted back by the Earth, to which they fall in the form of slag, or, should they explode beforehand in the ætheric sphere, like shattered pieces of rock.

The male-female procreation of the Earth

All minerals, as well as the plant and animal kingdoms, derive their material origin from this form of procreation. When the Earth is considered to be one, male and female, she procreates and gives birth in the most abundant manner, in such a way that the Earth bears living young, as birds lay eggs, plants bring forth seeds, and minerals produce blossoms.

Here are the four kinds of procreation of the Earth in its male-female form.

The question might arise: If the Earth does all this, why then the power of multiplication in the plant and animal worlds? And why must the plant, for its propagation, bring forth the seeds that are peculiar to its kind; why the bird the egg, why the animals after their kind, and why the fish their pap-like roe? To the kind of person who can look a little deeper, the answer is clearly given by Nature. It was said in the beginning that the Earth is simultaneously male and female. As a woman she does not procreate, but only receives that which is produced and gives birth. As a man, she only produces but does not give birth. That which is produced must first mature and be born from the same species into which it is being procreated by the Earth as a man.

In order to understand this even better, let us observe a tree reciprocating with the body of the Earth. Let us assume that the seed must have been present before the tree – on which the seed multiplies again – existed. This supposition is true, because in any case it is much easier to produce a seed in the Earth than a fully-grown tree.

Regarding animals, the opposite is the case. The bird must have existed before the egg, because the warmth of the animal is required in order to hatch the egg. But, in spite of this, the bird was not immediately present at the very beginning, since in the first period of procreation the Earth laid the first egg.

Once the first bird was born of this egg, the bird laid an egg which was structured somewhat differently from the one that was born of the Earth, and it brought out of this egg another bird, which was like the bird that laid the previous egg and hatched it. In the case of birds and also of fish, the first egg should be taken as a seed, and, in this instance as well, the seed existed before the animal that came forth from it. Only when one considers the fundamental difference between the quality of the Earth's egg and the bird's egg does it become apparent that the bird existed before it laid the egg. But this was not the case with the seeds of plants; these seeds were born of the Earth, the same as those born of plants. Every species of mammal was born first of the Earth as a mammal and, at the same time, received the ability to propagate through its own procreation abilities.

In order to explain the procreative and birth-giving powers of the Earth, let us take a tree as an example. A seed that has ripened on a tree is placed in the soil. There the Earth behaves like a wife who conceives, and, through her own energy, bears what she

has conceived to a mature state and gives birth to it. When the tree has fully matured, it assumes towards the Earth the character of a woman, and the Earth assumes the character of a man, and procreates in the tree new seeds for its fructification.

This example shows clearly the male and female activities of the Earth. It proves that the Earth must, of necessity, unite in herself both natures. In this example, only the Earth and the tree enter into reciprocal action. But that alone is not enough; we must also ascertain this reciprocal action in the Earth herself.

As you know, the Earth has a South and a North Pole. Regarding the main effect of both poles, they remain constantly as they are, the South Pole negative and the North Pole positive; one attracts and the other repels. The consequence of this is that the poles, with their opposite attributes, can exist next to one another comfortably, because one pole is the donor whereas the other is the recipient.

Since this polar relation exists, the reciprocal action is most prominent. At its mouth the positive North Pole is the recipient, since it takes in the entire nourishment for the body of the Earth. The South Pole, on the other hand, takes in nothing with its mouth but only eliminates. In the interior, however, the North Pole is the donor and the South Pole the receiver. Here you can see how the Earth-being, through her action, appears alternately in both polarities, partially male and partially female.

Much more spectacular is the reverse polar effect through the change from summer to winter, because for half a year there is winter in the Northern Hemisphere of the Earth, while at the same time there is summer in the Southern Hemisphere; during the next half-year, it is the opposite. This has to be understood in the following manner: winter is the male part and summer is the female part. Winter deposits his seed in the feminine summer, and the summer bears what the winter has procreated. During the wintertime, therefore, one hemisphere is male while the other is female, and here the otherwise female South Pole appears as a male to the North Pole, which has become female. There is, however, one difference: Although the fruits of the Southern Hemisphere of the Earth are sweeter, softer, and fuller, they are not as hardy as those from the north, since femininity is predominant in the Southern Hemisphere, while masculinity is predominant in the Northern Hemisphere. It may also be expressed as follows: in the North the Earth is a man-woman, and in the South a woman-man.

From this description, it is obvious that the Earth has a double gender. In order for you to have a full idea of the matter, you need to know that the Earth changes her polarity once during the day and once during the night. The night is always female and the day male. Whatever the day procreates, the night will bear in her dark lap. Accordingly, every seed is procreated and fructified by the Earth as a male being, and matured by and born of the same Earth as a female being.

In reality, the fact that the Earth produces seeds for plants and animals may be learned from many occurrences on the surface of the Earth, as for example the original forestation of the mountains or the growth of moss and grass on a once desolate steppe where nothing has grown for a thousand years. Mould and sponges have never

produced seeds. To these phenomena belong the raining of fish, snakes, and toads, amongst others, although this seldom occurs; there is not one naturalist who can prove that a whirlwind sucked them up from the Earth and deposited them at another place. (*Reference Blue Books, by Strindberg. - ED.*)

He would also have to prove that there is such a place on Earth where these animals are present in such great numbers. And if he could do that, then the original procreative potency of the Earth would be proven, namely that she has the capacity of bringing such beings forth from out of herself.

15

The general succession of living beings

It seems that these phenomena happen in such a manner as to enable you to believe that they were caused by whirlwinds which unite them in the air; they form a cluster, and, when the lifting power of the wind ceases, they fall down. It would take a very strong hurricane or twister to lift frogs, toads, and snakes. If, further, these kinds of animal bodies were to be subjected to such a raging storm, they would be torn to pieces before they could come back to Earth. Secondly, such a twister, in order that it might take all these animals out of a lake or morass, would have to have several hours in length and width, an immense diameter, and such an expenditure of energy that no mountain could resist it. And thirdly, such a powerful twister would also take with it water of the lake to the last drop. Were it to rain such animals, it would also rain water, mud, sludge, and many other water animals and plants, yet this is never the case with these so-called amphibian rains.

Now, these occurrences come into being in the following manner. The Earth procreates in her interior the eggs of these animals in great number; these eggs are very small, and may very easily be driven out through the pores and canals of the Earth. æ[he higher they ascend, the more they expand through the fermenting substances they contain, and in the end they are lighter than air. They rise above the surface of the Earth in the shape or form of a dark fog, like an air balloon. When they have reached a certain height, they enter into a very strong electrical current. In this current they mature very fast, and are usually born in exceedingly great numbers.

Since these animals form a body of air by the electrical current, they cannot maintain themselves at these heights; therefore they slowly sink to Earth. That is how they descend well-preserved, and live for a few more hours. However, this formation represents an advancement over stages of evolution, and it is not in unison with the orderly progression of the intelligences of the body of the Earth, and so they pass quickly Imm their physical existence, to be absorbed by the Earth and driven into the plant world. It should be mentioned that these special births are allowed to pass over earlier into the physical stage attained by animals, and that they do not have to endure a legion of plant lives before that.

It is, of course, entirely different with original plants, which enter as such into their first existence. These must first progress through all the stages of plant life before they may be accepted into animal life. There exists, however, a great difference among plants, namely noble and not so noble plants, good and not so good ones. The noble ones are very close to the animal stage, and the most noble ones are very close to the stage of human beings in that they may soon be received into the human world, and the greater part may be received into the nobler part of the animal world. Such plants have a short transition, whereas the less noble or less superior plants take a long time until they are accepted at the stage of the noble plants; this also applies to animals. The aforementioned manner whereby some animals are directly procreated from the Earth applies also to the seeding of plants, especially in rocky Arabia and in some areas of Africa and America. Large deserts and steppes have certain points of birthing for seeds, and there you will find plant growth in abundance. Wherever such a source of birth does not exist, the Earth remains desolate and empty.

Newly emerging islands have to thank the seeds that were procreated by the Earth for their plant growth. Once this plant growth has sufficiently progressed through a sequence of stages, animals will begin to develop as well; only, however, up to imperfectly crawling animals and insects, because the naturally free transition does not extend any further.

In order to create a perfect animal, a higher force must make its appearance so that the preceding levels may be passed over. And so it goes, on up to the human being, which is not newly created but brought to that point through migration at the right time. These explanations will suffice for the intellectual to understand the procreative capacity and propagative powers of the Earth. You will understand that these manifestations originate essentially in the kidneys of the Earth, since the common substance of the seed is there developed and fructified for further use in the manner described.

This, briefly, is the actual active nature of the interior of the Earth, revealed in such a manner as to be understandable to the human intellect. But since the entire Earth cannot be understood merely through a knowledge of its interior, we must examine the surface of the Earth as well. The surface will be easier to comprehend, since there is a great deal of phenomena for which even the most learned researchers cannot supply an explanation.

You must imagine the solid formation to be exceedingly complicated, and encompassing by far the largest part of the Earth. It may be compared to the solid wood of a tree, which makes up most of the mass of a tree. And just as in a tree the most wondrous appointments have been made, so it is with the Earth. This solid part of the Earth should be considered a school, through which beings, at first awkwardly formed, ascend from the innermost of the Earth and acquire their actual formation.

The material and construction of the firm Earth

The firm Earth consists of a particular substance which is I most like the wood of a tree and which is uniform throughout. It is, however, somewhat less dense towards the interior; the density increases towards the outside. When we are dealing with immense weights, the stability must also be immense. It wards the interior, however, where the polar forces are active through the viscera of the Earth, the density must decrease and the Earth must be somewhat more durable and yielding so that it does not burst from the immense accumulation of the inner forces, and so that the very sensitive inner organs do not suffer any harm due to a possible impact on a firm wall during their dilations and contractions.

In her structure, the Earth becomes more solid towards the surface. This solid part has a thickness of approximately 932 miles (1,500 kilometers) and is strong enough to carry the outer crust of the Earth with all her oceans, continents, and mountains quite easily.

Of what kind of material does this firm Earth consist? It is very difficult to explain this properly, since on the surface of the Earth there is nothing discoverable which resembles it. It is neither rock nor metal, nor diamond nor gold nor platinum. If this substance resembled any of these, it would soon be turned into slag and ashes through the inner fire that escapes the viscera. This substance must also endure the powerful thoroughfare of countless sources of fire and other destructive forces; it would wear out and disintegrate in these parts.

The material that resembles this substance most closely is asbestos, when this material is found in a firm form, because this stone wool is almost indestructible in a fire, as well as in acids, although it may be dissolved chemically. There is a difference between this chemically indestructible substance of the firm Earth and the stone wool. Even more than stone wool, this substance resembles a certain kind of pumice stone which can only be found in the vicinity of the South Pole. If someone were to succeed in approaching this highly dangerous area, he would have to dig deep through the ice, and he would also have to know where such pumice stone might be found. Because of its brilliant color and indestructibility, one grain (.0648 gram) of this kind of stone would be worth more than 100 pounds of heavy pearl.

The color of this firm material on the upper area is whitish-gray, and in the sunlight it would have the color of a pearl. Deeper down, however, it becomes darker and has the most beautiful colorations, almost like a gold and pearl oyster. This material is at the same time very heavy, which it has to be because of its location within the main inertia for the rotation of the Earth. In respect to its fine structure, the contemplation of the hone of the cranium of a common nut will show this in the most purposeful manner. Those indentations which appear on bones as visible pores are, in this part of the Earth,

canals of several yards in thickness which are equipped with purposeful shutters that close at several points. In several places, various canals cross one another. Each canal carries a particular liquid to this point which mixes here and continues on. All canals are equipped with shutters that open upwards and close inwards.

These shutters ensure that the nourishing and restorative fluids eliminated by the organs do not return into these organs because of their heaviness, since every pulse beat of the large heart of the Earth drives the various fluids farther into the organs. When the fluids ascend in these organs, these shutters open because of the pressure from below, and the liquids flow in. When this pressure ceases, the liquids that have entered into these organs close these shutters and bar the liquids from returning. One large earth vein must, of course, have several of these shutters in its passage of thousands of miles. The large canals or veins also have great winding falls and several pressure pumps by which the pulse beat is supported. Similar shutters are also present in all the veins of animals.

17

The fortification of the fluids of the Earth

We have been told how the fluids from the interior of the Earth are driven upwards through the middle, or firm, Earth. On this journey of many thousands of miles, however, they would soon lose their original strength, which is added substantially to the nature of the fluids. In order to remedy this, help must be provided through an ingenious mechanism from another source. Innumerable fine, pure ferruginous filaments travel in a north to south direction, and, contrariwise, platinum and, at times, cupriferous mineral filaments move from the south to the north. These threads are so fine that the thread of a spider is ten thousand times thicker than one of these threads. These filaments or fibers do not run in a straight line but traverse in undulatory and spiral turns, especially in the areas where they come into contact with the ascending veins and canals.

These filaments consist of heterogeneous crystals in pyramidal form, connected with each other like links in a chain and in such a manner that the apex of such a three-edged or trihedral pyramid settles exactly in the middle of the bottom plane of the pyramid that follows. The apex of the ferruginous pyramids faces north, while the apex of the platinum and cupriferous pyramids faces south. The circuit must be arranged in such a manner that the active electromagnetic fluid is preserved for a distance which frequently exceeds 12,427 miles (20,000 kilometers).

This line of pyramids would not, however, be sufficient to conduct the current over thousands of miles if it did not continue to run in a tube composed of a substance that will not allow even one electric spark to pass through. But even here, there would be no advantage if these filaments were to let the electromagnetic fluid travel alternately back and forth. Therefore storage chambers must be installed at certain points,

especially in the area of the ascending canals. Once such a storage chamber has been filled, it affects the fluid in the canal and imparts new energy to it. This is one purpose of these numerous storage chambers, which at times are larger, smaller, negative, or positive, so that the substance which has become too hot from the positive electricity in the ascending liquid may be cooled off again by the negative electricity.

The other purpose of these conduit filaments is to set in motion the many propulsion pumps in the canals which support the driving force of the pulse of the Earth's heart. Without this support, the pulse beat would soon wane, because with every beat it has to move many trillions of a hundredweight of fluids. The pressure pumps assist the pulse force of the Earth's heart, so that the heart itself has only to deal with a considerably lesser weight.

Furthermore, there are also vessels that re-absorb these fluids through the veins at the moment when they are prepared in the animal body; those fluids that are not sufficiently prepared for the nourishment of the Earth surge back again to the heart to be revived. These return canals are also equipped with holding shutters that open only when the heart of the Earth contracts. When it expands, these shutters close and will not allow the returning fluids to proceed any farther. These return canals are narrower than the ascending canals; therefore, the pillar of fluid they contain is not as heavy. Moreover, the fluid in the return canals is considerably more inert than that in the ascending canals. The shutters also have to ensure that there is no interruption in the passage, only that it be narrowed. This mechanical facility may also be found in the veins of animal bodies and in the tubes of wood where the return vessels are located between the outer bark and the wood.

18

The crust of the Earth

The outside of the Earth forms the skin or crust of the Earth's body. This outer part is the least mechanical and artful. Whatever it lacks in this respect is replaced through its countless formations.

The parts of the interior of the Earth are very uncomplicated. The activities of the interior might be compared to a simple driving wheel, of which nothing is perceived other than that it is constantly revolving around its axis with full vigor. But when you go into the workshop, where a very complicated mechanism is set in motion by the very simple action of the driving wheel, and where, because of this wheel-and-spindle mechanism, many different activities are being performed, it is amazing that the simple driving wheel on the outside accomplishes it all. The activity in the interior of the Earth may be compared to that of such a simple driving wheel, through which, in and upon the Earth's crust, numerous effects are brought forth.

The interior of the Earth and the Earth's crust are as intimately and firmly connected with each other, as the bark with the wood of a tree. First of all, upon the

firm Earth rests an earthy skin, many miles thick, capable of feelings, and upon which lies the insensitive crust, in which the effects of the inner organic life of the Earth increase a thousandfold. There, everything is formed within and without; that means the seed, as such, is being newly formed as it is being determined within how, in days to come, the exterior form should be that will grow out of this germ. In other words, the energy that gives "life" to the already-created seeds for plants and animals is here prepared.

From the seeds, the energy will gradually be taken up and utilized by the plant kingdom, the water, and numerous small animals. For this preparation, a complex mechanical organic construction is necessary; but if this were the only requirement, not much would be accomplished. For the separation and distribution of the fluids and forces ascending from the interior there must be a second, much more complicated, facility present, which may receive the subtle influences from infinite space and carry them to their intended purpose.

It is unnecessary to say that a simple device would not be adequate for this task. The attentive observation of only a single plant will show you this: the manifold parts a plant possesses, the numerous and different forms these parts have – for example, thorns, hair, corners, nooks, fibers, threads, liquids, oils, and more. All of this is connected through an artful mechanism solely by the formation of this one single plant. When a single plant requires so many different faculties, how many more complicated articulations and mechanisms must there be in place for the formation of a rich mineral world, for the many different species in the plant world, and, finally, for the countless variations of species in the animal world?

A grain of sand is obviously the simplest of minerals. It is artfully joined together by a multitude of different crystals which not even the most competent mathematician can calculate accurately. When you examine these single crystals more carefully, you will discover that they are a collection of animal cadavers. Although they are a kind of infusoria, they are considerably smaller than the more developed kind which appear in a fermenting drop of water. If you examine this infusorial cadaver even further, you will discover therein a large amount of minute atomic-sized animals which are now joined together as crystals, although during their lifetime they served the infusoria as nourishment. And if it were possible to observe such a minute atomical animal (with spiritual eyes, rather than with even the best natural eyes), you would discover that such a minute atomical animal is a miniature shell-globe, in which, on the smallest of scales, the whole universe is represented in replica.

One of these small crystals is composed of millions of the small atomic animals and structured out of one thousand infusoria, and the grain of sand out of a hundred of such crystals. Now you have just a small idea of the highly artful structure of this simple grain of sand.

How intricate must this mechanism already be in the workshop where only grains of sand are produced, since two generations of animals, in which every animal already

possessed a developed organism, had to precede every grain of sand; because such an animal requires eyes, ears, and other senses, and also free movement.

In order to structure a grain of sand out of this animal, a mature reproduction mechanism must already be present in our outer Earth. But how much more is required to form other minerals, to give them their appointed attributes and form! And what kind of wise faculties are necessary to structure the many different kinds of plants, and eventually the structure of the different kinds of animals! When we speak of numbers, “one million” would never suffice.

From this cursory description, you will readily comprehend that it would be impossible to give a specific description of this complex organism of formation here and now. Therefore, in studying this part of the outer mantle of the Earth, we shall only emphasize that which may permit us to explain its more important phenomena in general.

19

The feeling skin of the Earth

Countless canals traverse crosswise the sensitive, or feeling, skin of the Earth. There are also many large and small collection points or receptacles for the liquids ascending from the interior of the Earth, as there are receptacles for the returning liquids, which are then forwarded through returning canals back to the interior of the Earth.

These receptacles have different shapes and forms, just like the lakes on the surface of the Earth, but most of them are egg-shaped. The main purpose of these receptacles is to cause the fluids that have flown into them to begin a kind of fermentation through which they may separate chemically, and subsequently be sent on for their particular purposes. These receptacles are not to be mistaken for subterranean water basins, through which drinking water comes to the surface of the Earth and can be obtained in many places through artesian wells. All the great water basins are located in the unfeeling crust of the Earth, whereas the aforementioned receptacles for the fluids of the Earth are all in the feeling part of the Earth’s crust.

The whole unfeeling earthy skin inclusive of its oceans, lakes, and mountains, rests upon pillars. These have their foundation upon the firm interior Earth, and extend from there like a skeleton towards the surface of the Earth. They are, however, not as firm as the stones on the surface, but have more of a cartilaginous firmness, together with a significant degree of elasticity. This type of structure is absolutely necessary, since mighty gases form between the feeling and unfeeling skins of the Earth, through which significant hollow spaces come into being. The oilier Earth’s crust is often lifted severely in this way, and in certain areas it even breaks open, the results of which are earthquakes and severe hurricanes; If the columnar supports were very firm, the surface of the Earth would not endure very long, and the inhabitants on the surface would

perish as well. Since these supports, however, are very flexible, not much can be destroyed on the adjoining surface of the Earth. These supporting pillars become gradually firmer in the unfeeling part of the Earth's crust, just as it is with the cartilage of animals, which finally turns into bones.

The firm bones of the Earth appear here and there on the surface of the Earth under the names of primitive limestone, granite, and occasionally quartz as well. The closer these kinds of stones are to the surface, the more mixed they become, and therefore coarser, harder, and brittle. Their apophyses are usually the high primitive mountains which in all parts of the Earth's surface may be distinctly differentiated from the mountains that developed later in formation, height, and mass. Beneath the mountains that were formed later, as well as in other parts, are subterranean water basins. The ceilings above these basins are supported by a few pillars so that they do not collapse and turn fertile land into lakes, although this has happened here and there.

It should also be mentioned whence the oceans obtain their water: first of all, from the many fluid receptacles in the feeling skin, which, at the same time, form the actual urinary bladder of the Earth. The oceans also receive a very significant increase from the water basins which were discussed above, and from all the large rivers. This increase or addition is absolutely necessary, because the ascending liquids that come from the actual urinary bladder of the Earth would be too salty. And without any admixture of fresh water the ocean would soon turn into a solid mass, and instead of the ocean there would be many sky-high mountains of salt. These salt mountains would, in time, make the air so sour that, as a consequence, no living being could exist. At the same time, the dangerous ailment of anuria (total retention of urine) would befall the body of the Earth itself, and in a very short time this would turn into a burning, and in such a condition the Earth would not be capable of fulfilling her task.

20

The nature and composition of the air

The waters of the oceans and lakes of the continental shelves and the mainland form a kind of condensed air in which animals can live. But this air actually belongs to the body of I lie Earth itself, namely to its outermost crust. That is why ocean water cannot be readily accepted by atmospheric air, except for the part that rises as fog and clouds, as well as the hydrogen that is being released.

Atmospheric air consists of a multitude of different kinds of air which may also be called individual or particular kinds of air.

As far as scientists can determine, the air consists of oxygen, hydrogen, carbon, and essential nitrogen in certain proportions. If, however, the air consisted only of these four gases, the atmospheric air would hardly be useable. So if the air had no components other than those which are thus far known to scientists, it would be disastrous for the growth of plants, the origin of minerals, and the life of the

animal world.

Every plant absorbs, out of the atmospheric air, the particular air that is agreeable to its species, and eliminates all the others. If that were not the case, then no plant would have a specific form or shape or its own taste and smell.

If, however, every plant, according to its own kind, absorbs only one kind of air, there must be as many particular kinds of air as there are consumers. That this is in fact the case is proved by the effect of the particular fragrance of each plant upon the senses and organs of a human being, and even more so by its chemical substance. The fragrance of a rose affects the sense of smell by strengthening the organ of smell; and it sharpens the eyesight. The carnation, however, has an astringent effect upon the sense of smell, and weakens the eyesight. The lily causes the sense of smell to become limp, and in time the stomach will experience nausea. The violet (*viola odorata*) has a cheerful effect upon the soul through the sense of smell and strengthens the brain, while the dirty-yellow henbane flowers cause a sick feeling, and, when inhaled for a longer period of time, dizziness and dilation of the pupil of the eye.

Can all of this be attributed solely to the four known particular kinds of gas? Can this be accomplished solely by mixing these gases in as many different ways as possible?

No, there have to be many more specific kinds of air.

There are plants in existence that exhale exceedingly harmful air, and, in this air, other plants and even animals would immediately die. Then there are miraculous plants which have the ability to call back the recently departed. Each of these two kinds of plants must absorb out of the air a completely different sort of basic substance in order to bring forth these different effects.

Of how many different ingredients must the atmospheric air be composed in order to serve as nourishment to the multitude of created things, each in accordance with its kind! If, however, plants require for their existence so many different kinds of air out of the original atmospheric air, then how many more kinds of air must there be for animals, so that every animal finds the proper substance to inhale in the air?

Although every animal inhales the atmospheric air as a whole, yet each retains only that which is conducive to its nature; everything else it eliminates.

Once there were plants and animals upon this Earth which now exist no longer. Therefore, new species of plants and animals came into being, which have a certain resemblance to the animals of the past. The mammoth had a certain resemblance to today's elephant, and the giant ox of the past to today's smaller ones. These present animals have a certain resemblance to those of the past, and they belong to the same species, but they do not resemble them in size and form. There is also presently a species of tree, especially in the tropics, which resembles the giant trees of times past, but such are not the trees they once were.

These changes came into being because the earlier giant species could no longer

find the proper nourishment in the atmospheric air. That is why they eventually became extinct: because one fundamental airy substance no longer existed. Instead, another substance was added which did not exist before. æ[his is also the principal reason for newly emerging diseases which have a certain similarity to those which existed in earlier times. However, the remedies that healed these earlier ailments fail today. A new ailment is the consequence of a lack of one fundamental substance in the air, which disappeared through its own process and did not reproduce itself again. Therefore, one must search to find a remedy which contains the missing fundamental substance through which the new disease may be removed. Since a better knowledge of these circumstances would be of substantial benefit to mankind, we should take a look at the causes through which certain fundamental substances in the air either completely or partially become lost while others take their place.

21

The effect of light upon the air

The origin of these specifica (*these are the unseen sources of all matter and substance corresponding to their kind. - ED.*), their coming into being, their existence and cessation, have, like each and every thing, a necessary reason.

Look up and see how countless stars glitter in the distant space of the infinite ether. Human beings are captivated when the gleam of millions of stars falls into their eyes. That is the effect of the light from these distant regions. It is the light that causes the atmospheric air to form this great eye around the celestial bodies. It is also only the light that forms the eye in a human being, and thus the eye and the light are related, for if the eye were not a light it would not be able to see the light.

When a human being, with his eye, with this little sun in his body, views the starry heavens, his eye becomes a little shell-globe itself, in which millions of suns orbit and central suns cast their primordial light into infinite space. An entire infinite creation is thus carried by the eye of a human being. The sun, emitting rays and reflecting them in the sun-related eye of a human being, causes a blissful sensitivity in the soul regarding such miracles, showing how the greatest may be found again in the smallest, and recognize itself for what it is in itself.

And the Lord speaks: When the light of the stars through the eye of a human being brings forth such a great effect, albeit on a greatly reduced scale, then how much greater is the effect of the starlight through the great earth-eye upon the Earth herself! Because the atmospheric air is a brilliant mirror on her surface, upon which the ether rests, and upon which every star is reflected in a considerable size. From there this picture is projected upon the firm surface of the Earth, and always with concentrated luminous intensity in accordance with well-known optical laws. This concentrated light is a very simple specificum of the atmospheric air, because it affects the corresponding parts in the Earth and upon her surface, either in a dissolving or a condensing manner.

Now, count the numerous stars if you can; you will see the immense number of simple specifica in your atmospheric air. Everything that is physically upon and in the Earth is the result of the stars.

The astronomers have made two really important observations. One of them is that stars existing earlier have completely disappeared. Accordingly, this specificum, which had an effect upon the Earth, must also have disappeared, and, with it, those beings which through this specificum could enter into a physical existence.

Another discovery of the astronomers is that the light from very distant stellar systems will reach the Earth for the first time now or many years from now. As a result of this, new specifica must come into being on Earth, and therewith new formations. This will have a beneficial or detrimental effect upon the beings already existent in accordance with the attributes of the star from which the specificum comes forth, because there are good and evil stars, and, as a consequence, there are good and evil plants and animals.

There are also double stars which, at appointed periods of time, cover each other and make their effect known. Of these stars, one may have a good nature whereas the other may be evil. If the good star lies in front of the evil one it neutralizes its evil effect. When they are side by side and both emit their light, then the influence of the evil star is lessened by the good star. When, however, the evil star is in front of the good star, it eliminates utterly the effect of the good star. When such a star stands at the zenith over a certain part of the Earth, you will soon notice a bad effect there which will make itself known either through bad weather, through deformities of some species of plants, or through ailments of animals and people.

When planets cover stars, they may also exert their good or bad influence upon the Earth in accordance with their character. This knowledge provided the ancient wise men with the foundation for the "regimen of the planets," which nowadays sounds like a mere fairy-tale. But the idea is not as foolish as the scholars of today believe. Weather prediction has its basis in this kind of observation, and this is also belittled by many. In spite of it all, the ancient wisdom remains true, now as before.

Comets and other light-emitting meteors exert a noticeable influence upon Earth, even if only for short periods of time. No less effective upon the Earth is the light variation of the moon, and especially noticeable is the periodic variation of the sun's light; and this is proven by the difference between summer and winter, among other things.

The twelve constellations and their effect

You may have found, in certain calendars, the assertion that the twelve signs of the zodiac have a certain influence upon the vegetative powers of the Earth. Only infrequently will the farmers of today follow this system; rather, they pay special attention to the seeding and harvesting of their crops.

Farmers' calendars indicate the signs of the zodiac through which the moon passes day by day, and in which sign the sun is located. And there is certainly some truth in this system, though not for the reasons given today, but rather for the reasons mentioned above.

The moon cycles through the twelve constellations approximately every twenty-nine days. The same seems to be the case with the sun, advancing by one constellation every month, though in fact it is only the body of the Earth that moves. This advance through the main constellations, by the moon as well as by the sun, causes one or another of the stars of these constellations constantly to be covered. Thus the influence which the above constellations exert upon the body of the Earth is interrupted for short periods of time. Therefore some changes must be noticed on Earth in accordance with the aforementioned laws, especially in those things which receive a specificum from the influence of these stars.

This effect cannot be of long duration, since the stars are not covered for long periods of time. But there are other circumstances that come into play, from which originate very noticeable influences upon the Earth: the periodic oscillation of the Earth's orbit around the sun, as well as the oscillation of the moon, which, in many hundreds of years, hardly ever makes precisely the same orbit. The zenith position of the twelve constellations thereby changes, causing many tangible and perceptible changes on Earth.

In addition to these influences, there are continuous changes in the positions of the planets, which, in a thousand years, will only rarely enter once again completely into a constellation similar to that wherein they exerted their influence upon Earth.

Furthermore, special consideration has to be given to the eruptions on the body of the sun. The light of the sun is weakened by these eruptions, and therefore it cannot influence the Earth with the force which, with the full measure of its light, it would normally expend upon the Earth.

The effects of the occurrences last mentioned are perceived more in the second region of the air than in its lowest region. The second region has its beginning at 1.24 miles (2,000 meters) above sea level.

Here it might be said that the second region of the air should also feel those manifold effects which occur in the lowest region of the air. However, this statement is

not correct, because the rays of the exceedingly many and most distant stars are not sufficiently condensed at that height. That is why they cannot, at that particular height, form those particular specifica which they can bring into effect approximately 1.24 miles lower. The fact that from these heights you cannot see stars of the fourth, fifth, and sixth magnitude at night with the unaided eye, demonstrates this fact; whereas at sea level, on a clear night, anyone with healthy eyes can see stars of the seventh and eighth magnitude with the unaided eye. Why is that not possible on a 1.24 mile-high mountain? Because the rays falling in from these distant stars are not sufficiently condensed. The visual angle is still too acute for the eye to perceive the star. The higher up you are, the more this explanation will be confirmed. That is also why vegetation declines at such heights, and in the end utterly ceases to exist. Do not believe that this is caused by the sun's rays alone, which, higher up, are naturally less condensed. The sun has only an indirect effect; it supports only the light falling from the stars, and indeed with the same light that the sun took from those same stars. The sun, therefore, is not the sole contributor of their light, but a supporter.

23

The Earth's atmosphere and precipitation

The sun of our Earth captures on his radiant surface the light of countless suns, and casts this light, in a united whole, into the vastness of ætheric space. The united light of these countless stars also meets rays of light from those stars which reach the Earth directly, unites itself with those rays, and together they fall upon the Earth. Herein lies the support, because sunlight by itself would be very weak if the light of the stars and the other suns did not participate. The light of the moon alone would be very pale if it were not supported by the sunlight.

On the peaks of mountains, this support is not as effective as it is in the lower-lying regions, because there the rays have not reached a sufficient density. The reason for this is that the sphere of air surrounding the Earth is a lenticularly round, transparent body. It is like a large burning glass (*"Burning glass" is the traditional English alchemical term for a magnifying lens that is used to concentrate the rays of the sun on an object so as to set it afire. The term is the same in the original German, and so is retained here. - ED.*), where the sunbeam that passes through the burning glass does not have its fullest burning strength immediately behind the lens, but rather at a distance which is equal to half the diameter of the circumference, out of which the spherical surface of the burning glass is taken.

The burning point of the great air lens is of course in the center of the Earth. Nevertheless, the ray of light that falls upon the surface of the great Earth lens grows constantly denser and more effective in the direction of the Earth as it comes closer to the burning point. The mountains receive the least dense part of the rays of light when

compared to the lower-lying valleys and especially those regions that are by the oceans. That is why the rays from the distant stars do not reach a sufficient density there, and thus cannot exert any influence on the vegetation. In other words, these rays of light do not form any specifica at such heights. This is the reason why those species of plants that require particular substances do not grow at heights, and that is also the reason why the air is always clean there, and not clouded with any additives.

Since the rays of the stars, as well as those of the sun, cannot have the same effect in the higher regions as in the lower, the higher region is a transitional stage leading to one with stronger effects. Here the rays begin to condense, intensified through the rays that are reflected from the surface of the Earth. Certain developments take place in the light through these rays and counter rays; this is recognizable through the appearance of a kind of wave or surge. When this surging continues for a while, a specificum is produced by it. This specificum, which in itself is of a manifold composition, appears first as fog in the high mountain regions. If this chemical process is not interrupted, cloud formations will soon arise out of the fog; these appear in the higher regions, where they gradually condense and eventually fall to Earth either as rain or, in winter, as snow.

That these precipitations come forth from the light is proven by many phenomena on the surface of the Earth, especially in the tropical regions, where rain frequently covers everything with a phosphorescent glimmer of light. Even the surface of the ocean in these areas glimmers very strongly, as if it were red hot. Objects that are moistened by the ocean waters, too, glow like the rotten wood in the forests. And, last but not least, snow proves, through its brightness, that it is a product of the light.

The mist or fog in the second air region comes into being in the following manner. We should not neglect the fact that the polar force from the North and South Poles is especially effective in these regions. Through this force, new formations are saturated with telluric electricity, and not until then are they given the condensation through which they may be fed to the body of the Earth as nourishment for the plant and animal worlds. The clouds that have been saturated in that manner usually have a dark coloration, whereas the unsaturated, much whiter clouds are more translucent. These two kinds of clouds form between each other in opposite polarity whereby the saturated dark cloud represents the negative, and the unsaturated white one the positive. That the negative cloud becomes increasingly heavy and, in consequence, must descend, is obvious.

Human beings who make the effort to climb to these heights usually become cheerful and merry towards the top. The reason lies in the great purity of the air in its second region up to 65,618 feet (20,000 meters) above sea level.

The eye of the Earth

The third region of the air rests upon the second region like very pure ætheric oil upon clear water. This oil will not mix with the water, but floats on it and imparts to its surface an even more beautiful luster. The third region of the air is, in its effect, like the ætheric oil. This region is the “oil” for the two lower regions, and, at the same time, the ætheric salt makes it pleasant-tasting for plants and animals.

All pleasant fragrances descend, with the light and the ætheric salt, from the third air region, to be led into the plants themselves by means of the electricity that has gathered in the proximity of the plants, and to confer upon the plants, through the “ætheric oil,” their multifarious pleasant fragrances. On some plants these fragrance carriers may be seen with the unaided eye in the form of very small, highly transparent resinous globules, though of course they may be better observed through a microscope.

The taste, the fragrance, and above all the better part of the beautiful coloration of the flowers and fruits are pure ætheric substances. Hence these qualities can only have their origin in the place where they are adjacent to the ether, whence all of the countless *specifica* originate. These substances embrace themselves in the third region of the air and form a fluidum which, in the different kinds of rays arising from the countless stars, seeks its own particular chemical relation. The fluid unites with the rays and descends with these rays to Earth. On Earth it satisfies those plants and animals which have a relation corresponding to these various specific fundamental substances of light.

The third region of the air also corresponds with the external parts of every plant. These are the buds, blossoms and fruit, as well as the leaves with their electricity-absorbing tips. All these parts of the plant have an ætheric, pure appearance, which is why they correspond with the third region of the air. Their fragrance is usually extremely delicate. Some plants, however, have a repugnant odor which is a consequence of the preponderance of internal telluric fluids that cannot be covered by the pure heavenly substances.

In animals, you will find even more conspicuous substances drawn from the third region of the air, though certainly they are no longer ethereally as pure as they are in some plants. However, the medulla in the head usually absorbs the *specifica* out of the air through the hair. The very pure liquids in the eye, especially those under the first layer of the cornea, as well as the entire cornea itself, absorb the *specifica* out of the air through the eyebrows and the eyelids, and supply or pass these through to the eye. That is why the third region of the air resembles the eye, and the reason for this is that, besides the aforementioned functions, it has the same function for the entire Earth, as the eyes of human beings and animals have for the bodies in which they exist.

This third region of the air is the actual eye of the Earth. If this region had not this visual faculty, there would not be one being on Earth with the faculty of sight.

It is not only the Earth that has her panoramic eye in this third region of the air; every plant has a kind of eye through which it perceives the light in its corresponding part of this region as well. That plants possess their own peculiar faculty of sight is recognizable through the observation that almost all plants turn their calyces towards the sun in order to absorb the light from him. In a dark cellar, a plant always forces its shoots towards the light.

The Earth looks constantly at the space which surrounds her. This perception produces in all nature spirits that dwell upon the Earth a corresponding conception, from which every spiritual being obtains its intelligence of the outer world. This would be impossible without the great common visual faculty of the Earth. The Earth, as a body, certainly does not perceive anything which she views. Nor was it deemed necessary that the Earth should have her own self-conscious cognition, since she is not an autonomous being, although her being does consist of countless single intelligences. They are the ones which require the great earthy eye.

Only through this earthy eye may a human being see the sun, the moon, and the stars. It would be impossible for a human being with his little eyes to view the sun if the great earthy eye did not first take a miniature picture of the sun and introduce it to the human eye. And therefore no one sees the sun or the moon or the stars as they are in reality and at their true distance, but rather their images upon the surface of the great earthy eye, which is more scintillating than the surface of pure water and therefore most suitable for the reception of pictures from the immense celestial bodies that surround it.

At the same time, the earthy eye takes pictures of the surface of the Earth and projects them to the other celestial bodies, just as those bodies project pictures from their surfaces through their eyes to the Earth. The phenomenon called *fata morgana*, a "looking-glass in the air," as it were, which may be observed in tropical regions, may be explained as follows: in those areas, the third region of the air sinks at times below the intermediate mountain ranges. Wherever this occurs, especially in the mountains, you may frequently perceive pleasantly scented fragrances, an effect caused when the third region of the air sinks to that level.

25

The nature of fire

This third air region, which rests pure and transparent upon the second region of the air, has a very particular attribute: it ignites very easily at the slightest disturbance. Ignition occurs especially when an object or a body, for example a meteorite, happens to enter into its region and traverse it for a considerable distance. This ignition is of a very particular kind, because no burning takes place; it is an illumination. Before this very particular kind of ignition may be explained, more details must be given regarding the nature of ignition.

What, actually, is ignition? And what is fire, which is in itself ignition? This may no longer be explained from the purely physical point of view, since the notion of fire is already on the threshold of the sphere of the spirit.

There are spirits in all matter. When they are aroused in any manner, they ignite, which means that they enter into a state of increasing excitement whereby their activity and their expenditure of energy constantly increases, and the matter is set into exceedingly fast vibration. Thus solid matter is destroyed, because the great excitement tears the matter apart into the smallest of pieces. The spirits are liberated and the remnants of matter remain as ashes.

Therefore ignition is an excitement of the spiritual in matter, and the continuance of the constantly mightier excitement is the act of burning. The illumination of fire is caused by the extremely strong and fast movements of the spirits. The transmission of the light of this fire is an excitement of all the other spirits in the contiguous vicinity of the air. On Earth, the act of ignition and burning happens usually through excitement of yet impure and unclean spirits. That is why fire usually appears as dirty and reddish, and at the same time raging and incensed.

Another ignition may also occur, namely ignition through the excitement of love. This ignition is not, however, destructive and corruptive. The reflection of sunlight on the surface of water is, for example, such an ignition. Through this light of love of the sun, the peaceful spirits of the water become very excited, but in his excitement they do not destroy anything. Even though the whole surface of the water be ignited and the rays scintillate far and wide, yet nothing burns.

In the same manner, there is also an ignition in a mirror when a ray falls upon it; but no act of burning takes place, since the excitement which occurs is that of good spirits. If, however, a benign spiritual sunbeam of love be potentized and directed upon bodies that still contain something spiritually impure, the beam will ignite, and this will be an act of burning.

Since we have now explained the process of ignition in an intelligible way, it will now be easy to explain the ignition of the ether contained in the air of the third region of the air, when disturbed by a body from its customary rest.

A meteor that flies through this airy sphere tears apart the air. Because of the fast movement of such bodies, a hollow space is thus produced in the air. This then forms a mirror surface in which the light rays from countless stars instantly concentrate as in a concave mirror. This reflection of rays gives the appearance of fire when seen from the Earth.

The same appearance cannot occur in the lower regions of the air, because the air in this region is too heavy; that is why the air collapses quickly after a body traverses it. The very light air of the third region closes, but very gradually. That is why you may see a long tail behind such a meteor.

Appearances in the third region

There are, of course, some illuminated meteors that ignite to such a degree that actual burning takes place. The ignition of such meteoric bodies originates in the third region of the air. The act of burning does not take place until a meteor of fairly large size enters the second or even the first region of the air of the Earth; it must move very fast. A meteor must travel at least twenty-three miles (thirty-seven kilometers) per second if it is really to burn. If it moves hesitantly, it quickly burns out and falls to Earth extinguished.

One particular phenomenon of a meteor falling through the third air region, when it ignites or illuminates, is that its head is its most illuminated part. The illumination of the head is very similar to the illumination of the tail. It is a concentrated ray reflection, because the solid, usually round, body drives apart the light ætheric air surrounding itself, and especially before the front part of the head where it forms an air shell.

This air shell produces a concave mirror-like shining surface around the body, which captures the light of the illuminated celestial bodies and sends them farther down to Earth. When someone throws a round black stone into the water, you will see this stone advance under water with a white head. This whiteness is a watery concave mirror formed by the rapidly advancing stone, which captures the rays that fall into the water and concentrates and reflects them. This is the reason why the foam of water appears white, because the water bubbles are many concave mirrors. That which we are shown here by the water is shown in the skies as an illuminated meteor, and it is nothing but a concentrated reflection of light.

There are other phenomena that originate in this airy sphere. You probably have quite often seen small, white, fleecy clouds; they are extremely delicate, and so transparent that they even let the light of the stars shine through undisturbed. These fleecy clouds are the highest clouds that ever appear over the Earth. They come into being through contact between the pure ether and the surface of the third region of the air. They are not really clouds at all, but undulations upon the highest surface of the third region of the air, caused by the vast ether when light beings that originate from the bodies of the suns approach the Earth.

Although these beings of delicate substance have some weight, even if very minute, they cause an undulatory motion on their entry upon the smooth surface of the third region of the air. These waves do not allow the sunbeams to fall through in a straight line, but only to pass through refracted. The varied refraction upon the waves of the third region of the air causes the appearance of the fleecy clouds.

The reason why we usually have bad weather after such appearances is because of a confrontation between the spirits of this region that keep order and the newcomers who must be accommodated on Earth, but in such a way that they cannot harm the Earth. When they submit patiently, which is rarely the case, these fleecy clouds will not turn

into bad weather or thunderstorms. When, however, they do not submit, then force is applied and the newcomers must submit. Finally, there is another phenomenon, but this one is purely spiritual, although it may be seen with the physical eye. It may be observed on extremely hot days, and it manifests in the form of a bluish-white streak. These streaks are a sign of “blissful spirits” that are at peace and in conference. On such days, everything on Earth is at peace; not even a leaf moves. No common cloud may be seen, and on Earth it is oppressively hot. However, this condition does not last for long. As soon as these conferences come to an end, you can feel new movement again, especially when new spirits are ordered to control the air, the mountains, the oceans, and so on. Then it becomes windy, and the barometers indicate “change.”

The bluish-white streaks are nothing but hosts of spirits that stand peacefully side by side upon the surface of the third, the purest of the regions, which may be seen even with the physical eyes of a human being.

Developed human beings who have the ability to see with their spiritual eyes will, of course, perceive considerably more than mere bluish-white streaks.

THE SPIRITUAL EARTH

27

The formation and purpose of matter

In studying the spiritual part of the Earth, we shall not ascend from bottom to top but descend from top to bottom, for we must turn from the outside to the inside in order to reach the spiritual, which is the deepest and the innermost in everything. It has been pointed out to you on several occasions that, internally, matter always conceals something spiritual. Therefore visible matter is essentially nothing but bound and fixed spirituality.

All matter is divisible because it consists of parts, and between these are even smaller spaces, called pores. No one can really say how far the smallest part of matter is finally divisible. For example: Take a small grain of musk and place it in a large room, and within a short time the whole room will be filled with the fragrance of musk. You may let this grain of musk lie there for many years and it will not noticeably diminish in volume or in weight. And yet every second, millions of parts must depart from this grain in order to fill that entire room with its fragrance. If all matter is divisible down to an almost infinite minimum, this makes it abundantly clear that it is of necessity composed of all these parts.

What is it that draws all these parts together and joins them so firmly to one another that they appear as solid matter? It is the first level, at which the spiritual has its origin.

These infinite small parts are originally nothing more than the mere power of ideas flowing from Me, the Creator of all things. Such an idea acquires form, and the form receives life out of the life of the Creator. He gives the newly enlivened form its freedom from Him, and gives it its own light from His primordial light, and, with this living light, its own intelligence, through which this newly vivified form recognizes itself and becomes conscious of itself as an independent being.

When the form has recognized itself as such, then order, the law of all existence, is given to it. And with this order, the innermost fire of the divinity is bestowed, the spark of eternal love, and out of this comes forth the will. Now that the newly revived form has light, self-recognition, self-consciousness, order, and will, it may act with its will in accordance with the lawful order, or it may decide to act against it.

When a new creature behaves in accordance with the order, then it will appear as a perfect, free being in the great realm of creation for its eternal existence, because its whole being is created out of Me, the One Who is eternal and will be. That is why a human being is a "creature," because his being is created out of Me, and his fate cannot

be other than My Own. When one scoops water out of a well, the water in the bucket is of the same kind and has the same purpose as the water in the well out of which it was scooped.

When, however, a new being does not follow the given order because of its free will, it will meet with its own demise and dissolution. If we take, for example, a plant which had its own free consciousness, and if it were able to decide whether to take water, light, and warmth – what would happen to the plant if it decided not to do so? It would dry up and perish.

As the Creator, I am not indifferent as to whether a being that has been created out of the fullness of My divine being exists only for a period of time or eternally. Were its existence only temporary, it would be obvious that a part of Me would have to be destroyed, and that is impossible. Therefore, once a being exists, it exists for eternity.

But such a creature may remove itself voluntarily from My order, and that means as much to Me as if it were no longer to exist. In this manner, and in addition to Me, an opposite force would form in time, which could disrupt My free activities. I, the Highest Perfection, would have to be imperfect in order to permit such imperfection next to Me. Since this is impossible, such a creature must be imprisoned immediately and kept in one place. Behold, it is immobilization that you see and perceive as matter!

In the infinitely many parts of matter rests the intelligence of the now-captured being. Its intelligence can never perish. But it remains imprisoned until it reaches spiritual maturity, and when such a being begins to accept the divinity in all her parts. Only then is it mature enough to return from whence it came.

For this reason, all matter must be dissolved to the smallest part, so that not one particle exists that does not have the ability to secure the picture of the eternal sun. And in the reception of the eternal original picture lies the new creation, in which the intelligences that have become free turn into a being, return to their original form, and become again what they should have been from the very beginning.

28

The spirits of the uppermost region of the air

Let us turn first to the uppermost region of the air in order to see what kind of spiritual beings are at home there, and what they do.

In this region are perfected spirits – those that were formerly human beings on Earth. Here they enjoy continual light, because it will never become fully dark at these heights. In the spiritual sphere there is uninterrupted day.

The third region of the air has reached a purely spiritual stage, whereas the second region is still frequently subject to lower influences. However, the first, or lowest, region of the air is more subject to the lower influences; it is the region where good and evil are mixed.

No spirit which passes over from this external physical Earth to the spiritual world will be able, no matter how complete, to ascend immediately into the actual kingdom of Heaven, because he has left something in the earthly body that he requires for his perfection and which he can only gradually acquire. Only when he has purified and spiritualized the last remnant of that which once was his and taken it up in his being may he leave this region and enter into the first sphere of the actual kingdom of Heaven.

The spirit, as the fundamental principle of life flowing out of Me, does not actually require anything from the body of the Earth for his perfection. But the external shape, his carrier, which was formed out of the soul, must reunite within itself up to the last atom that which was once bestowed upon it out of the fullness of My idea which formed it. That which was given exists in the form of infinite particles of intelligence which, upon the departure of a human being, cannot be liberated all at once. These are the parts of the body and specifica that a human being, during his lifetime, has inhaled and exhaled, and includes the waste of his body, his tears, even his clothing and his abode. In brief, everything that he at one time or another brought forth and did through his own power must, in time, be obtained by the soul as purified specificum. In this manner, the spirit has within himself a complete introspection and the clearest recollection of everything that happened along the long path by which he will again reach his first perfection.

The spirit could not attain this special recollection if his physical self had not obtained everything which originally belonged to his being, and everything which he has acquired on the long circular path. That is the meaning of the sentence, "Every hair on the head is counted." Whosoever lives according to My teachings gathers. Whosoever acts otherwise disperses.

That is why the spirit has to remain for a while in the third region, until he has obtained everything that once was his. How does the spirit know what belongs to him? This lies in the eternal order. Every blade of grass finds exactly its specificum out of the immense, endless amount of specifica; the spirit is much more accurate in finding what belongs to him.

The question arises: What does the spirit do during this waiting period? He fulfills the tasks of the spirits of this region. He paves the way for those who are newly arrived, familiarizes them with their new surroundings, and instructs them in their tasks.

The purer spirits of the lower regions he rules by teaching. Should any quarrel arise, he, as well as others of his kind, will descend to these regions as peacemakers and re-establish order.

When alien spirits from other celestial bodies arrive here, he will examine them. If they are found to be mature enough, he will guide them downwards to Earth and assist them through his influence with their investiture thereinto. He also takes care that these spirits be led onto the path of severe trials, which they agreed to travel while they were

on another celestial body, in order to become children of God.

The guardian spirits of human beings live in this third region. These pure spirits are not the sole rulers, because in many things they lack complete knowledge. That is why there are perfect angel-spirits constantly present to instruct them in what they have to do and how to settle disputes. The residence of the spirits of the third region is a wonderful paradise. They have everything – whatever their hearts will enjoy in love for God.

There the spirit, in accordance with his nature, becomes the creator of his surroundings, in which he then is spiritually at home. He enjoys everything in abundance, and any famine is far removed. Through this enjoyment the spirit gradually obtains whatever of his being remained on Earth. When the Earth no longer owes him anything, only then has he attained his complete firmness. Then he may be admitted into the kingdom of Heaven for his higher perfection.

There are also those spirits that have left a variety of belongings in other worlds. In order to collect their belongings, they ascend to those spheres of those celestial bodies where they had either received their main specificum, or where they had once lived physically. This is what is necessary upon the path of love, which is the only attracting principle. All this must occur voluntarily, while each and every spirit seeks to collect within himself that which is his and return it to Me completely in great love.

29

The domicile of the pure spirits

The future degree of perfect bliss depends on the complete return of all that which belongs to a being.

Whatever concerns the physical body and its immediate predecessor – everything specific, in fact – will be given in proper chronological order without any action on the part of the spirit. But it is different with regard to the collection of the spirit's qualities, for which he is accountable. The reason for this is that every spirit can and should acquire such qualities from the instructions of pure religions. Whosoever is not active in this respect, and concerns himself with matters of the flesh rather than matters of the spirit, can only blame himself when he is judged by the Word. It was given to him from Heaven as a loyal guidepost, pointing out how he should collect his life and return from whence he originally came.

Even the spirits that are already purified have to remain for longer periods of time in the third region of the air in order to procure their psychical specifica. Here they must wait until their physical bodies have decomposed and passed over to the astral (soul) matter.

This state should not be considered a punishment; it is as necessary as the duration of the physical body on Earth. This must continue for a certain time; for some it is a

short time, and for others longer, so that the spirit may gain time to develop and stabilize his being. Since this is required, it lies beyond the scope of the spirit's will. The court only judges the will's attitude. Everything is unimportant as long as the will is brought into order in accordance with clear knowledge of My divine will.

When these pure spirits remain in the third region for several hundred years at a time, they lose nothing by being there; they can only gain. Besides that, they are exceedingly happy and blissful. They constantly gain by increasing their intelligence. If they perform small duties properly and prudently, they will become suitable for managing greater tasks in the future. In order to prove their spiritual enterprise they will, as angelic spirits, be placed in charge not only of a few parts of a celestial body but over entire universes and solar systems.

The pure spirits of the highest region of the air frequently descend to the second and sometimes even to the first region. These localities on Earth are essentially their visible places of confinement, which, due to their considerable heights, are permanently covered with snow and ice. Herein lies the reason why those regions have for almost every human being – as you would express it – such a magical, blissful, and at the same time such a calming appeal or attraction for the whole human disposition.

Whosoever has a melancholy heart and is full of inner restlessness should proceed in My name to such heights, or at least go as close as possible to such places, and his heart will be inundated as with a strengthening balsam. That is why you should gladly go up into the mountains.

The disposition of the heart in the lower regions becomes steadily more oppressive, difficult, and hard to bear, like the feelings of one who climbs through canyons and caves; his feelings when he climbs such pure heights, however, become more and more cheerful. And whosoever climbs up may rightly say, "Lord, that is a good place to remain!" But then I will reply, "The time has not yet come for you to remain here!"

Nonetheless, despite all this I will say, "Gladly go to the mountains! I Myself, while I walked on Earth in the body, frequently visited the mountains. On one of these mountains My transfiguration took place; on a mountain I drove away the Greatest Tempter; upon a mountain I preached about the kingdom of Heaven; I prayed upon a mountain, and upon a mountain I was crucified!"

That is why you should love to go to the mountains, because not only your spirit but also your body gains more there than it could from a hundred apothecaries!

It should also be mentioned that the pure spirits first stay in the areas where they had lived on Earth while in their physical bodies. When they become more highly developed, their sphere of activity expands over the entire Earth. The strongest spirits guard the polar regions, and the weaker and more tender spirits the tropical regions of the Earth. The more active spirits guard the oceans, lakes, and rivers. The beginners are entrusted with the supervision of the larger and smaller mountains. The female spirits, for the most part, manage plant life and exercise their influence upon the entire vegetation of the Earth's surface.

The spirits of the second region of the air

There is a transition from the uppermost to the middle region, just as there is a transition in a human being from the pure spiritual to the astral. These two regions interact with each other as does the soul with the spirit. The spirit can affect the soul in such a manner as to enable him to penetrate the soul. The soul, however, is limited to her boundaries. The spirit can accept the soul, and through this act the soul becomes spiritual.

In this manner, the spirits of the second region can pass over into the third region, when their souls – that is, their substantial bodies – become more and more spiritualized, and eventually become one with the spirit altogether. For the soul herself is a composition of countless particles of intelligence, and that is why she is possessed by many desires which she contains within herself as specifica.

When one or another specificum no longer comes to the fore, then all the others incline in the same direction. This inclination causes some kind of passion in the soul. When, however, another particular part of the soul takes over and overtakes all the other astral specifica and follows their bent, then the previous passion may be exchanged for another.

This description makes it obvious how, when the spirit be not awake, many a soul is driven from one pole to another by countless passions and desires.

Similar conditions prevail in the second region, because here are souls whose spirits have not fully awakened. That is why one soul has one main urge, while another soul has yet another. Millions of souls have different inclinations and urges. What a mixture of different souls must congregate in the second region!

How many different events are caused in this region which eventually, when they become condensed, are visible in the natural world! The different cloud formations, and many other happenings in the middle region, have their origin thus. There will neither be a day nor a night that will bring back precisely the same forms or shapes which existed before.

You will also discover other phenomena that repeat themselves as far as their kind is concerned, but never in accordance with previous forms or shapes. Not one snowflake is like another, and not one raindrop is exactly the same size as another. This applies also to hail – one hailstone does not weigh as much as another. Ice is indeed ice, but this applies only to the nature of ice. When it comes to the form or shape of the ice, it is just as different as the formations of the character of souls.

The variety of human works originates in the different tendencies of the souls of their creators. If, for instance, a commission be given to several painters to paint the same motif, each painter will portray it in his own unique manner. Or give ten composers the same poem; each of the ten composers will compose a different melody.

The variety of the formal portrayals lies within the differences of specific intelligences of the soul. The actions are always in accordance with the predominant specifica. Therefore there are always new manifestations, and never will there be anything that is a complete repetition of the former, especially where the astral intelligences are not subject to any coercion; and this is the case when it comes to the souls of human beings that must gain their original freedom again by working for it.

But there is a difference between a departed soul and one which is still in the physical body: the soul which is still in the physical body may be seized by any number of different passions. On account of this, a human being could be a different person every day. Today he may feel and think one thing and make certain resolutions accordingly, and tomorrow he may judge in accordance with other priorities in his soul.

Departed souls act differently, for usually only one main passion turns up, and this passion rules the soul more and more, gradually drawing all the intelligence particles under its spell. This does not mean that a departed soul is incorrigible; it only means that a soul remains imprisoned in one main passion until all the other specific particles of intelligence are consumed. This causes a great impoverishment of the soul, and she thus passes over into a condition of desolation in which she finds herself as if totally naked and in a fog in the dark of night. When the soul is in this desolation, the spirit can begin to penetrate her. This is the transition from the second region into the third. The spirit cannot expand himself in the soul until this condition has occurred, because the soul's specifica are still spiritually or intellectually inadequate, since in the second region a multitude of differently disposed souls comes together, and each and every soul carries within herself her main passion and acts accordingly. It is obvious that the phenomena resulting from this astral diversity of form appear very different. That is why every lightning has another zigzag, every cloud a different formation and movement. That is why the winds criss-cross, followed by cloudbursts, then a downpour, then hail, and then large, medium, or small snowflakes; and there are thousands of other similar phenomena. This is, in general, a necessary preamble. Now we shall inspect the subject more particularly.

31

The activities of the spirits in the second region of the air

Let us begin immediately with a question: Is the character of the spirit beings of the second region good or evil? And are they engaged in the ascent or the descent?

This region resembles very much the earthly life of human beings on the Earth's surface. There is a constant coming and going, a banding together of the like-minded. War, murder, imprisonment, defeat, escape, theft and robbery, inflicting evil and doing good – all this you may experience in the second region. It is the actual battlefield of the spirits; that is why the mountains located in this region usually appear ravaged.

The mere sight of these heights indicates how much fighting takes place in this region. Nowhere but in the second region does this freedom prevail; that is why it is the battlefield where the spirits decide either for Heaven or for Hell. The spirit and soul of each human being enter this region immediately after the death of the physical body, where these departed continue to live as they did while on Earth. They enjoy full freedom and, naturally, look for their own kind. That is how the riotous assemblies come about. Once such a group has gathered, its members soon begin to scheme as to how this or that might be obtained, usually through force or trickery.

There are also souls amongst them who will betray a plan of their band to a more powerful band. When these hordes are made aware of the treason that threatens them, they begin to prepare for war. This is noticeable in the natural world through an increase in the formation of clouds. And it does not take long until these embittered opposing armies march against each other. But they are watched by the mighty peace spirits who oversee everything.

The peace spirits descend, take these embittered armies captive, and throw them down to the Earth. There it takes a while until they have gathered enough energy and courage to return to their previous place. Their prison is matter, in which they have been caught again. The peace spirits from the third region are their guards. When, after such a severe reprimand, these spirits humble themselves and seek deliverance and salvation in My name, they will be greeted by the peace spirits again in a friendly manner, and then led to the third region where they will initially be placed at the lowest level. There they will live together with the pure spirits, and there ascend in accordance with their increase of love for Me and My order.

Such an act of satisfaction may be seen by the natural world, and this occurs frequently in the disappearance of clouds in the firmament. When the opposite is the case, that is, when evil spirits band together, dark clouds suddenly form in the firmament, particularly around the high peaks of mountains. This occurrence is caused by the fact that these passionate spirits materialize more and more as the evil attributes rise up closer together within them.

When a spirit is imprisoned by the passion of his soul, he distances himself from Me. The more he turns away from Me, the more material he becomes, until he eventually becomes visible even to the natural world in the corresponding material form of one of his passions. In this condition, he soon becomes too heavy for the second region and is cast down by his own weight. This corresponds with the will of the peace spirits and also with My will. My will causes the actual weight of all bodies. These spirits, rather than humble themselves, frequently remain arrested in matter because of their own evil will, and would rather live in earthly filth, in the dirtiest of animals and in the ugliest of plants. And many examples prove this. These spirits must be kept under constant surveillance so that this kind of riff-raff, having been thrown down to Earth in their wickedness, do not throw themselves on noble fruit and animals. Should this occur, it would utterly ruin the fruit and the animals. It would not take long

before there would be plagues among animals, and even the fish in the water would not be spared by them. Most of the epidemic ailments of human beings are a consequence of the activities of such evil spirits; they penetrate the human body and cause it to become ill. A natural death might easily occur thereby, unless special remedies be administered immediately in My name, to which these imps must yield.

32

The possession of matter by spirits

It is, of course, hard to believe that in a raindrop, in a snowflake, in a hailstone, or even in a little cloud, one or more spirits are squeezed together and attain in such a small volume sufficient weight that they may be thrown down. Do not think, however, that the spirit, with his soul, is crumpled like a sheet of paper until it finally looks like a clumsy little ball. That is not at all the case.

The human form of the spirit with the soul remains intact. Only its specificum is condensed in the region of the heart, and appears more or less dense in this agglomeration in the form of these meteorological shapes. You should also not think that in one hailstone a whole spirit, with his soul crowded together, falls to Earth; only his evil wishes do. These wishes are condensed by the peace spirits and become materially heavy. Since these wishes are the urgent cravings of the spirit and the soul, the spirit with his soul is thereby drawn into the depths through this newly formed material center of gravity.

Very evil-minded beings are brought to a sudden fall over high mountains or in the polar regions, and they are detained there for a long period of time. They have to be evil-minded spirits in which much haughtiness prevails, who already carry within themselves something hellish. What happens to them after such a reprimand we shall explain in detail later on. First, however, you should get, as much as possible, a clear idea of the natural appearances which are visible to the physical eyes; they always conceal something that is spiritual.

33

Nature spirits and human souls

Rain falls to the Earth in drops, sometimes large and sometimes small; and so does snow. And regarding hail, at times you find very small pellets, and then again stones that weigh a pound or more, usually in large amounts. Then these questions might come to mind:

If every raindrop, every snowflake, and every hailstone carries a spirit, from whence come such an immense number of spirits?

And where did all the spirits come from in Adam's time when it rained and snowed,

since no one had yet died on Earth?

And when it snowed in days gone by as when it snows today, there are also spiritual potencies of newly arrived spirits in the snowflakes which join with the liberated souls from the Earth, and with them begin to make their migration through the human kingdom. They are not the spirits of departed human beings, but newcomers, or, if it may be said more specifically, new beings that have risen after a long sleep out of the matter of the Earth. Those spirits of departed human beings who do not wish to take the path of progress may be driven back upon the same road thereby. But after a short period of humiliation they return to their region, and may be observed in the physical world.

When it rains, the rain penetrates into the earth and is absorbed by plants, animals, and even minerals. However, here and there you may observe, either during or after a rain, a whitish mist rising and moving upwards, particularly in the higher regions. It is, of course, the smallest portion of such rainfall which returns in these mists and ascends. It represents those spirits that are departed human beings and who are allowed to return to their region.

There is no difference in the appearance of the mists, but there is a difference in the manner of their formation, and the way in which the spirit being ties itself to the appearance; within this there is a great difference. Regarding the newly-arrived spirits and the new astral emergences, the spiritual as well as the astral are still completely confined in matter. Here the matter is not an internal center of gravity that pulls down the spirit, because the spiritual as well as the astral is still very much dispersed – so much so that the being of a single spirit and his soul are scarcely sown completely into the earth even in a million raindrops, snowflakes, or hailstones. It is, of course, an entirely different matter in the case of a fully developed spirit with his soul; in this instance only his material wishes and inclinations are squeezed together into such a material form to share, for but a short period of time, the harsh fate of those spiritual potencies who are just beginning the great circle of their liberation in the above phenomena.

It would be difficult to determine in which raindrop or snowflake a natural spirit or spirit that has already left Nature has fallen down, because the outer appearance is the same; the size and weight, however, may serve as a clue to the kind of spirit that has been cast down. Particularly in a large hailstone, there is frequently a humiliated spirit which has already passed through his earthly course. The smaller appearances are the so-called nature spirits. Their numbers must be immense, because they do not come to Earth as a whole but are divided into infinitely many specific spiritual particles. That is why a whole soul never ascends from the Earth with all of her spiritual specifica, but is always divided in the highest degree.

There are two reasons for this division: The first lies within the prime spiritual being himself, because each and every spirit has divided himself and torn himself apart to infinity on account of wanting to attain maturity. The second reason lies in the fact

that through this division such a primordially created spirit has weakened himself to the last drop of his energy. Therefore, as a result of this weakening, he cannot carry out his haughty plans. This so scatters the thoughts of such a spirit that he is no longer able to grasp a proper notion of anything, much less conceive a plan.

That is the reason why the fallen Satan, even to this day, eagerly makes every effort to rejoin his own original being with the one in the individual human soul and spirit, in order to gain the power that was his at the very beginning. But he has been divided and scattered throughout the whole of creation so that he might never attain this power again. His spiritual being was turned into matter, out of which the astral or soul essence of every human being comes forth. New spiritual essence is breathed into the astral essence, so that out of each and every part comes forth a whole being, just like the being that was originally created, which through its pride or expansion of ideas wanted to rise above God. But he thereby scattered and dispersed himself infinitely, so that nothing was left of him other than his AI” and, with it, his fundamental evil will. All of his abilities and ideas, and the countless perfections of comprehension, were taken away from him. These are the things which continuously reach the celestial bodies, or which are presently held captive for the greater part in the celestial bodies. Therefore, through this, they divide into astral and spiritual, so that in the astral, the given AI” and the self-consciousness of matter surfaces, and so that in the spiritual the cognition of God may be implanted again in the astral; otherwise the soul would soon die. In plants, the astral life surfaces first. It could not exist, if it were not able to receive spiritual nourishment from the air.

This explains why so much of the spiritual comes down to Earth in the described phenomena, and why the multitude of the phenomena does not necessarily depend upon the number of human beings who have lived on Earth. But what emerges is the fact that many human beings will still live on Earth. When all the spiritual and astral beings are at some point liberated from the Earth, then in place of the natural Earth there will come into existence a perfect spiritual Earth which will be inhabited by free spirits and souls. That the Earth consists now of captive souls and spirits is attested to not only by the daily weather phenomena but also through clairvoyant human beings. Ordinary people see the phenomena of the weather, whereas to the clairvoyant this phenomena appears as countless hosts of water, earth, mountain, and air spirits, and this difference in perception has always existed.

34

Air spirits, mountain spirits, and wanderer spirits

The particular mist that develops in high rocky mountains and above rock clusters, even without previous rainfall or snowfall, consists mostly of nature spirits that may become human souls, but only after long periods of time.

These spirits, which like to rise in the air and overcast the entire sky, are known as

air spirits. They enjoy more freedom than earth spirits, which are more solid. They have to be very carefully guarded in this free state by the pure peace spirits, as otherwise they could very easily cause great harm.

These spirits are seldom seen by human beings; they prevent this from happening because they have a great fear of all those in whom they notice a strong perceptive faculty. This fear instills in them a kind of hatred towards matter, in which they were held captive for a long time. That is why a careful surveillance of these spirits is absolutely necessary.

Every spirit, once he has managed to rid himself of matter, may not for any reason be brought close to it again. Even the spirits of departed human beings have, in spite of their great intelligence, an abhorrence towards it. Those spirits who have just recently gained their much-desired freedom by special permission, and who have been released from this bondage of the hardest imprisonment, have an even greater fear of matter. These spirits become either malicious and revengeful because of their abhorrence and hatred of matter, or they band together by the millions, wanting to escape into vast infinity. The malicious and revengeful spirits are taken captive again and, in the above-mentioned phenomena, are led to the Earth, where they are ordered to labor in the plant regions. If they do not show any enthusiasm for that, they are driven in the form of water into brooks, rivers, lakes, or oceans, where they frequently practice their evil pranks. Should they become extremely malicious and join the evil spirits of the oceans, then it frequently happens that these malicious spirits are driven back into the innermost part of the Earth, which is a most pitiful fate.

If, however, these spirits work diligently in the administration of plant growth, they may then start upon the path of higher development in the flesh. They may also be allowed to return to their former free state after they have completed a certain period of service, which may last up to two hundred years and sometimes somewhat longer. They may then inhabit either the air, mountains, the earth, forests, or sometimes even lakes and rivers.

These spirits possess complete intelligence. They are extremely proficient in matters of Nature; they can see and hear everything that happens and is said on Earth. They also have the ability to deal with human beings and sometimes they render them good services. But you have to be on guard lest you draw too nigh unto them; for they in turn may easily become exasperated and can inflict tremendous harm upon a person.

These spirits prefer to inhabit regions that are remote and peaceful. It is not advisable to scream, whistle, swear, or scold in these regions, because the spirits that are still held captive in matter may thereby become rebellious. And this would cause harm to the spirits which are already more liberated. In order to prevent this, they attempt to frighten the traveler in these regions with many ghostly apparitions.

They are especially active in the mountains, in stopes and shafts, where they have frequently caused the greatest of accidents to those working in the mountains. Sudden cave-ins of shafts, firedamp, flooding, and the like are all works of such spirits, as are

landslides and avalanches on the high mountains. When these spirits are well-disposed towards human beings, or at least have little intent to cause harm, they usually appear in the form of dwarves, particularly in a dark gray, blue, or green color. Their small size indicates that they have lowered themselves to the level of a human being in order to do good, because they pity the spirit that is held captive in such a human being. When, however, a human being behaves improperly towards these spirits, they frequently grow to the size of giants. At such a time it is not advisable to remain near them, especially without calling upon My name.

There is also the question as to whether such spirits will travel the path of – development in the flesh or not. If they show themselves to be useful and active, then they may be spared an incarnation on Earth. They will go either to the moon or to another planet. They accept such an incarnation much more willingly because it is usually easier to incarnate on other celestial bodies.

These spirits are usually called wanderer spirits, because they wander from planet to planet without the purpose of incarnation. On these travels they frequently accompany the spirits of departed human beings, because the departed spirits cannot see on other celestial bodies without the help of nature spirits. The nature spirits help these departed spirits to enter the human beings which live there. Then they may see through the eyes of those human beings the things that are on these alien celestial bodies.

When these nature spirits finally become tired of groping about, they return again to Earth and submit to the difficulties of incarnation there. A filiation with God is not possible without such an incarnation, because everyone who wishes to become a child of God must travel God's path. This is the reason why the spirits from countless other celestial bodies rush to Earth in order to endure here the incarnation of the Son of Man.

There is only one God, one Truth, and one Life; that is why there is only one Path. But it is not a necessary consequence that all the inhabitants of other celestial bodies must travel this path, so as to be blissful in their manner, just as there are in the human body a number of other healthy nerves which are not necessarily the nerves of the heart.

35

The witch trials of old

There is hardly a single person who has not heard something regarding witches. It was not too long ago that the courts conducted witch trials wherein many innocent people were dispatched in a very painful manner from this world into the beyond. How did humankind arrive at the notion of witches? We shall answer this question through a retrospective view.

In earlier times, when people lived much more simply than now, there were

frequently those who had so-called second sight and were completely at home in both worlds. It would be possible to reach this state easily even at the present time if our nourishment were only simpler. Our present-day complicated, refined, and wrong nourishment causes people great harm. With their food, they corrupt and stupefy their nature to such a degree that the soul, like a bird in lime, becomes entangled and stuck, and it becomes impossible for her to reach the agility and activity that would enable the soul to have the possibility of free ascent and free flight.

What kind of food did ancient and simple people eat? It consisted mostly of legumes, which were simply boiled until soft with a little salt, and never eaten while hot. Also, simple bread made from whole grains, milk, and honey was also an ancient simple nourishment on which human beings reached a ripe old age and were continuously in possession of their second sight until the last breath of their lives.

Anyone may occasionally moderately consume some wine, but not so much as to feel inebriated.

Meat dishes should only be eaten at certain times, and never for more than seven days successively, very moderately and always from freshly slaughtered animals. The flesh of fish is healthier than the flesh of pigeons; the flesh of pigeons is healthier than the flesh of chickens; the flesh of chickens is healthier than the flesh of lambs; the flesh of lambs is healthier than the flesh of goats, and this is healthier than the flesh of veal and beef. Among the different kinds of bread, wheat bread is the best. (*The wheat referred to herein does not include present-day 20th century wheat. - ED.*). From the above-mentioned meats, only one kind should be eaten with a little bread during a meal; and fruit should be eaten only moderately and when it is ripe. This also applies to some rooty fruits, and always only one kind at a time.

With this nourishment, the body would never become so overweight as to become sluggish, sleepy, and clumsy to the extent that the soul finds it difficult to maintain such a clumsy machine in motion, not to mention the fact that she might better occupy herself with something else besides such labor.

Behold, in ancient times there were many people who lived in such a simple manner, and those who had their residence in the mountains had a particularly simple mode of life. That is why they were in possession of their second sight at all times; they had, by day and by night, a fully natural association with the spirits, and allowed themselves to be taught by them in many different subjects. The spirits showed them the effects of herbs, and also where one or another precious or base metal was hidden in the mountains. These spirits also taught them how to obtain these metals and make use of them through melting and forging for all kinds of beneficial purposes.

There was rarely a house in the mountains that did not have its very own house spirits, as in other houses where there were house servants. Especially in the mountains, many wise people existed who lived with the most secret forces of Nature; particularly, they associated with the spirits with the greatest familiarity, and these forces or spirits were at their disposal at all times.

When human beings from the lower regions visited these mountain people, they must have had the feeling of something supernatural and mysterious; this was particularly evident when evil-minded people quarreled with the mountain people. Such a quarrelsome person would always be taught a lesson, but that was beyond his comprehension. He then could not continue with any explanation but to say that no one could have done such a thing to him other than the devil incarnate or his accomplices.

What were the results? The villager or townsman who became aware of these matters by such an experience would immediately contact the local priest. The priest would order masses, processions, and exorcisms, for which the priest always received a considerable amount of money. Following that, he would pass the case on to the civil authorities or courts. The civil authorities would usually imprison all the inhabitants of the house where the plaintiff was supposedly bewitched. These inhabitants were burned at the stake without a trial.

Later on, this situation became even worse; all that was required was a malicious accuser. The suspected person had to stand trial before a witch court, and not until recent times did extremely ignorant mankind realize that the whole witch-hunt was nothing but shameful barbarism. However, people came from one extreme and went to the other. It is not right, as a natural human being, to associate with spirits, but it is even worse to declare the whole spirit world nonexistent.

It cannot be denied that, in earlier times, human beings occasionally contacted evil spirits and, with their help, caused local harm. But these evil ones had control, and they were proficient taskmasters for their good neighbors; they knew exactly what such evil people had on their minds. The clergy, however, cared not who was good and who was evil: all had to burn at the stake.

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Notorious names of bewitched mountains

There is enough evidence to prove that, in earlier times, clairvoyant people who lived in the mountains associated with spirits, as shown by some peculiar names of mountains which still exist to this day.

In Styria (a province of Austria) there are many such mountains, which indicate by their names what took place there in earlier times. This applies also to Carinthia, Tyrol (also provinces in Austria), Switzerland, and the Savoy (located in the French Alps), as well as the mountains of Germany; there are many such places where you may find out what took place there by examining their names. There is a mountain in Styria by the name of Schöckl; in the local dialect this means, more or less, "making weather." In earlier days, the people that lived in the valley thought that if they saw several people gather on the mountain and, at the same time, saw a cloud above them, then the people must be making weather by means of sorcery. In times past such attempts were

frequently made on this mountain called Schöckl.

But you can be sure that bad weather never originated in this weather hole, and that a “witch” never lived on the Schöckl. You may, however, depend upon it that this mountain was once inhabited by many mountain spirits with whom the people in the area had an absolutely natural relationship. This mountain was also a volcano, and its weather holes are nothing but craters that have remained open.

There are many such mountains in Styria with mysterious names like the Schöckl, but to mention all of them would be to go too far. The name Raxalpe is of similar origin; the word “Rax” is derived from “Raca,” which means a half-devil. The Hohe Schwab (High Swabian) is also notorious as a sorcerer’s mountain. The name comes from a Swabian who immigrated to this area and pursued his sinister activities there as a most infamous sorcerer.

In Carinthia, not far from the river Drau, you will find the “Hochstaff.” This mountain was once, according to tradition, notorious as the main gathering place for witches and their masters. The designations for parts of this mountain are Hexensprung (Witch’s Leap), Teufelsritt (Devil’s Ride), and Wehrwolfsnest (Werewolf’s Den), and they depict sufficiently the reputation of this mountain. The word “Staff” was an expression among the earlier mountain folk that meant something extraordinary.

Certainly this is nothing but mere folklore, perpetuated mainly by the people who lived in the lowest area of the valleys. The wiser people of the mountains knew nothing about witches, and many times they had to endure shameful criminal proceedings because of the stupidity of these valley dwellers. But they did know about the spirits that everywhere inhabited the mountains.

But why these mountains in particular?

There are various reasons why such beings prefer one mountain to another. It depends partly on the location and height of the mountain, and partly upon its interior. But the main reason that spirits take possession of a mountain is because the mountain allows them to have an unobstructed view on all sides.

These spirits have the ability to see the world of Nature. Because of the weather formations, they have to keep a watchful eye on the neighboring mountain spirits. That is why the spirits prefer such mountains, as they permit an unobstructed view. Such spirits are assigned to higher spirits, and these higher spirits rule and guide them. In spite of this, no one’s rightful freedom is taken away, nor is the bliss which is connected with it.

These names clearly tell us about the notoriety that certain mountains have attained. You will now understand how there is nothing behind this folklore except what I have explained to you.

Since we have now sufficiently discussed the presence of mountain spirits, and have seen the state of things in the second region, we shall now turn to the first region and its spiritual background.

The first, lowest region of the air

Naturally, the first region is the lowest. It may be found where the atmospheric air rests upon the surface of the Earth, and where plants, animals, and human beings live. Here the spiritual is closely intermingled with the natural. Everything that is in accordance with nature appears in forms, but in reality everything is entirely spiritual.

Why is the word “spiritual” being used, and not “spirit”? Because in this region the spiritual and astral intelligence specifica must find and gradually take hold of one another, and unite into a perfect spiritual form as a complete being, conscious of itself. How is this to be understood?

Everywhere, a center is given for the complete unification of all spiritual specifica. This center is the true, closely-bound primordial spirit, the love-spark from Me. This spirit, or spark; mightily attracts everything that is of its essence. And be this spark of love ever so dispersed, it will nevertheless accommodate itself to that particular center to which it belongs, and, even though it retains its essential nature, it will take on different attributes with every center. An example will clarify this: observe, for instance, the education of several students at a school. Let us say a hundred students have the same teacher, learn from the same books, and write according to the same rule. However, observe these same students in later life: no two of them will have entirely the same pattern of thought or the same handwriting; and there will be many other such differences. And yet the spiritual nourishment of their education was the same. Each individual spirit among these students has, from a common instructional nourishment, taken precisely that which was particularly agreeable to him, without any influence from the teacher.

This example shows you how every spiritual center takes, out of the infinite multitude of the intelligence specifica, precisely what is necessary unto itself, just as the inherent central soul specificum of every seed finds and attracts exactly what it requires from the same water, the same air, the same earth, and the same light. Thus do the astral intelligences arrange themselves in order around the corresponding spiritual center. They flow towards this center, take on an intelligent form, and fashion themselves in accordance with the fundamental essence of this center. The true spiritual center is reflected in the form of a human being.

As an illustration, a word is also an excellent example of this process. Immediately upon being uttered, a word attracts everything which is necessary for the understanding of its idea. As a center, let us take the well-known word “commandment” as a center. It immediately unites within itself that which is necessary for it to be a commandment. What belongs to the word “commandment”? First, a commanding quality that has radical understanding of all things, why there is a commandment and to whom it is given. Secondly, there must be a free being in existence, endowed with understanding

and will power, in order to accept, understand, and keep the commandment, what is required in order to create such a being, and what qualities the Creator must have so as to be able to create such a being. Thirdly, the commandment must receive the power of the law. Furthermore, what is necessary to make a commandment wise, just, and effective so as to raise it to the level of a law? Behold the infinite number of apprehensions, fundamental ideas, and powers which are at once bound up with the sole idea of the word “commandment.”

Every word forms a particular spiritual center for itself. It attracts an immense number of ideas and unites them with itself, so that in one particular word the same ideas qualify something entirely different from those of another word. To the ideas of the words “love,” “virtue,” “humility,” and “God” belong as many other ideas as with the word “commandment.” They surrender their individual existence and merge, in character, with the main idea.

If you have understood, to a certain degree, what has been said, then you will realize that the lower region is the workshop for the restoration and reunification of spiritual and astral intelligence specifica, made one in a perfected spirit. Here is the place for broadcasting the soil, where in every single spiritual seed all pertinent connections of ideas are condensed into one form. The collection of all dispersed specifica of the soul takes place around a specified spiritual center.

39

The governing spirits of the lower region of the air

Wherever a large corporation must be kept functioning, there must be executive directors employed to keep everything in proper order. This applies to the lower spiritual region of the air as well, even though only occasionally do a few dispersed astral intelligences instinctively gather around a spiritual center because they recognize it as their own. These gatherings would be pointless, however, if they were not in accordance with a certain order. It would be the same if someone were to throw all the building materials for one house in a heap. What would the difference be between such a pile of building materials and a properly erected structure, where each material has taken its proper architectural place? Soul specifica and spiritual centers are abundantly present in our lower spiritual sphere of construction.

Each particle is inhabited by its own living intelligence, yet the material cannot build itself into a complete human being, because each intelligence recognizes within itself only one thing out of the multitude. Not until the numerous intelligences necessary for a being are connected by a spiritual master builder into one form and one being may such a being gradually learn how to gain the general understanding that oversees all order.

What is meant by “learning”? Nothing more than to awaken the single intelligences of the soul, and then connect them with one another for the purpose of one or more

common activities. The more of these intelligences that are awakened and connected with one another within oneself by diligence and zeal, the more learned and knowledgeable one becomes. But this erudition is by no means wisdom. Wisdom is obtained by the full awakening of the spirit, when all the intelligences of the soul are penetrated in a trice by the spirit. Through this they are awakened and united into a complete godlike intelligence in the human flesh. It would be the same as if someone were to be led into an unlit museum in the dark of the night. And even if he were allowed to touch the objects of art, and were further given a detailed description of every object he touched, he would, in spite of it all, still have but a faint perception which would apply only to very few things in the museum; he would, of course, have no idea of the majority of the objects. Such a person would say with certainty: "If there were only lights, I could easily see many things in one glance, though I now attempt to recognize them with great effort and uncertainty, using my sense of touch in the dark." And the spirit of a human being judges exactly like that. That is why a scholar is someone who has been instructed in the darkness of a museum.

When, however, the sun rises and illumines all the rooms, everything in the museum may be seen in one glance, and that not merely piecemeal. And, provided the objects be displayed in an orderly manner, the main purpose of the objects displayed, as well as the specific purpose of each one of them, becomes easily recognizable.

Behold, this is the first level of education resembling mechanical learning, and, by means of learning, one possible understanding of single facts. And this is usually the erudition of the men of the world. Wisdom, however, is the second and true education. It views the infinite multiplicity in the clearest light all at once, which erudition can only partially identify, as if groping about on a dark night.

Therefore, it is understandable that the soul intelligence particles do not fall in the proper order by themselves. Helpers have to be present, which, watching over the order. of the structure of a being, must guide this as well. Who, however, are these master builders? In the lowest region of the air they are the many angels. I Myself am the Master of them all. And where I am, many tarry who like to be in My presence. Wherever Heaven develops its greatest activity, there Hell is no less active. It must be so also in this region, as otherwise there would be no equilibrium and therefore no possibility of a free decision between the two poles.

40

The activity of the spirits in the interior of the Earth

Our description of the natural Earth showed how the Earth, as a living organic being, takes on nutritive liquids and then distributes them through the different organs to the surface while passing coarser, indigestible waste to the South Pole as excrement. The nourishment of the Earth appears to the human eye as material, but, in accordance with her being, she is, like all matter, spiritual. Countless spirits and spiritual specifica

of the better kind constantly penetrate to the interior of the Earth, whence the most malicious spirits are banished.

This penetration has a manifold purpose. First of all, the souls and the spirits of evil human beings are banished there and condemned, as the saying goes, “to an eternal hellish imprisonment.” The mutineers that are contrary to the divine order must be kept in deep and fast custody. And this is done after many thousands of attempts for their betterment have failed; their imprisonment has resulted so that they will be unable to disrupt the divine order.

The second reason why spirits and spiritual specifica penetrate to the interior of the Earth is because there are lower spirits that have become enlightened and now have the ardent desire to regain their freedom. These spirits are liberated from their imprisonment in an orderly manner by the good spirits and are led up to greater freedom, where they are employed in a new activity.

First, they must put in order the primordial psychic specifica of poisonous plants and poisonous animals for the purpose of the growth of these, since they themselves still contain something evil. The poisonous plants and animals thereby receive the shape and nature which is theirs in accordance with the order. These spirits will be employed to supervise better plants and animals, provided they do not fail in this first task. Should they fail, however, and send harmful specifica forth into animals and human beings instead of plants – by which epidemics come into being – they will be released from this task and returned, in most restricted confinement, into the Earth. There they will be occupied with the formation of metals and stones. This work is, of course, much harder and more wearisome.

A release from these circumstances will occur only after many years, when such a spirit has faithfully carried out the task he was ordered to do for the benefit of the deliverance of the souls held captive in matter.

And there is another reason why the primordial souls which are held captive are brought up to the surface of the Earth – still, of course, as greatly divided specifica in the form of all kinds of liquids. There they will be led through the levels of the kingdoms of plants and animals under the guidance of the supervising spirits onto their path of salvation. Everywhere in the Earth there are spirits held captive that have either already endured the path of the flesh or else have developed into independent spirits without traveling this path. These are the earth, mountain, water, fire, and air spirits. Besides these two kinds of spirits, there is an unnumbered quantity of soul specifica that must first be gathered and placed in order in one being which corresponds to it in the proper order on every level of its ascent.

The deeper in the Earth these spirit and soul atoms are, the worse they are. Therefore the surveillance must be a wise one, and particularly so with those soul particles which have already been permitted to come to the surface of the Earth. Only the purest are used for the completion of the actual soul, and the coarser and more malicious for the formation of the material body.

Therefore the human body also consists only of soul particles. But these soul particles that form the physical body are still coarse, wicked, and impure. That is why they must enter the Earth again in order to decompose, and from there ascend to the being whose physical body they once formed. They are usually accepted in the third highest sphere of the Earth. Every pure spirit becomes complete again if he has taken up everything that is his. This taking-up is the so-called resurrection of the flesh.

It is obvious that the spirits employed in the first region have much to do. That is why there are scheduled rest periods in which these busy spirits may recuperate. Such a rest period is the winter, which is of course of considerably shorter duration at the Equator than towards the Poles.

41

Substance and matter, energy and material

If, after death, the body were to dissolve into dust, little would have been accomplished as far as the body and its soul are concerned. In the world of Nature, even the finest dust is still matter, and it cannot unite with the soul and the spirit as long as it remains matter. "Specific soul atom" would be a better word than "dust" because, since there is a vast difference between matter and astral or psychical substance, a soul atom is no longer material but substantial.

For example, take a magnet: that which is visible is matter. But that which causes the attraction and repulsion cannot be seen by the physical eye. A human being has other senses that are closer in proximity to the soul than is the sense of sight, which is the outermost of a person's senses. The sense of hearing is closer, the senses of smell and taste closer still, but it is the senses of feeling and touch that are completely united with the soul.

When someone takes two magnets and moves them closer together, he will notice a reciprocal pull. That suffices for the conclusion to be drawn that a particular, although invisible, energy must be present.

This also applies to an electric spark; even though it is visible in the material world, it is no longer matter but a soul-like substance or energy that rests in matter. If, however, it is stimulated, it expresses itself momentarily as penetrating energy.

Examine gunpowder. A grain is quiet and falls like any other matter down into the depths. But within this grain is bound a great amount of energy. If this energy is stimulated by something which is similar, it tears its prison into the smallest of parts as fast as lightning and becomes free.

Fire is related to the substance of this, and is therefore an excitant. Water also contains energy which may be stimulated by a high degree of warmth. Should someone attempt to harness this energy, it will burst even the strongest container and expand itself freely. In almost all matter, there is an energy present. You have only to know by

what means it may be stimulated in order to make itself effectively known.

Naturalists have discovered certain fundamental energies in every form of matter. If, however, these scholars, being themselves living beings, had gone but a single step farther and acknowledged the all-sovereign and all-fulfilling vital energy as their own original source, they would have made a giant step forward in increasing their knowledge. It would not then be necessary for them to weigh and dissect dead shells, but they might immediately begin with the fundamental state of all existence.

Now they grope about in "dead shells" and, in the end, try to prove that vital energy is a mixture and a composition of these dead shells. By what kind of logic may effective energy be looked upon as dead? Can there be anything more nonsensical than to dispute the fact that visible effects have a live cause? Because dead is, in a certain respect, much less than nothing.

A thing may be considered "dead" only as long as it is banished from a sphere of activity. The soul and spirit of a human being may be "dead" when, through a bad employment of their probation of freedom, they are again held captive in the same prison in which they have been cut off from any possibility of activity.

If, however, energies are detected working in and on matter, they are not dead but alive and intelligent. Because no effect is possible without intelligence of a particular kind, and such is also the case when it is without energy. Since energy is recognizable from an effect, the intelligence of the energy is therefore recognizable from orderly planning. Does not the growth of every plant take place in accordance with an internal principle which is easily recognizable? This applies also to decomposition and all phenomena: their cause must be energies, by which anyone may draw the following conclusion.

Wherever several effects are detected, there must be as many forces as there are causes. And since these effects are orderly and planned, herein lies the reason why there must be just as many intelligences as there are energies in existence.

These conclusions should make it understandable that matter consists of souls, and therefore of intelligences, which are being held captive intermittently by higher energies and intelligences in accordance with order and necessity. When, however, the term of captivity has expired, the individual intelligences reawaken as the prime substance in the being that was created from out of Me, the Creator, in the beginning. This reunification is partially the work of the intelligence itself, and partially the work of the higher spirits that are now familiar to you.

God's work through spirits

There cannot be any matter in the actual sense, because, as an effect of its inner energy, it is merely an appearance. This effect takes place in a manner, nature, and form which lets you recognize that energies cannot be effective without intelligence. Wherever a particular form, manner, and attribute may be discovered in an object or a being, no one can deny the intelligence of the energy that works therein.

Human beings can prepare substances and manufacture tools or implements, but the material or matter which they require for it cannot be made by them. However, the spirits and angels can produce this, because they are endowed by Me with that power for that particular purpose.

We shall disclose, in several examples, how some individual intelligences work in one manner, how others work in a different manner, and how all is accomplished under the guidance of higher spirits. Observe a spider. In this animal you will find two intelligences combined. The first intelligence makes possible the recognition of the nourishment the spider requires, and how it uses this nourishment for a twofold purpose, namely as nutrition for its animal nature and for the preparation of the adhesive sap out of which it spins its web. The second intelligence is the peculiar art of the spider, that of weaving a web out of the thread and covering it with the sticky sap in order to catch insects as nourishment. From this behavior anyone can surmise that the spider must obviously possess inherent intelligence, which the scientists falsely label as "instinct," for instinct is something entirely different: it is an inner compulsion to set certain plans in motion in a particular manner.

What the scholars and scientists understand by instinct is, in reality, not the intelligence of the animal but rather that which effects guidance by the higher spirits. It is obviously two different matters: to be in possession of a certain skill and to accomplish a certain task with this skill. Being in possession of such an aptitude has no connection with the ability to carry out its implementation, because that requires additional intelligence. The compulsion to be active in accordance with such internal intelligence is not laid down as an instinct in the being itself.

The necessary guidance ensues on the part of higher spirits, as, for example, those which show the spider where and when it should begin to work with its particular skills. Were that not the case, a spider would either not spin at all, or it would spin continuously.

That is how the silk-worm produces its thread, for it gathers into itself those intelligences from its food and the free specificum in the air with which it attains its particular skill. It is further true that the inherent ability for such work, and the urge to accomplish it at the right place and at the right time, are essentially different.

The impressions of matter on the soul and spirit

You may examine the animal and plant worlds, yea, even the mineral world, and you will everywhere find an independent intelligence, and also a compulsion. This intelligence is recognizable not only from its different character – a matter of particular importance to the psychologist – but also from the impression which different things make upon the human mind. A human being has to be awake and intelligent in order to be sufficiently receptive so that impressions can be made upon the soul and spirit; and before this can happen, all intelligences have to be united alive in his soul.

Anything that makes any kind of impression on the human soul cannot be dead. But it must be intelligently alive in order to stimulate, to impress its equally alive intelligence specificum, and bring it to a corresponding representation which may be contemplated in the soul. This proves that nowhere in the physical world is there anything which is dead. Whatever a shortsighted human being calls “death” is only a transition from a less intelligent form to a higher one, where the intelligences are already united in greater numbers.

Stone clusters and rock formations give rise to living feelings in the human soul which are sometimes full of charm and sometimes full of enthusiasm and admiration. Is it possible that dead stones can call forth these living feelings? These stone formations came forth out of the almighty power of God in the same manner as the most lively cherub. How could it be possible that the eternal primordial Life of all Life created “dead” stones? When, however, the Creator has bound His ideas and thoughts in the phenomena of matter, life should exist within the stones; in other words, a large number of intelligences that find their equal in the living human soul. Any being or thing that emanates its intelligent and live energies into a human soul calls forth an echo in the intelligences of the human soul which have the same characteristics, and permits the being or thing to gain the right impression of the human attributes and their free intelligence.

Guardian spirits in the kingdom of nature

You know the natural course of growth of a plant. The growth begins with the sowing of the seed in the soil and ends with the ripeness of the fruit. The seed would not have the ability to seek suitable nourishment if not for the spirits that give the necessary instructions to its astral intelligence specifica.

A wheat kernel contains the following intelligence specifica: first, parts of love, which are the actual nutritive substance in the seed of the wheat. A second specificum

is the spiritual, which provides the possibility of extracting alcohol out of wheat, as may be done out of other fruits as well.

Another specificum is the carbon; this becomes visible through burning. When too much of this specificum rises in the stalk, then the seed becomes burnt and black as wheat rust (*when the wheat turns black.* - *ED.*) in the field. Yet another specificum which this grain contains is oxygen; this makes it possible for beer to be made from the seed.

There is still another specificum, namely ætheric sulphur, which causes the combustibility of this seed, and yet another is the oil which may be extracted out of the germ of the grain. Another substance is sugar, of which an ample supply may be found in the wheat kernel. And yet another specificum is the rubberlike mucilage out of which starch is made.

The seed contains, besides that, a large amount of the purest hydrogen. This substance fills the hollow duct in the stalk and thereby keeps it upright. Without it the stalk would not grow upwards. Therefore the hollow stalk is tied to its roots like a balloon, which keeps the plant upright as long as it has not attained its own necessary firmness. As soon as the plant has attained this firmness, it draws this specificum more and more into the maturing seed and stores it there, so that it is available in a sufficient amount for the next seeding season.

This enumeration clearly shows the multifarious fundamental specifica in a wheat kernel. By whom are these specifica stimulated? This is done by spirits which are employed for this purpose. The spirits of the lower kind each take care of approximately one field. These spirits guide the individual specifica with their will; this will is like a court of law for the specifica. The spirit knows exactly the specifica in the seed which is planted in the soil, how much of it comes from the Earth and how much from the stars, and of what kind and in what proportions.

Once the seed has been placed in the soil, the spirit breathes his will, which is the same kind as the particular specifica, over the field, and seizes the specifica, urging them to the place where they belong. Then they flow to the point that is in accordance with their captive intelligence and begin their task, for which they possess the intelligence and the appropriate energy, in the form of infusoria-like beings. Some will form the roots and the ducts. Others enter into the roots and nourish and enlarge them; others enter through the roots into the stalk; others form the ducts in the stalks; others, shutters, pumps, and valves. Others again, the purer ones, ascend through these ducts and form the leaves in the order of their intelligence, and the still purer ones ascend through the ducts and form the blossoms. And the purest, which are cleansed through this act, form the fruit, and the very spiritual central intelligences unite in the fruit to form the germ. They enclose themselves in a tissue which the external and as yet impure intelligences cannot penetrate.

When, by this activity, the ripeness of the plant has in time been reached, the spirit who was employed in this field has done his work and leaves everything else to human

beings. He also leaves some of the work to the nature spirits, which affect the further dissolution of those parts that do not belong to the fruit, in order that their specifica may ascend at the proper time in a finer form.

There are spirits for every field and for every species of plants. Every spirit is assigned a particular kind of plant at a particular place, and he must take care that these species will always possess the same characteristics and form.

The slightest negligence by such a guiding spirit will have misgrowth and crop failure as a consequence. And this occurs quite frequently, since these spirits do not have a captive will in respect to their activities, but rather a free will. This is necessary, because it would not be possible to deliver your own achievements with a captive will. When human beings are to be disciplined with a crop failure, all that is necessary is to entrust the supervision of this to careless spirits. The spirits that guard the vegetation do not accommodate the soul specifica liberated in an orderly manner, in a fully proper order; then the ones that are not in order ascend immediately into the second region, where they unite into nature spirits and cause bad weather and deterioration of the air, to the detriment of plant growth.

In order that such unauthorized acts do not spread contrary to plan, there is a higher spirit in charge of the lower spirits, who supervises a much greater district. Such a higher spirit may be compared to a big landowner who has different kinds of labor carried out on his property, and who knows well its necessity and chronological order. His laborers know their work, and each and every one of them carries out a part of the task. He is in charge of all of them, and delegates the work in accordance with their abilities. A spirit which is in charge of a district does not interfere with the district of another. The district spirits have a spirit above them who guides and is in charge of a whole country, so that in every district the same order prevails. When a spirit attains this rank, it is already a spirit from the third region. You know that several counties make up a kingdom. This kingdom is watched over by an angel prince. However, the Prince of Princes watches over all kingdoms, which no spirit is capable of doing, just as He watches each individual specificum. And that is why the statement, "The Lord's eyes see every occurrence," is correct.

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Mineral, plant, and animal (centrifugal and centripetal forces)

The plant kingdom is the transitional zone between the mineral kingdom and the ether, which descends from the constellations as dew to the animal kingdom.

Fundamentally, neither the plant nor the mineral kingdom exists in pure form since, in actuality, both kingdoms are animal kingdoms as well. Every mineral consists of many infusorial animal species; and within these species as many individual psychic intelligence specifica may be found. He who is in possession of just a small amount of

the true wisdom of the spirit will not find it difficult to ascertain the fundamental intelligence specifica in every mineral as well as in every plant.

All you have to do is to ascertain the attributes of a mineral or a plant; then you will have also found the many different kinds of fundamental specifica, of which each is unique and therefore, with one intelligence, fulfills one particular purpose in a mineral. In order that a mineral may become what it is and what it should be, the different kinds of specifica that belong to the mineral must unite to form the particular mineral which is necessary in accordance with the order. If, for instance, we examine iron, and if we enumerate the individual attributes of this metal, we shall see what is necessary for its formation. Iron is heavy. This heaviness is caused by one specificum, which ascends from the interior of the Earth. That is why it always pulls in the direction of the place whence it was banished for long periods of time, even though it is now bound to this metal. The pull of heaviness in this specificum is the same as love for the below.

Notice furthermore the hardness of iron. This distinctive specificum conceals within itself the separate intelligence of total selfishness, and with it, of course, hardness towards any neighborhood. This specificum is also from below.

Furthermore, we discover that iron is pliable, which already signifies a higher psychic intelligence, a humble compliance. That is the reason why this specificum is already mightier than the first two. The first two lose nothing of their character through the presence of this specificum, but they have to act in accordance with this specificum. That is why the iron becomes more pliable and ductile when it is heated.

This condition corresponds to compliant humility. The more the compliant humility and the will are tested through the ordeal of fire, the more accommodating they become. This specificum is, however, still from below, but it is already of the good kind because it has learned to be obedient.

Another distinctive specificum is dissolution. Iron, as you know, may be dissolved either by acid or fire. The intelligence of freedom lies within this specificum; if it finds the opportunity to liberate itself, it carries along all the specifica mentioned before. This specificum also corresponds by nature to the centrifugal force, which would expand to infinity if it did not have its limitation.

Besides that, there is another attribute to prevent that from happening: an intelligence specificum that expresses unshakable perseverance. This specificum wants to withdraw within itself, and it is therefore the counterforce of the former. This specificum limits the one that strives for expansion, while the former centrifugal specificum controls the latter centripetal one.

Again we notice another attribute of this metal; it is the effortlessness with which it becomes red hot in fire. This is caused by the anger specificum in the iron, which is usually at rest. When stimulated, it devours all the other specifica and transposes them into its own condition. All the specifica which have been described until now come from below, and would not in any sense constitute, by themselves alone, the actual iron. The constitution of iron becomes possible only by the satiation of nobler specifica

from the stars. How can these specifica be recognized?

When iron is rubbed, it acquires a metallic, acidulous odor. æ[his odor is a specificum with an intelligence which already attests to active love, just as in all acids and in unrestrained oxygen the well-known vital air is present. In a spiritual sense it is active love, which in the actual sense is life itself. This specificum is the uniting principle of the specifica of iron. Not only does the specificum penetrate the iron completely, but the specificum also encompasses the iron with its own oxygen shell. That is where the odor of iron originates.

Another attribute of this metal is its great willingness to accept electricity. The cause is the same specificum in this metal; it is the intelligence of mobility, and with it the thirst for social unification. This specificum is not restrained like the earlier ones, but it is a specificum penetrating and encompassing this metal, the same as the aforementioned specificum. But since it is related to the earlier ones, it will make a constant effort to liberate them and claim them for itself.

Usually it shows itself in the form of rust, which in time inverts and dissolves all the iron. The rust by itself is actually not the electric specificum that remains constantly free, but is the earlier specifica which are connected to this free specificum, and this specifica (rust) strives to become like this electric specificum. This specificum is therefore also from above.

Another attribute of iron is its luster in a whitish-gray color. This specificum carries within itself the quality of “peacefulness.” Only in peacefulness can everything be balanced, and as a result a smooth surface appears which is receptive to light like the surface of a mirror. This specificum is particular to all iron but is not firmly connected with it. And this specificum unites with it only when its surface is cleansed, leveled, and burnished. However, were its particles – which have come to complete rest upon the surface – to be destroyed through friction and corrosion, the specificum would be gone immediately at that point. The soul is only receptive to the light when she enters into the peacefulness of her spirit, because in the spirit the main principle is peacefulness. This is the reason why the ancient sages wished the departed nothing but peacefulness and light.

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The composition of intelligence specifica in living beings

When the metal iron is hammered, it becomes elastic. This elasticity is also a specificum from above, and is identical with an orderly will power which does not change from one day to the next. If this power be deflected by any available means, it will immediately revert to its former direction. This specific force is one of the most widespread in the lower air sphere, and penetrates every atom of the air; that is why the

air itself is elastic in the highest degree.

Even though this power comes from above, it penetrates the entire earthly globe, and it is the main reason for all movement within and upon her. It is the actual principle that causes movement and elasticity in all bodies. Only in fire does it wane, because it is set into too great activity – but this most important power cannot perish. When red-hot iron seemingly loses it, the elastic power returns as soon as the iron has cooled off and is hammered again.

This specificum is related to the light, because it consists of light atoms. It is kept in exceedingly small transparent bubbles that penetrate into all pores of matter. If these pores are ground down and closed by hammering so that these elastic specifica bubbles cannot escape, they let their mighty presence be known when the iron is bent. They immediately force it back into that direction which most nearly corresponds to their depressed position.

Several naturalists have called these atoms of light “ætheric light monads.” The designation is correct, because the term “monad” signifies “the valence of one of a specific kind.” Since this specificum originates from the light, it is highly peculiar, particularly in its intellectual sphere. It loves peacefulness and seeks it with the greatest perseverance. And for the reason that the very principle of peacefulness lies within itself, any restriction causes it to seek its previous state of peacefulness, and thus when it is out of its equilibrium it exercises the greatest of motive power, which nothing can resist.

This is another new specificum, a new intelligence, in this metal. It shows itself working therein in the same manner as it does in plants and animals, leading to the conclusion that it is impossible for iron to be a dead body, because when it is stimulated by the proper means it contains the same intelligent power that is active in animals.

Of what, in fact, does this specificum consist? An extremely small spark of light in the aforementioned bubble. This little spark is an intelligence with a persevering psychic will that remains quietly in its prison as long as it is not stimulated by a thrust or pressure. If, however, it is beset when it streams into the bubble, it awakens in its shell and forces the walls asunder, as does the air to the walls of a balloon. Should the pressure or thrust be small, it discloses its existence through a trembling, through which the sound usually originates. Should, however, the pressure and the impact be stronger, then it tears its shell apart and scintillates as a bright spark of fire. That is why this specificum appears freely active when in fire and destroys everything it touches.

Now that you have become acquainted with the specifica in this particular metal, and as these are also present in the plant and animal kingdoms, what should prevent us from accepting that there is also animal life in metals and minerals? This is because the individual intelligences are always the same, be they minerals, plants, or animals, only with this difference: in minerals, only a few intelligences combined make their appearance, whereas in the kingdom of plants, and especially in the more developed

animal kingdom, there is a larger quantity present and working together.

A mineral has anywhere from eight to twenty intelligences; many plants, on the other hand, have many thousands, whilst some animals have many millions; and human beings have countless intelligences from the stars and from the atomic particles of the Earth.

Animal life is not absent in minerals, with their greater or smaller number of intelligences, because these intellectual specifica disclose themselves to the experienced eye in various living animalistic forms.

If you had a microscope that could magnify six million times, you would discover, in a single drop of water, a large number of animal forms. These are the carriers of various individual intelligences, which continuously encounter one another with hostility, seize one another, and apparently destroy one another. In their place, new forms take shape, which integrate the earlier ones and virtually consume them. When such a form is sufficiently satiated, it comes to rest and sinks to the bottom.

After a large number of these forms have sunk, they adhere to one another firmly as related beings at rest. And this mass appears to the eye as seemingly dead matter. It is, however, only a multitude of captured individual intelligences which, when they dissolve again, may be reconnected alive in another form. This work is done by the spirits as well, as we have learnt about their activities in the plant kingdom.

It has been said that, in matter, in the metal or the mineral kingdoms, there are ten to twenty intelligences at work, and that in the plant kingdom there are up to a thousand times a thousand, and in the animal kingdom, on the higher levels, millions times millions, and in human beings the number of intelligences is infinite. That this is truly the case we shall explain by comparative examples.

Iron may be made red hot and reformed, what was at the front may be taken off and welded onto the back, and other changes may be made; yet the iron remains iron, the same as it was before the changes. And so it is with other metals as well.

Stones are closer to the plant kingdom, and therefore they have more specifica than metals. The simpler they are, the nobler and more abundant are their specifica. That is why stones cannot be restored to their former condition once they are destroyed. They remain, however, the same matter if a large stone be broken into many small pieces, but they cannot be united again in the same material mass, as is the case with metal through the element of fire, because fire changes stones into an entirely different state not comparable with the state of metals which have undergone the same treatment.

The reason for this is the multitude of intelligence specifica which have to be taken up in a larger organization, by comparison with the smaller organization of metals. When this new order is disturbed by the escape of several intelligences, then matter is no longer the same when compared to its previous composition.

For instance, take limestone in its raw state, then burn it until it becomes quicklime. In its original raw state, it may remain in the water for thousands of years; it will not

dissolve; rather, it will become firmer, because in water several other specifica will unite with it. But if you throw a burnt limestone into the water, it will, within a few minutes, dissolve into white mush. The reason for this effect is that a number of specifica have escaped in the fire, which gave the former limestone its density and firmness. When water is added, more specifica are liberated, and the few that remain lose their connection, fall apart, and become this mush. When the water is removed from this mush, some of the liberated specifica return and cause this mush to regain some of its former firmness; then it is used in the construction of buildings as a bonding medium.

This example shows that stones cannot be changed like metals, without losing their original attributes. This applies even more so to clay; once baked, it loses its former attributes completely.

But how different it is with a common plant. There exists such a firm order that nothing may be changed, even by one atom, without causing harm to the necessary nature of the plant. The reason is that, even in the simplest plants, all specifica must be present in a well-ordered manner, whereas in the mineral kingdom they are found separated and divided.

Take, for instance, a moss plant or a mushroom that grows from one day to the next. What is in the root cannot form the stem. Yea, even in the root there is already a firm order. A specificum that works southward in the roots would, if facing north, cause such a disorder in the plant that it would wither and perish.

That is why a gardener, in transplanting trees, should always take notice of the direction in which the roots and branches formerly pointed. When the direction is changed, the transplanted tree will grow either with great difficulty or not at all, because there is a considerable difference between the northerly and southerly active specifica. Especially sensitive in this respect are the conifers. They will wither if they are not transplanted in their former direction. This also applies to grafting; a twig taken from the northern side of a tree and grafted to the southern side of another tree will not grow, because the specifica are not the same.

That is why the smallest part of a leaf has yet another specificum; even though it has the greatest relation with its neighbor, it is not entirely the same. The order that exists here is so exact that no human understanding can fully comprehend its necessity. The farther you go into the extremities of a plant, the more abundant the number of the intelligences becomes, and the more immutable the order. However, in the twigs of young trees this order is not yet as firm; that is why they may be grafted onto other trees.

Now, if such an immutable order exists amongst the plants, so enabling them to become what they are supposed to be – namely, institutions of deliverance for the liberation of astral intelligences – how much more strict must the order be where the plant kingdom passes over into the animal kingdom?

The boundaries among nature's kingdoms

Naturalists have not, to this day, been able to determine where the mineral kingdom passes over into the plant kingdom, and the plant kingdom into the animal kingdom. What is the last and most complete plant, beyond which no other plant develops? And all the more, where will the first animal, of course still most incomplete, begin?

On the surface of the Earth, there are many plants that seem more animal in nature than plant. Then there are animals that resemble plants more than animals. There are also minerals that might be taken more for plants than for stones, and vice versa. Many animals still display plant-like extremities, and there are plants that almost appear to be well-developed animals.

Therefore, it should be understood that it is very difficult to determine an exact boundary, mainly because there is a great multitude of species of animals and plants that are hardly known, since most of these peculiar plants and animals grow in and inhabit the depths of the oceans.

For instance, it has not been fully determined yet if corals belong to the mineral, plant, or animal kingdom. The competent naturalist knows that corals are formed by kinds of worms which are very small; they adhere to one another and gradually form a coral twig. These tiny worms are animals. When they harden, their mass is as firm as precious stones. The form, however, that gradually develops by the joining together resembles a defoliated little tree with branches and little twigs. This makes this growth, agreeable to its manner of formation, a conglomeration of countless animals – as a mass a mineral, and as a form a plant.

In the oceans there are a multitude of large and small animals that obviously belong to all three kingdoms, considerably more than corals. Let us take, for instance, the great octopus. It is, without doubt, the largest animal on Earth; fully grown, it measures 930 yards in length (850 meters) and approximately 186 yards (170 meters) in width and thickness. This animal does not have a particular form; at times, when it comes to the surface of the ocean, it resembles a misshapen island, displaying sporadically abundant vegetation. On its back moss, seaweed, and even little sea trees grow frequently, and besides that you will even find many red rocklike elevations which are frequently thrown off by the octopus; they float on the surface of the ocean resembling dark red pumice stones.

In appearance, this animal resembles a plant and a mineral. When a small ship crosses over the back of this gigantic animal, the animal surfaces immediately and raises numerous brilliantly white arms, 56 yards (51 meters) in length and resembling elephant trunks, on all sides to the same height. This polyp squeezes the ship with its arms into its inordinately wide gullet and consumes it. Its stomach possesses a

digestive power which nothing can resist, not even stones, metals, or wood; it absolutely consumes everything; nothing remains, not even the smallest particle. And since this animal digests so many different things, it explains why so many parasites of the vegetable and mineral kind appear upon its surface.

The question arises again: To which kingdom shall this animal be attributed? In accordance with its form it appears to be a mineral, like a piece of earth. Since several kinds of plants grow on this creature, it might also be considered a large ocean plant tuber, or an oversized, underwater carnivorous plant.

For someone who critically examines these points, it would be very difficult to place this being in a particular kingdom. And how difficult would it be for every naturalist to place the Earth herself in a particular category! The Earth is, in all probability, certainly a mineral, since she produces a multitude of minerals on her surface. But she is with the same certainty also a plant, because so many plants sprout from her; and it is even more certain that the Earth is an animal, because she brings forth animal life in abundance.

Ultimately, however, there is no such thing as a separate mineral, plant, or animal kingdom. There is only one kingdom, and that is the kingdom of beings with all their different forms. Originally, everything is animal, not mineral or plant. Herein lies the reason why the distinctive marks between the three putative kingdoms are so very hard to determine. Only in the order of the ascent of beings are separate levels present.

49

The animal soul and her influence through spirits, and the development of the body

It has been mentioned often enough that the spirits in the mineral and plant kingdoms arrange the intelligence specifica in the proper order, into one being, and connect the sidereal and telluric. What remains to be examined is the formation or the transition of an animal out of the preceding kingdoms, and of what the tasks of the spirits therein consist.

In every animal there is present, to a certain degree, a developed soul which is active by means of the so-called nerve spirit which surrounds her in her body, which is still of a coarse matter. The animal kingdom is thus distinguishable from the plant kingdom, and even more so from the mineral kingdom. The animal now has a free soul, whereas the soul in the plant kingdom, and particularly in the mineral kingdom, is yet intermingled with and divided in matter, just like the spirit of wine in the grape. But where would this fiery spiritual anther be? In the grape, it is still very much divided and cannot express an effect, because in every individual grape, among thousands of specifica, only one such ætheric specificum is added. When, however, this individual

specificum is extracted by distillation and gathered from many grapes, it then clearly expresses its power.

This also applies to the animal soul. The animal soul is an accumulation of a multitude of substantial ætheric specifica which already form a free intelligent being, and the more pronounced it is, the more of these different specifica unite into this one being. When animals engage in the act of procreation, the spirits drive these psychic soul elements into the physical organs of procreation and enclose them, at the moment of procreation, in a thin material coat (i.e. the skin). In this thin coat, the soul becomes active, and begins to put herself in order in accordance with her intelligence.

When the soul has established within herself this order in this first abode, then the spirits see to it that the soul, through organs which are developed particularly out of the mother's womb, receives the appropriate nourishment, and therewith the building material for her future body. The soul forms this body herself, of course, under the constant guidance of the spirits.

The development of the body is as follows: the ætheric substantial soul has first to bring her intelligences into order; this means that these intelligences bring themselves gradually in order in accordance with the laws of assimilation that reside within them. However, each of those ætheric, and now already physical, intelligence specifica carries within itself a complete idea that materializes itself into a particular form; this attribute of the soul passes over to the body during the period of formation. The body, when fully developed, is nothing but the typical form of the soul which was given to the womb of the animal at the moment of procreation. When the form in the mother's womb is fully developed, and if the soul has produced the form of the body accordingly, the soul may rest for a certain time. Meanwhile, the body continues to develop further with the support of the soul through the nourishment taken in by the mother's womb; the next activity of the soul begins in the main organs.

The pulse beat starts, the fluids commence their circulation, and nourishment is accepted by the stomach. And during this time the fetus becomes alive in the mother's womb.

When all the organs have opened up and the nerves are satiated, and, through an electro-magnetic process of fermentation, a nerve spirit related to the soul has formed within the organs, the spirits, with their will, come back again. They loosen the bonds between the fetus and the mother's womb, and drive out the new being.

After birth, the newborn animal must be nourished for a short time by the mother's body, just as, for instance, mammals are nourished with milk or fowl by the secretion of mucilage over their food. Amphibious animals are also nourished with milky mucilage which they discharge in the water or on land through a sap which the parents secrete from the nipples or mouth. During this time, the body develops further; on account of this development, the body is then capable of taking on nourishment by itself.

From this moment on, the soul which resides in the body begins to change the

material specifica of the body into substantial specifica (“*Substantial specifica*” have a more permanent, enduring being. - ED.) under the guidance of the spirits. During the life span of the body, the specifica thus develop into an ever richer soul. When the soul has reached the highest possible development, she neglects the body more and more.

The body wastes away through this process until it becomes very burdensome to the soul, and becomes completely unsuitable for any further tasks. Through the nerve spirit, it causes the soul pain; these pains contribute, however, to the loosing and liberation of the soul from the body. The soul is nevertheless recaptured by the spirits and placed on a higher animal level; this level is, of course, more complicated than the last one. At this level the soul becomes active in the same manner as described above.

The specifica of the departed body will be dissolved again, since they were not destined for independence but were gathered by the soul only for a dependent assignment. After the dissolution, the specifica are placed in a particular order, and form in the course of the advancing animal levels of the female psyche; the psyche which we have described thus far is the male psyche.

Here the question might arise: What happens to the specifica of discarded female bodies? They are united with the male specifica. That provides them with the ability to develop something male and something female within them on the next level. If the mother did not, at the same time, unite male and female specifica, with what would she develop the male, and with what would she develop the female? All this lies within the order of the soul, because the soul places her intelligences in accordance with the order of the Laws of Assimilation.

50

The influences of the spirits during the procreation of human beings

There is very little difference between the procreation of a human being and that of an animal. The soul of a human being must be completely in existence. This means that she must unite all such substantial specifica as are dispersed throughout the whole universe, and these must be supplied to her from all sides. The soul is such a compendium of complete substantial specifica, a unification of the substantial specifica. The specifica in the soul, however, are mixed, so that it might be said that, before procreation, the soul is a snarl that must be disentangled in order that she may acquire her specified form. This disentanglement begins with the progenitive act, because it is there that the soul-snarl is placed in the mother’s womb and enveloped.

Within this shell or envelope the intelligences that correspond with one another begin to approach and hold onto one another. The spirits provide them with the light in their shell so that they may accomplish this task. The substantial specific intelligences recognize one another in this light, segregate, take hold of one another, and unite. All this occurs at the urgent request of the spirits’ will, which are entrusted with the

supervision. These spirits are what you would call “guardian spirits.” Angels and higher angels will also exert their influence. Every human being has at least three guardian spirits, two angels and one higher angel; and above these watches a seventh, Whom you know well.

From the moment of procreation, these guardian spirits and angels arrange themselves around the new soul, and care incessantly for the soul’s orderly development.

Once the soul, in her shell, has attained human form, the mother’s womb will supply her with the corresponding specifica. The soul employs this specifica to bind her intelligences together more firmly. When it has been accomplished, other specifica flow from the mother’s womb to the place of the new incarnation, and are employed for the formation of the nerves. The nerves are fibers which are seized and used by the soul to cause the body to make any possible movement. As soon as these tasks have been accomplished in both structure and connections, new specifica flow in. The new specifica are placed in order for the formation of the viscera. When the main viscera, with their most important organs, are developed, they are then connected with the main nerves.

With the addition of other specifica, the entire formation of the viscera will be completed. Most of the nerves come together in the head, mainly at the back of the head, where the soul also has her head. This is why the formation of the viscera begins with that of the head. The head is the picture corresponding most to the soul, because the entire intelligence of the soul concentrates itself through particular emanations in the head. And since the intelligence mirrors itself in its most complete form in the eyes, it may be best recognized there. All the emanations of the individual intelligences of the soul flow into the eyes, and therewith form their natural power of sight. And through the power of sight the eyes can form the outer world within themselves.

When the soul has completed this development with the assistance of the spirits, she is supplied with new specifica, and these will be employed for the formation of flesh, gristle, muscles, tendons, veins, and bones. Those things which belong together seize one another by themselves. When the spirits do not indicate to the specifica of intelligence the proper path through their wise guidance, the direction as well as the form may be wrong. When a woman who is carrying a child is in Hell with her thoughts and feelings, whither My good spirits and angels cannot follow her, a miscarriage usually results. Therefore, every woman should be urgently requested, while pregnant, to conduct herself as virtuously as possible.

The development of the human fetus

When the soul has developed the gristle, muscles, bones, and veins, she attends to the outer extremities by bringing them to completion through the proper application of the specifica that belong to them. Once this has been accomplished, the soul withdraws into the viscera and begins to set the muscles of the heart into motion. Thus the organs first open with their own fluids, which are as clear as water. When this breakthrough has occurred, the soul sets the spleen in motion. This causes the spleen immediately to produce blood, which is conducted into the chambers of the heart, from whence it is driven into the organs.

Once the blood has completed its first cycle, the stomach is set into activity and begins to bring the nutritive fluids contained in it to greater fermentation. Through this process the nobler specifica are separated. The coarser, indigestible mucous liquids are expelled through the natural eliminatory canal into the amniotic sac. These are the eliminations of the child already physically alive within the mother.

When this fetus has spent three months alive in the mother's womb, the soul, whose heart has grown quiet and reached a certain firmness, will receive an eternal spirit, placed into her heart with a sevenfold shell by an angel. No one should here entertain the idea that this is a material shell; it is a spiritual one, which is much stronger and more enduring than a material one.

Once the spirit has been placed into the heart of the soul – this happens to some children sooner, others later, and, among many, not until three days before birth – then the body matures quickly, and birth will soon occur. When the child is born, the lungs are set in motion. The child begins with every breath to take in a large amount of specifica, which is immediately used for the formation of the nerve spirit and the strengthening of the soul, which means in regard to her formal substantial being. The soul receives her internal nourishment of specifica and intelligence through the senses of the body, and everything is arranged in an orderly manner by the good spirits of this sphere. This explanation clearly discloses to you the spiritual sphere of the first region, and what is contained and occurs therein.

A more comprehensive or complete disclosure is not possible, because the spiritual cannot be portrayed with necessary clarity in earthly words. But whoso has the ability to enter into the spirit concerning what has been said here will soon be fully convinced of the truth, and will gain a deeper understanding.

The soul and spirit in a human being

The soul is the receptive organ for the countless ideas of the Prime Source, out of which she came forth like a breath. The soul is the carrier of forms, proportions, and practices. All these have been laid down in her in the smallest of envelopes.

The proper measure of all of these, comprised in one being, makes up a complete human soul. Since the soul consists of many different particles of intelligence, she is a compound body as such, and therefore may be divided into her parts again.

The whole universe is filled with the ideas of the divinity; even in a single monad all can be found – on the smallest of scales, of course.

Although the spirit is formless, he is yet the one who produces the forms. In other words, not until the forms are produced may the spirit effectively appear in them. Any force or energy, if it is to appear as a force or energy, must provide itself with a counteracting force. Only as a consequence of this point of support may the force express its effects and bring that power to its representation. Therefore the spirit is like the light that, in itself, continues eternally to be light. But it may not appear observable as light as long as there are no objects which it may illuminate. The light emanates continually and consistently, the sun being the best example of this. But without an object the eye cannot perceive its existence. A moonless night has just as much light emanating from the sun as a moonlit night. But in the first instance the light has no object in the ether, and that is why no one sees it, even though it is present. When, however, the moon, as a body, occupies that place during the night, the sunlight is immediately perceptible, because it strikes the moon and illumines it.

You can already recognize the spiritual effect of the light in Nature. On the earth, in the air, and in apparent matter, all forms of existence and development lie motionless together. But as soon as the light appears, the forms that lie together as if dead receive life and assume new forms. Now compare summer with winter, and the light's spiritual activity will not escape you. Now you know what the spirit actually is: he is the light which produces itself out of its own warmth from eternity to eternity, and warmth is like love, and wisdom is like light. Even when a human being possesses ever so complete a soul but has little or no light at all, he will manifest little or no activity in his soul and also in his body.

When, however, light comes into the soul, she becomes active in accordance with the measure of light which is within her. The soul of a feeble-minded human being is just as complete as the soul of a scholar. But the body of this soul is too plump, and allows only little or no light into the soul. The light spark that is placed in the soul cannot flare up, because it is compressed too much by the firm mass of flesh. The soul of a philosopher, however, lets more light through, for the fleshy matter has become looser through much study, and it does not compress the spiritual flame in one point. This is why little or no activity may be found in the first example. Yet in the second

instance the individuum will find little or no rest because of too much activity.

Certainly we cannot speak of wisdom when everything becomes light in the soul. Here we can only speak of more or less light. This leads to the conclusion that, without spirit or light, everything is dead, while in the light everything can ardently and effectively develop and perfect itself.

Light in itself has no form, but it creates the forms, and as it forms them it works in them. The forms may be separate or connected, and new forms may be created in great variety. The light cannot be separated; instead it penetrates everything that is capable of receiving light. That which is not capable of receiving light remains within itself dark and dead.

It should be obvious that we are speaking here about the eternal, uniform light, which alone determines life; we are not speaking of the light of lightning or anger, which provides doubtful illumination for just a few moments. This light is like the light of Hell. There are also such flare-ups in Hell, but each of them is followed by a much greater darkness.

Since we now know sufficiently the difference between the soul and the spirit, we should easily comprehend that the Earth, in her firmness, belongs to Satan's captured soul, while her spirit is held and chained in indestructible fetters.

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Satana's soul

We already know that a soul may be re-divided, because she is composed of countless particles of intelligence. This will occur either for total dissolution or in specific partial concentrations, in accordance with the kinds and various numbers of the united individual intelligences within, so as to assume corresponding formations.

There are many examples of this phenomenon in and upon the Earth. Look at the various metals, plants, and animals, which clearly provide you with many such examples whereby psychic or astral connections may shape themselves into the most peculiar formations. They are no more than external material pictures of internal soul forms, because the external form can only correspond to the internal one; as the internal power of formation, thus is the effect of the external form.

Such a division of the soul occurred when the first human pair was created, when out of one soul two souls came, because nowhere is it said that the Creator breathed life into Eve; instead, Eve came forth from Adam with a body and a soul. Into this second soul was also placed an immortal spirit; thus out of one human being and out of one soul came two, and yet they were one flesh and one soul. A division of the soul may easily be recognized in children, because the soul of the child is taken partially from the soul of the parents. The resemblance of children to their parents is proof of this. And what is foreign is what is dissimilar.

In the spiritual world, this divisibility is much more pronounced, and it manifests itself through countless strange phenomena. A soul whose conduct is not sufficiently trained in accordance with the Gospel appears in the spiritual world in the most varied of forms, down to animalistic forms, because the soul in her earthly life squandered parts of the specifica that were necessary for her complete formation. These specifica are no longer present when the soul departs from the body. That is why the form of the soul, outside of the body, can only be highly incomplete. Many souls that are overmuch inclined in one or another sensuous direction, and thereby attract an overabundance of specifica which their being can no longer accommodate, appear in the spiritual world as a multitude of the most peculiar and often ghastly aberrations.

When a human being here on Earth has an especially strong sensuous inclination, this inclination will reveal itself in the soul, because of the over-abundance of such substantial intelligence specifica, which, in accordance with the spiritual order, no longer belong to the pure human form of the soul. In some human beings these abnormal inclinations of the soul are already recognizable in the earthly body. Indeed, this is not always the case, since the body does not react as easily as does the soul to foreign specifica. This will happen to the soul very early in life, or when the soul, as a consequence of parental sins, has inherited unsuitable specifica; then the specifica will appear noticeably in such a body, since the body is considerably more receptive at an early age.

The descriptions which have been given so far clearly prove that the soul may not only be divided again when she is materially firm, but also when she is already firm and free. It was mentioned above that the whole Earth belongs to Satan's soul. This not only applies to the Earth alone – all the other celestial bodies are also developed from this one soul. This one soul is now dissolved in countless parts in these celestial bodies.

The spirit is not divisible. Wherever he be placed in a large or a small soul, he remains there as a unity. Even if Lucifer's soul was once very large, it was only possible for one spirit to live in her. And this one spirit, which fell through his own volition, cannot dwell in the countless parts of his former primordial soul. His dwelling is limited solely to this Earth, which is inhabited by you.

All the other celestial bodies, although they are parts of his former soul, are free of this inhabitant. That is why the human beings of those celestial bodies, even though they are better by nature than the ones on Earth, can never completely reach the godlike heights, as can the children of Earth. In the Spirit of God, the Earth is the most distant and the very last, and that is the reason why, should she reform, she can become the highest and most godlike.

That is why I, the Lord, chose the Earth as the scene of My highest mercy, and created upon her soil all heavens anew. Every human being that is born on Earth receives a spirit from Me, and may, in accordance with the prescribed order, acquire the consummate filiation with God.

Human beings on other celestial bodies receive their spirits from the angels, because every angel is a child of God. Therefore each had to endure the path of the flesh on this Earth, just as did I Myself and every Archangel. This is why an angel has the creative power within, which he may take out of the abundance of his love and light and place in the new, developing human beings of other planets; and he may in this manner rear children in his name, like a god. These children are therefore only emulated, not true children of God. But they can acquire God's filiation through an incarnation upon this Earth.

Behold, it is a disadvantage for human beings to be on Earth, because they live so close to the most evil of all spirits, who causes human beings so much anguish. On the other hand, human beings have an infinite advantage: they possess a mighty spirit from God, with which they can, if they only wish to, fend off this wickedness and thus become consummate children of God.

Someone might raise the objection: From whence were the spirits of human beings on other planets taken at the time when there were no human beings on Earth? Can it be safely assumed that other, much older, celestial solar bodies were inhabited by human beings billions of years earlier than Earth?

These objections may be answered thus: As mentioned before, the much older celestial bodies are descendants of one and the same soul. The larger the plant, the longer it takes to bear fruit. Place a grain of wheat and an acorn in the soil and ask yourself:

Which seed will bear fruit first? In a few months the grain of wheat will bring forth other grains of wheat, yet the oak will require many years. Infusoria can live through several hundreds of generations in one minute. The elephant requires over two years to bear its young, and approximately twenty years are required before they are procreative and conceptive. Now examine the difference: How many generations of infusoria would live when compared to one generation of elephants?

This example should enable you to understand that a primary sun, which is older by several decillions of earth years (a 1 followed by 60 zeros) than the Earth, which is several quintillion (a 1 followed by 30 zeros) years old, is considerably larger than the Earth in accordance with that proportion, and will much later broadcast its seeds to maturity. My intentions are well calculated, so that the fruits of all celestial bodies will reach maturity when the central point of spiritual creation has developed so far that its spiritual surplus of life may be implanted into the fruits of other celestial bodies.

However, it is true that human beings existed on the primordial sun Urka before the Earth was expelled from her sun. But these human beings have a different life span than the humans on Earth. When a human being on Urka is only ten Urka years old, he is already older than this entire Earth. This example should enable you to understand that the first born of this celestial body are still alive to this hour, and some that are born on Urka at this moment will live as long as Earth exists. It was definitely possible, in the time given, for Me and all the angels to endure the path of the flesh, and they, as

My children, have already taken from the abundance of their life for a long time and implanted it into the children of other celestial bodies.

From everything that has been said thus far, the divisibility of the soul should be obvious to anyone who has a spirit and therewith light, especially the divisibility of the primordial soul that was created first of primordial spirit. And it should also be obvious that this Earth is the particular part of his primordial soul, which is now the only part that is inhabited by the primordially created spirit.

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The law of the division of the soul

It has already been partially indicated, when the mineral and plant kingdoms were described, how telluric specifica continuously ascend in countless amounts which seize, unite, and order themselves in accordance with the will of the spirits that are placed above them. And, in a manner of speaking, all phenomena on Earth are each a part of Satan's soul.

His division is in such a state in accordance with a secret law, that Satan himself becomes the first accomplice to his dissolution. Through his power, he wants to free his soul, and give her her former expansion or scope. That is why, internally, he burns continuously in his compressed, telluric, specific soul. Through this continuous burning, he wants to change seemingly firm matter back into a fully subtle substance. This effort will be allowed under orderly restriction, and for this purpose the organism of this Earth is so set up, and put in such an order, that the evil spirit must remain as continually and equally active in his perseverance.

He labors under the illusion that he has almost entirely liberated his imprisoned soul through this activity, and that is why he constantly ejects psychic specifica from the interior of the Earth. He knows little or nothing about the fact that these specifica are intercepted by mighty spirits and put in order in new consummate human forms.

The specifica that come from that place are, of course, of a purely hellish kind and are fundamentally evil. That is why they must ascend through an immense number of levels of creatures, and thoroughly ferment before they are suited to the organization of a human body and a human soul. The hellish attributes of these specifica show themselves clearly in the many beings which precede the human being. Observe the poisonous nature of almost all metals, the toxins in plants, the poison in animals, the great rage, especially in the carnivorous animals, and the horrible treachery of poisonous vermin – and the hellish wickedness of these creatures will not escape you. Yes, even among human beings this purely hellish attribute expresses itself in a very high degree, so much so that frequently there is little or no difference between many human beings and the Prince of Darkness.

This purely hellish evil was, through the descent of the mightiest specificum, the "Word of God," first exposed to a new fermentation by which the hellish evil is being

changed into heavenly good. But this does not occur all at once.

The specifics in the essential soul of a human being are indeed already heavenly pure, when she has been penetrated by the spirit. However, the body or the flesh of a human being is still evil in all its parts, still hellish. That is why this flesh must endure many humiliating trials, until it gradually becomes an assimilative part of the soul, which had already become pure at an earlier time.

This is why the body must die, in order to dissolve. The body must pass over in all its parts into all kinds of worms and, as such, again die and dissolve, and, following that, pass over into countless infusoria. These infusoria enter into the being of plants. The plants then decompose into various states: partially in earth, partially in fire, partially in the stomachs of animals. This continues until the last atom be dissolved and free; with some human beings this takes several centuries, and with some of the more conceited – those fools who love their flesh – even many thousands of years, until the bodies they leave behind have met with total dissolution. The essential, pure hellish yeast of every body will remain imputrescible for all times as Satan's most essential main belonging, so that he will remain with a lasting body. Whatever of the soul's substance may adhere to it, no matter how small, will be taken and incorporated in the soul of a human being.

That is how the whole soul of Satan will be gradually resurrected through many human beings, of which each and every one is more consummate than the entire earlier great spirit, that is, Satan. That each soul may receive a complete divine proportion, God will implant in her a new spirit from out of Himself. The soul may, through this process, become an entirely new being. This is the new creation which is altogether newly formed in the fire of divine love. The old creation will relapse into her dust and her unconsciousness grows continuously larger and will become more solid, and then will become the foundation of the new creation.

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Satan's repatriation and redemption

Many people might say: If this is so, it does not bode well for the hoped-for reformation of the first-fallen spirit and his cohorts, because if the most abject part of his soul, the dregs and slag of all matter, remains behind as the foundation of a new creation, then his spirit will also be held captive in this slag, because a spirit never abandons his soul, be she substantial or material.

I say: Yea, it does not appear well for the reformation and repatriation of this spirit and his cohorts. There exists, however, a spark of a possibility, but it is so small that it could hardly be perceived even with a microscope. Only on the main examination of this spirit will it become apparent, when he recognizes that all of his psychical substance has been taken away and has proceeded into the magnificence of God. Then

there will no longer be a sun nor an Earth in the vast realm of Creation, because all visible bodies will have surrendered all of their prisoners. And physical matter will not be found anywhere, only the spiritual of a new Heaven and a new Earth. The old Earth will shrink like an apple that has gradually dried up. There will still be a remnant of all matter, namely the last slag of the genuinely Satanic, the most evil particles of psychical intelligence, which will not leave Satan's spirit and those of his cohorts.

To determine when this will occur would be of no benefit to anyone, because upon this physical Earth it will not be experienced by any human being. And in the spiritual world, what happens to the filth will be of very little concern to a perfect spirit.

What will happen is that this spirit will be thrown in the firmest of slag-shells into infinity, and his fall will never find an end. He will fall into the depth of depths, into the ocean of fury, and there he will find more torment the deeper he sinks into the ocean of fury, which becomes ever more violent and which has no bottom. Although this ocean of fury is the fire of all fires, it will not be able to dissolve this lodging.

And there it will be as it is written: "All wickedness has sunk into the eternal abyss, and it was devoured eternally, and there will be no longer any wickedness in all the spheres of infinity."

As long as this Earth exists, it is possible for every spirit to embrace the path of repentance, humility, and reformation, and this includes even the worst spirit. Should, however, this time pass, the possibility of a return for times eternal becomes an impossibility. It will be yet quite a long time before the Earth shall have surrendered all her prisoners, because the Earth still has significant size. Several millions of earth years will yet have to pass before the Earth will take her last examination in the fire of the sun. That which will lend itself to dissolution will reach its freedom. But that which the fire of the sun itself cannot dissolve will eternally remain slag as a prison for the Most Evil One – and that will be the last and the eternal death.

It is likewise valuable for you to know where the actual abode of the Most Evil Spirit is located in this body of the Earth. The dungeon of this spirit is in the center of the Earth, not in the heart or in any other of her organs. The seat of this evil spirit is essentially the most solid center, into which everything presses, so that he will not move too mightily and thereby destroy the Earth. If he were given the least amount of freedom, he would not only destroy the Earth in the twinkling of an eye but the entire visible creation. Within him lies an immense force which can only be restrained by the heaviest of chains. Only I alone as the Lord was able to lay him in chains. Even though he is in bondage in this degree, he is able to breathe his arch-evil into the ascending specifica. This breath of will is so mighty as to be able to implant death into all specifica of the soul, to which all human beings on Earth will forever remain subject, because everything organic is destructible and all matter carries within itself death and destruction.

All this originates from the breath of will of the most evil one, whose wickedness is indescribable, and of which you will never have the faintest idea. If you had the

slightest understanding of the actual evil of this spirit, that alone would be deadly. Everything you have heard about this spirit is comprised merely of distant shadowy pictures that are enveloped from all sides by My protective mercy.

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Satana's nature and name

You have often heard and read that human beings give this evil spirit and his cohorts, commonly called “devils,” all kinds of names. I shall explain to you why and whence this arch-evil spirit received all the different names, and who the devils actually are.

Satana, Satan, Leviathan, Beelzebub, Gog, Magog, the Serpent, the Dragon, the Animal of the Abyss, Lucifer, and many more names like this indicate him. Lucifer, or “Bearer of Light,” was his original name. Satana meant as much as “the Antipole of the Divinity.” This spirit, as Satana, faced the divinity as a wife her husband. The divinity would have propagated into his being her countless eternal ideas, so that they might have matured in his concentrated light. And through this a creation of beings would have come forth in the highest clarity from the light of this spirit. All infinity would have been continually more and more populated from out of this light. In an infinite realm there is room for the infinite, and eternities could fill this realm that never could become overcrowded.

But since this spirit had such a high designation, to be a second god next to Me, he had to pass, in accordance with his designation, the test of freedom. And as you know, he did not pass, because he wanted to rise above the divinity.

It was over a matter of rank that this spirit opposed the divinity. Since this spirit could never be allowed to rule, he became enraged and conceived the intention of annihilating the divinity. He would not have lacked the power for such a deed had not the divinity, in her eternal wisdom, severely imprisoned this mutineer and all his parts at the proper time. It may seem amazing that such power existed in this spirit as to enable him to resist the eternal divinity successfully. But the matter will be more readily understood when you consider that the divinity placed in this spirit, a complete second AI,” which, although created in time, was placed opposite the divinity with equal power in all realms of infinity.

This spirit, into which the divinity herself had concentrated her light, was propagated throughout the whole of infinity. That is why it would have been possible for him to seize and eliminate the divinity everywhere. Delusions of power awoke in him great vanity and self-complacency in his light and in his infinite sublimity and power. He thereby forgot his Creator, the eternal divinity, and became inflamed in his impudence and hardened himself. At this point the divinity seized his specific being, formed out of him celestial bodies throughout the whole of infinity, and eventually shackled his spirit in the most restrictive manner, and banished him to the depths of

the Earth.

In this position, this spirit is no longer Satana but Satan, because he freed himself from the eternal divine order. That means having the same pole as the divinity. You are aware of the fact that the same poles repel each other. Herein lies the reason that this being is now the farthest and the most opposite from the divinity.

The fettered spirit, divested of his soul, promised several times to better himself if he were permitted certain things. He could have succeeded, since he is now separated from all his evil soul specifica. He laid down the condition that he be divinely worshiped for a period of time. He promised that, should he no longer find any pleasure in this veneration, he would turn back and become a pure spirit. His wish was granted. Heathendom, which is almost as old as humankind, testifies to this situation. On Earth, the Lord reserved for Himself only a small nation of people. All others might, without detriment to their free will, comply unpunished with this spirit's wish. Under these circumstances, diverse names emerged for this being, revered as god.

Since this spirit was not satisfied with anything, and interfered ever more with the divine order, he was taken again into more severe detention. After he had, at that time, recruited and groomed a multitude of like-minded spirits from the human race, he acted and continues to act through these, his servants. A diabolus or devil is none other than a spirit that has grown up and been educated in Satan's school.

It should not be interpreted thereby that these spirits were, in reality, educated in a special school of Satan. They developed by themselves to this level through the particular specifica which they took into themselves voluntarily out of the sphere of this spirit. And, because these spirits also have arch-evil within them, that is why they are called "devils." Although they are "students of Satan," there is still a vast difference between Satan and them, because only their souls are evil, their spirits remaining pure, even though severely incarcerated, whilst the spirit of Satan is the actual evil. It can therefore happen that all devils can be saved before Satan, in his final fall, attains the fullest of maturity in evil.

57

The importance of knowing evil

It is difficult to fight an enemy that you see and know; how much more difficult would it be to fight an enemy that you neither see nor know? That is why it is necessary to explore such an enemy, so that you know how to deal with him in order to be victorious in the forthcoming battle. That is why it is of great importance for the eternal life of the spirit to know Heaven and Hell thoroughly.

It is not the purpose of angelic spirits and of human beings to cleanse and care for Heaven, but only that which was, from time immemorial, unclean. That is why it is much more important to know the place of filth more thoroughly than the place of cleanliness. Only the place of filth must be cleansed; when it is clean, Heaven will

make its appearance on its own.

It would be absolutely foolish if you were to ask someone constantly to point out and praise only his good characteristics, and never to think about his bad characteristics, nor to exercise self-criticism. Goodness does not require praise, because it stands out by itself. But it is absolutely necessary that every human being go after his evil thoughts and desires, and work to eliminate them. It is much better if you say, "Lord, be lenient and merciful with me, a miserable sinner!" than to say, "Lord, I thank Thee that I am not like other people, such as the customs officials and all the other sinners!"

Judge for yourself which is the more important of the two: to know the ground you walk on, or to know the firmament on which no one has yet hurt himself. The ground carries us; therefore you must know how firm it is, whether there be chasms, and how you may avoid them. Whosoever wants to avoid evil must know it first; otherwise, he remains an immature child. That is why it is very important to explore evil thoroughly, so that each may easily recognize it within himself.

58

Phantoms and possession

Most of you have read about peculiar cases of possession, but you do not have the particular knowledge of how these possessions come about, whence and under what circumstances. For your information, here is a dramatic portrayal.

Satan, who has a multitude of evil followers, has his cohorts come among human beings at certain times. They are given the task of leaving no stone unturned so as to entrap any soul for the court of the prince of all evil and lies. The evil ones thereupon proceed on their secret path upwards to the upper world. They mask their intentions as adroitly as possible, so that any good spirit which they might encounter will not become suspicious. Should such a good spirit ask for a reason, the evil ones will give a respectable answer and implore their mighty keeper to let them ascend, so that they may find the opportunity to remedy many of their past evils and better themselves.

In the kingdom of good and evil spirits, nothing is more respected than free will, provided that the intentions of these spirits be not too evil. They will be allowed to ascend, of course, under constant secret observation. Since this permission is mostly abused, they cannot object when they return to more unpleasant conditions than those in which they were before.

What do these evil ones do when they ascend to the upper world? Some of these spirits of human beings, which, during their earthly life, were very haughty and rich landowners, proceed to their castle, if it still exists. These they haunt, because they want to make people aware that there is a treasure hidden in the castle. When these people become aware of this, they implore the evil spirit to show them where and when

to dig in order to find the treasure.

Then the evil spirit shows them all kinds of signs, indicating where the treasure is supposedly buried. The people dig, but find nothing. They continue their search with the greatest of zeal. And that is when it happens that such a hellish spirit chooses a victim, and causes him to be possessed. And the easiest way whereby this can occur is when food and drink are taken in and it is forgotten to ask Me for My blessings. Once such a haunting spirit has achieved his purpose, then the haunting in the old castle is usually at an end.

When a haunting spirit has entered a human being, he immediately explores that person's heart. The spirit soon knows his weaknesses, and begins to breathe in his evil inclinations, wishes, and desires. When these are accepted by the heart with approval, the evil one remains quietly as an observer, to see how such a human being gradually, in accordance with these hellish inspirations, begins to act. When a human being has sufficiently fulfilled the will of the inherent evil spirit, then this spirit usually causes a deadly ailment in the flesh. Through this the evil spirit seeks to wrench the corrupted soul as quickly as possible from the physical body and deliver it as booty to his lord and master.

However, the outcome is never in accordance with the plan of such a spirit. As soon as the soul leaves the flesh, be she good or evil, she will always be received by angels. The evil spirit will be severely disciplined and returned to his master, where he will receive another very severe punishment. And such a failure will not be sent up too soon again.

The soul, with her inherent spirit, is placed by angels into such a state that she gradually recognizes how she conducted her earthly existence. If she is willing to convert, she will go higher and higher. Should she be obstinate, it will lead her more deeply downwards, and thence to severe punishment. Should this not cause her to return, she may freely, in accordance with her own will, proceed on a trial run into Hell. Should the soul like it there, she may then remain there in accordance with her inclinations. Should she not like it there, she may then return. That occurs very rarely, however, since Hell is filled with all kinds of promising enticements. There are countless deceptions for bringing a soul closer to the actual being of Satan, so that she may become a part entirely concurring with him.

Of course, that will never happen, because every soul contains her own spirit, and she cannot detach herself from this spirit. This pure spirit is the opposite of Satan's spirit. When such a soul wants to get closer to Satan, the spirit within her opposes her as a judge, imposes punishment, and torments the soul like an inner fire. Through this torment, the soul is removed as far from Satan as possible, so that she may better herself. If she continues to better herself, it becomes easier and easier for her, the closer she comes to the purity of her inherent spirit.

Should this improvement continue, and if she attains the condition of her spirit, then the soul may reach bliss. Because this is the difference between bliss and

damnation: in bliss the entire soul passes over into the spirit, and the spirit is then the actual being. In damnation, the soul wants to expel the spirit and take on another, namely Satan's spirit. But since the spirit within her has the opposite polarity, he practices the counter force which repels her severely from Satan. The closer a soul comes to the being of Satan, the more severe is the effect of the spirit within her towards the spirit of Satan. This reaction is a very painful feeling for the soul. And that is where the suffering and pain in Hell come from. This reaction shows itself in appearance as an inextinguishable fire; that is the worm in the soul that never ever dies, and whose fire never becomes extinct. This is one and the same fire that causes the highest bliss in an angel and the greatest calamity in a devil.

From this description, you may form the proper idea of the nature of Hell and of Satan's practices. It is, of course, not the only method by which Satan attempts to capture souls for himself through his cohorts. Should these spirits be of a better kind, they will not be interfered with to take into their possession the flesh of innocent human beings, and even the physical bodies of children. But the souls of these human beings are carefully protected, and are guarded in the heart from insinuations. If an emigrant of Hell who is less wicked wants to do something good, then he may partake of the grace and mercy which such an innocent human being enjoys. Should such a spirit behave improperly and carry on all kinds of foul play in the body which he causes to be possessed, he will either soon be cast out or will be quieted in this body.

At times, several spirits are permitted to take possession of one body. But they must promise beforehand that they seek only their salvation in this body, and their wish will be granted. Such spirits do not follow the advice of the angels; rather, they turn directly to the Lord. They insist stubbornly that only in this manner can they reach the Lord. Thus their wish is complied with, because the angels let those spirits with which they are entrusted learn through their own experiences.

Upon the path of taking possession, the desired results are not achieved most of the time. That is why such permission is only granted once, and very seldom for a second time. Then another path is taken, namely the path of judgment, punishment, and pain. A proud soul can endure much; however, when it becomes too unbearable for her, she turns back for a while.

The main evil of the soul consists of the reproaches which she makes against herself as soon as she feels better, which arise from Satan's insinuations. They are not of repentance, but that she lets herself be intimidated and driven back by torment. If she had endured the pain, she would have become one with Satan's might, and the magnificence of the Lord would have come to an end. Through these delusions the soul usually returns with even greater wickedness. In lower Hell, there really exist those that will not give up these delusions for a continuous, ever-increasing torment and pain, and find, in a way, a triumph in this, when they resist the Lord even in the greatest of torment. Their obstinacy is so great that even the full force of the fire of wrath will not make them turn back. But in days to come, after their spirit has been taken away, they

will have to tolerate, with their center, the voyage into eternal destruction. Do not be too dismayed about being possessed, because almost every human being has such guests in his body. Why and how, we shall learn to understand from the description which follows.

59

Carnal and sensual pleasures

You know that certain human beings, male and female, are much afflicted with carnal desires, while there are others whose sensuous carnal nature is almost totally impassive. Such human beings do not react even if they are exposed to the most delightful flesh, whereas others would again enter into a frenzy at the sight of feminine charms. Yes, there are fools who, at the sight of a female, fall in love to such a degree that they completely lose their senses if they cannot have such a woman as their wife or, at least, for occasional sensuous pleasures.

The reason for such carnal inclination, especially if it expresses itself severely, frequently lies in being possessed with one or even several lecherous carnal devils.

How do these devils enter the flesh of such a person? Human beings themselves prepare opportunities without number or measure. Such carnal devils live especially in all “heating” (that is, alcoholic) beverages, in wine, in beer, and particularly in all distilled spirits. When people drink such alcoholic beverages and become severely inebriated, they have with certainty accommodated at least one or more carnal devils in their bodies. Once these carnal devils are in the flesh, they itch and torment the genitals in such a severe manner that human beings cannot but satisfy this enticement in sensuous pleasures.

These carnal devils are nothing but impure souls of departed human beings who were very much addicted either to drinking or to carnal sensuousness. The reason for entering the flesh of a living human being is for the improvement of the- carnal devil, because the flesh was their element. They carry on in their new abode in a considerably worse manner than they did when they were in their own flesh.

When these corrupt souls carry on too unrestrainedly and begin to ignite their impure desires more and more, they often cause many dangerous diseases. The guardian angel-spirits allow this, so that the soul of ailing human beings may not totally perish in a furious rage of the flesh.

Such so-called hot beverages are the first means through which these carnal devils enter a person’s flesh.

The second path is just as dangerous as the first, and it is attending a dance! You may safely assume that, at any such dances, there are at all times at least ten times as many invisible, flesh-addicted impure souls present as there are guests. Under certain circumstances it is easy for them to enter the flesh, which here is severely stirred up

and exceptionally susceptible to that type of filthy soul riff-raff. This is also why people who have attended such a ball feel an actual aversion to anything higher or sublime. This may easily be observed, especially in cities. And as far as students are concerned, it often happens that those who were once diligent students do not think about books or learning after such a dance, but do think continuously about the white neck, bosom, arm, and so on of a female, and have the eyes of the object of their affection constantly on their minds. Their senses are occupied with nothing but the object at the dance, which gave them such great pleasure.

This is why so many students give up their studies. Many, instead of studying the sciences, study only for their daily bread in order to become, as soon as possible, married with their lovely dance partners, such as they may be. And if such a couple actually marries, they are as incompatible as man and wife as the day is with the night.

The initial time such a married couple spends together is spent strictly in sensuous pleasures. Therefore, in a very short time all the specifica are completely used up, which specifica should have been dedicated to the formation of power for procreation; and this is usually followed by fatigue of the flesh. In such cases, the carnal devils that inhabit such a human being seek a way out by suggesting, as would a family doctor, that such a soul look for other flesh.

Thus the wife soon becomes disgusting to her husband, and vice versa. She gradually begins to look for young paramours; the husband, however, will usually go out at night to get Afresh air.” And such a relation continues until such a married couple become weary of each other; soon they divorce, or merely go their separate ways. Such occurrences – which are presently the order of the day – are the fruits of the ball or dances and such like, and the consequences of possession of the above-mentioned evil patrons of the flesh.

At first, this state of possession does not express itself with the same severity in everyone as it does in some, such as those who, through alcoholic drinks, have accommodated such unclean spirits within themselves. The spirits which come out of these hot drinks may be easily removed by means of a strong prayer for the soul by her spirit, whereupon a normal condition of the flesh is restored. The alien spirits which were attracted through the pleasures of dancing are not, however, so easily removed. It requires a considerable amount of fasting, prayer, and self-denial, through which the soul unites more and more with her spirit. The spirit then reaches through the soul and throws the evil riff-raff out of the house of the soul.

What would such a couple generally do while at a dance? Besides dancing, they would usually eat and drink throughout the dance, and afterwards they may eat even more than normal, because they want to “replenish their energy,” which is the same as a guarantee to the carnal devils of a lifelong pension and lodging in their souls and blood. The physical body of many male and female dancers, when they have accommodated too many such guests, will in a very short time cease to exist, because these malicious carnal imps, who are no longer able to find any more room in the

kidneys and parts of the genitals, prepare their dwellings also in the spleen, liver, and lungs. Wherever such an emigrant from Hell makes his home, he kills the flesh wherein he dwells. The consequences of this are hardening of the spleen and liver, consumption of the lungs, and emaciation. When two or more enter the lungs, they then cause galloping consumption.

The Lord says: "I tell you that you may be assured that most human ailments originate from their hellish inhabitants, for which they themselves have paved the way into their own flesh; many already begin the school of Hell in their youth, and these are the true children of the world. These human beings do not sense that they are accommodating foreign guests of the dirtiest kind. These spirits not only seek to place the mood and flesh of the landlord in a sensuous mode, but also work in this manner upon the soul to the extent that she begins to find pleasure in all kinds of worldly things."

These worldly things, especially for females, are "fashion"! The charming flesh must be covered in accordance with the prevailing fashion, the hair must be curled, and the skin must be embrocated with well-scented potions. For men, there must be the ever-present hellish tobacco, and many young dandies, if they have a little money, will frequently smoke as much in one day as ten poor people spend to buy enough bread to feed themselves.

You should also know what the spiritual significance of this fashionable smoking is. These evil inhabitants make every effort to familiarize the soul, while living a physical life, with the hellish vapors and stink of tobacco. Therefore, after the soul leaves the body, she does not become aware of her stinking company immediately, nor does she sense early enough that this fine company, completely unnoticed, is leading her into the third Hell.

It has already been said that each soul, after the death of the physical body, comes first into the company of angels, whereat their evil company must yield in the twinkling of an eye. It happens in this instance as well. But such a soul does not remain permanently in the company of the angels, but instead is placed in a position whereby she may restore herself completely. In other words, she is brought to a place where, through free activity, she may regain the necessary specifics for her restoration that she squandered on this world.

Here the aforementioned evil carnal company can approach such a soul unnoticed, although these hellish beings stink pestilential to a soul that is pure to a certain degree, and such a soul easily notices their presence. But a soul whose sense of smell has been so dulled no longer notices the approach of evil company. And we certainly cannot mention the sense of sight, since the soul does not have sufficient light yet, as the viewing of the soul comes only from the inside. Therefore she can only see that which is within her, but not that which is outside of her.

Such spirits are outside of such a soul, and that is why she does not notice them. However, through the sense of smell she can perceive their presence and determine

exactly where they are. Once she has accomplished this she can withdraw into her spirit, and soon she will be able to see where her enemies are located and what their intentions are. Once these hellish spirits notice that they have been detected, they flee immediately. A hellish spirit can endure everything, but not the brilliant eye of a pure soul, and much less that of an angel. And in order to protect themselves from My eyes, they erect mountains as cover.

You may easily conclude from this why I often rallied against this highly detestable smoking of tobacco. You have likewise been given to understand how the excessive carnal desire in a human being comes into existence, whither that leads, and how human beings can protect themselves.

60

The devil of play and the rearing of children

Other kinds of human beings have, from early youth on, a particular inclination towards all kinds of games. They are unable to spend their time on anything else but dallying and playing. This inclination is awakened by shortsighted parents who ceaselessly provide little children with all kinds of toys, with the intent of guiding them towards activity.

Verily, this is just another way by which evil souls of departed human beings gain entrance into the flesh of such children. These children are constantly driven by the spirits that dwell within them to possess more and more toys. Some children have so many toys that it represents a considerable amount of money for their parents. The children become so occupied with these games that they no longer take interest in anything else.

This Devil of Play that takes root in early childhood unites within himself a constant addiction for play and entertainment, later on for material greed, and finally, in addition to this, a disguised lust for power. This devil is the most difficult to cast out of a person.

If children must have pastimes, would it not be better if they were given such things for toys that, in one respect or another, relate to My childhood on Earth? (*Reference The Childhood of Jesus, by Jakob Lorber. - ED.*). Thus good inclinations would be implanted in the children. And they would, as they grow older, enthusiastically inquire in detail regarding the significance of their toys. Under such circumstances, a spiritual teacher would certainly have a more pleasant task in setting up a new vineyard, would soon harvest remarkable fruit as well. But in the instance here, the opposite course has been taken: instead of I leaven, the child is being prepared, at a very tender age, for I fell, which will triumph in the end.

Such human beings consider themselves to be good, righteous, impartial, and, in

accordance with their worldly bent of mind, completely virtuous; that is why they think that as far as they are concerned, no improvement is necessary. But it will take much time and effort in the spirit world to complete the task of setting these human beings on the path of perfection. Because for them I do not exist at all, or I am nothing more than a wretched moralizer of olden times, whose morality has no value now, since a much better one has been nowadays invented.

In the spirit world, circumstances are, of course, quite different; as the saying goes, “There blows a different wind.” It is, however, a Wind of Grace, but for those people it smells worse than the plague. That is why they avoid those places where they could meet such a Wind of Grace. But I tell you, in days to come many of this class of human beings will enter into the final filth of matter. (*Where Lucifer’s spirit is being held captive. - ED.*).

61

The nature and consequences of anger

We shall, further, unveil another very dangerous kind of possession. It consists of being possessed in the earthly flesh by the Devil of Anger. This is the most dangerous of possessions, because the Devil of Anger not only possesses the body of such a person, but also a multitude of evil ministering spirits come with him.

Anger is the most glaring contrast to love, and it forms the essential main ingredient of Satan. Anger cannot exist without nourishment; therefore it is constantly surrounded by countless nourishing spirits, on which the Devil of Anger sucks and which he consumes. Since love cannot exist without nourishment, which is to be loved in return, so anger cannot exist without anger in return. Let us see what kind of riff-raff surrounds anger for its succor.

Hate is the main provider for anger, followed by haughtiness. Out of this comes forth selfishness, envy, greed, adultery, fornication, and contempt of everything divine, the greatest of disdain for other people, murder and bloodshed, lust for power – and, in the end, a complete lack of conscience. These are the assistants of the Devil of Anger, each of whom has a considerable multitude of evil subordinate spirits, which are easily recognizable in the most manifold passions of a human being possessed by anger. This evil spirit is just as difficult to cast out of a person’s flesh as it is to extinguish a fire that has seized every part of a large house. In this instance, there is no other remedy but to let it burn down to the last beam, and then examine the cooled ashes to ascertain whether there is anything left that the fire has not consumed.

Since this Devil of Anger is very wicked, we must gain the understanding as to how this ejection from Hell enters into the flesh of a human being. This spirit does not enter with time into a person’s flesh, but is placed in it during the act of procreation as a seed of Hell. And since it determines the progress of the flesh, it must be there. The seed itself does not reach a level of independence unless the newly born human being

obtains the opportunity to develop it.

Not until such a person is subjected to the wrong upbringing will this evil substance gather in the liver. Once this substance is present in the fullest measure, it awakens the independence of the Devil of Anger. Soon he takes the whole soul captive and draws her into his sphere, through which a human being becomes a real devil in a very short time.

For many, it is not necessary that this carnal devil fully attain his own independence and that the evil evaporation of specifica spread through the whole body; it begins in the blood, which flares up easily when it approaches satiation with this specificum. Through the blood it enters into the nerves, through these into the nerve spirit, and through the nerve spirit into the soul. When the nerve spirit has penetrated the soul, then that person is already half a devil, and it is not advisable to associate with such a human.

Such people are easily recognizable, because they flare up severely over any minor thing that touches them in the very least, and they are immediately ready to curse and fight. They may be compared to a red-hot iron, that by itself seems to be perfectly quiet. But throw the lightest of sawdust upon the iron, and immediately smoke and flames emerge.

For children that are so inclined, all of this may be avoided through a proper upbringing. The greatest evil in bringing up children is pampering. The child realizes soon how he can be naughty without being punished. Then he will attempt and dare constantly to become more and more disobedient. If the parents then punish such a child very little or not at all, the child has already reached a certain solidity in anger. Soon he becomes impetuous and demanding, and literally commands that he be given what he asks for. If the fulfillment of his desires is denied, he becomes infuriated, impudent, and presumptuous.

Should the parents be intimidated by that, and give in to the impetuous demands of the child, then the child has already reached the first degree of devilish independence. Thereupon the adolescent child begins to pose as a brutal lawgiver to his parents. At this point it would not be very beneficial if the parents did not yield to the desires of their ill-bred child.

When such a child gets older, taller, and stronger, the life of many such parents would not be safe if ailments did not restrain the carnal devil of such children. Only ailments cast out this carnal devil to a certain degree, especially during the time when he has taken control of the blood. Scarlet fever, heat rash (miliaria rubra), skin rashes, smallpox, and other ailments are the means of elimination of this destroyer of human nature. Only these ailments cast this evil specificum out of the blood.

I come to the assistance of these angry children by allowing ailments to manifest. But once an ailment is over, it is spiritually and physically beneficial for the parents and the child to assume a sense of reasonableness and to rear the child in accordance with My order. But if they pamper the child even more after the ailment, the

circumstances that follow are usually much worse than before. Because when this carnal devil that is in the child notices that the path through the blood has not been successful, he then attacks the nerves. Once he has seized these, the child becomes extremely sensitive, which the parents usually consider to be an ailing condition. Because of this, they give the child everything he desires, in order not to irritate him because of supposedly weak nerves.

At this point, I have to intervene again and afflict the flesh of I he child with dysentery and a severe cough in order to drain off this specificum from the nerves. This helps the body of such a child for a while. It is almost better if such a corrupted body be taken earlier from the soul of such a child, even before the carnal devil seizes his soul. Parents who have very few children usually pamper them too much, and that is why I take their children from them.

Since I pursue a higher purpose with human children than their being merely vain toys for immature parents, I have no alternative but to take the children away from such parents and hand them over to My angels for their further education. I usually choose those children that are pampered by their parents. The excessive love of parents is usually the cause of their death. If I let them live in accordance with their body, their soul would sooner or later become the property of Hell. That is why the death of the body is better, so that the soul remains preserved for Heaven. That is why no one should be surprised that so many children die in their youth, and often even in the cradle, because I know best why I take them so early from this world. It is better that they become weak spirits of Heaven than strong spirits of Hell on Earth.

But occasionally, because of the world, it must happen that these spirits of anger grow up. When the parents sufficiently and vigorously oppose in time the obstinacy of such children, these children can become useful and diligent human beings in one or another field of endeavor. When, however, their anger is challenged, they may easily become brawlers, rebels, and frequently tormentors of mankind. That is why, when they discover anger, vanity, self-conceit, selfishness, and unruliness in their children, it should be close to the heart of the parents to oppose these passions with all their power. It might well be that these children might become very diligent and useful human beings, because by a resolute and firm upbringing of the child the evil anger fire specificum (*anger belongs to the element of fire. - ED.*) can be changed into beneficial energy through a psycho-chemical process.

62 Fighting anger

Since the Devil of Anger is such a dangerous being when it is in possession of human flesh, it often becomes necessary to kill the physical bodies of whole generations through plagues and other devastating ailments, before this devil has the opportunity to draw the souls completely into his being. Above all, it is of great

importance for every person who has to develop his own soul, as well as those of his children, that the proper diet be followed, through which not only the soul may be saved but also the physical body of a human being, to enable him to reach a very old age. This, of course, cannot happen when few know this diet and fewer still comply with it.

How should a person be taught from birth, and how should he be educated so that, when he reaches maturity, he is capable of observing this spiritual and physical order of diet? Only thus will he be able to reach a quiet old age, so that by attaining this old age he will forever secure a true and firm continued existence for his soul.

When it is obvious in the cradle that a child is of a very sensitive nature and may be easily irritated by all manner of influences, such a child should be nourished only with such foods as do not heat the blood, but gently cool it.

When a mother breast-feeds her child, she should refrain from all alcoholic drinks and safeguard herself from all irritating emotions, because she will thus place specifics in her breast which are nourishment for the Spirit of Fire. She should refrain from such foods and drinks that require too much bile for their digestion. Legumes, especially beans, cannot be recommended at all to such a mother. However, moderate amounts of meat broth, roasted flesh of clean animals, gruel from wheat, rye, and white corn, and barley and rice cooked in water are beneficial, provided they be not cooked in whole milk.

When a mother does not breast-feed her child, but when, instead, a wet nurse feeds the child – which is not a very good thing to do – it should first be ascertained what kind of person she is, and if she be a good and gentle soul, then secondly she must keep the same diet, and have control over her emotions, and must observe what has been specified for the mother as well.

If the mother or wet nurse breast-feeds, the child should be weaned from the breast once the first teeth begin to show. With the teeth, the memory begins to develop.

Wheat-pollard cooked and mixed with pure honey would be the best nourishment for a child who is inclined to be very temperamental. Water of barley sweetened with honey is also very good. Good, but even better yet, are cooked figs and cooked St. John's bread, that is, carob. For certain older children, a light lentil stew would be good.

Milk from animals is not at all to be recommended at first, because at times the animals are not healthy, and often, during the winter, they do not produce healthy milk. Some animals are also hot-tempered, and their milk would disagree greatly with a temperamental child. Not until children are one or two years old may they be nourished with milk which is diluted with water.

On the other hand, it will never harm a child to eat cooked fruit sauce from time to time. Apples and pears especially are very wholesome for the cleansing and toning down of the blood. Such children should not be given any meat until they have their second set of teeth. Should these children eat meat before this, their blood will become

too excited, their flesh too fat, and their glands will be clogged with phlegm, and thereby many ailments will develop.

When children of a very excitable nature, or who are highstrung, begin to walk and talk, they should be occupied with all kinds of soothing, beneficially uplifting children's games for their minds. And attention should constantly be paid to the fact that the temperature of these children should not be raised, either by movement, and much less even by the emotions; everything that might cause any anger must be removed.

If you notice, however, that one or another child, despite all caution, succumbs to fits of temper, the proper punishment should never be missed. But it should not be done by spanking the child immediately. It would be much more effective and advantageous to withdraw, within reason, his nourishment, because nothing heals anger faster than hunger, since hungry people do not have their minds on a revolution. On the contrary, when they are satisfied they cannot be trusted at all.

It is very good for children, if they have to be punished for these reasons, to be made to understand that the Heavenly Father did not send them any bread because they were naughty. As soon as they are good and ask the Heavenly Father for bread, He will then allow the parents to give them something at once. Children are thus made aware of God, and it will be deeply impressed upon their young souls continually that they are dependent upon God in all things, and that He is the most reliable retaliator for everything, be it good or bad. When these children become truly quiet and well-mannered, then one must not overlook showing them, in an understandable manner, how they give the Heavenly Father great joy day in and day out, and that He calls them morning, midday, and evening, "Let these dear children come unto Me!"

When children are guided in such a manner, there will be few objections later on; if they are not guided, it will be somewhat more difficult to get them onto the proper path, and the old proverb fulfills itself: that an old tree cannot be bent, except at times by lightning and storm, when such a tree frequently suffers harm.

When such children are fully grown and have developed total self-knowledge, but occasionally show noticeable signs of exaggerated irritability, it should then be recommended to them that they live moderately in everything, go to bed early and rise early, and abstain for longer periods of time from alcoholic drinks and the meat of unclean animals. And they should not visit places of excitement for the wicked enjoyment of the audience, especially places where there are dancing and games. Such places have to be avoided by these hot-heads for long periods of time; some even have to avoid these places forever.

It is also very good for these individuals of both sexes to marry early, because the libido of a hot-head is considerably stronger than that of a gentle human being. Most importantly, these people should, besides natural health care, pray often and read spiritual books, or have them read to them should they not be able to read. That will strengthen their souls and loosen the shackles of their spirits. The spirit will become

completely free when he reaches for My love. Since such human beings are subjected to much greater temptation than others, they are therefore also much closer to My grace. They are those human beings out of whom something great can come when they are on the right path, because they have the proper courage within themselves. Out of these human beings come, spiritually speaking, ships built of oak, and palaces made of marble in My kingdom. Out of sponges and reeds, nothing better will come of them than what they contain.

63

Addiction to rank amongst arrogant humans

Anger is just as evil and harmful as addiction to rank, which is often the reason for anger. A humble human being cannot be irritated easily, whilst a haughty person becomes angry immediately. This addiction is the actual main devil amongst human beings, and is very closely connected with Satan. Children will not be seized by this evil spirit until they have attained some level of self-recognition.

At an early age, when children can hardly speak, tendencies in this regard may already be detected. When you observe several children at play, you will notice that one child will attempt to control the others. Even a child that can hardly speak finds it pleasing when others pay homage to him. This urge is especially strong among those of the female gender. They begin to beautify themselves at an early age, and whoever wishes to ingratiate himself with such a girl need but praise her beauty often. Should you find another girl, however, to be more beautiful, the first will shed secret tears, at the very least.

In boys, strength is of greater importance than beauty. Each of them wants to be the strongest, and conquer his friend. A boy will furnish proof of his strength by every means at his disposal, so as to be acknowledged by his peers as the strongest and most feared.

You already notice the presence of the evil satanic demon in such children. That this demon should immediately be dealt with should be a natural conclusion – even when no one has a higher and deeper understanding of these tendencies of the soul – because addiction to rank can soon lead to the grossest of vices.

A girl who has a craving for admiration becomes coquettish very early, and in this condition she is right where Satan wants her to be. And in the instance of the boy, he will soon turn out to be a quarrelsome ruffian, with nothing more sacred to him than himself.

These people soon become calumniators and judges over God and all things. They know everything better, and their verdict is the only right one, because they are the ones that made the verdict. What will become of them in the future? When their foolishness is clearly shown to them they explode, and when they are no longer capable of employing verbal persuasion they use physical force. Where a horse bucks, Socrates

and Cicero yield.

If everyone wants to be superior, then addiction to rank and anger strut along together. Their servants are insidiousness and pretense. This devil of addiction to rank in human flesh is the source of all evil in mankind, and fully equal to the lowest and deepest hell, because in him all evil is united. Would there ever have been a war if this demon had not corrupted humanity?

Humanity has deposed God, and today place this demon of arrogance on the throne, just as they did in former days. That is why mankind deserves to be tyrannized from above as well as from below, because it finds the greatest pleasure in raising its own children as tyrants.

That is why you should raise your children in humility, so that they themselves prefer to be the last rather than the first. Then the tyrants would soon have no alternative but to give up, because they would have no help or assistants.

I gladly permit the power of authority to grow, so that the fools below are given something which humbles them and which shows them how they should be and not how they are. And that is why those rulers are empowered by Me – those who oppress mankind as much as possible. And they do right, because men deserve nothing better so long as they insist on domineering themselves. That is why proper humility should be the firm foothold of your existence. Then the evil demon of rank will leave you and all tyranny will come to an end.

Behold, that is the path to bliss, here and in the beyond. You have to build a house from the ground up. Whoever wants to better mankind must first better himself and live properly, then all others will follow. As long as My teachings are not obeyed completely and in everything, it will not get better here, whether for individuals in the beyond or in general. But whoever obeys My teachings in their entirety will be well here as well as in the beyond. A humble soul soon finds her way in all situations. And since such a soul is the closest to Me, she is at all times assured of the safest and best help.

64 & 65

All kinds of human laments

Human beings have many complaints. Some complain about bad times and how everything thereby becomes more expensive and more difficult. Others are furious about the government, believing that everything is its fault. Another again blames everything on the clergy, and some blame it on all the luxury. In brief, everyone is blaming the cause of all the world's current woes on someone or something else. But none of these complainers ask themselves whether they have somehow contributed to this change for the worse in circumstances, while perhaps they themselves have made such contribution and perhaps still do.

I hear a father complain about the luxuries of these times just after he has bought his daughters expensive dresses. What would you say to such a person when he accuses luxury? Nothing other than that if luxury displeases you, why do you then let your pride urge you to buy such expensive dresses for your daughters? Instead of complaining, begin to dress your children simply. Perhaps you will find other people who will follow your example, and they in turn will find others. Then, little by little, these luxury items will disappear, because there will be no one to buy them. Can he who does not improve himself demand that other people improve?

Many merchants complain immensely about taxes, but they do not realize that they are the inventors of this governmental plague, since they frequently charge their customers a tax ten times higher in their profits. When a human being ruthlessly exploits his fellow man, how can he then demand from the government what he himself altogether lacks? I have the following comment to make: human beings always arrange things in such a manner as to please themselves, and I arrange the government in accordance with their model. By whatever gives them the greatest pleasure, so I set up the government. Who takes a greater tax from his brothers than a profiteer? From this you may learn that human beings are at all times among themselves the cause of their own troubles. That is why these woes will remain until those who cause them change.

The house owners of the cities complain severely about property taxes. When a tenant is late with his rent, they will quickly bring legal action against him, followed by seizure of his belongings and eventual eviction. That is why property taxes increase; and this will continue as long as necessary, until the hearts of the property owners become softer and they give a room in their house free of charge to the poor.

All these types of punishments are necessary, and they will become increasingly tougher. I say: whosoever is not satisfied with the quiet, fruitful soil of the Earth should go to sea and learn the difference between peace and tranquility, and motion and storm. Should storms at sea not swallow him whole, and should he love the sea, then he may return to it. Yet the solid earth remains still, just as, in spite of learned innovations, the ancient words of God continue to exist, and My mercy is there just as well for everyone that seeks it. As for those who do not care for My mercy but are interested only in innovations, purely because of an interest in rank and property, they may go to the Devil with it. Such a person may rest assured that no one in My heavens will shed a tear for him.

As far as the grumbling about clericalism is concerned, such lamentations do not reach My ear. I have arranged things in such a way that anyone has access to My word if he but wants it.

This shows you that nothing is of value to Me except a pure, loving heart, and proper belief in Me. He who is not satisfied with that, and to whom the word of the preacher is more sacred than that which I Myself have spoken, may remain in his blindness. And he to whom an expensively constructed house of prayer is holier and more exalted than a pure heart, which is a temple of the Holy Ghost, should go there.

How could all the cathedrals in the world enhance My honor? I never looked for My honor on Earth, but only for belief and love. Any other vain salute such as makes an idol out of Me, the only eternal, true, living God, is an atrocity to Me, because I want to be worshiped in the spirit and in the truth dwelling in the living heart of human beings.

When people recognize Me as their God and Father, and love Me as such above all, and keep the commandments of love towards their brothers, that is true worship. A cathedral cannot contribute towards the greater glorification of My name because it does not show what I am, but only that which vain and arrogant human beings are capable of.

But he who would admire My strength and greatness should go into Nature and look up at the sun, the moon, and the stars. There you will certainly find enough through which you can recognize God's omnipotence. Instead of statues and paintings in cathedrals, you will find real, live human beings, and other creatures. And instead of all the ornaments in these cathedrals, magnificent forests and meadows that give evidence of the might, greatness, and wisdom of their eternal Creator may be seen. Such observations can raise the human heart to the greater glory of God. Although wisdom be victorious over stupidity, do not believe that fools will cease to exist; their kind will remain as long as Hell exists. The question is often raised as to why I allow so many atrocities, and why I do not destroy this old idolatry with lightning and fire from Heaven. Since I did so in ancient times, why not now? Let us grow the wheat with the tares, and the time of harvest and winnowing will come. He who knows eternity is never pressed for time. He who would remain stupid may do so, but he who would become wise knows where to knock.

66

Ceremonial ecclesiasticism

Where is the benefit in all the churches that are filled with idolatry, and that indicate the observance of all the different kinds of foolish self-renunciation? The most sensible thing to do would be to let the stream take its course. When it reaches the ocean it must give itself up. And it would be just as foolish to swim upwards against this stream, because the more vigorously you resist the waves, the stronger will they strike your brow. The best solution is to let the stream flow, as and whither it flows – but distance yourself in your heart from it as far as you can, and seek the secure path to pure truth.

As an individual, it would be folly to oppose something that has established itself more and more as a certain norm over the centuries. It would be like a war between one soldier against a thousand: what could one man do against so many? The same applies to anyone who would oppose a common order that has been in existence for a long time. Even if his opinions were absolutely correct, what could he do if the great

majority are blind and deaf?

I never look at the exterior of a human being, but at all times only at the interior. Therefore, any honest Christian may cheerfully attend a divine service in a house of prayer; if he be with Me in his heart, no harm will come to him.

But he who is annoyed by this divine service should remain outside, because no one is forced to attend. And even if one were to be so forced, it would not be harmful, because it is nonetheless better to perform a certain devotion in a house of prayer than to go hunting or gambling on holy days, or to conduct usurious business, or to scheme intrigues, or such like.

Should you not like the sermon, then observe the verses of the Gospel that have been read. You will gain enough to enable you to reach eternal life, if only you follow the few verses properly. Therefore you lose nothing when you enter a house of prayer, where you may still find something that reminds you of Me. But he that renounces himself out of mere hate towards such idolatry does not gain anything better, but usually something worse. This leads Me to the question: Of what benefit will it be to you?

In My lifetime on Earth, the temple at Jerusalem was solely a temple of idolatry. It was by no means a house of God. Yet I, as Jehovah, prohibited no one from visiting the temple or making his offering. I Myself frequently preached in the temple, and there forgave the adulteress her sins. My students were never prohibited from visiting the temple. Why should anyone here be annoyed at going into a house of prayer? If one enters a house of prayer truly in My name, then I will be with him. And as long as I remain there, he should be able to remain there.

And besides that, no one should summon lightning and brimstone from Heaven until I hurl it. I know best when it will be needed.

As long as it please the majority of human beings to support this ecclesiasticism under all kinds of circumstances, that is how long it will last. He who finds these pompous ceremonies pleasing may continue to remain with them, and he will also continue to be a fool.

Whosoever seeks Me sincerely will also find Me. I will accept him, and I will prefer him to a whole world of fools. The reason I do not do much about these things is because of the general circumstances, and why I allow them to occur is a sign for you that these things are of very little importance to Me.

Since there are, however, some individuals who love Me above all, such human beings mean more to Me than the whole world. I will let such individuals revel in all the fullness of My grace, and I will offer the dregs to the world in her folly. One human being means much more to Me than a whole world full of fools. How often has the grass been mowed on some meadows? How is that possible? Because the grass grows again. This also applies to humans on Earth who are fools and want to remain fools.

Dreams and their interpretation

The following is an account of particular visions, of good as well as bad people, which originate either from Heaven or from Hell. That is why it is absolutely necessary to obtain correct information, and instructions in proper behavior, in order to know how to conduct oneself in the presence of such phenomena.

There are many different kinds of visions. The most common and well-known types of visions are nocturnal dreams. Here the question arises: Who actually dreams, and what are the pictures in dreams?

During an ordinary sleep, only the soul dreams. This dreaming is none other than a chaotic viewing by the soul into her own circumstances. But then dreams have no orderly connection with anything, and are similar to pictures in a kaleidoscope which change with every movement and never appear again precisely in the same manner.

The reason for this incoherent viewing of circumstances and circumstantial pictures is that the soul herself is not in contact with the outer world, and especially not with her spirit. These kinds of visions are of no benefit to the soul, except that, after such a dream, she should remember in what absolute state she is.

If you summarize all your dreams and, wherever possible, even write them down, the soul will get a good picture of herself; such a summary will show her how she is within herself – what her main desires are, her endeavors, and how her whole being is actually made up, and also how she will be made up when she has completely loosed herself from the flesh.

These types of dreams are called forth in the soul neither by the hellish nor by the heavenly spirits, but are entirely the soul's own product, of which she remembers at times more and at times less, and soon she does not remember them at all. In normal people it depends entirely upon the composition of their nerve spirits. If the nerve spirit be more inclined towards the soul, a person possesses the ability to remember almost every dream. If, however, a human being is more inclined towards the physical body, then he will have little or no reminiscence of his dreams at all. This is usually the case with people who are very sensuous and material.

But it is considerably different with certain clear dreams when it seems to the dreaming person that the phenomena are reality. When he awakens it is very difficult for him to decide if it was a dream or reality. Such visions or dreams are not dreams that belong to the soul but the result of those spirits that surround her, be they good or evil. If they are evil, the soul and her body will awaken from such dreams utterly exhausted. If, however, these visions are the work of good spirits, then upon awakening the soul and body will find themselves in an invigorated state.

Both types of visions will be allowed only for the benefit, and not the detriment, of the soul. In terrifying visions she should find a warning, and in good visions she should

find strength. The reason why these visions become so clear is that the spirits first loosen the nerve spirit from its physical service and connect it with the soul. In such a state the soul has a feeling of naturalness, because she is in union with her nerve spirit, and is therefore stronger in order to be able to accept and retain through the senses of the body the stronger and more significant dream pictures.

The viewing of the somnambulant or medium belongs to this category of inner visions, as well as the viewing during the so-called anesthesia. These visions have within themselves a certain meaningful connection, and a particular order, too, because here the soul is being told the truth by the spirits surrounding her. In such visions the soul is frequently shown future events by the spirits, and this is not difficult for the spirits, since they know the order of things that unalterably must follow one after the other, and they themselves are the producers of this order.

This kind of vision may be considered of some value. However, no one should consider this to be an unalterable fate, as the heathens once did. Nevertheless, beyond that, no one's free will should ever be infringed upon. If someone seriously wants something different from that which a spirit has shown him in a vision, then he should turn only to Me. Then things will change, provided that the person believes and trusts; and this is why he turns to Me, because I alone can change all things at a moment's notice. Therefore you should not be too deeply concerned by these visions, which quite often occur; because if they are good you do not have to worry, and if they are evil they may be changed. Of course, for those who firmly believe in these visions and expect that I have less power than they do, it might possibly become a flat – that is: "Let it be done" – which takes place.

Human nature is indeed so weak that often it even willingly and faithfully follows all kinds of future events from the simplest of dreams. In addition, human beings have already made certain rules whereby certain things must occur agreeably to those dreams. These regulations of dreams, and their (so to speak) certain consequences, are naturally just as extraordinarily stupid as the one who regulates them. There are dreams about water which are said to represent the death of a relative or acquaintance. Fire supposedly represents a lie or joy. Bread, manure, and dreams about weddings are considered to be prophecies of a death in the family. When you dream of bees it means a fire is to erupt; when you dream of ants there will be a flood, or you may expect many worries. Grasshoppers, crickets, and birds signify war, not to mention dreams about winning the lottery. Such pictures that present themselves to the soul in a dream are, however, analogies of the state of the soul, but by no means prophecies of future events.

Verily, such a belief is evil; it will cause great harm to the soul, because the soul, by becoming accustomed to these things, entirely abandons her faith in Me.

Even though such simple dreams belong only to the soul, these foolish pedantic interpretations belong, in accordance with that philosophy, to evil spirit scoundrels. These crawl into the flesh when such opportunities arise, as the blow-flies and

flesh-flies crawl on a heap of flesh, and draw out of it such, like astral-soul dream visions, and then persuade the soul into such absurd prophecies that are nothing but the filth of such evil spiritual flesh-flies.

I tell you this so that you may know what to think in future about dreams, and what you should in reality think of real visions, which we shall discuss in due course. Every phenomenon has, however, its corresponding purpose as well as its corresponding reason, excluding imaginary follies.

68 & 69 Superstition

The third kind of so-called vision derives from the highly superstitious assumption that particular natural occurrences have a prophetic connection with an event which will take place in the future. It should not be new to you to what inconceivably foolish secret intrigues some people resort to in order to find out in advance something about their ill-fated future.

The first fools are the calendar-makers, who, without an iota of wisdom and often in a most ridiculous manner, try to predict the weather for each and every day. Among these are some who date these days in accordance with so-called critical days. Who is the Lord of the weather, I or the critical days? Or would you consider Me so unwise as to establish particular days of the year as harbingers of future weather?

Human beings judge future weather in accordance with these critical days, but they do not know the great critical days of their hearts, which would reveal to them the main weather of their future eternal life. People would act properly if they observed more the circumstances of their hearts and gained the understanding that there is continuous bad weather in their hearts, which probably originates from such multifarious critical days as those of play, of eating, of drinking, and of fornication, followed by days of idleness, of hard-heartedness and slander, and many other such days.

Human beings should take such critical days into consideration; then many storms, lightning, thunder and hail, and snow and ice upon their hearts would not happen. And if such bad thunderstorms did not occur, the spirit could step out of his little chamber into the free world of the heart, and proclaim to the soul the critical day of eternal life. As long, however, as the aforementioned critical days cause these evil things in the heart, people will remain what they were, namely animals, such as will hardly be accepted in Heaven.

There are also human beings who consider weather-makers to be sorcerers or black magicians of some variety. These weather-makers offer all kinds of folly under the title "Remedies for the Weather." In the first place, among the remedies for dispersing bad weather are the so-called weather-masses of Roman Christianity. A second remedy is the so-called blessing of the fields, either by the local clergy or a mendicant friar, whose blessings are supposed to be much more effective. The third

remedy against approaching thunderstorms is the so-called ringing of the storm alarm (*usually the ringing of bells.* - *ED.*), besides which there is shooting with blessed gunpowder, the burning of willow-catkins as incense, the burning of blessed candles, and finally the erection of high weather crosses which are supposed to pose an obstacle to the weather witches.

Through what dreadful nonsense does the common man stray away completely from the fact that God is the only Weather-Maker, and all one has to do is ask God for good weather?

This kind of superstition has very severe consequences, since the part of mankind that still has a good heart will utterly lose confidence in God. And that is the impact of Hell, which in this manner takes charge of the minds of human beings. Light should be given to the nations, and not darkness. At the proper time, I Myself will ignite a light for these nations, and they will then know how to thank these benefactors of darkness properly.

Another kind of superstition that falls into this category consists of the so-called symbols of fortune or misfortune, to which almost all human beings, especially those of the Roman Catholic religion, pay attention. Such folly may exist from the highest class of society down to the lowliest of farmer's huts. These symbols are a legacy of the heathens. The cause is that such folly is affected mostly by evil spirits that descend from heathendom, and such are not considered to be an error of the soul. They have not developed sufficiently fully to be in Hell; they do, however, still possess free passage to the Earth's surface in order to obtain proper knowledge and become better beings. These spirits join with many human beings, attach themselves to their physical bodies, and affect with their heathendom the roots of the soul, through which the soul then reaches these foolish assumptions. Many people, however, understand that these things cannot possibly be based on truth; but when they encounter such an occurrence, they begin to doubt their understanding, in the opinion that there might be some truth to it. A true Christian should never entertain such doubts.

A much more evil sort of tool for unraveling the future is "fortune-telling" with cards. This evil game has caused many people much unhappiness. That is why everyone should avoid such fortune-tellers. There are as many major devils on their premises as there are cards. If a fortune-teller predicts something which does come true, it is accomplished with the help of evil spirits. Avoid those prophets or prophetesses lest you become prisoners of Hell.

A newer kind of unveiling of the future is attempted through mediums. When a medium has reached the desired deep sleep through magnetization, the magnetopath should only record such information as the medium provides voluntarily. The medium should not be coerced to speak, since coercion is very harmful to the health of the medium; wait patiently until the medium begins to speak on her own. You may ask a question only when the words she utters are not clearly understood.

Medial exploration through the laying-on of hands should be carried out only by

believers on believers. When some conceited, godless pundit places a person into a magnetic sleep by means of artificial manipulation in order to gain some particular information or to conduct some scientific experiment, such a magneto-path is a devil. It would be much better for such a medium to be possessed by a real devil than to be abused by a godless magnetopath without conscience.

I tell you this so that you will know what to do if you are ever subjected to such a stale. I will bless every magnetopath who places his hands upon the ailing in My name so as to bring them healing. But the other kind of miracle-workers and futurologists had better stay away from Me.

Also, you should make everyone aware that they should not reveal the future to other people through such special means until they are mature enough to judge such predictions properly. Definite predictions about the future are not only harmful in the highest degree for every soul but are also nonsensical, since a definite future does not exist because everything is in accordance with the free will of human beings.

I gave every human being a free spirit, and every human being should make every effort to affect the rebirth of his spirit. When this comes to pass, the future will be revealed to such a person. But as long as that has not happened, there is actually no “future” for such a human being. Above all, seek the kingdom of God; everything else will come by itself.

70

The Kingdom of God and rebirth

There are many who say: “There is nothing wrong with searching for the kingdom of God; but if only it were easier to find, and if only there were a church or a Christian congregation somewhere through which the proper path to God’s kingdom could be found.” Rome proclaims: “I alone am the right path!” And all the other churches make the same claim. Should you travel one or the other of these paths that is supposed to lead to the kingdom of God, you will probably find everything else, but you will not find the promised kingdom of God.

What I have to say in regard to this is as follows: When one has to search too long for even the most precious object, one will in time discontinue one’s search. But whose fault is it? That of the seeker himself, if he looks for the kingdom of God where it cannot be found rather than where it can. It is clearly written that the kingdom of God does not come with external splendor, but rather it is within a human being. Its cornerstone is Christ, the one and only God and Lord of Heaven and Earth, temporary and eternally in space as in infinity, in Whom the heart must believe, and above all Whom the heart must love, and love its fellow man like itself.

When a human being has entirely fulfilled this simple demand in his heart, the kingdom of God has already been found. Having reached this level, you do not have to worry any more about what you require, because it will be given. Whosoever is in need

of wisdom, it will be given when and where he is in need of it. Should such a person require any external aids to maintain his earthly life, it will be given to him at the right time in proper measure. Should he require special powers on certain occasions, they will be given. He will not be without counsel and comfort. Should he require a foreign tongue on special occasions, then that will be given. And if he wishes to help an ailing person, he will require nothing but My name and his own hands.

No one, while in the flesh, will have all of these advantages at his disposal at all times, even if he has been born again; they will only be available to him when, in all seriousness, they are really required. Even a born-again human being has to come to Me, just like anyone else, if he requires something, just as I Myself, when I walked in the flesh upon Earth, could not and was not allowed to do as I pleased, but did whatsoever the Father Who sent Me wanted.

The Father was of course in Me, as I am in Him. He, however, was the Spirit of God as the Father of Eternity. And I was and am His soul. This soul, however, possesses Her own cognition and capabilities as the highest and most perfect Soul of all souls. In spite of this, this soul was not allowed to do and did not do what She wanted to do, but only that which the One wanted from Whom She originated. Even though this soul wanted to set aside the last bitter chalice, the One that was in Me did not want Me to do so. That is why My soul did whatever the One Who was within Me wanted.

Therefore you should not envision a born-again human being as a constant miracle-worker in all things. Nor should you think of him as someone with a so-called halo surrounding his head, as many saints are depicted in paintings. After the physical death of a born-again human being, no such signs of miracles will be discovered as the miraculous signs of holiness that are extolled, especially in the Roman legends of the saints. Neither is there any mummified imputrescibility of the departed body. Any reasonable person should ask himself what purpose that would serve. What would the blessed spirit of a born-again human being gain if, on Earth, he were bestowed with such wonderful but nonsensical distinctions? Human beings who have found the kingdom of God have none of these characteristics. However, My grace will be revealed through them whenever it is necessary.

Neither envision the born-again human being of My kingdom as some kind of monk, who is, as far as the world be concerned, completely (materialistically) dead, and who is occupied only with the rosary, the mass, and the litany, fasting, condemning sinners, and as one who views his impending burial site and coffin with amusement. Those are not the signs of rebirth; on the contrary, they are signs of darkness. The light of the born-again human being does not know the night-sides of life, because the light of day is everywhere within him.

The grave and coffin are not the symbols of a born-again who has found the kingdom of God, because there are neither graves nor coffins in the kingdom of God; for there are no dead. There you will find only resurrection and eternal life. The

born-again being lives continuously in his spirit, and he reflects on the loss of his body no more than he does upon his death, just as a person would not consider his body to be dead simply because he takes off his coat in the evening. This is the reason why death no longer exists for a born-again human being. This is certainly a wonderful sign of rebirth, but it is only present within a human being, and it is not displayed externally and publicly.

All the other signs of rebirth are only on the inside, and are only recognizable when there is a need. He who has the gift of prophecy will receive it when he is in need, and he will ask Me beforehand, because no one but Me can prophesy. Whenever I place the words into the heart and upon the tongue of a born-again being, then will he prophesy; otherwise, he will speak like any other person. And that applies to any other gift as well.

Human beings with so-called second sight should not be considered to be born-again because of this ability alone, as this ability is only a consequence of their excitable nerves, through which the soul, by means of the nerve spirit, easily transfers visions of their soul-kingdom into the organism of their bodies. Strong nerves are not capable of that, and so human beings with strong nerves rarely have the so-called second sight. This should be considered as something neither good nor bad. It is more an ailment of the body, with which human beings usually become afflicted by all kinds of adverse incidents during the course of their earthly lives. Great sadness, long lasting fear, great shock, and the like are usually the cause, and sometimes artificial means such as magnetism, inebriation, and narcotization through narcotic herbs.

Second sight is, therefore, absolutely not a sign of rebirth. That may be gathered from the fact that these visionary people can only view utterly incoherent pictures without any orderly content.

The reason for this is that their spirits and souls are not yet connected with each other. In their visions there is no basis or connection, and that may be easily understood by everyone, whereas a born-again's representation of spiritual matters, even if it be only partial, will give proof of the proper spiritual reason and connection. Accordingly, such is also a sign of actual rebirth, and a significant difference to a person who has a mere vision. Therefore you must not expect childish miracles as a consequence of rebirth, but the natural fruits of a healthy spirit, and a soul that became healthy through this spirit.

The born-again knows that you cannot perform legerdemain with the gifts of the Holy Ghost. That is why he uses them only when absolutely necessary, usually in secret.

But whosoever may wish to be reborn in order to obtain such miraculous powers may rest assured that such grace will never be bestowed upon him.

Love for Me, great kind-heartedness, love for all human beings – all of these together comprise the proper signs of rebirth. But wherever these are missing, and whenever humility is not strong enough for every setback, a halo or cowl or spirit

vision is of very little benefit. Such people are often farther from the kingdom of God than many of those who appear to have a very worldly view, because the kingdom of God never comes from external pomp, but from within, in all tranquility, in the human heart. Imprint this as deeply as you can into your mind; then you will find the kingdom of God much easier than you thought.

The visions of a born-again are the only true visions. All other visions will receive the proper interpretation when they are explained by a born-again spirit.

Everyone should reject the follies of worldly people; you should believe the word of a truly born-again being, since such a person will not speak of anything other than what he receives. The others, however, will speak only of what they themselves believe they know.

When such a person tells you that he speaks in the Name of the Lord, do not believe him; he speaks only in the interest of his own honor, and for his own advantage. But whoso may say, without self-interest and ambition, "That is what the Lord said!" – believe him, especially when he pays no attention to the reputation of a particular person, because only a born-again human being knows the reputation of the Lord.

71

True and false prophets

Someone might raise the questions, "Can you, at all times, absolutely believe a born-again being in regard to predicting the future? Or should you doubt his predictions?" This is My answer to these questions: "When the born-again human being says, 'Do that,' then do it. When he says, 'This or that will happen!' and he does not mention the word 'if,' then do not believe him, because a truly born-again being will never neglect to mention the conditional 'if.' Whatever will occur will occur conditionally. That is why a prediction of a future event will never take place with certainty. If something were determined in advance, the world would be in the severest of judgments and all freedom would be lost. A genuine born-again being knows this very well, and therefore he would have to prophesy contrary to his knowledge if he were to predict something with certainty.

"I Myself was certainly the highest Prophet on Earth. But who can prove to Me that, apart from My Resurrection, I predicted anything else with certainty? I did say, however, that I should die and that I should rise again on the third day, but I did not predict to anyone the time or the hour. I also predicted My Advent, but, mind you, with the remark: The time and the hour is known to no one but Me alone, and to those to whom I will reveal it! However, I have already revealed My Advent, but not the time or the hour. Through the proclamation of the signs, My impending Advent may be recognized."

All prophets, too, predicted the future conditionally, so that no one would be

judged by these predictions, but instead keep the freedom to do what was called for in order to elude the threatening judgment. Jeremiah prophesied and sometimes waited in vain for years, bitterly lamenting the lack of fulfillment of his predictions. What he had prophesied to occur on the next day occurred many years afterwards. It took twenty-three years until his prediction of the seventy-year long imprisonment of the Jewish nation by the Babylonians was fulfilled. Jonah waited in vain for the fall of Nineveh, so that even in the end he angrily reproached Me because of My grace.

When human beings, threatened with court proceedings, consequently change, then the proceedings will be stopped, even if only a few of them change. When, among a hundred thousand people, only ten be righteous, then I will, because of those ten, spare the hundred thousand from judgment. And when I find a hundred righteous among a million, then I will not, because of the hundred, take the million to court, as I had threatened to do. Should the number of the righteous be higher, then the court will be cancelled for certain. Instead of a general court, there will only be a special court for the most obstinate. However, should there be, as indicated above, fewer righteous human beings, there will then be, after a few more admonitions, the trial that I threatened, and unless there be a change in them it will not be cancelled.

This should make it very clear that everyone must be very careful with prophecies – with the ones which are called, as well as those which are not. I will not let anyone attain rebirth because of a prophecy, but solely for the sake of eternal life. When I call upon someone to prophesy, he should not add or delete anything on his own initiative. If he does that, he will not fare very well in the future. Therefore it is not easy to be a prophet. A very harmful human being is he who prophesies out of his own might and assumes a divine judgeship.

Whoso does this shall be in the same court as that which he had intended for his brethren. Whoso condemns shall be condemned; whoso damns shall be damned. Whoso judges with Hell shall find his judgment in Hell. Whoso judges with death will himself find death; whoso judges with the sword shall be executed with the sword. And whoso judges with darkness shall be cast into the outer darkness. But whoso would not be judged should not judge.

If anyone tells you that he has the power from Me to judge, he is a liar in eternity. Only I gave My born-again Apostles and Disciples the power of the highest love for their neighbors, and I gave this love equal standing for love unto Me. And the highest degree of love for a neighbor is My spirit in the heart of every born-again being, as well as in the hearts of those who believe in Me, and love Me and their brothers for My sake. My spirit in a human being is the power of this love, and it is therefore everyone's duty to forgive their enemies with their whole hearts. And as often as a human being has forgiven his enemies through My spirit, that is how often such a sinner shall be forgiven in all the heavens. Should you, however, be dealing with an evil enemy, where all forgiveness bears no fruit, then you should say, "May the Lord reward you in accordance with your deeds." This is a remonstrance of the sin only.

Do these full powers signify that I have bestowed a judgeship? Oh no, they are only full powers in regard to the highest of love for one's neighbor, or a love that is equal to My divine love. But never a judgeship! This position I have given Myself, and therefore I will not bestow this upon a human being. I gave to human beings the highest, fullest power of love for one reason: that they may easier become brothers among one another, truly in My name. Who would mistake a delegation of full powers for a judgeship?

And when I said, "Receive ye the Holy Ghost," it meant as much and still does as: "Receive the highest of power of My divine love. Whatsoever shall be loosed on Earth shall remain loosed. It requires no further sacrifices nor any more high priests. Whatsoever you bind to your heart, and whatsoever you shall hind on Earth, shall be bound in Heaven." Neither understand by "loose" and "bind," forgiveness or remonstration, since loosening is an extrication, and binding is an acceptance.

If, for example, a human being be indebted to another, the creditor may forgive the debtor his debt. Or when a heathen converts to Christianity, then a Christian may admit him immediately into the congregation and bind him in his heart with the omnipotence of divine love. Every Christian who believes in Me, loves Me, and is baptized in My name has this right.

But who can deduce from this the right for a judgeship? Wherever such a judgeship exists, it exists against My order. And whosoever subjects himself to such a court is in error when he is of the opinion that his sins are absolved. How can a third party cancel a debt that a second party owes to a first party?

When James recommended through My spirit a reciprocal confession of sins, by no means did that signify what the clergy or the world considers to be a confession, but rather a reciprocal confidential communication of one's own infirmities and weaknesses, in order to receive from a friend and brother strength and comfort in the spirit and in truth. Behold, no one requires priestly or exorcist consecrations for that. The apostolate in itself is only a brotherly lectureship, but not a heathen gold, silver, and precious gem pomp, with a judicial calling or powers.

There was never any mention of a confession. Not only the Apostles, but everyone is ordered to be a housekeeper. When a weak human being regrets sinning, either physically or spiritually, against his brothers that have already died – at which point a discharge of debts of their offender is no longer possible – a third party may, at this point, be of service, and help this weak human being, and may minimize the great debt. Whoever does that will perform a great service of truly Christian mercy towards his fellow man, especially when he turns the debtor to Me. In any other situation, however, a third party should not interfere between two brothers as a redeemer of debts. Should he do this, then all the sins which those two have committed will be placed upon him if he should judge them and not intend to better them. This is the well-founded explanation in regard to the matter of the commended absolution of sins.

The absolution of sins and iconolatry

Some modern philosophers consider Me merely another philosopher, and maintain that every human being has the right, in accordance with Christian teachings, to absolve sins because I, as the Originator of these teachings, forgave also the sins of people who personally never offended Me.

My answer to those philosophers is the one I made to those Jews who confronted Me with the adulteress: "He that is without sin among you, let him cast a stone at her, and his deed shall be granted in all the heavens!"

I, as a man, could forgive anyone's sins, since I was without sin. But he who is not without sin is not allowed to do so. To be without sin means to be in the highest degree in humility and love. The laws of God must have become such a human being's own nature. In order that the power of God may dwell in him fully, all desires, even to the lowest level, from childhood on, must be removed from his flesh. Only then may such a human being say to any person, "Your sins are forgiven!" and they will be forgiven. But in this instance the person himself does not forgive sins, but the divine power alone. It is possible only for the divine power to reconcile the hearts of those that have sinned against one another and become enemies; that means to make their hearts red hot with the divine fire.

This suffocates all anger, all haughtiness and all envy. It is obvious that only God's power, and not man's, has that ability. And that is why a human being may say only to God: "Lord, forgive me my sins which I committed against many, even those brethren from whom I may no longer ask forgiveness. But for Thy power, O Lord, it is reserved for eternity to effect what I myself wish to accomplish, if only I could."

Behold, only in this manner can the power of God absolve sins when human beings can no longer forgive each other, whether as a result of being too far apart as far as distance is concerned, or when physical death has drawn an impenetrable wall between those two individuals. In such instances only God may forgive the sins.

I have nothing against it if a human being tells a soul friend in confidence all about his mistakes and infirmities, in order to receive comfort from such a friend. A true soul friend should advise thus: In order to be absolved of your sins, you should turn to the Lord with serious intent never to commit these sins again, and to make up for the sins you have committed against your brother, through sincere repentance and kind-hearted satisfaction. Such a confessor is at all times dear and valuable to Me.

Certainly this does not require a clergyman, especially if such a clergyman believes that he alone has the exclusive power and authority to absolve and withhold absolution of sins, to judge the sinner, and to have himself addressed as the representative of God in the confessional; he is a perpetrator of evil and a slayer of souls, since he arbitrarily

stands before Heaven's Gate.

False prophets also belong to this category – those who preach with the greatest of seriousness, saying to simple-minded people: “Go on a pilgrimage to a certain icon. And do not forget to give offerings abundantly; you will receive from the icon absolution of your sins and also other graces while you are there.”

And this is My reply: These false prophets shall receive their just rewards. They do not know, nor do they want to know, that God should be worshiped in the spirit and in truth. All of those who teach in this manner, and turn the people of the nations towards idolatry, are anti-Christian and false prophets, and they kill the spirit of the people of the nations. That is the reason why you should not visit such places, which are full of contagious perversion of the mind.

Do not believe that anyone can find help there, because I am the only One Who can help, and I am the Eternal Enemy of all idolatry. Why should I bestow miraculous powers upon a wooden picture? If I would bestow miraculous powers upon anyone, it would then be upon a righteous human being, not upon a woodcarving.

Christian iconolatry is a much more abominable idolatry than that of the ancient heathens, because they did not know the true God. An inner need for a higher being forces such people to such behavior. However, present-day humankind knows God and understands that He is the only Lord, yet in spite of this they worship wooden carvings. These people may be compared with God's arch-enemy, who also knows God but, instead of loving and worshiping Him, despises Him and bears ill will towards Him.

Ignorant people shall be forgiven because of their stupidity. However, those who can see and have the light and still do not want to see, but extinguish the light, shall not be forgiven.

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Active faith

What has been mentioned thus far applies not only to the papacy, but also to all denominations. Wherever Christ is not preached in His true spirit, there in its place is false prophet-hood instead of a true church.

Even if one or another sect states, “Behold, we have no pictures, therefore our denomination must be the purest”, thus do I reply: “Icon or no icon determines nothing, only living in accordance with God's word. Teachings, even if they be cleansed of all ceremony and made suitable for the acceptance of pure reason, are meaningless if they remain merely teachings and no one lives by them.”

It is, however, true that in the Roman Catholic Church there are a thousand colossal abuses. In spite of this they have many good things, because they also preach of love and humility. If that be complied with and nothing else, you will not be forlorn. But what should I say about a church that does not teach anything but belief, and repudiates

works? It is clearly written: Belief without works is dead. I Myself said it many times, “But be ye doers of the word, and not hearers only!” That makes it obvious that belief alone is of no benefit; rather, it must become active through love.

Of what benefit is the light of the sun to the Earth, if it were not linked to the energetic warmth? Of what benefit would be all the knowledge of the sciences if we did not apply them? And of what benefit would it be, in the cold of winter, merely to believe that burning wood in the stove would heat the room?

In short, firm belief without works may be compared to a foolish human being who covers himself with a warm thought in a cold room. Just as this thought-blanket is of no benefit, so is belief of no benefit without works. Belief is only the acceptance of teachings, which give guidance to a specific activity. So to whomever receives this guidance only into his belief but does not act accordingly, My question is: “Of what benefit will this guidance be unto him?”

That is why I prefer any church where things still happen. Because it is better to give someone a small piece of bread than to make a thousand plans for the provision of the poor. It is proper to make plans, but these plans must be implemented; otherwise, belief is once again without works.

He who wants to live properly may accomplish this in any church, because the main rule is as follows: examine everything and keep what is good. I will tell no one: become a Catholic, a Protestant, or an Orthodox! Instead, remain what you are if you so wish; but be an active Christian in spirit and in truth! Because anyone may have access anywhere to the pure word of God, if he so wishes.

I am not like a patriarch, and I am not like a pope, and I am not like a general superintendent; but I am like an extremely good and just Father to all My children. And it gives Me great joy when you actively compete when it comes to love, but I find no joy when you scold one another and each and every one wants to be the wisest and most infallible.

My kingdom is a kingdom of the highest vigor, not a kingdom of idle laziness. I did not say to the Apostles, “Stay at home and think and ponder about My teachings!” but, “Go, therefore, to all the nations of the world.”

I say the same to all the blissful. It means to be active; the harvest is always greater than the number of laborers. That is why it is better to be active in any order than to be only in the purest of belief. The mere believer is the one who buries his talents. When someone knows very little about the Scriptures but acts accordingly, such a person may, based on the little he knows, be compared to the one who keeps a faithful household with the little he has and as a result of this will rise above many things.

From what has been said, anyone who is of good will may easily gather what he has to do to become a righteous human being, knowing what he has to choose from and what to avoid. In this respect, therefore, everything has been explained.

THE MOON

1

The nature and purpose of the moon

The moon is a celestial body more solid than your Earth. As a child of the Earth, she was formed of the components of the Earth. The reason the moon has been assigned to the Earth is to collect the magnetic power that the Earth radiates, and to reflect that power back to the Earth in accordance with the Earth's needs. That is why the orbit of the moon around the Earth is so eccentric, because the orbit of the moon is dependent upon the greater or lesser quantity of magnetism that is present on Earth. On the other hand, the orbit of the moon, as the collector of this substance, is determined in accordance with the requirements of the Earth for this natural life substance. Such is the moon's main task.

Planets smaller than the Earth do not require a moon; instead, there are very high mountains, as for instance those on Venus, Mercury, Mars, and many other smaller planets. The larger planets must, however, be provided with one or even several moons, so that these moons may carry out the services mentioned. As on Earth, there are also human beings on the moon, and there are also many other creatures. There is, however, not one moon that, on the side facing its planet, is provided with air, water, or fire, or any of the other necessities required for organic life.

The moon is actually a "moon" only on the side facing the Earth; on the opposite side, however, it is not a "moon," but a completely firm continent. That is why the part which is "moon" is not solid, but very loose, almost like the foam of the ocean that has firmed up a little, and whose firmer parts project like hills, whilst the softer parts have caved in and appear niche-shaped and crater-shaped towards the center of the celestial body. In some of these niches and craters, atmospheric air is trapped, unable to escape, and may easily be taken for water when viewed through a powerful telescope. None of the heights or the shallow craters contain any atmospheric air, but only ether, the same as that which is found in free space between the sun and the planets.

That is why this side of the moon is not inhabited by any organic being; rather, her inhabitants here are of a spiritual kind. These spiritual inhabitants were very obsessed with worldly things during their physical life on Earth, and were banished to the moon for their betterment. When, after a long time, these inhabitants realize that an obsession with worldly matters does not bear fruit, and when they listen to the teachers who are sent to them, then those who are willing will be guided to a state of higher freedom. Those who are less obedient will incarnate on the opposite side of the moon, and there

be obliged to eke out a meager and pitiful living. There they must struggle not only with severe cold and darkness, but also with unbearable heat, because the duration of one moon night is equivalent to fourteen full Earth days, and the moon day is just as long. At the end of each moon night, it becomes as cold as it does at the North Pole on Earth. And from midday towards the end of the moon day, it is so hot that no living being can remain on the surface of the moon.

The human inhabitants on the opposite side of the moon, as well as the other living creatures, live below the surface. They have to remain in their subterranean dwellings for half the day as well as half the night. There are no houses or cities, their dwellings being located individually in the depths of the moon's soil, and also in caves and mountain crevices.

Moreover, there are no trees that bear fruit, but only root plants, such as potatoes, beets, carrots, and so on as on Earth. These plants are planted at the beginning of the day and ripen by its end. At the onset of dusk, the people come out of their caverns, harvest the crop, and carry it into their subterranean dwellings, and they nourish themselves with this crop throughout the night and also through the following full day.

There is only one kind of domesticated animal, a type of sheep, which is to these people what the reindeer is to the northern inhabitants on Earth.

In rivers as well as in lakes, which are plentiful on the moon, live a multitude of water animals. There are also several small kinds of birds, similar to your sparrows, and also a host of insects and animals that live on the soil.

Beware that in the future you do not become an inhabitant of this wretched celestial body, because this yellow-gleaming schoolhouse of life is a stern prison. It would be considerably easier to die fourteen times in one day on Earth than to live for one day on the moon, for the inhabitants are considerably worse off than those who are buried in the cemeteries on Earth, because they do not know they are buried. The inhabitants of the moon must live with full consciousness in their graves, and frequently they are buried in their subterranean dwellings by cave-ins or sudden flooding.

2

The human beings on the moon

The human beings on the moon are, as on Earth, of both sexes. They were, however, created a thousand years later by an authorized angel. They have a height of a little more than roughly twenty-four inches (60 centimeters), and have a great resemblance to the Nordic dwarves. They have big bellies, the inner organization of which serves two purposes; one is the digestion of nourishment through a conventional stomach, and the other the collection of a kind of light gas in a second stomach, which affords them a threefold advantage.

First, this gas makes the inhabitants of the moon so light that they can jump over

any river effortlessly. Wherever there are rivers or inland seas of large breadth, they can easily swim over the surface.

The second advantage is that, on expelling this air, they can produce popping sounds, whereby they can make their presence known to one another in their subterranean dwellings. They also employ this air for their lung-speech, which is, of course, very weak and low-pitched. Initially, moon dwellers detest this kind of speech, and it is only made use of by the spirit which is placed in the moon dweller for his betterment. When this spirit of an earthly person finally becomes completely one with the soul of a moon person, this union leads mostly to the painless casting aside of the body of the moon person.

A third advantage of this stomach air is that the inhabitants can heat their subterranean caverns during the cold nights by frequently discharging such air. Their cavern dwellings are hollowed out from the inside in such a way that they almost resemble an obtuse bell, whereto the entrance may be reached from the ground by some kind of stairs. This expelled light air gathers under this air-tight residential bell, making it tolerably warm; it also prevents the free ingress of the exceedingly cold atmospheric air. The atmospheric air is taken in by the light gas only in such quantity as is absolutely necessary to sustain physical life. The stomach air serves the same purpose during the unbearably hot periods of the day, when the moon dwellers have to stay below in the ground; but with the difference that the gas will now, by the influence of the stomach for nourishment, change into a cooling oxygen gas. This protects the bell dwelling from the intrusion of hot air.

Another peculiarity of these human beings is that their eyes fulfill a double function. The first is just like that of people on Earth, namely, sight. The second function is that their eyes serve as a light in the dark dwellings. This attribute may also be found on Earth with certain animals. Another peculiarity of the moon people is their extremely acute sense of hearing; they can easily hear the faintest noise from a considerable distance. That is why their auricles are extremely large and firm.

The male is considerably stronger than the female. When the strength of the male is compared to that of a female, it is like a fully grown man on Earth compared to a ten-year-old child. That is why moon men display the greatest tenderness towards their weak wives; they carry them mostly on their shoulders in such a manner that the legs of the female hang down over the chest of the male on both sides of the neck. This is the reason why, on the moon, you will always see two human beings, one sitting atop the other.

The woman has almost no work to do. She is fed by the man, even to the point that the man first chews the food thoroughly and then places it into the woman's mouth. Outside of the dwelling, the woman leaves the man's shoulders only when it is absolutely necessary, and in the last days of pregnancy, when she is close to delivery. During her whole life on the moon, a woman bears children only twice, once during the day and once during the night. She always bears four living children, four boys

during the day, and four girls during the night. The children can walk immediately; the boys soon become accustomed to carrying the girls. And children die on the moon as they do on Earth. When they are a hundred or more moon days old, they are “possessed” by alien spirits.

All moon people have second sight, and are taught about the recognition of God in their innermost by the angel-spirits that enter them. This instruction serves the inherent spirit of the Earth human being at the same time. Harm that a human being on Earth inflicted on his soul, on account of his obsession for earthly things, will thereby be removed through the soul of a human being on the moon. A human being that has been reformed under such circumstances has, therefore, only a patched soul, and this will always be distinguishable from entirely pure spirits. He will never be able to enter into their free society, but will always have to conduct himself as the moon does towards the Earth. The moon always accompanies the Earth, but it may not approach the Earth as friend to friend.

Only those spirits which did not need to be placed into moon people, but who, as moon spirits, already had a genuine disgust for the Earth will be guided from the moon to higher regions, and may be taken into the spiritual children’s kingdom which, for them, is the highest attainable level of bliss. It is impossible for them to attain greater heights. Because of their limited attributes, they do not have the ability to endure a higher state, just as human beings on Earth would not be able to survive in the finest ether while alive in the physical body.

Behold, such is the fate of worldly-minded human beings. He who does not voluntarily renounce the world out of love for Me, and from whom worldly obsessions must be driven out by means of coercion as a result of My mercy, has not acted voluntarily and will therefore remain a slave. But who would deem the coerced deeds of a slave his own earnings? If, however, a slave fulfills all his tasks, he is worth his bread as nourishment, so that he may live, because he willingly worked, even if by compulsion.

3

The animals on the moon

The animals on the moon come in many different species and categories – in the air, on the ground, and in the water, just as on Earth.

As already mentioned, there is only one kind of tame animal on the moon, which you, in your earthly language, would call a “moon sheep.” All the other species are not tame, that is, not useful. The body of the moon sheep is fully round, like a full sack of flour. It is carried on four legs, which are no longer than eight inches (20 centimeters), with four hooves. The head resembles the head of an earthly sheep and rests on a neck twenty-four inches long (60 centimeters) and six inches wide (15 centimeters). It has two long ears similar to those of a donkey, but has only one horn protruding from its

head, with very pointed protuberances, finger-long, that extend in all directions. The tail resembles that of a lion, and has a tuft of hair at the end. The coat is white and woolly, just like the earthly sheep.

The usefulness of moon sheep to the dwellers on the moon is great. Most importantly, the moon dweller nourishes himself with its plentiful, gold-colored milk. From the wool the moon person fashions all his clothing, which consists of a kind of shirt and coat and is of the same style for both male and female. In addition, the moon sheep, with its horn, loosens the soil, wherein the people throw the seeds of the root crops. These crops reach full maturity in the very short time of fourteen earth days (one moon day).

The species frequently reaches an age of ten earth years. When it dies it is skinned, and the skin is used as a resting rug in the subterranean dwellings. The flesh is placed upon an insect mound. The insects resemble your ants on Earth, and devour all the flesh from the bones in a very short time. The bones and the horn are then taken by the moon people and made into tools. There are, of course, many more animals on the moon's soil, all of which bear some resemblance to the animals on Earth. However, all of them are much smaller than their earthly counterparts, and also smaller than the moon sheep. Besides the sheep, there are two more remarkable animals: the three-footed muzzle monkey and the one-footed leaping ducker. The three-footed muzzle monkey is as large as a cat. Its head resembles that of an earthly monkey, only with the difference that the mouth cleaves down half the length of the throat. The two front feet are similar to the paws of a monkey, while the hind leg resembles the trunk of an elephant and may be retracted to eight inches (20 centimeters) and extended to a length of about twenty feet (6 meters).

Why does this animal have such a peculiar shape? You already know that the temperatures on the moon are quite different from those on Earth. During a period of twenty-eight earth days, the moon's surface is covered once with several yards of snow; in the next seven earth days, it is flooded in all directions, and, immediately following that, is subjected to the greatest of summer heat. Therefore this animal must, in accordance with its nature, have its head in the atmospheric air; that is why it requires its trunk-like foot. Also, during night time or in winter it stands on its elongated foot above the surface of the snow. It baits a species of night bird (resembling little bats on Earth) into its vicinity and allows them to fly into its wide-open mouth, which exudes a comfortable warmth and wherein the birds are consumed.

If the snow has begun to melt, the water often rises several feet, covering the lunar plains for miles. These plains on the habitable side of the moon are surrounded by high mountain ranges. Then this animal may, by means of its hind foot, keep its body above the surface of the water so that it does not drown. During the heat of the day it travels to the rivers, and often remains there in the water for several days in such a manner that only the head and paws are above the surface. When the water rises, it extends its foot;

when the water subsides, it retracts it accordingly.

When such a river runs dry, the animal moves forward by extending the hind foot. It then holds onto something with the forefeet until it has drawn in the entire trunk-like foot. It repeats this procedure by embedding its four long toes at the end of the hind foot into the ground, and so moves the body quickly forward until it has reached water again. Its nourishment during the day is a species of flying crayfish, which resembles your stag beetle on Earth.

The one-footed leaping ducker is another variety of the three-footed muzzle monkey, with the difference that its foot possesses considerably more elasticity than the three-footed muzzle monkey. That is why its forward movement is done by jumping. The reason why it is also called a “ducker” is that it has the ability to constrict itself. While in this position, it takes on the appearance of a medium-sized loaf of bread on the ground. If it then decides to jump, it suddenly expands to a length of ten feet (3 meters) and propels itself forward in a bow-like manner to heights of from thirteen to twenty feet (4 to 6 meters); such a jump frequently attains distances of forty to forty-six feet (12 to 14 meters). This animal repeats this movement in such quick succession that it accelerates so as to be able to overtake any bird in flight. Its nourishment and abode are the same as those of the three-footed muzzle monkey. These animals live on the lunar plains and rarely come in contact with the human beings there, who live upon the mountain drifts.

In these mountains, besides the sheep and ant-like insects, live a large number of small birds, the largest of which is no bigger than a sparrow. But the smallest is no bigger than a fly on Earth.

The waters contain many species of fish, worms, and also many crayfish. Among the crustaceans, there is a peculiar animal called the “blue ball”; on Earth, such an animal is nowhere to be found. This ball can divide itself into two halves that are connected to each other by short muscle fibers. It nourishes itself by crushing worms between its two halves, and consuming the liquid and flushing away the waste with water. This blue ball, which has the size of a melon, also possesses another attribute: at night, it emanates from its surface such a strong glow that the rivers and lakes have a much brighter gleam than do the oceans of the Earth at the solstitial points.

4

The surface of the moon

Regarding the side of the moon that faces the Earth, you may see through a telescope that this celestial body does not have a level surface, but presents a mountainous aspect. It displays no water surfaces, and the mountains do not run a course from the most prominent summit in a radial or range formation as they do on Earth. They are comprised of rings only, and include larger and smaller areas. Several mountain ridges appear to have a radial formation, but they are only a break in a row of

smaller ring-shaped embankments. These ring-shaped embankments have a diameter of no more than sixty-six yards (60 meters); they are joined together by the thousands in a straight line, that is, from a large ring wall to a larger or smaller ring wall. In this manner, they seemingly form connecting paths between the ring-shaped embankments. Through a very strong telescope you will discover and see these foothills in the form of glimmering rays that spread out from a more luminous and higher point in all directions. Their cellular structure has caused many astronomers to develop the erroneous opinion that they have discovered vegetation, even though there is no vegetation at all on the side of the moon that faces the Earth.

The ring-shaped embankments often have little ring-shaped cavities at their peaks. Sometimes, rocky embankments encircle a larger area, often extending over 233 miles (375 kilometers), which also feature larger and smaller ring-shaped embankments, wherein are individual truncated cones with small, ring-shaped cavities. Even the small embankments and the slopes of the cones often have these or even smaller ring-shaped embankments.

What purpose do all of these things serve on the uninhabited surface of a celestial body? All these ring-shaped embankments on the surface of the moon are receptors for the Earth's magnetism, and are placed in such a manner that the rims of the embankments may absorb this fluidum. In addition, the different cavities are receptacles for it. Not all of them are of the same size and depth, since this energy must be distributed at different strengths. Through this highly exact distribution, well-measured proportions are achieved which determine unalterably the orderly preservation and movement of two celestial bodies that face each other.

Another purpose of almost all of these encircled cavities is to constantly retain atmospheric air for their necessary preservation, just like water in the cavities of the Earth. From whence does this air come? From the same source as it does on Earth – from the storeroom of infinite space, which is everywhere filled with light and ether.

When the side of the moon which faces the Earth is dark, these cavities are filled with atmospheric air. When the sunlight gradually begins to shine upon it, dew forms abundantly as precipitation in those countless kettles. This dew solidifies anew all the parts of the surface of the moon, and trickles as pure water through her body, so as to replenish the water springs on the other side of the moon; they contribute to the formation of vapors and permanent layers of air. These kettles are the dwellings of those spirits who desire improvement, which spirits have been saved from the first degree of Hell by the better, purer spirit world.

When these spirits are brought hither, they receive a body that resembles the air contained in these kettles. Through this body they are able to see the spiritual as well as the material in accordance with the need for their betterment. In the beginning they live in those parts of this celestial body which are the deepest and darkest. As they improve, their coarser air body is continuously changed into a finer one, with which they reach a higher kettle. Only a few of these spirits will reach the smaller kettles, whereas the

larger kettles are the dwellings for societies of the like-minded.

You will also discover on the surface of the moon two spots of particular brightness. The lightest one is in the southern region, and the smaller, less luminous spot is located more in the northern hemisphere. These two spots are the points of salvation. The southern spot, from which most of the luminous rays emanate, is for those spirits which do not need to be mended in the bodies of the moon people. The northern spot, however, is for those spirits which could not, by reason of their love of the Earth, be healed by means other than a most torturous placement in the wretched body of a moon person. Following their departure from the moon, they will be brought as spirits for a second time to the atmospheric kettles of the northern hemisphere on the visible surface of the moon, and from there gradually to the aforementioned northern point of salvation.

Do not think that such a voyage is easy and fast, as you might probably expect it to be for spirits, because as often as a spirit moves forwards, he must die in his former kettle in the same manner as must each human being on Earth. And this dying is always more or less painful, and is constantly accompanied by a feeling of fear of eternal annihilation. Consider, too, that such a spirit has often to pass through several thousand kettles and must sometimes remain in each kettle for a month, half a year, and at times even a year; this will give you an idea as to the speed of such a voyage. There are still spirits there from the time of Abraham who have completed less than three-quarters of their voyage.

It is not necessary to inform you more regarding the inhabited side of this celestial body, since this side perfectly plastically resembles the uninhabited side, except that there we find the physical and here the spiritual. The animal and plant worlds on the inhabited side of the moon correspond completely with the discarded air bodies of the spirits on the uninhabited side of the moon. These discarded air bodies trickle with the water through the moon's body, and reach their destination to form the soul of the moon people by way of the meager levels of vegetation and the animal world. Some day in the future, you will see and understand all of this properly, when you are at a higher state of mind upon the path to My Light of Grace.

5

Four questions regarding the moon

1. How do the moon beings worship God? Do they form a church or a government under any kind of visible head?
2. How do they bring up their children?
3. What do they consider our Earth to be, and how do they know that Thou, O Lord, became a human being on Earth and took away the sins of the world?

4. How does the moon affect sleepwalking?

Here are the answers:

All these questions may be answered to the last letter on Earth herself. The reason for this is that there is, in a spiritual respect, no substantial difference between the human beings on Earth and those on the moon. As you already know, moon people are nothing more than human beings from Earth that have to better themselves, and they bring their works or deeds with them like any other spirit. That the deeds of these moon emigrants have not been the best is already adequately implied by their transfer to this celestial body.

1.

If you want to learn how the inhabitants of both sides of the moon worship Me, then take a look at the world-addicted people of the nations on Earth and you will find a true mirror that will show you how, for the greater part, the worship of God is set up by the inhabitants of the moon.

You know that I once said that no one should worry about the temporary garment of the physical body; instead, one ought merely to care for My kingdom and its Righteousness, which is My Great Love to those that love Me above all. For people on Earth, how does the matter of My worship stand, when even the better human beings spend an average of twenty-three hours every day on the welfare of their physical bodies? Do these people seek God's kingdom? Human beings, for whom I created everything and for whom I incessantly employ all My Wisdom and Love, do not find one moment for Me in all the hustle and bustle. Verily, I say unto you, through such a kind of worship your life will not become stronger.

After you have babbled one Lord's Prayer and one Hail Mary, or after you have spent one hour thoughtlessly with a prayer book in your hands in a church made out of stones and cluttered with carvings, do you think that you have served Me or actually worshipped Me? O ye fools! Do you really think that I am in wood, in stone, in metal, or in any other vain carvings? All those worshipers must, if they do not change their ways on Earth, some day attend school on the moon for a long time in order to experience spiritually and physically, under severe hardship, that the living God finds nothing pleasing in such nonsensical worship. Should you wish to know how the moon people – including both the spiritual and physical beings of that celestial body – worship God, I will tell you: The worship there consists of nothing but what human beings learn gradually, which is the true worship of God, namely to honor God in the spirit and in truth. This means, within one's self, to aid the divine to break through. It also means that those who, on Earth, incessantly pleased their bodies, must learn to do without such physical conveniences for a long time on the moon; they have to renounce themselves in the innermost fiber of life, and request everything from Me alone. There they must perpetually prove their belief in the most difficult trials. But not like you, ye

who have either no belief at all or who try to embrace Me, the living God, with a wooden crucifix.

2.

The second question also answers itself. Where I appear externally through angels whom I send, or where I appear internally Myself as a teacher, there is no need for a head of a church or head of state. Therefore the moon represents a spiritual reform state, and I am the only one in charge.

The children are brought up in accordance with these teachings. Their only need is love, and out of this comes forth belief in accordance with the teachings that I am a human being, and that I became a physical human being on Earth, from which they originate. And this took place not only to fill all human beings on Earth and on the moon with bliss, but also all those who are scattered in infinite space on countless celestial bodies, to assemble them in accordance with their kind and build a permanent place for them under the Cross of Love. Behold, that is the religion and worship of God on the moon.

3.

The question of what the inhabitants of the moon think about the Earth requires no explanation after what has been said so far. Those inhabitants who, on account of their position on the moon, are given the opportunity to see the Earth, are spirits, and they can only perceive the material by means of spiritual analogy. The inhabitants of the far side of the moon never see the Earth anyway and, in accordance therewith, they then know the Earth only spiritually.

4.

Regarding the last question, your assumption that the moon is responsible for sleepwalking is absolutely false. At the time of the full moon, the magnetic fluid becomes more intense and is released by the Earth herself. When the moon is in the full light of the sun, the light drives the magnetic fluid from the moon back to the Earth. In this manner, the Earth is strongly charged. Human beings who have more metal in their blood than the normal level have – through different kinds of influences such as water, air, or nourishment – the ability to absorb this magnetic fluid that flows back.

When the nerves are filled with this fluid and begin to pressure the soul uncomfortably, the soul loosens her physical ties and tries to escape. The physical body possesses a nerve spirit that is related to the magnetic fluid and also to the soul, and the

soul is connected with the body through the nerve spirit. If the soul wants to remove herself from the body, it likewise stirs up the nerve spirit; since they are connected, the nerve spirit, in turn, does the same to the physical body with which it is connected, and coerces the soul to accompany it. A sleepwalker, since he is filled with magnetism, turns his face towards the moon and climbs roofs and church steeples in order to raise himself above the ground and thus decrease the profuse oppression that this fluid exercises on him. In this manner the body is again ready to accommodate its soul to the spirit through the nerve spirit.

When the body is liberated from this excessive pressure, the soul carries it back through the nerve spirit to the starting position and unites herself again with the body completely. The soul knows nothing of her sleepwalking, since she has no memory. She only knows what she has just seen. The recollection of the soul in the physical body is no more than a repeated perception of the corresponding natural impressions on the physical senses. The soul is awakened to this perception through the countless original pictures from the spirit which he carries within him.

6

The magnetic fluidum

When you observe objects that more or less resemble one another in their form and solidity, you first find out their form. When you take an object in your hands, your feeling will tell you if the object you are touching is more or less solid. When you take several objects in your hands, one after the other, and all of them are of the same size, you will be able to distinguish a third difference, namely the specific weight (i.e., the weight of one cubic centimeter by volume).

Objects of the same kind, as for instance water, are not within themselves of equal weight, nor are they so at different temperatures, even if they have the same volume. A drop of rain water is lighter than a drop of water from a well or another spring. A warm drop of water is lighter than a drop of cold water; a frozen drop of water is lighter than any other drop of water.

All these things teach you: “Behold, researcher, how infinitely different we are. And yet our existence is founded on the same law, and all of us are made of the same substance. And yet among us we are so different that nearly nothing completely resembles the other.”

This is a necessary preamble; without it you would hardly understand what follows. Before we begin with the actual explanation of so-called “magnetism,” we must taste a few small morsels of the sphere of wisdom. It is a requirement, however, that you first take a look at the infinite past.

Imagine the period in endless space when no other being besides Me had an existence, either material or spiritual. Out of what, then, did infinite space consist, and whither did the time flow in which this space had existed for eternity? What was My

Existence before all existence, and how did all existence come forth out of this One Existence? What is this so-called space? What is the prime existence of Myself? And what is the temporary existence in the infinite space within Me, out of Me, and beside Me? Behold, how extremely difficult these questions seem to you for a satisfactory reply, but they are easy to answer when you consider what is to be explained.

A small example will elucidate these questions. Let us suppose that one of you harbored a certain thought for a long time, and, because this thought was pleasing, another thought joined this fundamental thought. If this fundamental thought could not be realized, then the second thought soon finds a possibility. But, for the realization of the idea, a third thought is required, which is already contained in the first two thoughts. And this thought consists of nothing else but the “how.”

Behold, these three questions were posed, and one answered the other. But this does not settle the whole issue. That is why these three main thoughts had a meeting and they questioned one another, because of the very important “why.”

And, after a short deliberation, the first fundamental thought said: “Because it is something that completely resembles Me!” Then the second thought said: “The reason why it can be implemented is because the first thought is not in contradiction with itself.” And the third thought said: “Because within the cause which wants to manifest itself lies the main means for the realization. And the reason for that is because the thought, in its foundation, as well as in itself and also in all of its parts, does not contradict itself anywhere!”

If, for example, your first thought were that you would like to build a house on a property somewhere, would you not imagine a house first in your imagination, and what it should be like? After you have built this house in your imagination, and you have had much pleasure doing it, would you not ask yourself if there might be possibilities of making this fantasy or dream house a reality? And if you do not want to build a house in the air, the second thought will show you the possibility of realizing your thought of building a house. With this you would agree on two points, and for this reason: That the first thought does not contain within itself a contradiction, and thus has already determined the second thought.

This is followed by the “how”; that means, through what means? The first main means is the possibility itself. The second means is the one with the purpose connected with its realization. The third means is the material and the energy required for the formation. If you now have everything collected, and you own the property, what could stop you from having your main thought become a visible reality? Behold, you will, in a very short time, physically see your thoughts permanently before you, since you have found all the conditions for their realization.

Now, if you look back at Me, the Eternal Main Carrier of Thoughts of Creation, which filled infinite space with countless great and artful buildings, the question must arise: AFrom whence did the Great Master Builder take all the material for all these countless things?”

If you turned to a worldly scholar, he would say that matter is just as old as I am, and therefore is eternal. The only unexplainable circumstance would be: When did I actually begin? For I have managed infinity up to the present. Does not each and every object require a beginning? Ask yourself, too, if an infinite number can have a beginning after you have calculated one thing after the other. That, however, implies that I never began to create anything. If that were so, then where do the suns come from, the worlds, and all the countless other things? Behold, we cannot follow this kind of guidepost, because its first fundamental thought is full of contradictions, and, on account of this, the second and third, of their own accord, fall by the wayside.

Someone might say that I, with one word, brought about eternal chaos; and out of this I formed and put in order all these things. With one look, you must see the complete similarity between the first and the second statement. Then chaos would be different from an eternally, presently existing matter, and then I should not be a Creator, but only a craftsman. And how compatible would an eternal chaos be with My eternal order?

Whereas someone else might state that the matter and I are one and the same! This statement is not altogether without foundation. But there would be one thing that would not make much sense. Since you acknowledge Me as a spirit full of energy, might, and life, Who within Himself must be the greatest in all freedom, how then would this highest and freest of all spirits, full of energy and life, manifest Himself in life, and in powerless stones, and in other dead matter? But since these things and I are not one, and I, as God of Eternity, have created these things out of Me, within Me, and beside Me, it should be worth the effort to learn how those things were created. Your thoughts are subject to an infinite number, just as you are yourselves. My thoughts, however, come into being in a moment in the greatest of clarity. Whenever I wish that My thoughts remain, the work is already accomplished. Therefore all the works that are visible to you, just like yourselves, are neither matter, nor are they formed chaos, nor are they God in matter, but they are thoughts of Mine, that I retained.

Are My thoughts that I retained, therefore, not out of Me, within Me, and next to Me? Out of Me, because you yourself cannot think other than out of yourself. How much less is that possible for Me, because besides Me there is no second god?

That these thoughts are within Me, and that it is impossible that they could be in someone else, does not require any proof. That these work thoughts exist next to Me, you may gather from the fact that, regarding your thoughts, you must admit that you and the thought are not one and the same. For this reason, also, My thoughts are not Me, but they are only My thoughts.

But whatever is not I is outside of the I. And since it is only what has been brought forth from the I, that is why it is next to the human. If you just think a little about this, then you will easily understand this bit of wisdom.

Since we have now explained everything that was necessary, we shall now, at one stroke, solve the Gordian Knot -magnetism. What is magnetism? Magnetism or, rather,

the magnetic fluid is nothing but My own guiding will that constantly retains My thoughts. It guides the whole of creation, and maintains the form and orderly activity of every being that is visible to you. You yourself are subject to it at all times in accordance with your formed being. But in you there is more than merely My infinite all-effective will. This Amore” is that you are My favorite thoughts. That is why My love passes over to you as My own fundamental life, and develops you into an independent being like Me. You may, if you accept My love through the power of your free will, which is given to you, come into your own possession of the fullest of freedom.

You know that, in order to magnetize, a firm will in a convincing power of belief is necessary, should you wish to help anyone in this manner. What happens is actually nothing but that the magnetopath joins his will power consciously or unknowingly with Mine, and lets it flood upon the sufferers. Through this the sufferer is cleansed and gradually becomes healthier. Behold, you have now learned everything that is basically necessary.

My will power is the great bond that connects all celestial bodies with one another and carries them all. It is positive, because it works actively, and negative in the unchangeable self-preservation which is the eternal order itself. The “so far” is the law of the eternal continual effect, and “no farther” is the negative pole or preserving law of the eternal order.

Therefore My polarized will is at the same time the fundamental substance of all things, whatever they may be. If they are large, small, solid, hard, soft, heavy, or light, even if not My wisest thoughts, they obtain visible physical existence through the polarity of My eternal will, which has been disclosed to you.