IN THE LIGHT OF TRUTH

Grail Message

by

Abdrushin
Who makes no effort to grasp the word of the Lord aright burdens himself with guilt!
For your guidance!

The bandage falls, and belief becomes conviction. Liberation and redemption lie only in conviction!

I am addressing earnest seekers only. They must be able and willing to examine this matter objectively! Religious fanatics and irresponsible enthusiasts may hold aloof, for they are detrimental to the Truth. As for the malevolent and prejudiced, they shall find their sentence in the very words.

The Message will strike only those who openly carry within them a spark of truth, and the yearning to be true human beings. To all such it will become the shining light and staff. It will lead them unswervingly out of all the chaos of the present-day confusion.

The following Word does not bring a new religion, but is intended as the torch to help all serious listeners or readers find the right path, which leads them to the longed-for height.

Only he who bestirs himself can advance spiritually. The fool who uses extraneous aids for this, in the form of the ready-made opinions of others, only walks his path as if on crutches, while ignoring his own healthy limbs.

But the moment he boldly uses all the abilities which lie dormant within him awaiting his call, to help in his ascent, he is employing the talent entrusted to him in accordance with his Creator’s Will, and will easily overcome all obstacles that seek to divert him.

Therefore awake! Genuine faith lies only in conviction, and conviction comes solely through an inflexible weighing and examining! See that you are truly alive in the wonderful Creation of your God!

Abdruschin
1. What seek ye?

*What seek ye?* What is all this tumultuous agitation? It permeates the world like ferment, and a flood of books overwhelms all peoples. Scholars pore over ancient writings, investigating and pondering until spiritually exhausted. Prophets arise to warn, to predict... suddenly from all sides people strive feverishly to spread new light!

Thus it rages now over the troubled soul of mankind, not refreshing and invigorating, but scorching, consuming, absorbing the last vestiges of strength still left to the afflicted one in this gloominess of the present time.

Here and there also a whispering is heard, rumors of a growing expectation of something impending. Every nerve is restless, tense with subconscious longing. There is seething and surging, and over everything lies a kind of ominously brooding stupor. Fraught with disaster. What must it bring? Confusion, despondency and ruin, unless a mighty hand tears asunder the dark layer that now envelops the terrestrial globe spiritually, which with the slimy tenacity of a dirty morass absorbs and smothers every ascending free light-thought before it has become strong, and with the gruesome silence of a swamp, suppresses, disintegrates and destroys every good volition even in the bud, before any action can arise from it.

But the seekers’ cry for light, imbued with strength to cleave through the mire, is turned aside and dies away beneath an impenetrable canopy, assiduously set up by the very people who think they help: *They offer stones for bread!*

Look at the innumerable books:

*They do not animate, they only weary the human spirit!* And this is the proof of the barrenness of all they offer. For whatever wearies the spirit is never right.

*Spiritual bread immediately refreshes, Truth revitalizes and Light animates!*

Simple people must surely despair when they see what walls are being built around the beyond by so-called psychic science. Who among the simple is to grasp the learned sentences and strange expressions? Is the beyond, then, intended exclusively for psychic scientists?

They speak of God! But is it necessary to set up a university in order first of all to acquire the abilities to recognize the conception of the Godhead? To what lengths will this mania, which is mostly rooted only in ambition, drive them?

Readers and listeners stagger along like drunkards from one place to another, unsteady, not free in themselves, one-sided, because they have been diverted from the simple path.

Listen, you despondent ones! Lift up your eyes, you who are seriously seeking: *The way to the Highest lies open to every human being! Proficiency in learning is not the gate to it!*

Did Christ Jesus, that great example on the true path to the Light, choose His disciples among the learned Pharisees? Among the Scribes? He took them from the simple, natural people, because they had no need to struggle against this great delusion that the way to the Light is hard to master, and must be difficult.

*This thought is man’s greatest enemy, it is a lie!*

Thus turn away from all scientific knowledge, where it is a question of what is most sacred in man, which must *be fully grasped!* Leave it alone, for science, being a product of the human brain, is piecework and must remain piecework.

Consider, how should scientific knowledge, acquired by laborious study, lead to the Godhead? *What, after all, is knowledge?* Knowledge is what the brain can conceive. Yet, how very limited is the perceptive capacity of the brain, which remains firmly bound to space and time. Even eternity and the meaning of infinity cannot be grasped by a human brain. Just that which is inseparably linked with the Godhead. But the brain stands silent before the incomprehensible power streaming through all that exists, from which it derives its own activity. The power which everyone intuitively perceives as a matter of course every day, every hour, every moment, whose existence science has also always recognized, and
which with the brain, that is with knowledge and intellect, one seeks in vain to grasp and comprehend.

So inadequate is the activity of a brain, the basis and instrument of science, and this limitation naturally also affects what it produces, hence all science itself. Thus science does indeed help to elucidate, classify and arrange all that it receives ready-made from the creative power which precedes it, however, when it seeks to assume leadership or offer criticism, it must inevitably fail so long as it binds itself so firmly to the intellect, that is, to the perceptive capacity of the brain, as it has done hitherto.

For this reason erudition, along with those who adjust themselves to it, always remains clinging to details, while each man carries within himself, as a gift, the great inconceivable whole, and is fully capable of attaining to the noblest and highest without laborious study!

Therefore away with this needless torture of spiritual enslavement! Not for nothing does the great Master exhort us: Become like children!

He who bears within himself the firm volition for what is good, and strives to give purity to his thoughts, has already found the way to the Highest! All else will then be added unto him. This requires neither books, nor spiritual strain; neither asceticism, nor solitude. He will become sound in body and soul, freed from all pressure of morbid pondering, for all exaggeration is harmful. You are meant to be human beings, not hothouse plants which through one-sided cultivation succumb to the first puff of wind!

Awake! Look around you! Listen to your inner voice! That alone can open the way!

Heed not the dissensions of the churches. The great Bringer of Truth, Christ Jesus, the personification of Divine Love, did not concern Himself with creeds. After all, what are the creeds today? A shackling of the free spirit of man, enslavement of the Divine spark dwelling within you; dogmas *(Teachings of the church) that seek to compress the work of the Creator, and also His great Love, into forms molded by the human mind, which amounts to a dishonoring of Divinity, a systematic disparaging. Every serious seeker is repulsed by such things, because they prevent him from ever experiencing the great reality within himself, as a result of which his longing for the Truth becomes increasingly hopeless, and finally he despairs of himself and of the world! Therefore awake! Shatter the walls of dogma within you, tear off the bandage, so that the pure Light of the Highest may reach you undimmed. Then your spirit will soar aloft in exultation, jubilantly sensing all the great Love of the Father, which knows no limitations of earthly intellect. You will at last know that you are a part of it, and you will grasp It easily and completely, unite with It, and thus gain new strength daily and hourly as a gift, enabling you to ascend out of the chaos as a matter of course!
2. Awake!

Awake, ye men, out of your leaden slumber! Recognize the ignoble burden you bear, that weighs upon millions with enormous pressure. Throw it off! Is it worth bearing? Not for a single second!

Of what does it consist? Empty husks which the breath of Truth will scatter in the wind. You have wasted time and energy for nothing. Therefore burst the fetters that hold you down, and free yourselves at last!

The man who remains inwardly bound will always be a slave, even if he were a king.

You bind yourselves with all that you aspire to learn. Reflect: In acquiring knowledge you continuously force yourselves into alien forms thought out by others, willingly adopt an alien conviction, making your own only what others have experienced within, for themselves. Consider: What applies to one does not apply to all! What helps one person may harm the other. Each individual must make his own way to perfection. The abilities he carries within him are his equipment for this. He must adjust himself to them and build upon them! Otherwise he will remain a stranger to his real self, will always stand beside what he has learned, which can never come to life in him. Thus he is barred from any gain. He will vegetate, all progress being impossible.

Listen, you who seriously aspire to Light and to Truth:

Each individual must inwardly experience the way to the Light, he must discover it himself if he wishes to be sure of the way. Only what a man experiences inwardly, what he perceives intuitively in all its variations, has he fully grasped!

Both sorrow and joy are constantly rapping at the door to encourage and arouse man to awaken spiritually. He is then very often freed for a few seconds from the trivialities of everyday life, and in happiness or grief vaguely senses his affinity with the spirit pulsating through all that lives.

And everything is life, nothing is dead! Happy is he who seizes and holds on to such moments of affinity, using them to soar upwards. In so doing he must not keep to rigid forms, but everyone must develop himself, from within.

Have pity on the scoffers and all who are still strangers to spiritual life. Do not be angry with them when they become sarcastic; for they are only to be pitied. They stand before the great Work of Creation, which offers us so much, like drunkards, like sick people. Like blind men who grope their way through life on earth without seeing all the splendor around them!

These poor people are confused, they are asleep; for how can anyone still affirm, for instance, that only what he can see exists? That there is no life? That with his physical death he also ceases to exist, all because in his blindness he could not, up till now, convince himself to the contrary through his eyes? Does he not already know from many things how very limited is the capacity of the eye? Does he not yet know that it is related to the capacity of his brain, which is bound to time and space? That because of this he cannot recognize with his eyes anything rising above time and space? Has this logical, intellectual reasoning not yet become clear to any of these scoffers? Spiritual life, let us also call it the beyond, is after all merely something that stands completely above the earthly division of time and space, and therefore requires a similar nature in order to be recognized.

Yet our eyes do not even see all that can be classified within time and space. Think of a drop of water, which appears immaculately pure to every eye, but which on examination under the microscope is shown to contain millions of living organisms mercilessly fighting and destroying each other. Are there not sometimes bacteria in both water and air that have the power to destroy human bodies, and that are imperceptible to the human eye? But they become visible by means of powerful instruments. Who then will still dare to maintain that there is nothing new and as yet unknown to be seen when the power of these instruments is further increased? Increase their power a thousand fold, a million fold, and there will be no end to what may be seen, but ever new worlds which previously you could neither see nor feel, yet which nevertheless existed, will unfold before you. Logical thinking also leads to the same conclusions about everything the sciences have hitherto been able to collect. There is a prospect of continuous progress and development, but never of an end.

What, then, is the beyond? The word confuses many. The beyond is simply all that cannot be
perceived by earthly means. And earthly means are the eyes, the brain and all other parts of the body, also
the instruments that help them to do their work still more accurately and precisely, and to extend its
scope. Therefore one could say: the beyond embraces all that is beyond the perceptive capacity of our
physical eyes. But there is no division between this world and the beyond! Nor any gulf! All is united, as
is the whole of Creation. One power streams through this world and the beyond, everything lives and
works from this one life stream, and is thus quite inseparably linked. Thus the following becomes clear: If
one part of it sickens the effect must be felt in the other part, as with a physical body. Through the
attraction of homogeneous species, diseased matter from this other part will then flow across to the sick
part, thus further aggravating the illness. But should such a disorder become incurable, it will absolutely
be necessary forcibly to sever the ailing member, if the whole is not to suffer permanently. And the
danger compels healthy reciprocal action which, through a wrong mindset is made more difficult and
sometimes inconceivable.

For this reason change your attitude. There is no such thing as this world and the beyond, but only
one united existence! The idea of a division has been invented solely by man, because he is unable to see
everything, and imagines himself to be the center and focal point of the surroundings visible to him. Yet
his sphere of action is greater. With the erroneous idea of a division, however, he forcibly limits himself,
hinders his progress, and allows his imagination to run riot and conjure up grotesque pictures. Is it
surprising then, if as a consequence many only smile incredulously, on which you vainly endeavor continually to build up
the true belief, that is, inner conviction. You consequently encounter points, obstacles, which must make
you waver and doubt, or compel you to tear down the whole structure, perhaps abandoning everything out
of despair or resentment. The loss is then yours alone, because this is not progress for you, but standstill
or retrogression. The road which in any case you must follow one day will only be lengthened thereby.

When you have at last perceived Creation as a complete whole, as it is, and do not separate this world
from the beyond, then you have found the direct path, the true goal draws nearer and the ascent gives you
joy and satisfaction. You are then much better able to feel and understand the reciprocal actions pulsating
warmly through this uniform whole, since all activity is driven and sustained by the one power. Then the
Light of Truth will dawn upon you!

You will soon realize that many who scoff only do so out of indifference and indolence, just because
it would require a certain effort to throw over existing ideas and learning and erect something new. Others
would find it interferes with their customary mode of living and thus becomes uncomfortable for them.
Leave all such alone, do not argue, but offer your knowledge helpfully to those who are not satisfied with
fleeting pleasures, to those who seek for something more in their earthly lives than merely to fill their
stomachs like animals. Do not then bury your talent, impart to them the recognition you are granted; for
in giving, your knowledge will in turn be enriched and strengthened.

An Eternal Law operates in the Universe: That only in giving can one receive where lasting values
are concerned! Like a sacred legacy of its Creator, this Law deeply permeates the whole of Creation. To
give unselfishly, to help where help is needed, and to understand both the suffering and the weaknesses of
your fellow-men, means to receive, because it is the simple and true way to the Highest!

And to will this seriously brings you immediate help and strength! By one single, honest and ardent
wish to do good, the wall which your thoughts have hitherto erected as a barrier is cleaved as with a
flaming sword from the other side that is now still invisible to you; for you are indeed one with the
beyond which you so fear, deny or long for, you are closely and inextricably linked with it.

Try it, for your thoughts are the messengers you send forth, which return heavily laden with similar
thought-forms, good or evil as the case may be. This actually happens. Remember that your thoughts are
realities that shape themselves spiritually, often becoming forms outliving the earth-life of your body,
then much will become clear to you. Thus it is quite rightly said: For their works will pursue them!
Thought-creations are works which will one day await you! Which form light or dark rings around you,
which you must traverse in order to enter the spiritual world. Neither protection nor intervention can help
in this, because the decision lies with you. Therefore you yourself must take the first step in everything.
This is not difficult; it lies solely in the volition, which expresses itself through thoughts. Thus you carry
heaven or hell within you.

You are free to decide, but you are then irrevocably subject to the consequences of your thoughts, of your volition! You yourselves create these consequences, and that is why I exhort you: Keep the hearth of your thoughts pure, you will sow peace and earn happiness!

Do not forget that every thought you produce and send out attracts all similar thoughts on its way, or attaches itself to others, thus continually increasing in strength and finally also reaching a goal, a human brain which is perhaps off its guard just for a moment, thereby offering such floating thought-forms the opportunity to penetrate and operate. Just consider what responsibility will fall upon you if at some time or other the thought becomes a deed through some person whom it was able to influence! This responsibility already arises through the fact that every single thought keeps a constant link with you just as if by an unbreakable thread, so as to return with the strength gained on its way, either to burden you or to bring you joy, according to the kind you produced.

Thus we stand in the world of thoughts, and according to your way of thinking at the time make room for similar thought-forms. Do not therefore waste the power of thinking, but for defense and for keen thinking, which goes forth like spears and affects everything. Thus create out of your thoughts the Holy Spear which fights for the good, heals wounds and furthers the whole of Creation!

Adjust your thinking, therefore, towards activity and progress! To do this you must shake many a pillar supporting traditional ideas. Often it is some concept wrongly understood that hinders man from finding the right way. He must return to the starting-point. One flash of light will destroy the whole structure so painfully erected over decades, and following a shorter or longer period of stunned inertia, he will make a fresh start! He must do so, for there is no standing still in the Universe. Let us take, for instance, the concept of time:

Time passes! Times change! We hear this said everywhere, and automatically a picture arises in the spirit:

We see changing times marching past us!

This picture becomes so en-grained that for many it also forms a solid foundation on which they continue to build, adjusting their whole research and speculation to it. Before long, however, they encounter obstacles which contradict each other. However hard they try, not everything will fit in. They lose their way, leaving gaps that can no longer be filled in spite of all their pondering. Many then believe that in such places faith must act as a substitute for the failure of logical reasoning. But this is wrong! Man should not believe in things he cannot grasp! He must try to understand them; for otherwise he opens wide the door to errors, and with errors the Truth is always debased.

To believe without understanding is just indolence, mental laziness! It does not lead the spirit upwards, but presses it down. Look upward, therefore, we are to test and investigate. Not for nothing does the urge to do so lie within us.

Time! Does it really pass? Why does one encounter obstacles when thinking more deeply about this axiom? Simply because the fundamental idea is wrong; for time stands still! We, however, hurry towards it! We rush into time, which is eternal, and seek the Truth in it. Time stands still. It remains the same, today, yesterday and a thousand years hence! Only the forms change. We plunge into time, to cull from her records for the purpose of enriching our knowledge from what has been collected there! For time has lost nothing, it has recorded all things. It has not changed, because it is eternal. You too, Oh man, are always just the same, whether you appear young or old! You remain what you are! Have you not already sensed this yourself? Do you not clearly notice a difference between the form and your “ego?” Between the body that is subject to change and yourself, the spirit, which is eternal?

You seek the Truth! What is Truth? What you still feel to be truth today you will recognize even tomorrow as error, in which, however, you will later again discover grains of truth! For the manifestations also change their forms. Thus your seeking continues, yet amid these changes you mature!

Truth, however, remains always the same, it does not change, for it is eternal! And being eternal it can never be clearly and truly grasped by the earthly senses, which are familiar only with the change of forms! Therefore become spiritual! Free from all earthly thoughts, and then you will possess the Truth, will stand in the Truth, bathe in it, and be constantly surrounded by its pure Light, for it will envelop you completely. As soon as you become spiritual, you will swim in it.

Then you need no longer study so painstakingly what science has to offer, nor need you fear errors,
but you will already have the answer to every question in the Truth itself, moreover, you will no longer have any questions, because without thinking you will know all things, because your spirit will live in the pure Light, in the Truth!

Therefore become spiritually free! Burst all the fetters that hold you down! If obstacles present themselves welcome them joyfully; for they show you the way to freedom and strength! Look upon them as gifts from which you will benefit, and you will overcome them with ease.

Either such obstacles are put in your way to teach and develop you, in which case you add to the means of your ascent, or they are the reaction to some debt you have incurred, which you can redeem in this way and thus free yourselves. In either case they help you to advance. Therefore set out to meet them with a bold heart, it is for your own good!

It is foolish to talk of reverses of fortune or of trials. Every conflict and every sorrow means progress. Men are thus offered the chance to dispel the shadows of former misdeeds; for not a single farthing can be remitted to the individual, because here also the cycle of the Eternal Laws in the Universe is inflexible, revealing in them the Creative Father-Will, which thereby forgives us and dispels all Darkness.

So clearly and wisely is everything arranged that the most minute swerving from this would have to plunge the world into ruins.

But what of the man who has very much to redeem from former times, must he not then despair, will he not tremble at the thought of the misdeeds he has to atone for?

As soon as he honestly wills he can hopefully and gladly begin with it, free from all worry! For a balance can be brought about by the counter-current of the power of good volition, which like other thought-forms takes life in the spiritual, forging a strong weapon capable of removing every dark burden, every weight, and leading the “ego” towards the Light!

Power of volition! A mighty force, unsuspected by so many; attracting similar powers like a never-failing magnet, it grows like an avalanche. Uniting with similar spiritual forces, it works backwards, again reaching the starting-point, thus the origin, or rather, the producer, uplifting him high to the Light, or pressing him deeper into the mud and filth! Exactly in accordance with what the author himself originally willed. He who is acquainted with this steady, never-failing reciprocal effect inherent in all Creation, which manifests and unfolds itself with absolute certainty, knows how to make use of it; he must love it and fear it! Gradually the invisible world around him becomes alive to him; for he feels its influence so distinctly that it silences all doubt. If he only pays a little attention to it he must intuitively sense the strong waves of ceaseless activity that affect him from out of the great Universe. Finally he feels himself the focal point of strong currents, like a lens that absorbs the rays of the sun, concentrating them on one point and producing a combustive power which can burst forth to singe and destroy, but also to heal, animate and bring blessing; and likewise can start a blazing fire! And we, too, are such lenses, capable through our volition of gathering these invisible power-currents that reach us, and sending them forth as a united force for good or evil, to bring blessing or indeed destruction to mankind. Through this we can and should light a blazing fire in the souls of men, a fire of enthusiasm for the good, for the noble and for perfection!

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This only requires a strength of volition, which in a certain sense makes man lord of Creation and master of his own fate. It is man’s own volition which brings him destruction or redemption! Offers him reward or retribution, with inexorable certainty.

Do not fear then, that this knowledge will alienate you from the Creator, or weaken your present faith. On the contrary! The knowledge of these Eternal Laws, which we can put to use, makes the entire work of Creation appear even more sublime to us, forcing him who searches more deeply to his knees in veneration!

Man will then never wish for evil things. He will joyfully grasp at the best support that exists for him: Love! Love for the whole wonderful Creation, and love for his neighbor, that he too may be led upward to the glory of this enjoyment, of this consciousness of power!
3. Silence

When a thought suddenly strikes you, keep it back, do not utter it at once, but nourish it; for it will condense through being retained in silence, and gain strength like steam under counter-pressure.

Pressure and condensation produces the quality of a magnetic activity, in accordance with the Law that all that is stronger attracts what is weak. Similar thought-forms are thus attracted from all sides and retained, constantly reinforcing the power of your own, your original thought, yet working in such a way that through the joining of other forms the originally produced form is refined, changes, and takes on different shapes until it comes to maturity. Indeed you sense all this inwardly, but you always think it is entirely your own volition. But you never give purely your own volition in any matter, there are always other influences as well!

What does this process tell you?

That only in the union of many elements can anything perfect be created! Created? Is that right? No, but formed! For there is really nothing new to be created, it is always only a matter of producing new forms, since all the elements already exist in the vast Creation. But these elements are to be pressed into service for the way to perfection, which is brought about through union.

Union! Do not pass over this lightly, but try to become absorbed in the concept that maturity and perfection are achieved through union. The principle rests in all Creation as a treasure that needs to be unearthed! It is closely related to the Law that only in giving can there also be receiving! And what is required to grasp these principles aright? Thus to experience them? Love! And therefore love indeed stands as the highest power, as unlimited might, in the mysteries of the great Life!

As with a single thought, union molds, refines and forms, so is it with man himself and with the whole of Creation, which in a never-ending fusion of existing, individual forms undergoes transformations through the power of volition, and thus becomes the way to perfection.

A single individual cannot offer you perfection, but the whole of humanity, with all its varied characteristics, may do so! Each individual has something which is definitely part of the whole. And this is also why one so far advanced as no longer to know any earthly desires loves all mankind, not one individual, because only the whole of mankind can make the strings of his mature soul, laid bare through purification, sound the chord of heavenly harmony. He bears the harmony within himself, because all strings vibrate!

Let us return to the thought that attracted the other forms, and thereby became strong and ever stronger: It finally emerges beyond you in firmly united power-waves, breaks through your own personal aura, and exerts an influence upon your wider environment.

Mankind call this personal magnetism. The uninitiated say: “You radiate something!” According to your nature, either unpleasant or pleasant. Attractive or repulsive. It is felt!

But you do not radiate anything! The process which engenders the feeling in these others has its origin in the fact that like a magnet you draw to yourself all that is spiritually similar. And it is this drawing that is felt by those around you. Yet in this, too, lies the reciprocal effect. Through the connection the other person then clearly senses your strength, and thereby “sympathy” awakens.

Always bear in mind: Expressed according to our concepts, all that is spiritual is magnetic, and you also know that the stronger always overcomes what is weak through attraction, through absorption. In this way “from him that hath not (the weak one), even that which he hath shall be taken away.” He becomes dependent.

There is no injustice in this, but it takes place according to the Divine Laws. Man only needs to pull himself together and to will aright, and he will be protected from it.

You will now probably ask: What happens when all want to be strong? When there is nothing left to be taken from anybody? Then, dear friend, there will be a voluntary interchange, based on the Law that only in giving can there also be receiving. There will be no standstill on that account, but all that is inferior is eliminated.

Thus it happens that through indolence many become spiritually dependent, and sometimes, in the
end, they hardly possess the ability to develop thoughts of their own.

It must be emphasized that only the homogeneous will be attracted. Hence the proverb: “Birds of a feather flock together”. Thus drinkers will always find each other, smokers will have “fellow feelings” likewise gossips, gamblers, and so on, yet noble characters will also come together for a high aim.

But it goes further: Whatever is drawn to another spiritually will eventually also manifest physically, since everything spiritual penetrates into the gross material, whereby we must bear in mind the Law of Returns, because a thought always remains connected with its origin and radiates back to it through this link.

I am always speaking here only of real thoughts, which carry within them the vital power of the psychic intuition. Not of the power wasted by the brain-substance entrusted to you as a tool, which forms but fleeting thoughts that only manifest in a wild medley as shadowy phantoms, and fortunately very soon fade away. Such thoughts merely waste your time and energy, and thereby you fritter away a gift entrusted to you.

If, for instance, you seriously ponder over something, this thought becomes strongly magnetic within you through the power of silence, attracting all that is similar and thus becoming fructified. It matures and rises above the commonplace, thereby even penetrating into other spheres, from which it receives an influx of higher thoughts... inspiration! Hence, in contrast to medium-ship, the basic thought in inspiration must proceed from yourself, must form a bridge to the beyond, to the spiritual world, in order to draw consciously from a spring there. Inspiration has therefore nothing whatever to do with medium-ship. In this way the thought is brought to full maturity within you. You approach its realization, and bring into effect, condensed through your power, what already in countless elements was floating in the Universe before as thought-forms.

Through unification and condensation of what has long existed spiritually you thus produce a new form! So in the entire Creation it is always only the forms that change, because all else is eternal and indestructible.

Beware of confused thoughts, of all shallowness in thinking. Carelessness will exact a bitter revenge; for it will speedily debase you to the level of a playground for alien influences, through which you very easily become sullen, moody and unjust to your surroundings.

If you have a genuine thought and cling to it, then the gathered power must eventually also press towards realization; for the evolution of everything takes place entirely in the spiritual, since every power is purely spiritual! What then becomes visible to you is always only the final effects of a preceding spiritual-magnetic process, which takes place continually and uniformly according to a firmly established order.

Observation of your thoughts and feelings will soon prove to you that all real life can in truth only be spiritual life, in which alone the origin and also the development lie. You must come to the conviction that everything you see with your physical eyes is in reality only the manifestations of the eternally driving spirit.

Every action, even the slightest movement of a human being, is indeed always first spiritually willed. The physical bodies merely act as spiritually animated instruments, which themselves only took shape through the power of the spirit. The same applies to trees, stones and the whole earth. Everything is animated, permeated and driven by the Creative Spirit.

However, since all matter, thus all that can be physically seen, is simply the outcome of spiritual life, it is not hard for you to comprehend that conditions on earth are also formed according to the nature of the spiritual life which immediately surrounds us. What logically follows from this is clear: Through the wise ordering of Creation mankind has been given the power to "self-creatingly" shape conditions for himself with the Power of the Creator. Happy is he who uses it only for good! But woe unto him who succumbs to the temptation to use it for evil!

The spirit in men is only encompassed and darkened by earthly desire, which clings to it like dross, burdens it and drags it down. However, his thoughts are acts of will endowed with spiritual power. The decision to think in a good or evil way lies with man, and he can thus guide the Divine Power to good or evil purpose! Therein lies the responsibility that man bears, for reward or retribution will infallibly be his, as all the consequences of his thoughts return to the starting-point through the established reciprocal
action, which never fails, and which is quite inflexible in this matter, thus inexorable. Thereby also incorruptible, stern and just! Do people not also say the same of God?

If today many opponents of religion reject the existence of a Godhead, this cannot in any way alter the facts I have cited. People need only omit the little word “God” and engross themselves deeply in science, and they will find exactly the same, only expressed in different words. Is it not absurd, therefore, still to argue about it? There is no getting round the Laws of Nature, no man can defy them. God is the Power that activates the Natural Laws; the Power that nobody has yet grasped or seen, but whose effects every one, daily, hourly, indeed in every fraction of a second, must see, intuitively sense and observe, if only he wants to do so, in himself, in every animal, every tree, every flower, in every fiber of a leaf swelling and bursting its sheath to come to the light. Is it not blindness to oppose this so obstinately while everyone, including these stubborn repudiators themselves, confirms and acknowledges the existence of this Power? What is it that prevents them from calling this acknowledged Power God? Is it childlike obstinacy? Or is it a certain shame at being obliged to confess that they have been obstinately trying all the time to deny something, the existence of which has always been clear to them?

Probably nothing of all this. The cause may well lie in the caricatures of the great Godhead held up to mankind from so many sides, which on serious investigation they could not accept. Any attempt to press the all-embracing and all-pervading Power of the Godhead into a picture must certainly debase and dishonor It!

On serious reflection no picture can be brought into harmony with It! Just because every man bears within him the awareness of God, he rejects with misgiving the narrowing down of the great inconceivable Power that created and guides him.

It is dogma that is to blame for a great number of those who, in their antagonism, seek to overstep the mark altogether, very often against the certainty living within them.

The hour is not far distant, however, when spiritual awakening will come! When the words of the Redeemer will be rightly interpreted and His great Work of Redemption rightly grasped; for Christ brought us redemption from the Darkness by pointing out the way to the Truth to us, by showing as a man the path to the Luminous Height! And with His blood shed on the cross He set the seal to His conviction!

Truth has never yet been different from what it was even then, and is today, and still will be tens of thousands of years hence; for it is eternal!

Therefore learn to know the Laws contained in the great Book of the entire Creation. To submit to them means: To love God! For then you will bring no discord into the harmony, but will help to bring the resounding chord to its full magnificence.

Whether you say: I voluntarily submit to the existing Laws of Nature because it is for my own good, or: I submit to God’s Will, Which manifests in the Laws of Nature, or to the unfathomable Power Which activates the Laws of Nature... would the effect be any different? The Power is there and you recognize it, you simply must acknowledge it, because as soon as you reflect a little there is nothing else you can do... and thereby you acknowledge your God, the Creator!

And this Power also operates within you when you are thinking! Therefore do not misuse it to evil purpose, but think good thoughts! Never forget: When you are producing thoughts you are using Divine Power, with which you can achieve the purest and highest!

Try never to forget here that all the consequences of your thoughts always fall back upon you in proportion to the power, importance and extent of the effect of the thoughts for good or evil.

Since thought is spiritual, however, the consequences will return spiritually. They will thus affect you no matter whether here on earth, or later in the spiritual after your departure. Being spiritual they are by no means bound to the material either. Thus it follows that the disintegration of the body does not prevent the consequences from taking effect! The requital in the reaction will surely come, sooner or later, here or hereafter, with all certainty. The spiritual link with all your works remains firm; for indeed earthly, material works also have a spiritual origin through the creative thought, and will remain in existence even when everything earthly has passed away. It is therefore rightly said: “Your works await you, in so far as the effect has not yet reached you through the reaction.”

If you are still here on earth when a reaction is due, or if you are again here, the consequences
coming from the spiritual will exert their force *according to their nature* either for good or for evil, through your circumstances and your environment, or directly on yourself, on your body.

Here it must once more be specially emphasized: *The true real life takes place in the spiritual!* And that knows neither time nor space, and therefore no separation either. It stands above earthly conceptions. For this reason the consequences will strike you, wherever you may be, at the time when, according to the Eternal Law, the effect returns to its starting-point. Nothing is lost in the process, it is bound to come.

This now also answers the question so often asked as to why is it that obviously good people must sometimes suffer such bitter adversity in their earth-lives as to make it appear unjust. *These are reciprocal effects, which must strike them!* 

Now you know the answer to this question; for your existing physical body plays no part in it. Your body is not you personally, it is not your entire “ego” but an instrument which you have chosen or which you were obliged to take according to the existing Laws of the spiritual life, which you may also call Cosmic Laws if that makes them easier to understand. The particular earth-life is but a short span of your real existence.

A crushing thought if there were no escape, no protecting power to counteract it. On awakening to the spiritual many a person would then have to despair, and wish rather to go on sleeping in the same old way. For he has no idea *what* awaits him, what will still strike him in the shape of reaction from former times! Or as people say: “What he has to make good.”

But take comfort! In the wise provision of the great Creation, as you awaken a path is also shown to you through that *power of good volition* to which I have already called special attention, and which mitigates or entirely pushes aside the dangers of the karma that is taking effect. This, too, the Father’s Spirit has given into your hands. The power of good volition forms a circle around you capable of disintegrating the evil pressing upon you, or at least of greatly modifying it, exactly as the atmosphere also protects the earth. But the power of good volition, this strong protection, is fostered and nourished by the power of silence.

Therefore I once more urgently exhort you, seekers:

Keep the hearth of your thoughts pure and then, above all, exercise the great power of silence if you wish to ascend.

The Father has already endowed you with the strength for everything! You have only to use it!
4. Ascent

You who are striving for recognition, do not entangle yourselves in a web, but become seeing!

Through an Eternal Law you are burdened with an irrevocable obligation to make atonement, which you can never cast upon others. What you burden yourselves with through your thoughts, words or deeds can be redeemed by no one but yourselves! Consider, were it otherwise Divine Justice would be but an empty sound, in which case everything else would also crumble into ruins.

Therefore free yourselves! Do not delay a single hour in setting a limit to this enforced atonement! The honest volition for what is good, for something better, reinforced by a truly heartfelt prayer, will bring redemption!

Without the honest, steadfast volition for good there can never be atonement. Evil will then perpetually find ever fresh nourishment to keep it alive, and thus require ever new atonement, unceasingly, so that through constant renewal it only appears to you as a single vice or affliction! Whereas it is a whole chain without end, continually binding anew even before the old could be severed. Then there will never be redemption because of the demand for constant atonement. It is like a chain that keeps you fettered to the ground. In this there is a very great danger of being dragged still further down. Therefore, you who are still in this world or already in what you regard as the beyond, pull yourselves together at last and concentrate your volition on what is good! With steadfast good volition the end of all atonements must come, since he who wills what is good and acts accordingly will incur no fresh debts demanding further atonement. This will then bring deliverance, redemption, which alone permit ascent to the Light. Listen to the warning! There is no other way for you! For no one!

But thereby everyone also receives the certainty that it can never be too late. For the individual deed, that you will have to redeem and settle, certainly, however in the moment when you earnestly begin to strive for the good you mark the end of your atonement, have certainty that this end must come one day, and your ascent will therewith begin! You can then joyfully start working off all your karmic burden. Whatever you then still encounter is for your own good and brings you nearer to the hour of redemption, of liberation.

Do you now understand the value of my counsel to start exerting yourselves with all your strength for what is good, and to keep your thoughts pure? Not giving up, but pursuing this course with all your longing, all your energy? It will uplift you! It will change you and your environment! Bear in mind that every life on earth is a short time of schooling, and that you yourselves do not cease to exist when you lay aside your physical body. You will continually live or continually die! Continually enjoy bliss or continually suffer! Whoever imagines that with earthly burial everything is also ended and balanced for him, may turn and go his own way; for he is only trying to delude himself thereby. Horrified, he will come face to face with the Truth and... will have to begin his path of suffering! His true self, deprived of the protection of his body, whose density surrounded him like a wall, will then be attracted, enveloped and held fast by what is homogeneous.

It will be more difficult for him, and for a long time impossible, to arouse the earnest volition for what is better, which could liberate and help him to ascend, because he is entirely subject to the influence of the surroundings, which does not carry the kind of light-thought that might awaken and support him. He must suffer doubly under everything he has created for himself.

For this reason ascent is much harder than when he was in the flesh, where good and evil dwell side by side, which only the protection of the physical body makes possible because... this earth-life is a school in which every “ego” is given the opportunity of further development according to its free will. Therefore rouse yourselves at last! The fruit of every thought will return to you, here or there, and you have to taste of it! No one can escape this fact! Of what use is it to try and bury your head timidly in the sand like an ostrich, to evade this reality? Face the facts boldly! You thereby make it easy for yourselves; for here progress is quicker. Make a start! But realize that all old debts must be settled. Do not expect blessings to rain down upon you immediately, as many fools do. Perhaps some of you still have a long chain to expiate. But he who despairs on that account only harms himself, because it cannot be spared and remitted him. Through hesitation he only makes everything more difficult for himself, perhaps for a long time impossible. This should spur him on not to delay another hour; for he only begins to live when he
takes the first step! Happy is he who plucks up the courage to do so, for link by link he will be released. He can rush ahead with giant strides, jubilantly and gratefully overcoming also the last obstacles; for he becomes free!

The stones that his previous wrong-doing had heaped up before him like a wall, inevitably barring his advance, will indeed not be cleared away, but on the contrary will be carefully laid out before him so that he may recognize and surmount them, because he must bring about the balance for all his errors. However, filled with astonishment and admiration, he will soon see the love that surrounds him as soon as he only evidences his goodwill. With tender forbearance the way will be made as easy for him as a child’s first steps, aided by its mother. Should there be things in his former life that were a silent source of apprehension to him, and which he would rather let sleep forever... quite unexpectedly he will be placed directly before them! He must decide, must act. In a striking way he is urged to do so through the enchainment. If he then ventures to take the first step, trusting in the victory of the good volition, the fateful knot is severed, he passes through and is freed from it.

But hardly is this debt settled than already the next one in some form or other presents itself to him, requesting as it were also to be settled. Thus one by one the fetters that restricted and were bound to weigh him down are burst. He feels so light! and the feeling of lightness which some of you have surely experienced at one time or another is no illusion, but the effect of reality. The spirit thus freed from pressure becomes light and, in accordance with the Law of Spiritual Gravity, leaps upwards, to that region to which in accordance with its lightness it now belongs. And so it must rise steadily upwards towards the longed-for Light. An evil volition presses the spirit down and makes it heavy, whereas a good volition uplifts it.

For this, too, the great Master Jesus has already shown you the simple way leading unerringly to the goal; for deep truth lies in the simple words: "Love thy neighbor as thyself!"

With these words He gave the key to freedom and ascent! How so? Because it is an irrefutable fact: What you do for your neighbor you do in reality only for yourselves! Solely for yourselves, since according to the Eternal Laws everything returns to you without fail, good or evil, either already here or there. It will surely come! Thus you are shown the simplest of ways in which this step to the good volition is to be understood. You should give to your neighbor with your being, your nature! Not necessarily with money and goods. For then those without means would be excluded from the possibility of giving. And in this being, in this “giving yourself” in the relation with your neighbor, in the consideration and respect you voluntarily offer him, lies the “love” of which Jesus speaks; lies also the help you give to your neighbor, because it enables him to change himself or ascend further, and because he gains strength from it.

The returning radiations of this, however, will quickly uplift you in their reciprocal action. You will receive continually new strength through them. With a soaring flight you will then be able to strive towards the Light...

Poor fools are they who can still ask: “What do I gain by giving up so many old habits and changing myself?” Is it a question of a business deal? And were they only to gain as human beings, to become ennobled as such, that alone would be reward enough. But there is infinitely more to it! I repeat: The moment a man begins to exert his good volition he also marks the end of his obligation to make atonement, which he must fulfill and can never escape. In this respect no one else can take his place. Thus with this resolution the end of the enforced atonement is in sight. Of such great value is this that all the treasures of this world cannot outweigh it. He thus struggles free from the chains that fetter him, which he is constantly forging for himself. Therefore rouse yourselves from your enervating sleep. Let the awakening come at last!

Away with the intoxication that brings the paralyzing delusion that redemption through the Savior has become a letter of safe conduct, enabling you to spend your whole life in careless “egoism” provided that in the end you embrace the faith, turn back, and depart this earth believing in the Savior and His Work! Fools to expect such miserable, defective piecework from the Godhead! That indeed would mean cultivating evil! Remember this, and free yourselves!
5. Responsibility

This question is always one of the first, because the vast majority of people would be only too glad to throw off all responsibility, and cast it on anything rather than themselves. That this is in fact self-humiliation causes them no concern here. In this respect they are really remarkably humble and modest, but only so that they can go on living all the more merrily and unscrupulously.

It would indeed be so wonderful to be permitted to gratify all one’s wishes and calmly to let all one's desires run riot, even at other people’s expense, without having to atone for it. If necessary, the earthly laws can easily be evaded and conflicts avoided. Under their cover the more adept can even rake in quite a successful haul, and do many a thing that would not stand up to any closer examination. In addition they often even enjoy the reputation of being especially capable people. Thus with a little shrewdness one could really live very comfortably according to one’s own ideas, if... there were not something somewhere that awakened an uneasy feeling, if from time to time there did not appear a rising disquiet that after all many a thing might be somewhat different from how one's own wishes shape it.

And indeed it is so! The reality is serious and inexorable. The wishes of men can bring about no deviation whatsoever in this respect. Adamantine stands the Law: “What a man sows he will reap many times over!”

These few words hold and convey much more than many a person thinks. They correspond minutely and exactly to the actual process of the reciprocal action resting in Creation. No more appropriate expression could be found for it. Just as the harvest yields a multiple of the seed, so man always receives back greatly multiplied what, in his own intuitive perceptions he awakens and sends out, according to the nature of his thoughts.

Thus man bears spiritually the responsibility for everything he does. This responsibility begins already with the making of the resolution, not just with the accomplished deed, which is simply a consequence of the resolution. And the resolution is the awakening of an earnest volition!

There is no division between this world and the so-called beyond, but all is only one single immense existence. The whole mighty Creation, visible and invisible to man, gears together like an amazingly ingenious, never-failing mechanism, does not function separately. Uniform Laws support the whole, penetrating everything like nerve-strands, holding it together and affecting each other in constant action and reaction!

When schools and churches speak of Heaven and hell, of God and the devil, this is right. It is wrong, however, to explain it as good and evil powers. That must at once plunge every serious seeker into error and doubt; for where there are two powers there must also logically be two rulers, hence in this case two gods, a good one and an evil one.

And this is not the case!

There is only one Creator, one God, and hence only one Power which streams through all that exists, animating and furthering it!

This pure, creative Power of God flows continually through the whole Creation, lies in it and is inseparable from it. It is to be found everywhere: in the air, in every drop of water, in the growing rock, the struggling plant, the animal, and naturally also in man. There is nothing where it would not be.

And just as it flows through everything, so it also streams unceasingly through man. Now the latter is so constituted that he resembles a lens. Just as a lens collects the sun’s rays streaming through it, and passes them on in concentrated form, so that the heat-giving rays, united on one spot, singe and set on fire, so man by virtue of his specific nature collects through his intuitive perception the Power of Creation streaming through him, and passes it on in concentrated form through his thoughts.

According to the nature of this intuitive perceiving and the thoughts connected with it, he thus guides the self-acting creative Power of God to good or evil effect!

And that is the responsibility which man must bear!

You who often seek so strenuously to find the right way, why do you make it so hard for yourselves? In all simplicity picture to yourselves how the pure Power of the Creator flows through you, and how you
guide it with your thoughts in a good or in an evil direction. There you have it all, without trouble and without racking your brain! Consider that it lies with your simple intuitive perceiving and thinking whether this mighty Power will evoke good or evil. What a furthering or destructive power is thus given to you!

You need not exert yourselves till you perspire, you need not convulsively cling to some so-called occult practice in order to reach, through every conceivable and inconceivable physical and spiritual contortion, some stage that is completely worthless for your true spiritual upward-swinging!

Cease this time-wasting trifling, which has so often become painful torment, signifying nothing else than the former "self-scourgings" and mortifications practiced in the monasteries. It is only another form of the same thing, which can bring you as little gain.

The so-called occult masters and pupils are modern Pharisees! in the truest sense of the word. They are the true reflection of the Pharisees at the time of Jesus of Nazareth.

Realize in pure joy that through your simple, good-willing intuitive perceiving and thinking you are able without effort to guide the one and mighty Power of Creation. The Power will then take effect exactly according to the nature of your intuitive perceiving and your thoughts. It works by itself; you need only guide it. And this takes place in all simplicity and unassumingly! No erudition is required for this, not even reading and writing. It is given to each of you in the same degree! In this no difference exists.

Just as a child playing with a switch can turn on an electric current that produces tremendous effects, so is it given to you, through your simple thoughts, to guide Divine Power. You may rejoice over this, may be proud of it, when you use it for the good! But tremble if you fritter it uselessly away, or even employ it for impure purposes! For you cannot escape the Laws of Reciprocal Action that rest in Creation. And if you had the wings of the morning, the Hand of the Lord Whose Power you thus misuse would strike you through this automatic reciprocal action, wherever you wished to hide.

Evil is brought about with the same pure Divine Power as good!

And it is the kind of use made of this uniform Power of God, left to the free choice of each one, that bears within it the responsibility which no one can escape. Therefore I call out to every seeker: “Keep the hearth of your thoughts pure, by so doing you will bring peace and be happy!”

Rejoice, you ignorant and weak ones; for to you is given the same power as to the strong! Therefore do not make it too hard for yourselves! Do not forget that the pure, self-creating Power of God also streams through you, and that you too, as human beings, are enabled to give a definite direction to this Power through the nature of your inner intuitive perceptions, that is of your volition, for good as well as for evil, destructively or constructively, bringing joy or sorrow!

Since there is only this one Power of God, the mystery of why in every serious final struggle the Darkness must retreat before the Light, evil before good, is also cleared up. If you guide the Power of God to the good, it remains undimmed in its original purity and thereby develops a much greater force, whereas with the dimming into the impure a weakening takes place at the same time. Thus it is the purity of the Power which in any final struggle will always work effectively and be decisive.

Everyone feels to the very finger-tips what is good and what is evil, without a word said. To brood over it would only cause confusion. Dull brooding is a waste of power, it is like a swamp, a clammy mire which paralyzingly clutches and suffocates all within its reach. But a brisk cheerfulness tears apart the spell of brooding. You need not be sad and depressed! At any moment you can set out on your way to the Height and make good the past, whatever it may be! Do nothing more than think of the process of the pure Power of God always streaming through you, then you yourselves will shrink from guiding this purity into the unclean channels of evil thoughts, because without any effort you can equally attain to what is highest and noblest. You only need to guide it, the Power then works on by itself in the direction you desire.

Thus you have happiness or unhappiness in your own hand. Therefore raise your head proudly, and face everything freely and courageously. Evil cannot approach unless you call it! As you wish it, so will it happen to you!
6. Fate

Men speak of deserved and undeserved fate, of reward and punishment, retribution and karma. *(Destiny)*

All these are only part-designations of a Law resting in Creation: *The Law of Reciprocal Action!*

A Law which lies in the entire Creation from its earliest beginning, which has been inseparably interwoven with the great, never-ceasing evolution as an essential part of creating itself, and of development. Like a gigantic system of the finest nerve-strands, it supports and animates the mighty Universe, and promotes continual movement, an eternal giving and taking!

Plainly and simply, and yet so aptly, the Great Bringer of Truth Jesus Christ has already expressed it:

“What a man sows that shall he reap!”

These few words render the picture of the activity and life in the entire Creation so excellently that it can hardly be expressed differently. The meaning of the words is inflexibly interwoven with life. Immovable, inviolable, incorruptible in its continual operation.

You can see it if you *want* to see! Begin by observing the surroundings now visible to you. What you call Laws of Nature are, of course, the Divine Laws, are the Creator’s Will. You will quickly recognize how unswerving they are in constant activity; for if you sow wheat you will not reap rye, and if you scatter rye it cannot bring you rice! This is so obvious to every man that he simply never reflects on the actual process. Therefore he does not become at all conscious of the strict and great Law resting in it. And yet here he faces the answer to a riddle, which need be no riddle to him.

Now the same Law which you are able to observe here takes effect with equal certainty and force also in the most delicate things, which you are only able to discern through magnifying glasses, and, going still further, in the ethereal part of the whole Creation, which is by far the larger part. It lies immutably in every happening, also in the most delicate development of your thoughts, which also have a certain element of material substance since otherwise they could not produce any effect.

How could you imagine that it should be different just where you would like to have it so? Your doubts are in reality nothing more than the expression of your inner wishes!

In all existence, visible and invisible to you, it is no different, but each kind produces its own kind, no matter what the substance. Just as continual are the growing and developing, the bearing of fruit and reproducing of the same kind. This process runs uniformly through everything, it makes no distinctions, leaves no gap, it does not stop at some other part of Creation, but carries the effects through like an unbreakable thread, without interruption or cessation. Even though the greater part of mankind, in their limitation and conceit, have isolated themselves from the Universe, the Divine or Natural Laws have not ceased on that account to regard them as belonging to it, and to go on working without change, calmly and evenly.

The Law of Reciprocal Action also stipulates that whatever a man sows, thus where he causes an effect or consequence, he *must* also reap!

Only at the beginning of every matter is man free to resolve, free to decide where the Omnipotent Power flowing through him is to be guided, in what direction. He *must* then bear the consequences arising from the Power that was set in motion in the direction willed by him. In spite of this, many persist in asserting that even so man has no free will if he is subject to fate!

This foolishness is only meant to serve as a narcotic, or to be a grudging submission to something inevitable, a discontented resignation, but mainly a self-excuse; for each of these consequences falling back on him had a beginning, and at *this beginning* the cause of the subsequent effect lay in a previous *free decision* by man. This free decision has at some time or other preceded *every* reciprocal action, thus every fate! With a first volition man has each time produced or created something in which he himself has to live afterwards, sooner or later. When this will happen, however, varies greatly. It can still be in the same earth-life in which his first volition made the beginning for it, but it can equally well happen in the Ethereal World, when the gross material body has been laid aside, or later still in yet another gross material earth-life. The variations are not important here, they do not free man from the consequences. He carries the connecting threads with him continually, until he is redeemed from them, that is to say, “detached” through the final effect that ensues through the Law of Reciprocal Action.
The one who creates is bound to his own creation, even if he has intended it for others!

If therefore a man today decides to do another an ill turn, either in thought, word or deed, he has thereby “put something into the world” quite irrespective of whether this is generally visible or not, thus whether gross material or ethereal; it has within it power and therefore life, which continues to develop and work on in the desired direction.

How it will affect the person for whom it is intended depends entirely on the psychic condition of the one concerned, to whom it may thereby bring either much or little harm, perhaps also different from what was intended, or even none whatever; for again the psychic state of the one concerned is solely decisive for himself. Hence no one is exposed to such things unprotected.

It is different with him who through his decision and his volition has given rise to this movement, that is to say, who was its producer. His product remains unconditionally bound to him, and after a short or long journeying in the Universe returns to him reinforced, laden like a bee, through the attraction of similar species. Here the Law of Reciprocal Action takes effect in that every single product in its movement through the Universe attracts, or is itself attracted by, various similar species, through whose union a source of power then comes into being, which sends back as from a power station reinforced power of the same kind to all those who through their products are connected as if by cords with the assembly-point.

Through this reinforcement an ever greater density also occurs until there finally arises from it a gross material precipitation, in which the one-time producer must now live and experience to the full what he once willed, in order at last to be freed from it. That is the origin and development of the so dreaded and misunderstood fate! It is just, down to the most minute and finest shading, because through the attraction of only similar species it can never bring in the returning radiation anything other than what was actually willed personally in the beginning. Whether for a particular individual or in general makes no difference here; for it is naturally also the self-same process when man does not specifically direct his volition to one or several persons, but lives generally in some kind of volition.

The kind of volition which he decides upon determines the fruits he must eventually reap. Thus countless ethereal threads cling to man, or he to them, all of which let whatever he once earnestly willed flow back to him. These currents result in a mixture that constantly has a strong influence on the forming of his character.

Thus in the mighty machinery of the Universe there are many things which contribute to how man “fares” but there is nothing to which man has not himself first given cause.

He furnishes the threads out of which in the untiring loom of life the cloak he has to wear is made.

Christ plainly and distinctly expressed the same when He said: “What a man sows, that shall he reap”. He did not say, “can” he reap, but he “shall.” That is the same as saying that he must reap what he sows.

How often does one hear otherwise very sensible people say: “It is incomprehensible to me that God should allow such a thing!”

But it is incomprehensible that men can speak thus. How small they imagine God to be with this remark. They prove thereby that they think of Him as an “arbitrarily acting God.”

But God does not at all directly intervene in all these small and great cares of men, such as wars, misery and other earthly matters! From the very beginning He has woven into Creation His perfect Laws, which automatically carry out their incorruptible work so that all is accurately fulfilled, forever taking effect uniformly, thus preventing any preference as well as any prejudice, an injustice being impossible. Hence God has no need to trouble Himself especially about this, His Work is without flaws.

But one of the principal mistakes so many people make is that they only judge according to gross matter, regarding themselves as the center therein, and taking into consideration one earth-life, whereas in reality they already have several earth-lives behind them. These, as well as the intervening times in the Ethereal World, are equal to one uniform existence, through which the threads are tightly stretched without breaking, so that in the effects of a particular earthly existence only a small part of these threads therefore becomes visible. Hence it is a great mistake to believe that at birth an absolutely new life begins, that a child is thus “innocent” *(See lecture No. 15: The mystery of birth) and that all happenings can be
accounted for in only the short life on earth. If this were true, then the existing Justice would naturally require the combined causes, effects and reactions to occur during the span of one earth-life.

Turn away from this error. You will then soon discover in everything that happens the logic and justice which are now so often missed!

Many are alarmed at this and afraid of what they still have to expect from the past through the reaction in accordance with these Laws.

But such are unnecessary worries for those who are in earnest about the good volition; for in the self-acting Laws also lies at the same time the certain guarantee of mercy and forgiveness!

Quite apart from the fact that, with the firm beginning of the good volition, a limit is immediately set for the point where the chain of evil reactions must come to an end, yet another process of immense importance comes into force. Through the continuing good volition in every thought and deed, a constant reinforcement also flows retroactively from the homogeneous source of power, so that the good becomes more and more firmly established in man himself, emerges from him, and first of all forms accordingly the ethereal surrounding that envelops him like a protective covering in much the same way as the atmospheric layer round the earth affords it protection.

Now when evil reactions from the past return to this man to be redeemed, they slide off the purity of his surrounding or covering, and are thus deflected from him.

But should they nevertheless penetrate this covering, the evil radiations are either immediately disintegrated or at least appreciably weakened so that the harmful effect cannot manifest at all, or only to a very minor extent.

In addition, through the resulting transformation, the actual inner man to whom the returning radiations are adjusted has also become much more refined and lighter through the continuous striving for the good volition, so that he no longer has any homogeneous affinity with the greater density of evil or base currents. Similar to wireless telegraphy, when the receiver is not tuned in to the energy of the transmitter.

The natural consequence of this is that the denser currents, because they are of a different species, cannot take hold of anything, and thus pass harmlessly through without effect.

Therefore set to work without delay! The Creator has placed everything in Creation into your hands. Make use of the time! Every moment holds disaster or gain for you!
7. The creation of man

“God created man after His own image and breathed into him His breath!” These are two happenings: the creating and the animating!

Both processes, as with everything, were strictly subject to the existing Divine Laws. Nothing can go beyond their scope. No Divine Act of Will will oppose these immovable Laws, which bear the Divine Will Itself. Also every revelation and promise takes place in regard to these Laws, and must be fulfilled in them, not otherwise!

So also the coming into existence of man on earth, which was a step forward of the mighty Creation, the transition to an entirely new, and more elevated phase of evolution of the gross material.

In order to speak of the incarnation of man it is necessary to know of the Ethereal World; for man in flesh and blood is placed as a furthering connecting-link between the ethereal part and the gross material part of Creation, while his root remains in the Pure-Spiritual.

“God created man after His own image!” This making or creating was a long chain of development, which took place strictly within the Laws which God Himself has woven into Creation. Put into effect by the Highest, these Laws work inflexibly and steadfastly at the fulfillment of His Will; automatically, as a part of Him, towards perfection.

So also with the creation of man, as the crown of the whole work, in whom all the species that lay in Creation were to unite. Hence in the Gross Material World, physically visible matter, there was gradually formed in the further evolution the vessel in which a spark from the Pure-Spiritual that was immortal could be incarnated. Through the continuously striving forming there grew up in time the most highly developed animal which, by thinking, already made use of various aids for its sustenance and defense. Even today we can observe certain low species of animals which make use of certain aids to secure and store their necessities of life, and which often show astounding cunning in defense.

The aforesaid most highly developed animals, which were swept away by upheavals that took place on earth, are today described as “primeval men.” But to call them the ancestors of men is a great error! With equal right the cow could be described as “part-mother” of mankind, because in the first months of their lives most children actually need the cow’s milk to build up their bodies, and thus with her help remain alive and grow. The noble and thinking animal “primeval man” has also not much more to do with the real man than that; for the gross material body of man is nothing more than the indispensable instrument that he needs to enable him to work in all directions in the gross material earthly, and to make himself understood.

With the assertion that man is descended from the ape “the baby is being thrown out with the bathwater!” It means reaching far beyond the goal. It raises a partial process to represent the whole. Leaving out the main point!

It would be right if man’s body really were “the man.” As it is, however, the gross material body is only his cloak, which he lays aside as soon as he returns to the Ethereal World.

How then did the first man come into existence?

The highest stage in the Gross Material World having been reached with the most perfected animal, a change for the purpose of further development had to come to avoid standstill and the danger of retrogression. And this change was foreseen and came: The ethereal human spirit having emerged as a spirit spark, then having passed through the ethereal world, renewing and uplifting everything there, it stood at the boundary of the ethereal world ready to connect with gross-materiality in order to further and uplift it at the very moment when the gross material earthly vessel had reached the peak in its development.

While the vessel which had grown to maturity in the World of Gross Matter was formed, the soul in the Ethereal World had developed so far that it possessed sufficient strength to retain its independence upon entering the gross material vessel.

The connection of these two parts now signified a closer union of the Gross Material World with the Ethereal World, right up to the Spiritual.
Only this event was the birth of man!

Procreation itself is still a purely animal act with men even today. Higher or baser intuitive feelings attending it have nothing to do with the act itself, but they bring spiritual consequences whose effects become of great importance in the attraction of absolutely similar species.

Also of a purely animal nature is the development of the body up to the middle of pregnancy. Purely animal is really not the right expression, rather I will call it purely gross material.

Only in the middle of pregnancy, at a certain maturity of the growing body, the spirit intended for the birth is incarnated, which until then stays very much in the vicinity of the mother-to-be. The entrance of the spirit causes the first twitches of the small developing gross material body, thus the first movements of the child. At this point there also arises the peculiarly blissful feeling of the pregnant woman, in whom quite different intuitive perceptions set in from this moment on: the awareness of the presence of the second spirit within her, the sensing of it. And her own intuitive feelings will also be in accordance with the nature of the new, second spirit within her.

Such is the process with every incarnation. But now let us return to the first coming into existence of man.

Thus the great epoch in the development of Creation had come: On the one side in the Gross Material World stood the most highly developed animal, which was to provide the gross material body as a vessel for the coming man; on the other side in the Ethereal World stood the developed human soul who was waiting to unite with the gross material vessel, and thereby give a further impetus for spiritualization to everything gross material.

Now when an act of procreation took place between the noblest pair of these highly developed animals, there was incarnated at the hour of incarnation not an animal soul *(Lecture No. 49: The difference in origin of man and animal), as hitherto, but instead the waiting human soul bearing within it the immortal spirit spark. The ethereal human souls with predominantly developed positive abilities incarnated in male animal bodies, corresponding to the homogeneity; those with predominantly negative, more delicate abilities in female bodies, which were closer to their nature. *(Lecture No. 78: Sex)*

This process does not support the assertion that man, whose real origin lies in the spiritual, descends from the animal “primeval man” which could only provide the gross material intermediate vessel. Even today it would not occur to the most extreme materialists to consider themselves directly related to an animal, and yet there is now, as there was then, a close physical relationship, hence a gross material homogeneity, whereas the really “living” man, that is, the actual spiritual “ego” of man, has no homogeneity with or derivation from the animal whatever.

Now after his birth the first earth-man really stood alone, without parents, because in spite of their high development he could not recognize the animals as parents, and was unable to have any communion with them.

Through her more valuable spiritual qualities, woman should and could in reality be more perfect than man, if she had only exerted herself to clarify ever more harmoniously the intuitive perceptions bestowed upon her, whereby she would have become a power that was bound to have a revolutionizing and greatly furthering effect in the entire Gross Material Creation. But unfortunately it was just she who above all failed, because she surrendered herself as a plaything to the strong intuitive powers assigned to her, which in addition she even dimmed and defiled through feeling and imagination.

What deep significance lies in the Biblical narrative of the tasting from the tree of knowledge! How the woman, incited by the serpent, offered the apple to the man. A better illustration of the event in the material sphere simply could not have been given.

The offering of the apple, emanating from the woman, was the woman’s becoming conscious of the effect of her charms upon man, and their intentional exploitation. But the taking and eating by the man was his response to it with the awakening urge to draw the attention of woman only to himself by beginning to make himself desirable through accumulating treasures and appropriating various things of value.

With this began the cultivation of the intellect, with its accompanying manifestations of greed, falsehood and oppression, to which men finally subjected themselves completely, thus of their own free
will making themselves slaves of their instrument. But with the intellect as ruler it inevitably followed that, in accordance with its very nature, they also chained themselves firmly to time and space, thereby losing the ability to grasp or experience anything above time and space, such as everything spiritual and ethereal. This was the complete *severance* from the real Paradise and from the Ethereal World, which they brought upon themselves; for it was now inevitable that with the horizon of their ability to comprehend firmly bound to earthly matters through the intellect, and thus narrowly limited, they could no longer “understand” all that is spiritual-ethereal, which does not know the earthly concept either of time or of space. Thus the experiences and visions of intuitive man, as well as the misunderstood traditions, became “fairy tales” to the intellectual men. The ever-increasing number of materialists, that is, those who are only able to acknowledge coarse matter bound to time and space, finally ridiculed the idealists to whom, through their much deeper and more expansive inner life, the way to the Ethereal World was not yet quite barred; they called them dreamers, if not fools or even impostors.

But now at last we are very near the hour when the next great epoch in Creation sets in, which is unconditional upward-swinging, and brings what the first epoch with the coming into existence of man should already have brought: the birth of the fully spiritualized man!

Of the man who has a furthing and ennobling effect on the whole of Gross Material Creation, which is the real purpose of man on earth. Then there will be no more room for the oppressive materialist, chained to time and space. He will be a stranger in all the lands, homeless. He will wither away and perish like chaff that is sifted from the wheat. Take care that in this sifting you are not found too light!
8. Man in Creation

Man is not really meant to live according to the conceptions which have hitherto prevailed, but should be more of an intuitive human being. In that way he would form an essential connecting-link for the further development of the whole Creation.

Because he unites in himself the ethereal of the beyond and the gross material of this world, it is possible for him to survey both and to experience both simultaneously. In addition he also has at his disposal an instrument that puts him at the head of the entire Gross Material Creation: the intellect. With this instrument he is able to guide, thus to lead.

Intelllect is the highest of what is earthly, and is meant to be the steering element through life on earth, whereas the driving power is the intuitive perception, which originates in the Spiritual World. The basis of the intellect therefore is the physical body, but the basis of the intuitive perception is the spirit.

The intellect is bound to time and space, as is all that is earthly, thus merely a product of the brain which is part of the gross-material body. The intellect will never be able to work outside time and space, although it is actually more ethereal than the body, but nevertheless still too dense and heavy to rise above time and space. Hence it is completely earthbound.

But the intuitive perception (not the feeling) is timeless and space-less, and therefore comes from the Spiritual.

Thus equipped, man could be closely connected with the finest ethereal, indeed even be in touch with the Pure-spiritual itself, and yet live and work in the midst of all that is earthly, gross material. Only man is endowed in this way.

He alone, as the only bridge between the fine-material and Luminous Heights and the gross-material earthly, should and could provide the healthy, fresh connection! Only through him in his special nature could the pure Life from the Source of Light pulsate downwards into the deepest gross material, and from there upwards again in the most glorious, harmonious reciprocal action! He stands as a link between the two worlds, so that through him these are welded into one world.

However, he did not fulfill this task. He separated these two worlds instead of keeping them firmly united. And that was the Fall of Man! —

Through the special nature just explained man was really destined to become a kind of lord of the Gross Material World, because the Gross Material World depends on his mediation, inasmuch as, according to his nature, it was forced to suffer with him or could be uplifted through him, depending on whether the currents from the Source of Light and Life could flow in purity through mankind or not.

But man cut off the flow of this alternating current necessary for the Ethereal World and for the Gross Material World. Now just as a good blood circulation keeps the body fresh and healthy, so is it with the alternating current in Creation. Cutting it off must bring confusion and illness, finally ending in catastrophes.

This serious failure on the part of man could come about because he did not use the intellect, which originates only in gross matter, solely as an instrument, but completely subjected himself to it, making it ruler over all. He thus made himself the slave of his instrument and became merely intellectual man, who is in the habit of proudly calling himself a materialist!

By subjecting himself entirely to the intellect, man chained himself to all that is gross material. Just as the intellect cannot grasp anything beyond time and space, obviously the man who has completely subjected himself to it cannot do so either. His mental horizon, that is his ability to comprehend, became narrow together with the limited ability of the intellect. The connection with the Ethereal was thus severed, a wall was erected which became dense and ever denser. Since the Source of Life, the Primordial Light, God, is far above time and space and still stands far above the Ethereal, naturally every contact must be cut off through the binding of the intellect. For this reason it is quite impossible for the materialist to recognize God.

The eating from the tree of knowledge was nothing more than the cultivation of the intellect. The resulting separation from the Ethereal was also the closing of Paradise as a natural consequence. Mankind
locked themselves out by inclining wholly towards the gross material through the intellect, thus degrading
themselves, and voluntarily or of their own choice placing themselves in bondage.

But where did this lead? The purely materialistic, thus earthbound and inferior thoughts of the
intellect, with all their accompanying manifestations of lust for possessions and profit, falsehood, robbery,
and oppression and so on, were bound to bring about the inexorable reciprocal action of what is
homogeneous, which first manifested spiritually, from there passed on to the gross material, formed
everything accordingly, impelled men, and will finally burst over everything with... annihilation!

Do you understand now that the events of the last years had to come? That they will continue to
come to the point of annihilation? A World Judgment, which in accordance with the existing laws of
karma *(Laws of Creation) cannot be avoided. As with a gathering thunderstorm, which must finally burst
and bring destruction. However, at the same time also purification!

Man did not, as was essential, serve as a connecting-link between the ethereal and the gross material
parts of Creation, did not let the ever refreshing, animating and furthering necessary alternating current
flow through, but separated Creation into two worlds by evading his obligation, and chaining himself
wholly to gross matter. Consequently both parts of the World were bound to become gradually diseased.
The part which was completely deprived of the Light-stream, or which received it too weakly through the
few human beings who still provided a connection, became much more severely diseased, this being the
gross material part, which is therefore driving towards a terrible crisis in the near future and will be
utterly convulsed by mighty fever spasms, until all that is diseased therein has been consumed, and it can
at last be restored to health under a new, strong influx from the Fountain-Head.

But who will be consumed in this process?

The answer to this lies in the natural happening itself: Through the creative power dwelling in it,
every intuitively perceived thought immediately takes on an ethereal form corresponding to the content of
the thought, always remaining connected as by a cord with its producer, but being drawn off and away
from him through the power of attraction of homogeneous species in all that is ethereal, and driven
through the Universe with the currents constantly pulsating through it, which like everything in Creation
move in ellipses. Thus the time approaches when the thoughts that have come to life and reality in the
Ethereal, together with the similar species attracted on their way, will fall back upon their origin and
starting-point, because in spite of their wandering they remain linked with him, in order now to
discharge, to release themselves there.

Hence in the final combined effect that is now to be expected, annihilation will first of all strike those
who through their thinking and intuitive perceiving have been producers and constant supporters, in other
words the materialists. That the destructive rebounding force will describe still wider circles, and in
passing will affect even near homogeneous species of these human beings, is inevitable.

But then men will fulfill that which they should fulfill in Creation. They will be the connecting-link,
will through their quality draw from the Spiritual, that is, will let themselves be guided by the purified
intuitive perception, and translate this into the Gross Material, thus into the earthly, to this end using their
intellect and accumulated experiences only as an instrument, in order to carry through these pure intuitive
perceptions in gross material life, taking into account everything earthly, whereby the entire Gross
Material Creation will be continually furthered, purified and uplifted. This will make it possible in the
reciprocal action for something more healthy to flow back from the Gross Material to the Ethereal; and a
new, uniform and harmonious world will arise. In the proper fulfillment of their activity, however, men
will be the longed-for complete and noble human beings; for through the right adjustment to the great
Work of Creation they too will receive quite different powers than hitherto, which will let them intuitively
experience contentment and bliss unceasingly.
9. Hereditary Sin

Hereditary sin was a consequence of the original Fall of Man.

The sin or wrong-doing lay in the over-cultivation of the intellect, associated with which was the voluntary chaining of man to space and time, and the then resulting additional effects from purely intellectual activity, such as love of gain, imposing upon others, oppression, etc., which again brought many other, in fact all, evils in their train.

This process naturally had an ever-increasing influence on the forming of the physical body of those people who developed themselves in a purely intellectual way. Through being continually exerted, the frontal brain which produces the intellect became disproportionately enlarged. It was therefore quite natural that this change in structure expressed itself in the procreation of the physical body, and that at birth children entered the world with an increasingly developed and stronger frontal brain.

This contained, and still today contains, a predisposition or tendency towards an intellectual power dominating all else, which harbors the danger that the bearer of such a brain, on awakening it fully, not only chains himself to space and time, but also to everything that is earthly and gross material. He then becomes incapable of grasping anything that is ethereal or Pure-spiritual, and in addition entangles himself in all sorts of evil, which is inevitable where the intellect dominates.

It is the coming into the world with this voluntarily over-cultivated frontal brain, containing the danger of a mere intellectual domination with its inevitable evil manifestations, which is the hereditary sin!

It is the physical inheritance of this part, called on account of its excessive artificial cultivation the cerebrum, which exposes man from birth to the danger of too easily entangling himself in evil.

This, however, does not free him from responsibility. He retains it, for he inherits only the danger not the sin itself. He is in no wise compelled to allow his intellect to rule unconditionally and thus submit himself to it. On the contrary, he can wield the great power of his intellect like a sharp sword to clear his path in the daily bustle of life, as directed by his intuitive perception, which is also called the Inner Voice.

But if through education and training a child’s intellect is brought to the point where it completely dominates, then the child is absolved of part of the guilt, or better, of part of the reactions brought about by the Law of Reciprocal Action, because that part will then fall upon the educator or teacher who caused it. From this moment onward he is tied to the child till the latter is freed from this mistake and its consequences, even if this takes hundreds or thousands of years.

What a child so educated does after it has had a serious opportunity to consider and retrace its steps, would then react upon it alone. Such opportunities arise through the spoken or written word, through emotional shocks in life or similar happenings, which forcibly bring about a moment of deep intuitive feeling. Such opportunities are bound to come. —

It would be useless to say more on this subject or to multiply examples, which would only be a repetition and lead to the same conclusion. He who reflects upon the matter will soon find a veil lifted from before his eyes. He will then have solved many questions within himself.
10. Son of God and Son of Man

For thousands of years already a great error has persisted: The assumption that Jesus of Nazareth is the Son of God and at the same time the oft-mentioned Son of Man is wrong! In order to bridge the gulf between God and humanity, which humanity itself had torn open by cultivating the space- and time-bound intellect, a part of the Divinity had incarnated *(Entered into earthly existence)* in Jesus of Nazareth. Thus Jesus was *Son of God*: as a part of Him He fulfilled His mission among humanity, which he could only accomplish in a physical body of flesh and blood. Even during the incarnation He remained the Son of God.

If he was the Son of God, however, he could not also be the Son of Man, for they are two and essentially different. And He was and still is the Son of God! Who then is the Son of Man? **(Lecture No. 60: The Son of Man)*

The disciples did notice that Jesus spoke in the third person whenever He spoke of the Son of Man, and they questioned Him about this. The Gospels were written based upon the writers’ own assumption that Jesus, the Son of God, and the Son of Man were one and the same person. From the outset, all of their reports were based upon this error, and thereby, unknowingly and unintentionally, misconceptions were spread.

Whenever Jesus spoke of the Son of Man He spoke prophetically of His coming. He Himself announced it because the coming of the Son of Man is intimately related to the ministry of the Son of God. He said: “But when the Son of Man shall come...” etc.

Like everywhere in Creation, this is a cyclical process. The Godhead descended to humanity through Jesus, in order to bring the Truth and sow the seed. The seed sprouted, and the fruit ripens toward the harvest. At the present time within this cycle, humanity, matured through the Truth brought by the Son of God, shall foam upwards to the Godhead in the Son of Man, and through Him reestablish the close connection to God.

This is not to be thought of purely symbolically, as so many assume, but the Word will be fulfilled literally through a person, just as it was with Jesus. Between the two Persons, Jesus the Son of God and the Son of Man, lies the immense karma of humanity.

Jesus went to Jerusalem for the Easter Festival where people of many nations were represented. The people sent out messengers to Gethsemane in order to fetch Jesus. It was the time when through their messengers, humanity, filled with hate and brutality, sought the emissary of God. Now observe the moment when He stepped from the garden and they were standing before Him with weapons and torches with thoughts of destruction.

When the Son of God spoke the words: “I am He!” and thereby delivered Himself up to mankind, the immense karma with which mankind burdened itself set in. From that moment on it weighed upon humanity, and in accordance with the inexorable Laws of the Universe forced it lower and lower to the ground, until the final resolution draws near. We are now close to it!

It will close in an elliptical cycle. The resolution comes through *the Son of Man*!

When mankind will have become disheartened, desperate, demoralized and small, so very small through the severity of events, then the hour will have arrived when they will yearn for and seek the Envoy of God! And when they find Him, they will, as before, send out messengers. They however will not bear thoughts of hatred and destruction. But this time, through these messengers, humanity, broken down, humble and pleading but filled with trust approaches Him who has been chosen by the highest Ruler of all the worlds to free them from their bondage and to bring them help and deliverance from spiritual and earthly distress.

These messengers will also bring questions. And just as the Son of God once spoke: “I am He!” at Gethsemane, whereby the karma of humanity began, so this time God’s Envoy will again answer with the same words: “I am He!” whereby this terrible human karma will be resolved. The same words which once burdened a hate-filled humanity with great guilt will remove the guilt from a humanity which now approaches again with the same question, full of fear yet trusting and pleading.

This karmic cycle is of gigantic proportion, and yet it is led with such certainty and precision that the
prophecies are fulfilled in it. From the hour on when this word is spoken to humanity for the second time by an Emissary of God, the ascent begins. Only then will the Kingdom of Peace commence according to the Will of the Most High, but not before!

On the one side you see the messengers of a hate-filled humanity approaching the Son of God, fettering and mistreating Him and seeming to triumph over Him. Then follows the self-induced and continual decline in the inevitable reciprocal action. At the same time, however, there is also the strengthening and maturing of the seed that was sown by Jesus. Now the Son of Man, the Envoy of God heralded by Jesus himself, approaches. He will carry on and complete the mission of the Son of God in His service, and will gather the harvest while separating the wheat from the chaff in accordance with Divine Justice.

Jesus, the Son of God, came among humanity out of love in order to restore the connection which humanity had destroyed. The Son of Man is the Man who is in God, and who closes the connection in the cycle so that pure harmony can flow through all of Creation once again.
11. God

Why do human beings so timidly evade this word, which should be more familiar to them than anything else? What prevents them from reflecting deeply on it, from truly realizing and understanding it aright?

Is it veneration? No. Is this strange “lack of courage” even something great, something commendable or deep? Never; for consider: you pray to God and in that prayer you cannot even form a proper conception of Him to whom you pray; on the contrary, you are confused, because neither school nor church ever gave you any clear explanation that could satisfy your inner longing for the Truth. The actual Trinity still remained fundamentally a puzzle to you which you tried to solve as best you could.

Can a prayer in these circumstances ever become so heartfelt, so confiding, as it should be? It is impossible. However, when you know your God and He becomes more familiar to you, will your prayer then not be accompanied by deeper intuitive feelings, and be much more direct, more heartfelt?

Yet you should and must come closer to your God! You must not merely remain standing afar. How foolish it is to say that it might be wrong to concern oneself so thoroughly with God. Indolence and inertia even assert that it would be sacrilege! But I say to you: God wills it. All Creation testifies that it is a necessary condition that you should draw near to God. Therefore he who evades this is not showing humility but, on the contrary, boundless presumption! It is equivalent to demanding that God should approach man, so that he can understand Him, instead of man trying to approach God in order to recognize Him. Wherever you look, wherever you listen, there is hypocrisy and indolence, all under the cloak of a false humility!

You, however, who no longer wish to sleep, who are fervently seeking and striving for the Truth, listen to the message and seek to comprehend what is right:

What is your God? You know He said: “I am the Lord, your God, thou shalt have no other gods beside me!”

There is but one God, but one Power. What then is the Trinity? The Triune God? God the Father, God the Son, and the Holy Spirit?

When mankind shut themselves out of Paradise by no longer heeding the guidance of the intuitive perception, which is Pure-spiritual and therefore near to God, but willfully chose to cultivate the intellect, subjecting themselves to it and thus becoming slaves of the tool given them to use, they naturally fell further and further away from God. The rift occurred when humanity gave preference to worldly matters, which are unconditionally bound to space and time, which is alien to the nature of God, and therefore makes it impossible to comprehend Him. The gulf became wider with each generation, and men chained themselves more and more exclusively to the earth. They became the earth- and intellect bound men who call themselves materialists, even do so with pride because they have not the faintest idea of how they are chained. Through being firmly bound to space and time it was natural that their horizon simultaneously became narrowed. How could the way back to God be found in such conditions? Never!

It was impossible, unless help came from God. Therefore, if help was to be offered, a bridge had to be re-established from Him. And He was merciful. God in His Purity could no longer reveal Himself to the debased intellect bound human beings, because due to their intellectual orientation they were no longer capable of sensing, seeing or hearing His Messengers ands the few still able to do so were ridiculed because the materialists, with their limited horizon bound to space and time, rejected as impossible all thought of anything existing beyond that, rejecting it as inconceivable to them. Therefore the power of the prophets to penetrate no longer sufficed, for even the fundamental ideas of all religious endeavors had finally become crassly materialistic. Thus it was necessary that a Mediator between the Godhead and erring humanity should come, One endowed with greater power than all the others had possessed, so that He would be able to penetrate. Shall one say: for the sake of the few who, in the midst of utter materialism, still longed for God? This would be right, but the adversaries would prefer to call it presumption on the part of the believers, instead of realizing the tremendous Love of God as well as the strict Justice in it, offering redemption equally through reward and punishment.

The mediator however who possessed the power to penetrate through the chaos had to be Divine Himself, since baseness had already spread so far that even the prophets did not succeed as messengers.
For this reason God in His Love, through an Act of His Will, severed a Part of Himself and incarnated It *(lowered It into the gross material) in flesh and blood, in a physical body of male gender: Jesus of Nazareth, Who thus became the Incarnate Word, the Incarnate Love of God, the Son of God!

Through this act the severed, but nevertheless spiritually closely-linked part became personal. Even after laying aside the physical body and re-uniting closely with God the Father, He still remained personal through His incarnation as a man.

God the Father and God the Son are two, yet in reality only one! And the “Holy Spirit?” Christ Himself said that sins against God the Father and against God the Son could be forgiven, but never those committed against the “Holy Spirit!”

Does the “Holy Spirit” then stand higher or is It more than God the Father and God the Son? This question has occupied and worried many a soul and confused many a child.

The “Holy Spirit” is Spirit of the Father Which, severed from Him, works separately in all Creation, and Who like the Son, remains closely connected with the Father and one with Him. The inexorable Laws of Creation which spread through the whole Universe like a network of nerves and bring about the unconditional reciprocal action forming man’s fate or karma... are of the “Holy Spirit”! *(Lecture No. 52: The development of Creation) Or, more explicitly: are His activity.

That is why the Savior said that no one may sin against the Holy Spirit unpunished, because through the inexorable and immovable reciprocal action the retribution falls back on the originator, on the starting point, whether it be good or evil. And as the Son of God is of the Father, so also is the Holy Spirit. Both are Parts of Him, belonging completely to Him, and inseparable from Him, as otherwise a part of Him would be missing. They are like the arms of a body which can act independently, but still belong to the body if this is to be complete, and they can only carry out independent actions as a part of the whole, i.e. are absolutely one with it.

Such is God the Father, in His Omnipotence and Wisdom, at His right hand, as Part of Himself, is God the Son, Love; and on His left is God the Holy Spirit, Justice. They have both issued from God the Father and belong to Him as a unity. This is the Trinity of the One God.

Before Creation God was One! During the process of creating He severed a Part of His Will to work independently in Creation, and thus became two-fold. When later it became necessary to provide a mediator for erring mankind, because the Purity of God did not permit a direct connection to self-enchained humanity without an incarnation, out of His Love He severed a Part of Himself as temporary incarnation on earth, in order to make Himself once more understood, and with the birth of Christ, He became a Trinity!

The concept of God the Father and God the Son were already clear to many, but the “Holy Spirit” remained a confused concept. The Holy Spirit is Executive Justice, Whose eternal, irrevocable and incorruptible laws pulsate throughout the Universe, and up till now these laws have only been guessed at and variously described as: Fate!... Karma! Divine Will!
12. The inner voice

The so-called “inner voice,” the spiritual part of man, to which he can listen, is the intuitive perception!

It is not without reason that people say: “The first impression is always right.” As all such expressions and proverbs harbor profound truths, so also here. By the word impression is meant intuitive perception. For example, what a man intuitively senses at a first meeting with a stranger is either a kind of warning to be careful, which may even go as far as absolute repugnance, or something pleasant up to complete affinity, in some cases it may also be indifference. If now, in the course of conversation or further intercourse, this impression shifts or is entirely effaced through the judgment of the intellect, so that the thought arises that the original intuition was wrong, it almost invariably turns out at the end of such an acquaintance that the very first intuition was the right one. And this often occurs to the bitter pain of those who allowed their intellect to mislead them through the deceptive nature of the other person.

The intuition, which is not bound to space and time but connected with its homogeneous kind, with the spiritual, the eternal, immediately recognized the true nature of the other person and did not allow itself to be deceived by the cleverness of the intellect.

It is absolutely impossible for the intuition to err.

Whenever man is led astray there are two reasons for his errors: either the intellect or the feeling!

How often one hears it said: “In this or that matter I allowed myself to be guided by my feelings and got into trouble. One should only rely on one’s intellect!” Such persons have mistaken their feelings for their inner voice. They praise their intellect and have no idea that it is just the intellect which plays such an important part in their feelings.

Therefore be on your guard! Feeling is not intuition! Feeling emanates from the physical body. It generates instincts, which guided by the intellect, produce feeling. This is very different from intuition. The combined working of feeling and intellect, however, gives birth to imagination.

Thus on the spiritual side we have only the intuitive perception which is far above space and time *(Lecture No. 86: The inner voice)*. On the earthly side we have primarily the physical body, which is bound to space and time. From this body emanate instincts which, in co-operation with the intellect, arouse feeling.

The intellect, being a product of the brain bound to space and time and consisting of the finest and highest element in matter, is able with the co-operation of feeling to produce imagination. Imagination, therefore, is the result of the working together of feeling and intellect. It is ethereal, but without spiritual power. For this reason imagination has only a retroactive effect. It can only influence the feelings of its creator, but never of itself send out a wave of power to others. Thus imagination only works backwards upon the feeling of its originator, can only inflame his enthusiasm, but never influence his surroundings. This clearly stamps it as belonging to an inferior order. It is different with the intuitive perception. This bears within itself a spiritual power, creative and animating, and sending forth radiations which fire and convince others.

Thus we have on the one side the intuitive perception, and on the other side the body, instincts, intellect, feeling and imagination.

The intuitive perception is Pure-spiritual and stands above space and time. Feeling belongs to fine gross matter, depending on instincts and intellect, and is therefore of a lower order.

Although feeling consists of fine gross matter, it can never coalesce with, and thus cannot dim spiritual intuition. The intuition will always remain pure and clear because it is spiritual. And it will always be clearly sensed or “heard” by men if... it really is the intuition speaking! But the greatest number of people have closed themselves off from this intuition by placing their feelings like a dense veil or wall in front of it, thus they mistake feeling for their inner voice, which is why they experience many disappointments, leaving them to rely even more on their intellect, never suspecting that they were deceived through this very co-operation of the intellect. As a result of this error they are quick to reject everything spiritual, with which their experiences had absolutely nothing to do however, and attach themselves more and more to things inferior.

The fundamental evil here, as in many other matters, lies in man’s voluntary subjection to his
intelllect, which is bound to space and time!

The man who completely subjects himself to his intellect also subjects himself completely to the *limitations* of the intellect which, as a product of the gross material brain, is fast bound to space and time. In this way man chains himself exclusively to gross matter.

All that a man does issues from himself and his own free will. Thus he is not being fettered, but he fetters himself! He permits himself to be dominated by the intellect (this could never happen unless he desired it himself), which by its very nature binds him to space and time and prevents him from recognizing or understanding anything which lies beyond. A covering firmly bound to space and time is placed over the intuition which knows no limitation of space and time, thus drawing a line, and man no longer can hear anything whatever, his pure “inner voice” having been stifled, or he can only “hear” his feeling, which is closely connected to the intellect, instead of his intuition.

It would create a false idea to say: feeling suppresses the pure intuitive perception, for nothing is more powerful than the intuition, it is man’s highest power and can never be suppressed or diminished by anything. It is more correct to say: man makes himself incapable of recognizing his intuition.

If man fails it is always through his own fault, never because of the strength or weakness of his specific gifts; for the very fundamental gift, the actual power, the strongest part of man, which is the bearer of all life and immortal, is given to all *alike!* In this respect no man has an advantage over another. All differences are due only to the way in which it is used!

Neither can this fundamental gift, the immortal spark, ever be dimmed or tarnished! It remains pure, even amid the greatest filth. You need only tear the veil which you have wrapped around you through the voluntary limitation to which you have subjected your perceptive ability. Then, without any transition whatever, it will flare up again as pure and clear as it was at the beginning, unfolding itself fresh and strong to unite with the Light, the spiritual! Rejoice that this treasure lies within you inviolably! It is of no importance whether you are esteemed by your neighbors or not! Every bit of dirt that has gathered like a dam around this spirit-spark can be cast aside through honest goodwill. If you have achieved this and again uncovered the treasure, you are worth just as much as he who never buried it!

But woe unto him who through indolence continually and strictly closes himself off from good volition! In the hour of Judgment this treasure will be taken from him, and he will then cease to be.

Therefore awake, you who keep yourselves closed off, you who have covered your intuition with the blanket of your intellect, with its limited ability to understand! Take heed and listen to the calls that reach you! Whether in the form of a terrible grief, a great emotional upheaval, severe suffering, or a supreme pure joy capable of bursting through the dark layer of base feeling, do not let any such call pass you by in vain. They are aids which show you the way! It is better if you do not wait for them, but set out with the earnest volition for all that is good and for spiritual ascent. In so doing the separating layer will soon become thinner and lighter again, till finally it disintegrates altogether, and the still pure and untarnished spark bursts forth into a blazing flame. But this first step must and can only be taken by the *individual himself* otherwise he cannot be helped.

In all this you must distinguish clearly between wishing and volition. Nothing is achieved by mere wishing, it does not suffice to bring about progress. It must be volition which impels and even contains the deed. The deed already begins with serious volition.

Even if many a man must travel on various byways, because in the past he had entirely enslaved himself to the intellect, he should not let himself be deterred. He too will win! For him it is a matter of clarifying his intellect and of gradually peeling off and resolving all hindrances through experiencing every single byway.

Therefore, onward without trepidation. With an earnest volition every path will finally lead to the goal!
The religion of Love has been misunderstood because the concept of love has in many ways been distorted and misrepresented, for the greatest part of true love is severity! What is now called love is anything but love. If all so-called loves are relentlessly examined right to the bottom, there remains nothing more than selfishness, vanity, weakness, convenience, illusion or instinct.

Genuine love will not consider what is pleasing and agreeable to the other, what brings him joy, but will only consider what will benefit him! Regardless of whether it affords him pleasure or not. That is genuine love and service.

If, therefore, it is written: “Love your enemies!” Then this means: “Do that which will benefit them! Discipline them if they cannot otherwise come to recognition!” That is serving them. But justice must prevail, for love cannot be separated from justice, they are one! Misplaced indulgence would mean fostering the faults of the enemies and thus letting them slide further on the downward path. Would that be love? On the contrary, by acting thus one would burden oneself thus with guilt!

The Religion of Love was made into a religion of slackness only through the unexpressed wishes of man, just as the personality of the Bringer of Truth, Christ Jesus, has been degraded to one of weakness and indulgence, characteristics which He never possessed. It was just because of His all-embracing Love that He was so harsh and severe among the men of intellect. That He was often overcome with sadness is natural when one considers His high mission and the human material He had to deal with. This sadness had nothing whatever to do with softness.

After eliminating all distortions and dogmatic restrictions, *(Concerning the teachings of the church)* the Religion of Love will be a doctrine of the strictest consistency, in which no weakness or illogical indulgence is to be found.
14. The Redeemer

The Savior on the Cross! Crucifixes are erected by the thousands as a symbol that Christ suffered and died for the sake of humanity. From all sides they call out to the faithful: “Remember!” In the lonely meadow, in the bustling city streets, in quiet chambers, in churches, on graves and at wedding celebrations, everywhere they serve to comfort, strengthen and admonish. Remember! It was because of your sins that the Son of God came to earth, to bring you salvation that He suffered and died on the Cross.

Deeply moved the faithful approaches them, in deep veneration and filled with gratitude. With a feeling of gladness he leaves the place, conscious that he also has been released from his sins by the sacrificial death.

You who are earnestly seeking, however, go and stand before the sacred, solemn symbol and strive to understand your Redeemer! Cast aside the soft cloak of convenience that keeps you so pleasantly warm and creates a comfortable feeling of well-being and safety, allowing you to doze on till your last hour on earth, when you will be vigorously aroused from your half-slumber, and freed from your earthly inhibitions, you will suddenly find yourself facing the naked truth. The dream to which you clung so persistently, and in which you surrendered yourself to inertia, will then quickly come to an end.

Therefore awake, your time on earth is precious! Because of our sins the Savior came, that is unassailably and literally true. It is also true that He died because of the guilt of humanity.

But this does not mean that your sins are taken from you! The Savior’s work of redemption was to take up the battle with the Darkness in order to bring Light to mankind, to open the way to forgiveness of all sins. But each one must tread this path alone in accordance with the irrevocable laws of the Creator. Neither did Christ come to overthrow the laws but to fulfill them. Do not misunderstand Him Who should be your best friend! Do not ascribe to the true words an erroneous meaning!

When it is quite rightly said: all of this happened for the sake of man’s sins, then this means that the coming of Jesus became necessary only because mankind could no longer find their way out of their self-created darkness nor release themselves from its clutches on their own. Christ had to pave the way anew and show it to mankind. Had they not entangled themselves so deeply in sin, that is, had they not taken the wrong road, then the coming of Jesus would not have been necessary, He would have been spared His life of struggle and pain. Therefore it is quite right to say that it was only because of mankind’s sins that He had to come, if men, in their pursuit of the wrong road, were not to sink into the abyss, into darkness.

This does not mean, however, that the personal guilt of every individual is therewith forgiven instantly, as soon as he really believes in and lives according to the words of Jesus. But if he does live according to the words of Jesus his sins will be forgiven. However only gradually at a time when the process of redemption through reciprocal action begins in the counter activity of good volition in accordance to the Words of Jesus. Not otherwise. It is different with those who do not live according to the words of Jesus; for them forgiveness is completely impossible.

This does not imply, however, that only members of the Christian Church can attain to the forgiveness of sins.

Jesus proclaimed the Truth. His words must therefore also comprise all the Truths in other religions. He did not want to found a church, but to show mankind the right path, which can just as well lead through the Truths of other religions. For this reason His words often accorded with the religions already existing. Jesus did not take these Truths from them but, as He brought the Truth, this Truth must necessarily already contain all that was true in the other religions.

Also, he who does not know the actual words of Jesus and seriously strives for the Truth and ennoblement often lives completely in harmony with the sense of these words and will therefore surely attain to pure faith and the forgiveness of his sins. Beware, therefore, of one-sided opinions. They are a devaluation of the work of the Redeemer, debasement of the Divine Spirit.

He who strives earnestly after truth and purity will not be lacking in love. Though sometimes beset with serious doubts and struggles, he will be led upwards spiritually step by step and, regardless of what religion he may belong to, he will either here or later in the Ethereal World meet the Christ-Spirit, which ultimately will lead him on towards the Father. Thus the Word will be fulfilled: “No man cometh unto the
Father but by me.”

“Ultimately”, however, does not begin with the last hours on earth, but at a certain stage in the development of spiritual man, for whom the passing from the Gross Material World to the Ethereal World is but a transition.

And now to the events of the great work of Redemption itself: Mankind strayed in spiritual darkness. They had brought this about themselves, by subjecting themselves more and more to the intellect alone, which they had so laboriously cultivated. In so doing they narrowed their perceptive abilities ever more, until, like their brain, they became unconditionally bound to space and time and could no longer recognize the way to what is infinite and eternal. Thus they became completely earthbound, limited to space and time. All connection with the Light, with Purity, with the spiritual, was cut off thereby. The volition of man was only capable of directing itself to earthly things, with the exception of a few who, as prophets, did not have the power to penetrate and make a free path to the Light.

This situation opened all the gates to evil. Spiritual darkness welled up and flooded the earth, bringing disaster. This could lead to only one end: spiritual death. The most terrible fate to befall mankind.

The blame for all this misery lay upon mankind itself! They brought it upon themselves by voluntarily choosing this course. They had wanted it to be so and cultivated it, in their utter blindness they were even proud of their achievement without recognizing the terrible consequences arising from their limited understanding, which they so painstakingly forced upon themselves. From out of this humanity, no path to the Light could be created. The self-imposed limitation was already too great.

If there was still to be any possibility of salvation, help had to come from the Light. Otherwise the downfall of man into darkness was unstoppable.

Darkness itself, through its impurity, has a greater density, which brings about a spiritual heaviness. Because of this heaviness Darkness cannot of itself rise above a certain weight-level, unless from elsewhere some attracting power comes to its aid. Light, however, possesses a lightness corresponding to its purity, which makes it impossible for the Light to descend to this level of Darkness.

Thus there is an unbridgeable gulf between the two parts, in the middle of which stands man and his earth!

Depending on the nature of his volition and wishes, man now has the choice of approaching the Light or the Darkness, of opening the gates and smoothing the way for either the Light or the Darkness to flood the earth. In this process men themselves are the mediators through whose power of volition either Light or Darkness can gain a firm foothold from which to operate more or less powerfully. The more the Light or the Darkness thereby gains in power on earth, the more either one is able to shower on mankind that which it has to give, either good or evil, well-being or disaster, happiness or unhappiness, the peace of Paradise or the torment of hell.

The pure volition of man had become too weak to be able to offer an anchorage for the Light in the heavy, stifling Darkness, which had already gained the upper hand on earth. This anchorage was needed for the Light to hold on to and unite with in such a way that in undimmed purity and consequent undiminished power it could cleave the Darkness and thus deliver mankind, who would then be able to draw strength from the thus tapped wellspring and find their way upward to the Luminous Heights.

It was impossible for the Light Itself to descend so far into the mire unless a firm anchorage was offered to It. Consequently a mediator had to come. Only a messenger from the Luminous Heights could, by becoming human, break through the dark wall which men's volition had built and, in the midst of all the evil, create for the Divine Light that gross material foothold which would stand firm amid the heavy darkness. From this anchorage the pure rays of the Light would then be able to cleave through and disperse the dark layers so that humanity would not completely sink and suffocate in the Darkness.

Thus Jesus came for the sake of mankind and their sins!

This newly-created connection with the Light could not, because of the purity and strength of the Messenger from the Light, be cut off by the Darkness. Thus a new road to the spiritual heights was opened up for mankind. From Jesus, who, through becoming man, had become the earthly foothold of the Light, rays penetrated the Darkness through the Living Word which brought the Truth. He could transmit
this Truth in unadulterated form since His connection to the Light was pure through its strength, and could not be tarnished by the Darkness.

People were now aroused from their spiritual lethargy through the miracles that happened at the same time. By following these up, they came upon the Word. Hearing the Truth that Jesus brought, however, and reflecting upon It, there gradually arose in hundreds of thousands the wish to follow this Truth and know more about It. By so doing they slowly strove towards the Light. Their desire loosened the grip of the surrounding Darkness, and ray after ray of Light penetrated victoriously as people thought about these words and found them to be true. It became brighter and brighter around them and the Darkness, being no longer able to retain a firm hold on such people, glanced off them and eventually fell back and lost more and more ground. In this way the Word of Truth worked in the Darkness like a germinating mustard seed, as yeast does in bread.

And this was the work of redemption of the Son of God, Jesus, the Bringer of Light and Truth.

The Darkness, imagining that it was already master of all humanity, rebelled against this in a wild struggle to make the work of the redeemer impossible. It was unable to get close to Jesus Himself, for it glanced off His pure intuition. Thus it naturally made use of its willing tools which it had at its disposal for the battle.

These tools were the people who quite rightly called themselves “materialists” who yielded to the intellect and who, like the intellect, were fast bound to space and time. Consequently they could no longer grasp higher spiritual concepts, which lie far beyond space and time, and it thus became impossible for them to follow the teaching of the Truth. In their own conviction they all stood on too “realistic” a ground, just as so many do today. Realistic ground, however, is a very limited ground. And these very people represented the majority of those in power, i.e. they held positions of authority and power in church and government.

Thus the Darkness, in furious counter-attack, whipped up these people to commit the brutal assaults against Jesus through the earthly power that lay in their hands.

By this the Darkness hoped to make Jesus waver, and thus in the last moment to destroy the work of redemption. That it was at all possible for it to exert this power on earth was solely the fault of humanity which, through their self-chosen wrong attitude, had limited their perceptive ability and thus given the Darkness the upper hand.

This fault alone was the sin of mankind which entailed all other evil.

And because of this sin of humanity Jesus had to suffer! The Darkness continued to fan the flame to the utmost: Jesus would have to suffer death on the Cross if He stood firm in His assertion that He was the Bringer of Truth and Light. It was the final decision. To flee or to completely withdraw from it all could save Him from death on the Cross. But that would have meant victory of the Darkness at the last moment, because all the work of Jesus would have fizzled out once again, and the Darkness would once again have victoriously engulfed everything. Jesus would not have fulfilled His Mission and the work of redemption started by Him would have remained unfinished.

The inner struggle in Gethsemane was severe but brief. Jesus did not shun physical death, but remained steadfast and calmly faced death for the sake of the Truth He brought. With His blood on the Cross He put the seal upon all He had said and lived.

With this deed He vanquished the Darkness completely after it had played its last trump. Jesus won the victory. Out of love for the Father, for the Truth, out of love for mankind, whose way to freedom and the Light thus remained open, because this victory fortified their faith in the Truth of His words.

If He had withdrawn and fled and so given up His work, doubts would inevitably have arisen.

Thus Jesus died for the sake of humanity’s sins! If mankind had not sinned, nor turned away from God by limiting themselves through the intellect, then Jesus could have spared Himself His coming as well as His path of suffering and His death on the cross. Therefore it is quite right to say: On account of our sins Jesus came, suffered and died on the cross! But this does not mean that you do not have to redeem your own sins!

Only now it is easy for you, because by bringing the Truth Jesus has shown you the way in His
Words. Neither can Jesus’ death on the cross simply wash away your sins. Before such a thing could happen all the laws of the Universe would first have to be overthrown. But that will not happen. Jesus Himself often enough referred to “all that is written”, that is, to the Old. The new Gospel of Love does not intend to overthrow or annul the old one of Justice, but to complement it. It wants to be united with it.

Therefore do not forget the Justice of the mighty Creator of all things, which cannot be moved by even so much as a hair’s breadth, and which stands inviolable from the very beginning of the world until its end! It could never permit any person to take upon himself the sin of another in order to redeem it.

So Jesus could come, suffer and die, for the sake of or because of the guilt of others, and He could step forth as the warrior of the Truth, but He Himself remained pure and untouched by this guilt, which is why He was unable to take the guilt upon Himself personally.

This does not lessen the work of the Redeemer, instead it is a sacrifice which could not be greater. Jesus came down from the Luminous Heights into the mire for you, He fought for you, suffered and died for you, in order to bring you Light and to show you the right way upward, so that you will not become lost in the Darkness and perish!

That is how your Redeemer stands before you. That was His tremendous work of Love.

The Justice of God continued to exist, severe and strict, in the Laws of the Universe; for what a man sows that shall he reap, as Jesus Himself said in His Message. Divine Justice does not permit one farthing to be remitted!

Think of this when you stand before this sacred, solemn symbol. Give fervent thanks that with His Word the Redeemer re-opened the way to the forgiveness of your sins, and leave these sites with the earnest intention to walk the way shown to you so that you may receive forgiveness. To walk the path however, does not mean merely to learn the Word and believe in It, but to live the Word! To believe in It, to regard It as right, yet not to act in accordance with It in everything, would not benefit you at all. On the contrary, you would be worse off than those who know nothing of the Word.

Therefore awake, your time on earth is precious!
15. The mystery of birth

When men declare that great injustice lies in the unequal circumstances into which children are born, they do not know what they are saying!

One person tenaciously insists: “How, if justice exists, can it happen that a child is born burdened with a hereditary disease! The innocent child must be bearing the sins of its parents jointly with them.”

Another declares: “One child is born in rich circumstances, the other in misery and bitter poverty. Under these circumstances no belief in Justice can arise.”

Or again: “Assuming that the parents deserve punishment, it is not right that this should happen through the illness and death of a child. The child would be suffering innocently.”

These and similar assertions circulate among men by the thousand. Even serious seekers sometimes rack their brains over it.

The simple statement that “the inscrutable ways of God are all for the best” does not provide a satisfactory answer to the question of “why”. To find such an answer satisfactory requires either obtuse acquiescence or the immediate suppression of any questioning thought as being wrong.

That is not what is intended! Through questioning one finds the right way. Apathy or forced suppression are reminiscent only of slavery. God, however, does not want slaves! He does not want apathetic acquiescence, but a free, conscious looking upwards. His wonderful and wise arrangements do not require to be enveloped in mystic darkness, instead they gain in their sublime, inviolable greatness and perfection when they lie before us open and clear! Immutable and incorruptible, with even calm and certainty, they unceasingly carry on their eternal activity. They take no heed either of man’s grumbling or of his acknowledgement, nor do they consider his ignorance, but they return to each individual the ripened fruits of the seeds he has sown down to the finest nuances.

“The mills of God grind slowly, but they grind exceedingly fine” is a common saying that so aptly describes this weaving of the inexorable reciprocal action in the whole Creation, the immutable laws of which bear and carry out Divine Justice. It trickles, flows, streams and pours over all mankind regardless of whether they wish it or not, whether they submit to it or rebel against it, they must accept it as just punishment and forgiveness or as a reward when they are uplifted.

If a grumbler or a doubter were to catch even a glimpse of the ethereal surging and weaving activity, borne and permeated by a firm Spirit, penetrating and encompassing the entire Creation in which it rests, and which itself is part of this Creation, alive as the eternally driving Divine loom, he would instantly fall silent and be stunned by the realization of the presumptuousness of his words. The calm sublimity and infallibility he perceives forces him into the dust begging for forgiveness. How small he imagined his God to be! And what sublime greatness he finds in His works. He will then realize that his highest earthly conceptions could be no more than an attempt to belittle God and depreciate the perfection of His great work, in his futile efforts to compress it into the narrow confines brought about by the over-cultivation of the intellect, which can never rise above time and space. Man must never forget that he stands in the work of God, that he himself is part of this work, and thus unconditionally subject to its laws.

The work, however, not only embraces things visible to the physical eye but also the ethereal World, in which the greatest part of man's actual existence and activity takes place. His respective lives on earth are only small sections of it, nevertheless they are always great turning points.

Birth on earth only forms the beginning of a special phase in a man’s entire existence, but not the beginning of man himself.

When man as such begins his journey in Creation, he stands free, unbound by any threads of fate which proceed into the ethereal world and on their way are continually strengthened through the power of attraction of similar species with which they cross and interweave with, and react upon their originator, with whom they had remained connected, thus bringing about fate, or karma. When certain threads return at the same time their effects intermingle, with the result that the originally sharp and distinct colors of the threads take on other shades and produce new image combinations. *(Lecture No. 6: Fate)* Each thread serves as a channel for the reactions until the originator no longer provides an anchorage for similar species in his inner being, i.e., when he himself no longer maintains this channel in good condition. Then these
threads can no longer retain a foothold, cannot attach themselves to him, and must wither and fall away, regardless of whether they are good or evil.

Thus every thread of fate is ethereally formed through the act of will in the decision to take an action, which travels forth, yet remains anchored in the originator, thus forming a definite path to homogeneous species, bringing them reinforcement while at the same time receiving from them added strength which flows back to the starting point. In this process lies the help which has been promised to those who strive towards the good, or it contains the condition that “evil must continue to give birth to evil”. *(Lecture No. 30: Man and his free will)*

The retroactive effects of these existing threads, to which he adds new ones daily, constitute the fate every man has created for himself and to which he is subject. Any arbitrariness, and therefore any injustice, is thus precluded. A man’s karma which appears to be one-sided predestination is, in reality, the inevitable result of his past, in so far as it has not yet been redeemed through reciprocal action.

The actual beginning of man’s existence is always good and so also is the end for many; with the exception of those who have become lost of their own accord, when through their decisions they first extended their hands to evil, which then completely dragged them down into perdition. The vicissitudes in man’s existence occur only in the interim, in the period of inner growth and maturing.

Thus man always shapes his future life himself. He provides the threads and thereby decides the color and design of the garment which is woven for him in the loom of God through the Law of Reciprocal Action.

The causes working to determine the conditions as well as the period in time into which a soul is born into the physical world often lie far back, so that these conditions and the time may continually influence the earthly pilgrimage of this particular soul and achieve what it needs for releasing, polishing, casting off, and for further development.

This, though, does not happen in a one-sided manner for the child alone, rather the threads are woven automatically so that the reciprocal action is also felt in the earthly surroundings. The parents give the child just what it needs for its further development, just as vice versa the child gives to its parents, be it good or evil, for further development and advancement it is of course necessary in this connection to become free from an evil by personally experiencing it, whereby it will be recognized for what it is and will be cast off. It is the reciprocal action which always brings about the opportunity for this. Without the operation of this law man could never become really free from his past. Thus the Laws of Reciprocal Action hold as a great gift of mercy the road to freedom or ascent. Therefore there can be no question of any punishment. Punishment is a wrong expression, for in these laws lies the greatest love, the hand of the Creator stretched out for forgiveness and liberation.

The coming of man to earth comprises procreation, incarnation and birth. Incarnation is the actual entrance of the human being into earthly existence. *(Lecture No. 7: The creation of man)*

A thousand-fold are the threads that co-operate to determine an incarnation. But in these happenings, as always in Creation, the most scrupulous and absolute justice prevails and contributes to the advancement of all concerned.

Therefore the birth of a child is far more sacred, far more important and valuable than is generally assumed. For its entrance into the physical world holds a new and special act of grace of the Creator, not only for the child but at the same time for its parents, even for its brothers and sisters if it has any, and for others who come in contact with it, in that they thereby all get a further opportunity to progress in some way. The parents may be offered an opportunity for spiritual advancement through the necessary nursing care during an illness, through heavy worries or grief, be it as a remedy, as the simple means to some end, the actual discharge of an old debt, or perhaps even the pre-redemption of some impending karma. It very often happens that with the onset of a good volition, a man’s own serious illness, which according to the law of reciprocal action was to have afflicted him as karma, will be mercifully pre-redeemed as a consequence of his good volition, and through his voluntary decision to devote himself to the nursing of his child or that of another. A real redemption can, of course, only ensue in the intuitive perception, in the full experience. Genuinely loving nursing care often brings an even deeper experience than that of one’s own illness. The experience of anxiety and pain is more intense during the illness of a child or of one who is truly considered a beloved fellow man. Equally intense is the joy at his recovery. The deep intensity of this experience alone firmly imprints its traces onto the intuitive sense, onto man’s spirit, it thus reshapes
him and in this process cuts the threads of fate that would otherwise still have impacted him. Through their severance or falling away the threads spring back like stretched elastic to homogeneous ethereal centers, henceforth they are only pulled unilaterally by the power of attraction. Thereby all further influence on the reformed human being is impossible, because the connecting link is missing.

Thus, if a person will freely and willingly take upon himself some duty towards another out of love, or out of a compassion akin to love, there are thousands of ways of achieving redemption in this manner.

In His parables Jesus has given the best examples. In the Sermon on the Mount and in all His other sayings He also clearly pointed out the good results of such practices. In so doing He always spoke of “thy neighbor”, thus pointing out the best way towards redemption of karma and towards the simplest and most true-to-life form of ascent. “Love thy neighbor as thyself” He admonished, thus giving the key to the gate leading to all ascent. It need not always involve a case of illness. The necessary care and education of children offer in the most natural way so many opportunities that they embrace in themselves all possibilities for the redemption of karma. For this reason children are a blessing, no matter how they are born and developed!

What applies to parents applies equally to siblings and to all who have frequent contact with children. They also have opportunities to benefit through the new earth dweller, in that they bestir themselves, be it only by casting aside bad habits, by practicing patience and by providing diligent help in different ways.

The child itself, however, benefits no less. Each person, through birth, is given the possibility to advance a great step upwards! If this does not happen it is the fault of the individual himself. He did not want it. Therefore every birth should be regarded as a gracious and impartially distributed gift of God. Even those who, being childless, take in someone else’s child will be no less blessed, indeed the blessing will be all the greater on this account, provided it is done for the child's sake and not for personal satisfaction.

Now, in an ordinary incarnation the power of attraction of what is spiritually homogeneous plays a leading role together with and in the reciprocal action. Qualities regarded as inherited are not really inherited, but are merely an effect of this power of attraction. Nothing spiritual is inherited from mother or father, for the child is as distinct and complete a being as is each of the parents, it only has similar qualities through which it felt attracted to them.

However, it is not only this power of attraction of homogeneity that is decisive in an incarnation, but other existing threads of fate, to which the soul to be incarnated is bound, also play a part and perhaps the threads are in some way connected with a member of the family into which the soul is led. All this plays a role, attracts and finally causes the soul to incarnate.

The case is different where a soul volunteers to undertake a mission, either to help some particular persons on earth or to engage in some benevolent work for all mankind. In this case the soul, of its own free will, accepts in advance all that will affect it on earth, so that in this case too there is no question of injustice. The soul must receive its reward as the result of reciprocal action if all is done in self-sacrificing love which does not ask for any reward. Into families with hereditary diseases souls will be incarnated which, through reciprocal action, need these diseases for redemption, for purification, or for advancement.

The guiding and supporting threads do not allow for a wrong i.e. an unjust incarnation to take place. They preclude the possibility of any error. It would be like trying to swim against a current which follows its orderly course with iron and inexorable power, eliminating all resistance from the start, so that even an attempt to swim against it is altogether out of the question. However, if its characteristics are precisely respected, it will bring nothing but blessing.

Everything is taken into account also in cases of voluntary incarnations where diseases are taken on voluntarily to attain a specific purpose. If perhaps the father or mother burdened themselves with a disease through some guilt, be it only by ignoring the laws of Nature which require absolute respect for the health of the body entrusted to their care, then the pain at seeing the same illness manifest in the child would already contain atonement and would lead to purification, if the pain is genuinely felt.

There would be little point in giving specific examples, since every single birth would present a new picture differing from the others because of the many intermingled threads of fate, and even every homogeneity must offer thousands of variations on account of the fine gradations of the manifold
Let us give just one simple example: A mother loves her son so dearly that she resorts to all manner of means to prevent him from marrying and leaving her. She continually chains him to herself. Such love is wrong, purely egotistical and selfish, even if the mother, in her opinion, does everything to make her son’s life on earth as pleasant as possible. With her selfish love she has wrongly interfered in the life of her son. Genuine love never thinks of itself, but always of the advantage of the beloved one, and acts accordingly, even if it involves self-sacrifice. The mother’s hour to be called away arrives. The son is left on his own. Now, however, it is too late for him to arouse that joyful enthusiasm for the fulfillment of his wishes, which only youth has at its command. But, in spite of everything he has made some gain, for he redeems something through this imposed renunciation. Be it something of a homogeneous kind from a former life, whereby he avoids inner loneliness which he would have experienced in a marriage, or it might be something else. He can only benefit through such things. The mother, however, has taken her selfish love with her. Therefore the power of attraction of spiritual homogeneity draws her irresistibly to people of similar qualities, for in their vicinity she is able, through the intuitive life of such people, to experience a small part of her own passion when they practice their selfish love towards others. Therefore she remains earthbound. Should procreation take place with persons in whose vicinity she continually finds herself, she will incarnate there through the link of her spiritual enchainment. But then the tables will be turned. As a child she will now have to suffer from the same characteristic in her father or mother as she once caused her child to suffer from. In spite of her longing to leave the parental home, and the opportunities to do so, she cannot free herself. Her guilt will thus be atoned for, and she will be freed from it by recognizing through personal experience that such qualities are wrong.

Through his connection with the physical body, i.e. through his incarnation, a bandage is placed before the eyes of every human being, which prevents him from surveying his past existence. Like everything that happens in Creation, this is also for the benefit of the person concerned. This too contains the wisdom and love of the Creator. If everyone could precisely recall his previous existence he would merely stand aside and remain a calm onlooker in his new life on earth, in the consciousness that by so doing he was making progress or redeeming something, which also contains only progress. However, instead of helping him to advance, this would expose him to the great danger of sliding downwards. Life on earth must be really experienced if it is to have any purpose. Only that which has been inwardly lived through in all its heights and depths i.e., that which has been experienced intuitively, becomes truly one’s own. If a man always clearly knew from the very outset the exact course that would benefit him, there would be no weighing and decision making for him. He could therefore acquire neither the strength nor the independence that are absolutely necessary for him. As it is, he takes every situation of his earth-life with greater realism. Every genuine experience leaves a firm imprint upon his intuition, upon his immortal part which, newly fashioned by these impressions, man at his transition takes with him as his own, as a part of himself. But only that which he has really experienced, for all else is extinguished at physical death. That which has been experienced remains, however, as the clear extract of his earthly existence, as his gain! Not all that has been learned has been experienced. But only that which has been learned through experience becomes one’s own. All the remaining bulk of what has been learned, to which many a man sacrifices his whole life, remains behind as chaff. Therefore each moment of life can never be taken seriously enough, so that vital warmth will pulse through thoughts, words and deeds and will prevent them from deteriorating into meaningless habits.

Through the bandage placed before its eyes at the time of its incarnation the newly-born child seems to be completely ignorant, and is therefore often erroneously regarded as being innocent. Yet it often brings an enormous karma which offers opportunities to release former wrong paths by living them and fully experiencing them. In predestination, karma is merely the necessary consequence of past events. With a mission it is voluntary acceptance of the karma for the purpose of gaining earthly understanding and the maturity for the fulfillment of the mission, in so far as it is not part of the mission itself.

Therefore man should no longer grumble about inequity where births are concerned, but look up gratefully to the Creator, Who only grants new mercies with every single birth!
16. Is occult training advisable?

This question must be answered with a definite “no”. Occult training, which generally includes exercises for the attainment of clairvoyance, clairaudience, etc., is a hindrance to free development and to real spiritual ascent. As long as the training is fairly successful it results in what in former times was described as magicians.

It is a process of one-sided groping forward from below upwards, whereby the so-called earth-bound limits can never be crossed. All the phenomena likely to be achieved in such conditions will always be of a lower and most inferior order, which cannot actually uplift a man inwardly, but may well lead him astray.

Through these efforts man is only able to penetrate into his immediate, more ethereal environment, where the entities are often more ignorant than man on earth himself. All that he accomplishes in this way is that he opens himself to unknown dangers, from which simply not opening himself would have protected him.

One who has become clairvoyant or clairaudient through training will often see or hear things on this low plane which have the appearance of being lofty and pure, yet are far from it. In addition there is his own imagination which, even more stimulated by his training, also creates an environment that the student then actually sees and hears, with confusion as a result. A man thus artificially trained stands insecurely on his feet, cannot discriminate nor, with the best will, can he draw a sharp line between truth and deception or between the thousand-fold ways in which the formative power works in ethereal life. Finally there are the base and, for him, decidedly harmful influences to which he opened himself voluntarily and with much effort and which he cannot oppose with a higher power, and thus he soon becomes a rudderless wreck on an unknown sea, which may become a danger to everything that comes into contact with it.

It is exactly the same as with a person who cannot swim. He is quite capable of sailing in perfect safety over the unfamiliar element in a boat. This can be compared to earthly life. However, if during the voyage he removes one of the planks, then he tears a hole in his boat through which the water will enter, depriving him of his protection and pulling him down. This man, unable to swim, will become a victim of the unfamiliar element.

*Such is the process in occult training.* Man only removes a plank from his protecting boat, *but does not learn to swim!*

There are also swimmers, however, who call themselves experts. Such swimmers already possess a certain talent, which with some training they continually develop further in order to make it more effective. In such cases more or less natural talent will be combined with artificial training. However, even the best swimmer is confined within rather narrow limits. Should he venture too far his strength will give out, and he will finally be just as lost as a non-swimmer unless... help comes to them both.

In the Ethereal World such help can only come from the Luminous Heights, from the pure spiritual realm. And this help in turn can only approach if the one in danger has reached a certain degree of purity in his soul’s development which will provide a firm hold. Such purity cannot be obtained through experimental occult exercises, but only through raising the level of true inner integrity by constantly looking upwards to the purity of the Light.

If a man has followed *this* path it will in time bring him a certain measure of purity and will naturally be reflected in his thoughts, words and deeds, so that by degrees, he will obtain a connection with purer heights from which, through reciprocal actions, he will also receive increased strength. In this way, throughout all the intermediary steps, he then has a connection which will hold him and to which he can cling. It will not be long before he is given, without any effort on his part, everything that the swimmer tried to achieve in vain. But it is given with the care and caution inherent in the inexorable Laws of Reciprocal Action, so that he gets only as much of it as his own strength can counterbalance, whereby all danger is removed from the outset. Finally the separating barrier, which may be compared to the planks of a boat, becomes thinner and thinner, and finally falls away altogether. That then is the moment when, in the same way as a fish is at home in water, he himself will feel quite at home in the Ethereal World right up to the Luminous Heights. That alone is the right way. All premature results achieved by artificial
exercises are wrong. Only to the fish in water is water truly without danger, because that is “its element”, for which it has been properly equipped in a way which even a trained swimmer can never attain.

When a man undertakes this training, it is preceded by a voluntary decision, to the consequences of which he is then subjected. Therefore he cannot expect that help must be given him. He had the freedom to decide beforehand.

However, a man who induces others to take up such training, who consequently are exposed to all sorts of dangers, must take a great part of the consequences of the guilt of each individual upon his own shoulders. He will become ethereally chained to them all. After laying aside his physical body he must irrevocably descend to those who have departed before him, to those who have succumbed to the dangers, right down to him who sank lowest of all. He himself is unable to ascend until he has helped every single one to rise again, until their wrong path has been obliterated and everything neglected through such training has been made up. Such is the balance brought about by reciprocal action and, at the same time it is the way of mercy by which he can right the wrong and ascend.

If such a man has influenced others not only through speech but also through the written word, he will be affected even more severely, because the writings go on doing harm even after his earthly death. He must then wait in the Ethereal World till the last person he has led astray through the written word and whom he is obliged to help onto the right path has crossed over. Centuries may elapse in this process.

However, this does not mean that the field of the Ethereal World should remain untouched and unexplored during life on earth!

At the appropriate hour it will be given to those who are inwardly matured to feel at home where others would still be in danger. They will be permitted to see the Truth and pass it on. However, at the same time, they will also be able to clearly survey the dangers which threaten those who, by means of occult training, wish to penetrate one-sidedly into the lower spheres of unknown regions. They will never advocate occult training.
17. Spiritism

Spiritism! Mediumship! A hot battle rages over them, for and against. It is not my task to say anything about its opponents and their eager denials. That would be a waste of time, for every logical thinker needs only to read of the way the so-called research and investigations are carried out to realize the complete ignorance and definite incapacity of these “investigators.” Why? If I want to investigate the earth, I must adapt myself to its nature. If, on the contrary, I wish to explore the sea, I have no choice but to adapt myself to the nature of water and to use the appropriate aids. To tackle water with spade and shovel or with drilling machines would not get me far in my investigations. Or should I perhaps deny the existence of water because my spade passes right through it, contrary to what happens when I place it in the more familiar solid earth? Or because I cannot walk upon water as I do upon solid earth? Opponents will declare: But that is different, for I can both see and feel that water exists, and nobody can deny it!

How long ago was it that man energetically denied the existence of myriads of colorful organisms in a drop of water, whose existence is now known to every child? And why was their existence denied? Only because man could not see them! It was not until an instrument adapted to their nature had been invented that man could recognize, see and observe this new world.

The same applies to the non-material World, the so-called beyond! First become seeing! Then you may permit yourself to judge! It is up to you, not up to the “other world.” Apart from your physical body you also have the substance of the other world within you, while those in the beyond no longer possess your gross material substance. You demand and expect that those in the beyond, who no longer have gross matter at their disposal, should approach you (give signs, etc.). You wait for them to prove their existence to you, who have at your disposal the substance of the beyond as well as your physical substance, while you yourself sit waiting with the gestures of a judge.

You build the bridge which you can build, at long last work with the same substance that you too have at your command, and learn to become seeing thereby! Or keep silent if you cannot manage this, and continue to nourish what is of gross matter, and which weighs upon ethereal substance more and more heavily. The day will come when the ethereal must separate itself from the gross-material, and then it will lie exhausted, because it is no longer accustomed to flight; for all this is subject to the physical laws, just as the physical body is. Only movement brings strength! You do not need mediums in order to perceive ethereal substance. Just observe the life of the ethereal part within you. Give it what it needs to grow strong through your will. Or would you also dispute the existence of your will because you can neither see nor touch it?

How often do you feel the effects of your will within yourselves. You sense them, but you can neither see nor touch them. Be it exaltation, joy or sorrow, anger or envy. If the will is to be effective it must possess the power to create a pressure, for without pressure there can be no effect, no sensing. And where there is pressure something solid of the same substance must be active, otherwise no pressure could result.

Thus there must be solid forms of a substance that you can neither see nor touch with your physical body. And such is the substance of the beyond, which you can only perceive by means of the homogeneous substance also inherent in you.

The battle for and against life after physical death is strange, often even verging on the ludicrous. He who is able to reflect and observe calmly, without prejudice and self-desires, will soon find that everything, positively everything, speaks for the probability of an existing world of a different substance which the average person of today is unable to see. There are so many occurrences which keep reminding us of this fact and which cannot simply be pushed aside heedlessly as non-existing. On the other hand, the only thing in favor of an absolute cessation of life after physical death is the desire of many persons who would thereby like to evade every spiritual responsibility in which neither cleverness nor cunning, but only genuine intuition is weighed.

But to turn to the adherents of spiritism, spiritualism, etc., or whatever name they choose to give it, in the end they all suffer from the same thing, great errors!

The adherents are often more dangerous and harmful to the truth than the adversaries!
There are only a few among the millions who want to be told the truth. Most of them are entangled in a huge web of small errors, which hinders them from finding the path to the plain truth. Where does the blame lie? With the beyond perhaps? No! Or with the mediums? No, not there either! Only with the individual himself! He is not severe and stern enough with himself, does not want to throw over his preconceived opinions, and shrinks from destroying the self-constructed picture of the beyond which has long filled him with pious shivers and a certain feeling of well-being, though in fact this only exists in his imagination. And woe to him who would dare to touch upon this! Every adherent has a stone ready to throw at him! He clings firmly to his opinions and is quite prepared to call those in the beyond lying or teasing spirits, or to charge the mediums with deficiency, rather than to calmly examine himself and reflect whether his conception may have been wrong.

Where, then, should I begin to root out the many weeds? It would be work without end. Therefore let what I say here be only for those who are really seriously seeking, for only such shall find.

Here is an example: A man visits a medium, whether one of note or not is of no importance! There are others with him. A “séance” begins. The medium “fails”. Nothing happens. What are the consequences? Some say: The medium is no good. Others declare: All spiritism amounts to nothing. Investigators boastfully assert: “The frequently tested mediumistic qualities of the medium were all a swindle, for as soon as we come the medium does not dare to do anything. And the ‘spirits’ are silent!” Believers and those who are convinced, however, go away depressed. The reputation of the medium, however, suffers and, if there are repeated “failures” it is ruined. If the medium has a sort of manager and money is charged, the manager will nervously urge the medium to make greater efforts when people pay money for it, etc. In short: there will be doubt, derision and discontent and, in a new attempt, the medium will make desperate efforts to get into a trance and, in a sort of nervous self-delusion, perhaps unconsciously say something he imagines he has heard, or simply resort to direct deception which, in fact, is not very difficult for a speaking medium. The verdict: It is all a swindle and a denial of spiritism altogether because some mediums, due to the circumstances mentioned above, may have resorted to deception to avoid increasing animosity. Here are a few questions:

1. Is there any class of society where no swindlers are to be found? Does one in other cases immediately condemn the ability of honest workers on account of a few swindlers?

2. Why just in these matters and actually nowhere else?

Everyone can easily answer these questions for himself.

But who is principally to blame for such unworthy conditions? Not the medium, but most certainly the people themselves! Through their extremely one-sided views, and particularly through their utter ignorance, they force the medium to choose between suffering unjust attacks and practicing deception. Mankind does not easily leave a middle course open to a medium.

I am speaking here only of a medium who can be taken seriously, not of the numerous would-be mediums who try to push their insignificant abilities into the foreground. It is also far from my thoughts to advocate in any way for the great number of followers of mediums because the spiritists who throng round mediums have real value only in very rare cases, with the exception of serious investigators who approach this unexplored region in order to learn and not to ignorantly pass judgment. To the greater number of the so-called believers these visits or “séances” bring no progress, but rather standstill or retrogression. They become so dependent that they cannot make any decisions on their own, but always want to get the advice of “those in the beyond”. Often about the most ridiculous things, and mostly for earthly trivialities.

A serious investigator or an honest seeker will always be indignant at the incredible narrow-mindedness of those who for years have been constant visitors to mediums, with whom they feel quite “at home.” With an air of exceeding cleverness and superiority they talk the greatest nonsense and sit with hypocritical devotion enjoying the pleasant thrill that contact with invisible forces brings to their imagination. Many mediums bask in the flattering talk of such regular visitors who, in reality, are only expressing their selfish wish to “experience” as much as possible themselves. The “experiencing” in their case, however, is only the same as hearing or seeing, in other words, being entertained. Nothing ever becomes “real experience” within them.

What should a serious person take into consideration in such matters?
1. The fact that a medium can contribute nothing whatever to ensure "success" apart from inwardly opening himself, i.e., to surrender himself, and otherwise to waiting, a medium is a tool that is used, an instrument which of itself cannot give forth any sound until it is played. Therefore there can be no question of failure. He who talks in this way only shows narrow-mindedness, and he should keep his hands off. Nor should he express any opinion because he cannot judge in the matter; just as he who finds learning arduous should avoid the university. A medium, then, is simply a bridge or a means to an end.

2. The fact that it is the visitors who play a great role in this! Not by their outward or even social standing, but by their inner life! The inner life is a world of itself as even the greatest scoffers realize. Naturally, it cannot be "nothing" with all its intuitions, its generative and nurturing thoughts, but there must logically be ethereal bodies or things which through pressure or influence awaken intuitive feelings, which could not arise otherwise. Neither could pictures be seen in spirit where there is nothing. Just such a conception would mean the greatest gap in the laws of the exact sciences. Thus, something must be there, and something is there, for the generative thought immediately creates in the Ethereal World corresponding forms, the density and vitality of which depend on the intuitive power of the generative thoughts concerned. Therefore what is called the "inner life" of a man produces a corresponding ethereally homogeneous environment around him.

And it is this environment which must affect a medium, who is more strongly attuned to the Ethereal World, either in a pleasant or disagreeable, or even painful, way. Thus it may happen that genuine messages from the Ethereal World are not transmitted quite so purely if the medium is hindered, oppressed or confused by the presence of people who have an ethereally or spiritually impure inner life. But it goes further still. This impurity constitutes a barrier to purer ethereal matter, even if this is guided by a personal spirit, a will that is free also in the ethereal world, so that no message can be transmitted save one of an equally impure ethereal nature.

Of course, in the case of visitors who have a pure inner life, contact with a correspondingly pure ethereal environment is possible. Everything different, however, forms an unbridgeable gap! That is why such differences exist in the so-called séances, why there is frequent complete failure or confusion. This all rests on immutable, purely physical laws which operate in the beyond in exactly the same way as they do in this world.

This puts the disparaging reports of "investigators" in a different light. And he who is able to observe the ethereal happenings must smile at many an investigator who, in his report, pronounces judgment on himself, exposes his own inner life and only reproves the state of his own soul.

Here is a second example: A man visits a medium. It happens that a departed relative speaks to him through the medium. He asks his advice perhaps on quite an important earthly matter. The departed one gives him a few directions which the visitor looks upon as gospel truth, as a revelation from the beyond, which he obeys minutely, with the result... that he is taken in and often suffers heavy damage.

What is the result? The visitor will first of all have doubts about the medium, in his disappointment and perhaps annoyance at his loss he may work against the medium, in some cases he will even feel obliged to proceed publicly against him in order to save others from similar loss and deception. (In connection with this I should now explain life in the beyond, how by doing this such a person opens himself to similar ethereal currents through the attraction of what is spiritually homogeneous, and how, as a tool of such counter-currents, he may then develop into a fanatic in the proud consciousness of standing up for the truth, thereby rendering a great service to mankind, while in reality, however, he makes himself a slave to impurity and burdens himself with karma which it will take a lifetime and more to redeem, and from which new threads will continue to emerge, weaving a net in which he will entangle himself, until finally he no longer knows which way to turn and, in his antagonism, rages on more fiercely.)

Or, if the disappointed visitor does not regard the medium as a swindler, he will at least have grave doubts about the entire beyond, or may take the usual easy road as thousands do, and say to himself: “What concern of mine is the other world. Let others rack their brains about it. I have better things to do.” The “better things” however, are things that serve the physical body by making money and thus withdrawing still further from ethereal things. Where, then, does the actual blame lie? Again only with man himself! He had formed a false picture when he accepted what was said as gospel truth. That was his fault alone, nobody else was to blame. He assumed that a departed spirit, by virtue of its ethereal nature, became at the same time partly omniscient, or at least possessed greater knowledge. Many hundreds of
thousands make this mistake. The only additional knowledge that a departed being possesses following his transformation is that he has not really ceased to exist after so-called death.

But that is all, so long as he makes no use of the opportunity to advance in the Ethereal World, which also depends on his own free decision. Therefore, when he is questioned about worldly matters, he will give his opinion with the good intention of fulfilling the wish of the questioner, convinced that he is giving the best advice, while he himself is not conscious of the fact that he is in no position to judge material matters and conditions as clearly as a man still living there in flesh and blood, because he lacks the gross material substance which is absolutely necessary to form a proper judgment. His view of the matter, therefore, must be quite a different one. Still he gives what he can and, with the best intention, the best he knows. Thus neither he nor the medium can be blamed. Nor is he a lying spirit, as in fact we should only distinguish between knowing and unknowing spirits, for as soon as a spirit sinks, i.e., becomes more impure and dense, his perspective simultaneously and automatically narrows. He gives and expresses only what he feels: he lives only with his intuition, not with his calculating intellect, which he no longer possesses, since this was bound to his earthly brain and thereby limited to space and time. As soon as that fell away at death, there was no more thinking and reflecting for him, but solely intuitive perception, direct and continual experiencing!

The fault lies with those who still seek advice in earthly matters bound to space and time from those who no longer have this restriction and can therefore not understand it.

Although those in the beyond are in a position to discern what is the right or the wrong course in any matter, it is up to man to weigh and consider with his earthly tools, i.e., with his intellect, and experience how best to follow the right course. He must bring it into accord with earthly possibilities! That is his work.

Even when a spirit who has fallen deeply gets the opportunity of influencing and speaking, nobody can say that he lies or tries to mislead, for he only transmits what he lives and tries to convince others of it as well. He cannot give anything else.

Thus there are innumerable errors in the conceptions of spiritists.

“Spiritism” has come into great disrepute, not of itself, but through the majority of its adherents, who after only a few and often very meager results, enthusiastically imagine that the veil has been drawn aside for them, at which time they eagerly try to regale others with a picture of ethereal life which they made up themselves, which was created by an unbridled imagination, and which, above all, completely meets their own desires. Such pictures, however, seldom conform to the Truth!
18. Earthbound

This word is often used. However, who really understands what it means? “Earthbound” sounds as if it were some terrible punishment. Most people have a mild sense of horror about those who are still earthbound and fear them. While in fact the significance of the word is not that bad. Certainly there is much that is dark to make this or that soul earthbound. However, mostly they are quite simple matters which have to lead to this condition.

Let us, for instance, take the case of: The sins of the fathers revenge themselves unto the third and fourth generation!

A child puts some question or other to the family concerning the beyond, or about God, something it has heard in school or church. The father curtly dismisses it with the remark: “Stop such stupid nonsense! When I am dead it is all over.” The child is startled and begins to doubt. The dismissive remarks of father or mother are repeated. The child also hears the same from others, and finally accepts their opinion.

The hour now arrives when the father must pass on. To his dismay he realizes that that he has not ceased to exist. The ardent wish will now awaken within him to impart this knowledge to his child. This wish binds him to the child. But the child neither hears him nor feels his nearness; for it now lives in the conviction that its father has ceased to exist, and this stands like a firm, impenetrable wall between it and the father’s efforts. The father’s anguish however, at having to watch that the child follows the wrong path through his influence, leading further and further away from the truth, and the fear that on this wrong path the child will not be able to avoid the danger of sinking lower and mainly that it is much more easily exposed now serve, at the same time, as his so-called punishment for having led the child onto this path. Very seldom will he be able to lead it to this recognition in one way or another. He must witness how his wrong idea is conveyed from his child to the children of his child and so on, all as a result of his own failing. He cannot be released until one of his descendants recognizes and follows the right way and helps influence the others, whereby he will gradually be freed and can begin to think about his own ascent.

Here is another case: A habitual smoker takes over with him the strong craving to smoke, which is intuitive, thus spiritual. This craving turns into a burning desire and the thought of satisfying his desire becomes a burning desire and holds him where he can obtain gratification... i.e. on earth. He finds this by pursuing smokers and enjoying their intuitive sensing with them. If no heavy karma binds such persons to any other place, they feel quite well pleasant and very seldom become conscious of the fact that this is really a punishment. Only he who can survey the whole of existence recognizes the punishment in the inevitable reciprocal action, which prevents the person in question from rising higher as long as the perpetual desire for gratification by “experiencing” binds him to people still living on earth in the flesh, through whose sensations alone he can find co-satisfaction.

So it is also with sexual gratification, with drinking, yes, even with a propensity for eating. Here, too, many are bound by this propensity to rummage through kitchens and cellars, and to be present when food is being enjoyed by others so as to at least share a small part of their enjoyment. Strictly speaking, this, of course, is “punishment.” But the craving of these “earthbound” souls, which overshadows all else, prevents them from perceiving it as such, and therefore, the yearning for something nobler and higher cannot grow so strong as to become their principal experience, which would free them from the baser desire and uplift them. They never realize the opportunity they are missing until this desire for gratification, which at best can only be a minor partial gratification, enjoyed through others, on this account slowly wanes and dies out. Then other sensations accompanied by lesser craving, which he still carries with him, come forward and rise to first place, as a result of which they immediately become experience and with that attain to the power of reality. The nature of the sensations which have come to life bring him to the place where there are similar types, either higher or lower, until this, too, like the first one, is gradually released through weaning, only to be followed by the next one to be dealt with. This purification of all the dross he took over with him will be achieved in due course. Will he then not come to a standstill somewhere at a last intuitive sensation? Or will the power of his intuition be diminished? No! For when at last base sensations are gradually outlived or discarded, and ascent begins, then the constant yearning for what is higher and purer awakens and steadily drives him upwards. This is the normal course! But there are a thousand incidents. The danger of a fall or of remaining stationary is much greater than when in the flesh on earth. If you have already attained to a certain height and yield but for a
moment to a base intuition, then this intuition will immediately become an experience and thereby reality. You become denser and heavier and you will sink down into homogeneous regions. Thus your horizon narrows and you will gradually have to work yourself upwards again, if it does not happen that you sink lower and lower. “Watch and pray!” is therefore no empty phrase. At the present moment the ethereal part in you is still protected by your body as if held with a firm anchor. But when so-called death brings severance and decomposition of the body, you are then without this protection and, being ethereal, you will be irresistibly attracted by homogeneous species, whether high or low. You cannot escape. Only one great driving power can help you upwards, your strong volition towards that which is good and sublime. This will develop into a yearning and an intuitive perception, becoming also an experience and a reality, in accordance with the law of the Ethereal World, which knows only intuitive perception. Therefore, prepare yourself and start already now with this volition so that when you are called away, which can happen at any hour, it is not overshadowed by too powerful an earthly desire! Beware, man, and keep watch!
19. Is sexual abstinence necessary or advisable?

There will be far less unhappiness if people will only free themselves from the error of the merits of sexual abstinence. Forced abstinence is an interference which may have dire consequences. Wherever one looks the Laws in all Creation show the way plainly enough. Suppression is against Nature. All that is against Nature is a rebellion against the Natural and thus the Divine Laws, which in this, as in all else, can never yield any good results. No exception is made on this particular point. Only man must never permit himself to be controlled by the sexual impulse, must not become a slave to his instincts, otherwise they will develop into a passion whereby what is natural and healthy will become a morbid vice.

Man should be above it, which means: he should not force abstinence upon himself but, with a pure inner morality, practice self-control so that neither he nor others will come to any harm thereby.

If some people think that through abstinence they can rise higher spiritually, it may well happen that they achieve just the opposite. Depending on individual disposition, there will be a more or less continual conflict with the natural urges. This struggle consumes a great part of the person’s spiritual powers, restricting them so that they cannot be active in other directions. Thus the free unfolding of these spiritual powers is hindered. Such persons will at times suffer from a depressing melancholy which will hinder them from joyfully soaring upwards.

The body is a gift which God entrusted to man who has the duty to take care of it. Just as he cannot abstain with impunity from satisfying the body’s needs of food, drink, rest and sleep, and of relieving bladder and bowels; and just as lack of fresh air and sufficient exercise will soon make him feel uncomfortable; so precisely the same applies to the healthy desire of a mature body for sexual activity, which he cannot artificially deny without harming himself in some way.

Fulfilling the natural desire of the body can only further and never hinder the inner man, i.e., the development of the spiritual, otherwise the Creator would not have placed this desire within him. But here, as in everything else, excesses are harmful. Great care must be taken that the desire is not the result of an imagination artificially stimulated by reading or some other cause, or the consequence of a weakened body or overwrought nerves. It really must be only the demand of a healthy body, which by no means approaches man often.

It will occur only when there has previously set in between both sexes a perfect spiritual harmony which, in its consummation, sometimes strives towards physical union as well.

All other causes are dishonoring to both parties, are impure and immoral, even in marriage. Where there is no spiritual harmony, the continuance of a marriage becomes absolutely immoral.

If the social order has not yet found the right way in this matter, then this lack can in no way change the Laws of Nature, which will never orient themselves by human dispositions or by wrongly fostered ideas. There will, however, be no other choice left to man but finally to adapt State and social institutions to the Laws of Nature, i.e., to the Divine Laws, if he wants to have true inner peace and become healthy.

Sexual abstinence has nothing to do with chastity, either. At best abstinence could be included in the concept of “decency,” resulting from discipline, education or self-control.

By true chastity is meant purity of thought, but in all things right down to everyday business. Chastity is a purely spiritual and not a physical quality. Even in the act of satisfying the sexual urge, chastity can be fully preserved through mutual purity of thought.

Moreover, physical union not only serves procreation, but also through the equally valuable and necessary intimate fusion and exchange of mutual currents greater energy levels are attained.
20. The Last Judgment

The world! When man uses this word he often utters it thoughtlessly, without forming a picture of what this world he speaks of is really like. Many, however, who try to picture something definite, visualize countless celestial bodies of the most varied nature and size arranged in solar systems, pursuing their courses in the Universe. They know that ever more new celestial bodies can be seen as stronger and more far-reaching instruments are produced. The average man is then satisfied with the word “infinite” thereby giving rise to the error of a wrong conception.

The World is not infinite. It is the Creation, that is, the Work of the Creator. This Work, like every work, stands beside the Creator, and as such is finite.

So-called advanced thinkers often pride themselves on having the recognition that God rests in all Creation, in every flower, every stone; that the driving forces of nature are God, i.e. everything that is inscrutable; that has tangible effects, yet cannot really be comprehended. That He is an ever-active Primordial Energy, the Source of Power, Itself eternally evolving anew, the Unsubstantiate Primordial Light. They consider themselves mightily advanced in the consciousness of finding God everywhere, of encountering Him everywhere, as an all-pervading driving Power, ever working towards the one goal of further development to perfection.

However, this is true only to a certain extent. What we encounter in all Creation is only His Will and thus His Spirit, His Power. He Himself stands far above Creation. From its very inception Creation, as His Work, as an expression of His Will, was bound to the unalterable Laws of evolution and dissolution; for what we call the Laws of Nature are the Creative Will of God, which in its activity is continually forming and dissolving worlds. This Creative Will is uniform in all Creation, to which the Ethereal World and the Gross Material World belong as one. And this whole Creation, as a work, is not only finite, as are all works, but also transient! The absolute and immutable uniformity of the Primordial Laws, thus of the Primordial Will, entails the fact that every event of the gross-material earth, i.e. the smallest as well as the most stupendous events of the entire Creation, as well as the creative process itself, must always proceed in precisely identical ways.

The strict form of the Primordial Will is plain and simple. Once it is recognized we easily discover it in everything. The complexity and incomprehensibility of many happenings lies solely in the manifold interlacing of the detours and by-paths formed by the varied volitions of men.

Thus the Work of God, the World, is, as Creation, subject to the Divine Laws which are constant in all things and perfect; it also issued from them, and is therefore finite.

The artist for example, is also in his work, merges with it, and yet personally stands beside it. The work is limited and transient, yet the artist’s talent is not. The artist, that is, the creator of the work, can destroy his work, in which lies his volition, without himself being affected by it. He will nevertheless still remain the artist. We recognize and discern the artist in his work, and he becomes familiar to us without our needing to see him personally. We have his works, his volition lies in them and affects us, he meets us in them, and yet may himself be living his own life far away from us.

The creative artist and his work faintly reflect the relationship of the Creation to the Creator.

It is only the cycle of Creation, in its continuous coming into being, disintegration and re-formation, that is eternal and without end, thus infinite.

All the revelations and prophecies, too, are fulfilled within this process. Finally the “Last Judgment” for the earth will also be fulfilled in it!

The Final, that is, the Last Judgment, comes one day for each celestial body, but it does not take place simultaneously in the whole of Creation.

It is a process necessary in that particular part of Creation which reaches the point in its cycle where its disintegration must set in, so that it can form itself anew on its further course.

This eternal cycle does not refer to the orbit of the earth and other stars around their suns, but to the great and mightier cycle which must in turn be followed by all the solar systems, while they in themselves also carry out their own separate movements.
Again, by reason of the consistency of the Natural Laws, the point at which disintegration of each celestial globe must begin is precisely determined, at a very definite place at which the process of disintegration must develop, irrespective of the condition of the celestial globe concerned and of its inhabitants. The cycle drives every celestial globe irresistibly towards this point, the hour of disintegration will be fulfilled without delay; as with everything in Creation this actually denotes only a transformation, the opportunity for a further development. Then the hour of “either – or” has come for every human being. Either he is raised up towards the Light if he strives for the spiritual, or he remains chained to the World of Matter, to which he clings if out of conviction he declares only material things to have value. In that case, through the lawful consequence of his own volition, he is unable to rise from the World of Matter, and on the last stretch of the way he is drawn into disintegration along with it. This then is spiritual death! Equivalent to effacement from the Book of Life. This process, in itself quite natural, is also called eternal damnation, because he who is thus drawn along into disintegration “must cease to be.” He will be atomized and mixed in with the primordial seed which he, even after the dissolution, imbues with spiritual energies. He will never again be able to regain his “individuality.” It is the most dreadful thing that can befall man. He is considered a “rejected stone,” which cannot be used for a spiritual building and must therefore be ground up.

This separation of spirit from matter, taking place by reason of quite natural processes and Laws is the so-called “Last Judgment”, which is connected with great upheavals and transformations.

Surely everyone will readily understand that this disintegration will not take place in one earth day; for in Cosmic events a thousand years are as one day.

But we are well into the early stages of this epoch. The earth now approaches the point at which it diverges from its previous course, which must also become strongly felt in gross matter. Then the sifting of all men, which has already been prepared for some time, but which until now has only manifested itself in “opinions and convictions”, will set in more sharply.

Every hour of an earth-life is therefore more precious than ever. He who earnestly seeks, and is willing to learn, must exert all his strength to tear himself away from base thoughts, which must chain him to earthly things. Otherwise he is in danger of remaining attached to the World of Matter, and of being drawn with it towards complete disintegration. Those who strive for the Light, however, will gradually become detached from the World of Matter, and will finally be uplifted to the home of all that is spiritual.

Then the definite division between Light and Darkness will be accomplished, and the Judgment will be fulfilled.

“The World” i.e. all of Creation, will not perish thereby, but the celestial bodies will only be drawn into the process of disintegration when their course reaches the point where dissolution as well as the preceding separation are due to set in. For the earth the beginning for this has already set in and everything will soon begin to roll forward with giant steps.

This is accomplished through the natural effect of the Divine Laws, which have lain in Creation from its very beginnings, which brought forth Creation itself, and which now and also in the future unswervingly bear the Will of the Creator. In the eternal cycle there is perpetual creating, sowing, ripening, harvesting and dissolving, so that, newly invigorated through the changing combinations, other forms may again evolve, which speed towards a new cycle.

This cycle of Creation, may be pictured as a gigantic funnel or a gigantic cave of ethereal matter from which an incessant stream of primordial seed, also of ethereal matter, pours forth, and in rotating movements, strives towards fresh combinations and development. This is exactly as science already knows and has correctly recorded. Through friction and amalgamation dense nebulae are formed that become gross-material, and from these again celestial bodies are formed, which according to immutable Laws group themselves with absolute consistency into solar systems; and rotating individually, they must together follow the great cycle which is the eternal one. Just as it is in the processes that are visible to the physical eye, wherein seeds are followed by development, formation, maturity, harvest or decay, which entails transformation and disintegration for the purpose of further development in plant, animal and human bodies, so it is in the great Cosmic process. The gross materially visible celestial bodies, surrounded as they are by a far larger, more ethereal environment that is therefore invisible to the physical eye, are subject to the same process in their eternal cycle, because the same Laws are active in them.
Not even the most fanatical sceptic is able to deny the existence of the primordial seed, and yet it cannot be seen by any physical eye because it is of a different, “otherworldly” substance. Let us again simply call it ethereal.

Nor is it difficult to understand that in the natural order of things the world that first forms itself from primordial seed is equally ethereal, and not discernible with the physical eyes. Only later the coarsest precipitation further resulting from it gradually forms the Gross Material World with its gross material bodies, starting from and dependent on the Ethereal World; and it is only that which can be observed from its most minute beginnings with the physical eyes and with all additional gross material aids. Whether it is a matter of molecules, electrons or such, it will always only be a part of the coarsest precipitation of the fine-material world which already had its life and finished forms long before.

It is no different with the covering of man himself in his spiritual nature, of whom I shall speak later. During his wanderings through the various worlds his garment, cloak, shell, body or instrument, no matter what one cares to call the covering, must always be of the same substance as the particular environment which he enters, so that he can make use of it as a protection and necessary tool if he wishes to be able to work directly and effectively therein. Since the Gross Material World is starting from and dependent upon the Ethereal World, it follows that whatever happens in the Gross Material World also reacts on the Ethereal World.

This immense ethereal environment has likewise been created from the primordial seed, it takes part in the eternal cycle, and is finally also driven towards and sucked into the rear end of the aforesaid gigantic funnel, where disintegration takes place, in order to be thrust out again at the other end as primordial seed for a new cycle. As with the action of the heart and the blood circulation, the funnel is like the heart of creation. Thus the process of disintegration involves the whole of Creation, including the ethereal part, because everything is again dissolved into primordial seed in order to form itself anew. There is nothing arbitrary in this, but everything develops out of the natural consistency of the Primordial Laws, which permit of no other course. Hence, at a certain point of the great cycle, the moment comes for all that is created, whether gross material or ethereal, when the process of disintegration prepares itself automatically out of what was created and breaks forth in the end.

Now this Ethereal World is the transitional dwelling-place of the earthly departed, the so-called beyond. It is closely connected with the Gross Material World, which is part of it and one with it. At the moment of death man, with his ethereal body, which he bears along with the gross material body, enters the homogeneous ethereal environment of the Gross Material World, while he leaves the gross material body behind on the latter. Now this Ethereal World, the beyond, belonging as it does to Creation, is subject to the same Laws of continuous development and disintegration. With the setting-in of decay, a separation of the spiritual from the material again takes place in a perfectly natural way. According to man’s spiritual state in the Gross Material World as well as in the Ethereal World, the spiritual man, the real “ego,” must either move upwards or remain chained to the World of Matter. The serious longing for Truth and Light will, by virtue of the change it works in him, make each person spiritually purer and thus more luminous, so that this condition must naturally detach him more and more from dense matter, and drive him upwards in proportion to his purity and lightness. However, he who believes only in the world of matter keeps himself bound to matter by his conviction, remaining chained to it, and thus cannot be driven upwards. Through the deliberate decision of each individual, a separation therefore takes place between those striving towards the Light and those connected with the Darkness, in accordance with the existing natural Laws of Spiritual Gravitation.

This separation is the Last Judgment!

Thus it becomes clear that one day there will be a definite end also to the possibility of development through the purification-process in the so-called beyond for those who have departed this earth. A final decision! Men in both worlds will either be so far ennobled that they can be uplifted to the Regions of Light, or they will remain bound in their base nature through their own volition and thereby be finally hurled down into “eternal damnation.” This means that together with matter, from which they cannot detach themselves, they will be drawn towards disintegration, will themselves suffer painful disintegration, and therewith cease to be personal. They will be scattered like chaff in the wind, crumbled to dust and thereby they will be erased from the Golden Book of Life!

Hence this so-called Last Judgment, that is, the Final judgment, is likewise a happening which takes
place in an absolutely natural manner as a consequence of the laws upholding Creation, and in such a way that it could not be otherwise. Here, too, man always receives only the fruits of what he himself has willed, that is to say, what he himself brings about through his conviction.

It does not diminish the greatness of the Creator, but can only give cause to regard Him as even more sublime, to know that all that happens in Creation is strictly consistent and takes place automatically, that the direction of men’s fate is always determined by themselves alone through their wishes and volition, and that the Creator does not look on and intervene to reward or punish. The greatness lies in the perfection of His Work, and this compels us to look upwards in reverential awe, since the greatest Love and the most incorruptible Justice must lie in the mightiest as well as in the most minute happening, without distinction. Great also is man, placed as such in Creation as master of his own destiny! Through his will he is able to lift himself out of the Work, and at the same time contribute to its higher evolution; or he can drag it down and become entangled in it so that he can no longer free himself but will, along with it, move towards dissolution, whether in the Gross Material World or in the Ethereal World. Therefore strive to free yourselves from all ties arising from base feelings; for it is high time! The hour approaches when the allotted time is up! Awake in yourselves the longing for what is pure, true and noble! —

Far above the eternal cycle of Creation there floats like a crown in the center an “Azure Island,” the home of the blessed, of the purified spirits, who may already dwell in the Regions of Light! This Island is separate from the World. Therefore it is not part of the cycle; but in spite of its height above the rotating Creation, it constitutes the support and the center for the outgoing spiritual forces. It is the island that bears on its summit the much-praised city with its streets of gold, the heavenly Jerusalem. Here nothing is subject to change any longer. No Last Judgment is to be feared any more. Those who can dwell there are “at home.” But as the last, as the highest on this Azure Island, inaccessible to the unbidden, stands the... Grail Castle, so often spoken of in poetry!

Encompassed by legends, the object of longing to so many, it stands there in the Light of Greatest Glory and harbors the Sacred Vessel, the symbol of the Pure Love of the Almighty, the Grail! The purest of spirits are appointed as guardians who are standing closest to the throne of the Most High. They are bearers of Divine Love in its purest form, which is very different from what men on earth imagine it to be, although they experience it daily and hourly. This castle forms the gateway to the steps of the throne of the Most High. No one can come to these steps without first having gone through the Grail Castle. Strict watch is kept at the golden gate, severe and inexorable, so that the purity of the Grail will be maintained and so that Its blessing may be poured over all seekers.

Through revelations, tidings of the Castle were brought down stage by stage over the immense distance from the Azure Island through the Ethereal World, until finally, through a few deeply inspired poets, they also became known among people of the gross material earth. Being passed on downwards step by step, the Truth unintentionally suffered various distortions, so that the final version could only remain a repeatedly obfuscated reflection which gave rise to many errors.

Now if from some part of the great Creation, suffering and ardent appeals rise to the Creator in dire distress, then a Servant of the Vessel is sent forth, as a bearer of this Love in order to intervene and help in the spiritual need. What floats merely as a myth and a legend in the Work of Creation then enters Creation as a living reality! Such missions, however, do not occur often. Each time they are accompanied by incisive changes and great upheavals. Thousands of years usually separate them. Those who are thus sent bring Light and Truth to those gone astray, they bring peace to the despairing; with their message they extend their hands to all who seek, they gather up all the faithful, offering them new courage and new strength, and guide them through all Darkness up to the Light.

They come only for those who long for help from the Light, but not for the scoffers and the self-righteous. The next coming of such an envoy from the Grail should be a signal to all seekers to vigorously bestir themselves and strive for what is good and noble; for it is a reminder of the inevitable judgment which one day must arrive as the Final Judgment. Blessed is he who is no longer bound to the material world by his narrow mind, and who can thus be lifted up to the Light!
21. The battle

Up till now there could be no question as yet of a sharp confrontation between two world views. Battle is therefore an ill-chosen term for what is actually happening between the intellectuals and serious seekers for the Truth. All that has so far taken place has consisted of one-sided attacks by the intellectuals, which to any dispassionate observer must appear obviously unfounded and often absurd. Scorn, hostility, and even persecution of a most serious kind await all those who seek to develop themselves higher in a purely spiritual sense, even when they maintain quiet reserve. There are always those who try, by ridicule or force, to pull back or drag down those who are striving upwards, into the dull slumber or hypocrisy of the masses. As a result many were bound to become actual martyrs, because not only the masses, but with them also the earthly power has been on the side of the intellectuals. What these have to offer is already clearly indicated in the word “intellect.” That is: A narrowing of the perceptive capacity to purely earthly matters, and thus to the tiniest part of real existence.

It is easily understandable that this can produce nothing perfect, nothing good whatever, for a humanity whose existence moves mainly through spheres from which the intellectuals have closed themselves off. This is especially so when one considers that it is just a brief earth-life which is to become a significant turning-point for the whole existence, entailing as it does decisive interventions in those spheres which are completely inconceivable to the intellectuals. The responsibility of the intellectuals, who as such have already fallen deeply, is thus enormously increased; in the form of heavy pressure it will help to push them more and more swiftly towards the goal of their choice, so that they will at last have to partake of the fruits of what they have persistently and presumptuously advocated.

By intellectuals we are to understand those who have unconditionally submitted themselves to their own intellect. These people, strange to say, have for thousands of years believed that they had an absolute right to impose their limited convictions, by law and by force, upon those who wished to live according to another conviction. This utterly illogical presumption again lies only in the narrow perceptive capacity of the intellectual, which is incapable of raising itself to a higher level. This very limitation brings them a so-called peak of comprehension, which must lead to such arrogant presumptions because they believe that they really are standing at the ultimate height. This is actually true so far as they are concerned, since they have arrived at that boundary which they cannot cross.

But their attacks on seekers for the Truth, so often inexplicably malevolent, clearly show, on closer observation, the whip of the Darkness brandished behind them. Seldom does one find in these hostile acts a trace of honest volition, which might somewhat excuse their often shocking actions. In most cases there is only blind fury, devoid of any real logic. Examine such attacks dispassionately. How seldom is there among them an article whose contents indicate an attempt to respond objectively to the speeches or essays of a seeker for the Truth.

The inane inferiority of the attacks is always quite strikingly apparent from the very fact that these are never kept purely objective! They are always overt or covert smear campaigns against the person of the Truth-seeker. This is only done by someone who is incapable of replying objectively. After all, a seeker for the Truth, or a bringer of the Truth, does not give himself personally, but he brings that which he speaks.

The word must be examined, not the person! It is a habit of the intellectuals to seek always to examine the person first, and then to consider whether they can listen to his words. Owing to the narrow limitation of their perceptive capacity, these people need such an outward hold because they must cling to externals to prevent them from becoming confused. Indeed just this is the hollow structure which they erect, which is inadequate for men and a great hindrance to their advancement. If they had a firm inner stability they would simply let fact speak against fact, excluding the personal element altogether. But this they are unable to do. Indeed, they intentionally avoid it because they feel, or partly know, that in a well-ordered tournament they would be quickly unseated. The ironic reference to “lay preacher” or “lay interpretation,” so often used, shows such a degree of ridiculous presumption that every serious person immediately senses: “This is a shield used to conceal shallowness at all cost. To cover their own emptiness with a cheap signboard!”

This is a clumsy strategy which cannot last for long. Its purpose is from the beginning to place seekers for the Truth who may become troublesome on an “inferior” if not downright ridiculous level in
the eyes of their fellow-men, or at least to classify them as “charlatans” so that they will not be taken seriously. With this approach they seek to prevent anyone from paying serious attention to the words. Their motivation, however, is not concern over their fellow-men’s inner ascent being hindered through erroneous teachings, rather it is a vague apprehension of losing influence and thereby being compelled to penetrate more deeply than before, and having to change much that till now was supposed to be unassailable, and which was convenient.

It is just this frequent reference to “laymen,” this strange condescension toward those who, through their strengthened and less influenced intuitive perception, stand much nearer to the Truth, and who have not built walls for themselves through rigid intellectual forms, which exposes a weakness whose dangers cannot escape the notice of any thinking person. He who holds such opinions is from the outset excluded from being an unprejudiced teacher and guide, for he stands much further away from God and His Activity than any other man. The knowledge of the development of religions, with all the errors and faults, does not bring men nearer to their God; neither does the intellectual interpretation of the Bible or of other valuable writings of the different religions. The intellect is and remains bound to time and space, that is to say earthbound; whereas the Godhead, and thus also the recognition of God and His Will, are above time and space and above all that is transitory, and therefore can never be grasped by the narrowly-confined intellect. For this simple reason the intellect is not qualified to bring enlightenment in eternal values. Indeed it would be a contradiction. Therefore he who in these matters boasts of university qualifications, and would look down upon those who are not so influenced, thereby declares his own incompetence and limitation. Thinking people will at once sense intuitively the one-sidedness, and use caution against him who cautions them in such a manner!

Only those with a calling can be true teachers. Those with a calling carry the ability within them. These abilities, however, do not ask for university training, but for the vibrations of a refined intuitive sensitivity able to soar above time and space, thus beyond the limit of comprehension of the earthly intellect.

Moreover, any inwardly free man will always evaluate a matter or a teaching according to what it brings, not according to who brings it. The latter is the strongest possible evidence of the incapacity of the one who examines. Gold is gold, whether a prince or a beggar holds it in his hand.

Yet it is just in the most precious matters of human spirituality that one seeks to obstinately overlook and alter this irrefutable fact; naturally with no more success than in the case of the gold. For those who are really seeking seriously do not permit themselves to be influenced by such distractions from examining the matter itself. But those who do allow themselves to be so influenced are not yet mature to receive the Truth. It is not for them.

But the hour is not far distant when a battle must be waged which has been lacking so far. The one-sidedness will end, and a sharp confrontation will follow which will destroy all false presumption.
22. Thought-forms

Take a seat in any cafe or restaurant and observe the people sitting at the tables around you. Listen to their conversation. Note what they have to say to one another. Go into families; watch your most intimate friends in their hours of leisure when work no longer presses.

You will be shocked at the hollowness of their conversations when they cannot talk about their various occupations. If you observe them closely you will sense with disgust the emptiness of their thoughts and the oppressively narrow sphere of their interests, as well as their terrible superficiality. The few exceptions you encounter, those whose words in their leisure hours of everyday life are penetrated by a longing for a greater development of their souls, will appear to you as solitary strangers in the hustle and bustle of a street fair.

It is just in his so-called leisure hours that you can best recognize the real inner man, when his daily work is done and he has lost the outside support provided by his special field of knowledge. What then remains is the actual man. Watch him and listen dispassionately to his words. You will soon cease your observations because they will become intolerable. You will be filled with deep sadness when you realize that many people are not very much different from animals. Not quite so dull and equipped with a higher intellect, but on the whole the same. They go through life on earth as if with blinkers, never seeing more than one aspect, i.e., what is purely material. They attend to eating and drinking and aim to increase to a greater or lesser extent their hoard of earthly treasures, seeking for physical enjoyment and regarding all reflection on things they cannot see as a waste of time, which they consider would be better employed in “rest and recreation”.

They cannot and will not understand that life on earth, with all its pleasures and joys, only gets its real meaning when one has become more or less familiar with the Ethereal World, and knows about the reciprocal actions connecting us with it, for then one no longer has the feeling of being at the mercy of chance. They repudiate this idea under the misapprehension that, if an ethereal world really exists, it would only bring them discomfort or even terror as soon as they concern themselves with it.

To them it is a strange idea that life on earth only gets real value through striving upwards, which causes the most wonderful vital warmth to pulsate through all earthly joys and pleasures. These then are by no means pushed aside; on the contrary, those who yearn for and earnestly seek what is pure and high will, as a beautiful result of reciprocal action, attain an ardent love of life, often ending in jubilant enthusiasm for all that exists and presents itself.

Fools are they who pass this by! Cowards, to whom the glorious joys of those who advance courageously will ever be denied.

Rejoice that all around you lives, into seemingly immeasurably far away regions! Nothing is dead; nothing is void as it would appear. Everything is working and weaving in reciprocal action, in the center of which you stand as humans to continually form and direct anew the threads, as both starting points and final goals. Mighty rulers are you, every single one of you, establishing your own kingdom in such a way that it will either uplift or bury you beneath its ruins. Awake! Use the power given to you in the full knowledge of this mighty happening, lest in your stupidity and obstinacy, or even in your indolence, you bring forth only harmful deformities which choke all that is healthy and good and finally cause you as their author to totter and fall.

Even man’s nearest ethereal surrounding can contribute much to uplifting or debasing him. This is the strange world of thought-forms, the vital activity of which comprises only a small part of the giant mechanism of the whole Creation. Its threads, however, run both into the Gross Material World and further up into the more Ethereal World and in the same way they also run downward into the realm of Darkness. Like a gigantic network of veins or nerve-strands, all is intertwined and interwoven, un-tearable and inseparable! Mark this well!

There are privileged ones who here and there can see a part of this, but much they can only intuitively sense. In this way some things have come to the knowledge of mankind. It sought to build further upon this knowledge in order to obtain a complete picture. But in so doing gaps and mistakes were bound to occur. Many investigators of the ethereal realm jumped to conclusions which inevitably caused the proper connection to be lost. Others again filled the gaps with fantastic imagery, bringing misrepresentations and
distortions which consequently shattered faith in the whole matter. The result was justifiable derision which, based on the lack of logic of the so-called spiritual researchers, was certain to win the day.

If these matters are to be spoken of at all it is necessary that first of all a cord must be drawn through all that happens in the working of Creation, which the onlooker can grasp in order to help him climb upwards. Many of the processes which perplex him have their origin in his immediate vicinity. One glance into the world of thought-forms should help him understand some things that seemed inexplicable before. In many cases the justice system for example would find the real perpetrators of a crime to be quite different from the persons accused of it and hold them primarily accountable. The key to this lies in the connection between the individual and the world of thought-forms, which is closest to humanity. It is certainly a blessing for many to be blindfolded and unable to see further than their physical eyes will permit. The nature of the existing thought-forms would give them a fright. Paralyzing horror would grip many who today naively or frivolously lead unscrupulous lives. For *every thought that is generated*, like everything in the Ethereal World, immediately takes a form which embodies and expresses the essential meaning of the thought.

The Living Creative Power flowing through man concentrates ethereal matter through the focused volition of a completed thought and combines it into a form which expresses the volition of the thought. Thus this form is something real, something living, which now, in accordance with the Law of Attraction of Homogeneous Species, attracts what is homogeneous in this world of thought-forms or is attracted by them, depending on the strength it possesses. Just as a thought, when it arises, is simultaneously perceived intuitively with greater or lesser intensity, so will its ethereal form bear equivalent life. This world of thoughts is densely populated. Through the mutual power of attraction complete centers have formed which, by means of their accumulated energy, exert their influence upon human beings.

In the first place those persons will always be influenced who tend towards a similar nature, i.e., who bear something similar within themselves. Such persons will thereby be strengthened in their corresponding will, and encouraged to continue producing new and similar forms which, working in the same manner, enter the world of thought-forms.

But other people who do not possess these characteristic can also be disturbed by these influences and gradually be attracted to them, if these centers are continually reinforced and so obtain unimagined power. Only those are protected who possess something of a different nature in greater strength, rendering impossible a connection with what is dissimilar.

Unfortunately, however, it is hate, envy, jealousy, lustfulness, avarice and all other evils which, through their greater numbers of adherents, form the strongest power centers in the world of thought-forms. Far less great are those of purity and love. This is the reason why evil is spreading with such incredible rapidity. In addition, these power centers of thought-forms in turn obtain a connection with homogeneous spheres of the darkness. From there they are specially fomented to ever greater activity so that as a consequence they are able to create downright devastation among mankind.

Therefore, blessed be the hour when thoughts of pure Divine Love will once more occupy a greater place among mankind, so that similarly strong centers will develop in the world of thought-forms, which can be reinforced from the more luminous spheres and thus not only strengthen those striving towards what is good, but also slowly exert a purifying effect on darker souls.

Yet another activity is to be observed in this Ethereal World: Through the wishes of their originator thought-forms are directed to certain persons to whom they may then adhere. If these thought-forms are of a pure and noble nature, they will beautify the person for whom they are meant, strengthen the shield of purity around him and, if they meet with inner intuitive perceptions of a similar nature, they can uplift him further and strengthen him for his ascent. Impure thoughts, however, cannot fail to soil the person for whom they are meant in just the same way as a physical body is soiled if mud and dirt is thrown at it. If a man so attacked is not inwardly anchored firmly to the centers of light-streams, it may very well happen that in time his intuitive perception becomes confused under this barrage of impure thoughts. This is possible because these impure thought-forms clinging to him are able to attract others of a like nature, which strengthen them so that by degrees they poison the thoughts of the person in its clutches.

The greater part of the responsibility naturally falls back upon the man who generated the impure thoughts and whose wish or desire sent them out to the person concerned, for the thought-forms also remain attached to their author and react upon him accordingly.
It is therefore necessary to call out to all true seekers over and over: “Be mindful of the purity of your thoughts!” Put all your energy into this effort. You have no idea what you accomplish thereby. It is tremendously powerful! You can use it as mighty warriors. Pioneers for the Light and thus for the liberation of your fellow-men from the poisonous creepers that infest the world of thought-forms.

If the bandage were removed from the eyes of a man so that he could look into his immediate ethereal environment, he would at first be alarmed and terrified at the wild confusion he would see there. But this would only last until he realized the power within him, with which, as with a sharp sword, he is able to cut a free path for himself. Effortlessly, merely by exerting his volition. He would see thought-forms in a hundred thousand varieties in all possible and, to the physical eye often impossible, forms. Each one, however, is sharply defined, showing and expressing precisely the true volition at the time when the thought was generated. Unadorned and without artificial disguise.

Still, in spite of the thousands of varieties, one learns in time to recognize at a glance the nature of each thought-form, that is to say, one knows to which category they belong in spite of their different forms. Just as one can distinguish a man from an animal by his face, or indeed recognize the different human races by certain facial characteristics, so in precisely the same way thought-forms have definite features that clearly indicate whether the form belongs to hatred, envy, lust, or some other basic type. Each of these basic types has its own particular stamp which is impressed on each thought form according to the basic characteristic embodied by it regardless of the outer shape it has taken through the generating thought. Thus, in spite of the most bizarre distortion of a form into grotesque deformities, one can immediately recognize its fundamental type. With this recognition the appearance of wild confusion no longer exists.

One sees the inexorable order and strictness of the fundamental laws governing all Creation which, if one knows them and has adapted oneself to their course, afford immeasurable protection and great blessing. He, however, who opposes these laws will naturally be attacked and will, if not utterly knocked down and crushed, at least undergo a severe grinding down which, through pain and bitter experiences, will remodel him until he fits into the flow of these laws and no longer represents an obstacle. Only then can he be carried along upwards.

These thought-forms not only return their effects to humanity, but they go further; for the greater number of nature beings belong to the same Ethereal World of the close environment. He who has reconciled himself to the fact that all is alive thus has form, whether physically visible or not, will not find it difficult to go a step further and realize that the forces of nature also have form. To these belong the gnomes, elves, sylphs, water-sprites, etc., the earth, air, fire and water beings, which have been seen by many – in earlier times more often than now. These are being influenced by the thought-forms and thus are the cause of much good and evil. And so it goes on. One thing gears into another like cogwheels in the finest and most highly-perfected mechanism.

In the midst of this mechanism stands man! He is equipped with the means to determine the nature of the weaving that is to proceed from the loom of Creation and to set the mechanism in motion in different directions. Be conscious of this immeasurable responsibility, for it all takes place only within the circle of your earthly limits. By the wise ordinance of the Creator nothing goes beyond this, but everything only returns back to you. Through your desires, thoughts and volition you are able to poison or, purify and uplift towards the Light this world and the beyond. Therefore master your destiny so that it may lead upwards through the purity of your thoughts!
23. Morality

It is as though a dark thunder cloud were hanging over humanity. The atmosphere is sultry. Under heavy pressure the intuitive faculty of individuals labors sluggishly. Only the nerves affecting the senses and animal instincts of the bodies are in a highly-strung state. Artificially stimulated through the error of wrong education, false attitude, and of self-delusion. In this respect the man of today is not normal, but is burdened with a morbid sexual instinct, aggravated tenfold, for which, in a hundred forms and ways, he seeks to establish a cult that is bound to become the ruin of all humanity.

Infectious, contagious as a plague, all this gradually influences also those who still seek desperately to cling to an ideal that floats half-hidden in their subconscious mind. Although they stretch out their arms longingly towards it, but ever again, after a glance at their surroundings, they drop them with a sigh of hopelessness and despair. Utterly helpless, they observe with horror how swiftly the clear vision regarding morality and immorality is obscured, how the capacity to judge is lost, and how these concepts change to such an extent that so much which only a short time before would still have aroused disgust and contempt is very soon regarded as quite natural, not even causing surprise. But the cup will soon be filled to the brim. A terrible awakening must come!

Even now these sensually overwrought masses, quite unthinkingly, subconsciously are overcome with a sudden timid cowering. A momentary feeling of uncertainty grips many a heart; but it brings no awakening, nor any clear perception of their unworthy conduct. They only redouble their efforts to shake off such “weakness” or “last remnants” of old-fashioned ideas, if they do not suppress them altogether. There has to be progress at any price. However, progress can be in two directions. Upwards or downwards, as one chooses. And as things now stand, it is downwards, with horrifying speed. The impact must shatter those hurtling downwards when the hour strikes in which they meet with strong resistance.

In this sultry environment the thunder-cloud grows ever more dense and ominous. At any moment now the first flash of lightning may be expected, cutting through and lighting up the darkness and brilliantly illuminating the most obscure corner so relentlessly and sharply as to bring liberation to those striving for light and clarity, but destruction to those who have no longing for the Light. The longer this cloud has time to grow in darkness and density, the more dazzling and terrifying will be the lightning it generates. Gone will be the soft enervating atmosphere whose sluggish embrace hides a lurking sensuality; for the first flash of lightning will quite naturally be followed by a current of fresh, bracing air, bringing new life. In the cold clarity of the light, all the products of a morbid imagination will suddenly stand stripped of their dazzling falsehoods, before the eyes of horrified humanity. The awakening will strike the souls like the shock of a mighty thunderclap, so that the living spring water of undimmed Truth can pour forth and rush over the soil thus loosened. The day of freedom dawns. Deliverance from the spell of an immorality that has existed for thousands of years, and that is now reaching its climax.

Look around you! Observe what people read, how they dance, how they dress! By tearing down all barriers between the two sexes, the present time is more than ever anxious to systematically obscure the purity of the intuitive perception, thus to distort it and give it misleading masks, and ultimately, if at all possible, to smother it altogether. When misgivings arise they are quieted by high-sounding talk which, on investigation, however, prove to emanate only from the inwardly vibrating sexual instinct, attempting to provide ever fresh nourishment for the carnal lusts in countless ways, skillful and clumsy, open and covert.

They speak of the emergence to a free independent humanity, of a developing inner stability, of physical culture, the beauty of the nude, ennobled sports, and of education to bring to life the saying: “To the pure all things are pure!” In short: Upliftment of the human race by laying aside all “prudishness”*(fake morality) thus producing the noble and free human being who is to carry the future! Woe to him who dares to remonstrate! With a great outcry, accusations are immediately hurled at such an audacious person, similar to the assertions that only impure thoughts can make him “find anything wrong in it!”

It is a mad whirlpool of foul water, spreading a stupefying, poisoning atmosphere which, like the effect of morphine, induces mental delusions into which thousands upon thousands continually allow themselves to slide, until they become so weakened that they go under. Brother seeks to enlighten sister and children their parents. Like a storm tide it sweeps over all mankind, and wild breakers surge around
the few who, gripped with repugnance, have retained their balance and still stand like solitary rocks in the sea. To these cling many whose strength threatens to fail them in the violent storm. It is good to see these small groups, which stand like oases in the desert. They are just as refreshing as those, inviting the traveller to find rest and recuperation after having, under great efforts, battled his way through the sandstorm that threatened to overwhelm him.

What is being preached today under the fine guise of progress is nothing but veiled encouragement of utter shamelessness, the poisoning of every higher intuitive perception in man. It is the greatest pestilence ever to befall humanity. And strangely: it seems as if so many had only been waiting for a plausible excuse to debase themselves to the level of animals, to countless people it is very welcome!

But he who knows the spiritual laws operating in the Universe will turn away in disgust from today’s pursuits. Let us take just one of the “most harmless” of pleasures: “Mixed bathing”. “To the pure all things are pure!” This sounds so nice that under the protection of this euphemism many a thing becomes permissible. But just let us consider the simplest ethereal happenings in such a bathing-place. Let us assume that of thirty persons of both sexes, twenty-nine are really pure in every respect. An assumption which is completely impossible from the very start; for the opposite would be more correct, and even then it would be rare. But let us assume it. Stimulated by what he sees, impure thoughts arise in the mind of the one, the thirtieth bather, although his outward behavior may be absolutely irreproachable. These thoughts immediately manifest ethereally as living thought-forms, which move towards and attach themselves to the object of his glances. This is defilement, whether or not it leads to any remarks or improprieties! The person thus contaminated will carry about this dirt, which is capable of attracting similar straying thought-forms. Thereby they become denser, ever denser around this person, and may finally confuse and poison the victim, as a parasitic creeper often destroys the healthiest tree. Such are the ethereal happenings in the so-called “harmless” places of mixed bathing, at party games, dances or the like.

It should be borne in mind, however, that in any case it is precisely all those particularly desirous of having their thoughts and senses excited by such exhibitions who will visit these bathing-places and pleasure haunts! It is not difficult to explain what filth is thus generated, without anyone being outwardly aware of it in the gross material sense. It is also obvious that this steadily increasing and condensing mass of sensual thought-forms must gradually influence countless people who, of themselves, do not seek such things. At first, vague thoughts of a similar nature arise in them; in time these grow stronger and more alive, being ceaselessly nourished by the current types of “progress” around them, thus, one after another, they glide along into the viscous dark stream, in which the comprehension of true purity and morality is ever more obscured, until finally everything is dragged into the depth of uttermost darkness.

First of all, these opportunities and incitements for such rapidly growing excrescences must be done away with! They are nothing but breeding centers into which the pestilential vermin of immoral human beings can cast their thoughts, which then spring up luxuriantly and spread destruction over all humanity; creating ever new breeding grounds which finally form one huge field of noxious growths, exuding a poisonous stench that suffocates also the good.

Wrench yourselves out of this delirium which, like a narcotic, only appears to invigorate, but in reality has a weakening and destroying effect. It is natural, though sad, that it is especially the female gender which again is the first to exceed all bounds, and which has sunk without any scruple to utter shamelessness in its attire. However, this only proves that the explanation about the ethereal happenings is correct. Especially women, gifted by nature with a stronger intuitive ability, first and more deeply absorb this poison of the tainted ethereal world of thought-forms, albeit quite unconsciously. They are more at the mercy of these dangers, for which reason they are also the first to be carried away, and to overstep every limit incredibly quickly and incomprehensibly. Not without good reason is it said: “When a woman becomes bad she is worse than a man!” This holds true in everything, be it in cruelty, in hatred or in love! The behavior of woman will always be a product of the Ethereal World around her! There are exceptions, of course. Nor is she on this account free from responsibility; for she is able to observe the influences assailing her, and can guide her own volition and actions according to her will if... she so desires! That the majority of women unfortunately fail to do this is a fault of the female gender, due entirely to the absolute ignorance in these matters. What is bad for the present time, however, is that the future of peoples actually lies in the hands of woman. She bears it because her psychic condition influences her descendants more incisively than that of man. What a decline the future must thus bring to
us! Inevitably! It cannot be halted by arms, money, or discoveries. Nor by kindness or skillful politics. More incisive means are required here.

Yet this enormous guilt does not fall upon woman alone. She will always be only the true reflection of that world of thought-forms which hovers over her people. This must not be forgotten. Respect and honor woman as such, and she will form herself accordingly; she will become what you see in her, and in this way you uplift your whole people! However, a great process of transformation must first take place among women. As they are now a cure can only be effected through a radical intervention, by a forceful and merciless cut, removing every tumor with sharp knives and casting them into the fire! Otherwise they would still destroy all the healthy parts.

The present time is irresistibly rushing, faster, ever faster, towards this essential intervention on all mankind, and will finally bring it about of itself! This will be painful and terrible, but the end will be restoration to health. Not until then will it be the time to speak of morality. Today it would die away like the word spoken in the wind. But when the hour is past when the sink of iniquity had to perish, because it collapsed from inner decay, then observe the female gender! What they do and what they leave undone will always show you how you stand, because through their finer intuitive ability they live what the thought-forms desire.

This fact also gives us the assurance that with pure thinking and intuitive perceiving, womanhood will be the first to soar upwards to that role model which we regard as a truly noble human being. Then morality, in the full glory of its purity, will have entered!
24. Watch and pray!

How often are these words of the Son of God quoted as well-meant advice and warning whereby neither the giver of the advice nor the recipient takes the trouble to reflect upon the real meaning of these words.

Every man knows what is meant by praying, or rather he thinks he knows, although in reality he does not know. He also imagines that he knows what it means to watch, but he is far from doing so.

“Watch and pray” is a figurative rendering of the admonition to keep the ability to perceive intuitively on the alert, i.e., to keep the spirit active! Spirit in its true sense, and not per chance the activity of the brain, for the way the living human spirit expresses itself is only and solely through the intuitive perception. In no other way does the spirit of man, i.e., the original kernel which evolved into his true “ego” in the course of its wanderings through Subsequent Creation, become active.

“Watch and pray” is therefore nothing less than the demand to refine and strengthen man’s ability to perceive intuitively, which is equivalent to vitalizing the spirit, which is the only eternal value man possesses which alone can return to Paradise, the Primordial Creation, from which it issued. It must return there, either matured to self-consciousness, or in an unconscious state again; either welcome to the Light as a living ego which has become useful in Creation, or as a dismembered and dead ego if it has proved itself useless.

The admonition to “Watch and pray” is therefore one of the most serious which the Son of God bequeathed to mankind. At the same time it is a grave warning to stand as useful beings in Creation, lest damnation inevitably follows through the automatic working of the Divine Laws.

Look at woman! She has, as the most precious gift of womanhood, a delicacy of intuitive perception which no other creature can attain. For this reason one should be able to speak only of noble womanhood in this Creation, because womanhood possesses within itself the strongest gifts towards the realization of all that is good. This, however, places the greatest of responsibilities upon woman. For this reason Lucifer, with all the droves that belong to him, aimed primarily at woman in order thus to subjugate the whole Creation to his power.

Unfortunately Lucifer found only too superficial a basis in the woman of Subsequent Creation. With open eyes she flew towards him and, in her way, poisoned the entire Subsequent Creation by changing pure concepts into distorted images, which inevitably brought confusion to all human spirits. The pure flower of noble womanhood, the crown of this Subsequent Creation debased itself under the influence of the tempter and soon became the poisonous plant which, with its glittering colors and seductive fragrance, attracts all to the spot where it flourishes, to the swamp, into the sultry softness of which the victims thus allured sink.

Woe unto woman! Because she did not make proper use of the highest of all values bestowed upon her, she will inevitably be the first upon whom the Sword of Divine Justice will fall, unless she decides to use the special mobility of her spiritual intuition, so peculiarly her own, to take the lead in the necessary ascent of mankind out of the ruins of such a faulty structure of perverted conceptions, which only arose through Lucifer’s promptings. Instead of setting the example of honestly striving for the white blossom of noble purity and adorning herself with it, she chose to indulge in coquetry and vanity, which found their playground in the craving for admiration of a wrongly cultivated social life. Although she sensed that she was losing thereby the genuine ornament of womanhood, and grasped at the substitute offered to her by the Darkness, by offering her physical charms for sale and becoming a shameless slave of fashion, as a result of which she drifted still further into the abyss, dragging men along with her by stimulating their sexual desires, which inevitably hindered the unfolding of their spirits.

All those who thus failed and became rotten fruit in this Creation had thereby planted within themselves the seed which now, in the necessary Judgment, must cause their destruction through the reciprocal action, because it made them incapable of withstanding the roaring and purifying storms. Let no one soil his hands by helping the worshippers of the idol of vanity and coquetry if they stretch out their arms to be saved in their hour of need. Let them sink and push them away; there is no value in them which could be used in the new building up that has been promised.

They do not see how absurd and hollow their actions are. They laugh at and ridicule the few who try
to preserve for themselves the decency and purity of true womanhood, at those who did not permit the delicate feeling of modesty, the most beautiful ornament of girl and woman, to be extinguished, but their mocking shall soon change to cries of dismay and thus be stifled!

It is as if the woman of Subsequent Creation is standing on the sharp edge of a knife, because of the great gifts bestowed upon her. She must now give an account of what she has done with them up to the present. There can be no excuse for her! It is impossible to turn and retrace her steps, for the time is up. They should all have thought of it before, and should have known that their opinion cannot oppose the adamantine Will of God, in which there is nothing but Purity, clear as crystal. —

The woman of the future, however, who has been able to preserve herself and her values during the dissolute period of a modern Sodom and Gomorrah, together with those who will be newly born, will at last bring womanhood to that blossom where all who approach her do so in holy awe and purest veneration. She will be the woman who lives according to God’s Will, that is, who so stands in Creation that she is like the radiant crown, which indeed she can and should be, permeating everything with the vibrations she absorbs from the Luminous Heights and passing them on undimmed by virtue of her ability, which lies in the delicacy of the feminine intuitive perception.

The Words of the Son of God: “Watch and pray” will be embodied in every woman of the future, as they should already be in every woman of today, for in the vibrations of the feminine ability to perceive intuitively lies that perpetual watchfulness and most beautiful praying which are pleasing to God, providing she strives towards purity and the Light!

Such a vibration brings the experience of heartfelt gratitude and joy! And that is prayer as it should be! At the same time the vibrations contain a constant warning to be on guard at all times, that is, to watch! For everything unsightly that tries to approach and every evil volition, is sensed by such delicately sensitive vibrations and is noticed before it can become a thought, and thus it is made easy for the woman always to protect herself in time, unless she herself wants it otherwise.

In spite of the subtlety of these vibrations they hold a power which can transform everything in Creation. There is nothing which could resist this power, for it brings Light and thereby Life!

This was well known to Lucifer! Therefore he mainly directed his attacks and temptations towards womanhood! He knew that everything would succumb to him if only he succeeded in winning over woman. Sadly and unfortunately he succeeded only too well, as everybody who wishes to can clearly see today!

For this reason the Call from the Light is again addressed in the first place to woman! She ought to be able to recognize to what depths she has fallen. She ought to, if... her vanity permitted it. But this snare of Lucifer holds all womanhood bound so fast that she can no longer recognize the Light, and even no longer wishes to! She no longer wishes to because modern woman cannot forgo her life of frivolous trifling, although she is vaguely aware of what she has lost through it. Indeed she knows it only too well! And to dull this warning intuitive perception, which is the equivalent of knowing, she throws herself headlong and as if struck with blindness into the newest folly, emulating man in his profession and in his whole being!

Instead of returning to genuine womanhood, the most precious of possessions in all Creation! And thereby to the task allotted to her by the Light!

It is she who robs man of all that is sublime and thereby prevents the flowering of noble manhood.

No nation and no people can flourish and prosper where the man is unable to look up to the woman in her womanliness!

Only genuine, purest womanhood can awaken and lead a man to great deeds! Nothing else. And that is the vocation of woman in Creation according to God's Will! Through this she uplifts nations and humanity, yes, even the whole of Subsequent Creation; for in it alone lies that sublime power of gentle working! A power which is irresistible and compelling and, if of the purest volition, blessed by Divine Power! There is nothing to equal her, for she carries beauty in its purest form into everything she does and everything that proceeds from her! That is why her weaving should permeate the whole of Creation, refreshing, uplifting, furthering and animating, like a breath from the longed-for Paradise!

This was the pearl among the gifts of your Creator that Lucifer grasped at first of all, with all his
cunning and malice, knowing that that was the best method with which to tear away your foothold and your striving towards the Light! For in woman lies the precious secret that is able to set free the purity and sublimity of every thought, the inspiration to the greatest activity and noblest deeds... provided that she is the woman the Creator intended her to be when He lavished these gifts upon her.

You let yourselves be duped too easily! You succumbed to the temptations without a fight. As a willing slave of Lucifer woman now directs her beautiful Divine gifts to serve a contrary purpose, and thereby brings the entire Subsequent Creation under the domination of the Darkness! Of everything that God wanted to come into existence for the joy and happiness of all creatures in this Creation, today only repulsive caricatures are present! Of course everything did come into existence, but changed and distorted, wrong through the influence of Lucifer. The woman of Subsequent Creation made herself the mediator in this matter! A sultry bog spread over the clear soil of purity. Radiant enthusiasm was replaced by sensual orgies. Now you are willing to fight, but against every demand of the Light! Just so you can remain in that state of vain self-satisfaction which intoxicates you!

There are not many who today are capable of meeting a clear gaze steadfastly. The majority turn out to be leprous, whose beauty, i.e. true womanhood, has already been eaten away and can never be restored again. Many who can still be saved, will be disgusted with themselves if they will remember years later all that they regarded as being beautiful and good today. It will seem like an awakening and a recovery from the most terrible fever-dreams!

Just as woman was able to drag the whole of Subsequent Creation down deeply, so also does she have the power to once again uplift and to further it, for man will follow her lead in this. The time will come, soon after the purification, when one can joyously call out: Look at woman as she should be, genuine woman in all her greatness, her noblest purity and power and you will experience through her the words of Christ: “Watch and pray,” in all naturalness and in the most beautiful form!
25. Marriage

Marriages are made in heaven! These words are often uttered by married couples with grim bitterness. But they are also used hypocritically by those who are furthest removed from heaven. The natural consequence is that one has taken to shrugging one’s shoulders, to smiling, mocking and even sneering at these words.

This becomes understandable when a person considers all the marriages with which he has become acquainted in his own and wider circles during the course of years. The scoffers are right. Only it would be better not to ridicule the saying but the marriages themselves! In the majority of cases these deserve not only ridicule and scorn, but even contempt.

Marriages as they are today, and as they have already been for centuries, have so discredited the truth of this saying as to prevent anyone from believing in it. Unfortunately, with but very few exceptions, they are distinctly immoral and cannot be brought to an end quickly enough in order to save thousands from the disgrace into which they blindly run because of present-day habits. They imagine that it cannot be different because it is customary. Added to this, everything at the present time is shamelessly directed towards dimming and suffocating every purer intuitive perception. No one thinks of making the personality what it should, could and must be by also showing the necessary respect for the physical body.

The body, like the soul, must be regarded as something precious and therefore untouchable, something that should not be exhibited in order to entice. Something Lofty, Sacred! This is why on this earth the body cannot be separated from the soul in this respect either. Like the soul it must be equally respected and preserved as a shrine, if it is to have any value at all. Otherwise it will become befouling junk, deserving nothing better than to be thrown into a corner and picked up cheaply by the first passing junk dealer. An army of such junk dealers swarming over the earth will find untold quantities of this junk. At every step they will find new collections just waiting for them. And truly such junk dealers and buyers are already wandering about in droves. They are envoys and tools of the darkness, who greedily seize their cheap booty to drag it triumphantly down further and further into their dark realm, till they are all swallowed up in blackness and can never find their way back to the Light. It is no wonder that everyone laughs when someone seriously affirms that marriages are made in heaven!

Civil marriage is nothing but a plain business contract. Those who thus bind themselves do not per chance do so in order seriously to tackle a joint task, which would raise the inner and outer value of the persons concerned, and also enable them to strive together for high aims, thereby becoming a blessing for themselves, for mankind and also for the whole of Creation; but they regard it as a simple contract ensuring each other’s material security, so that mutual physical surrender may proceed without any further financial consideration. Where does this leave the sanctity of the body which both sides should bring into and maintain within a marriage? This is not taken into consideration at all.

The position of the woman in this matter is so degrading that one should turn away from her. In eighty out of a hundred cases she hires or sells herself simply into the service of her husband, who does not seek in her a companion of equal worth but, apart from showing her off, merely uses her as a cheap and willing housekeeper to make his home comfortable, with whom he can also indulge his sensual appetite undisturbed and under the cover of a false respectability.

For the most trivial reasons young girls often leave the home of their parents in order to marry. Sometimes they are tired of being at home and long for a sphere of influence in which they are in charge. Others think it would be fascinating to play the role of a young wife or hope to get more excitement out of life. They may also believe they can better their economic position. There are also cases where a young girl marries out of spite to annoy some other person. Marriage can also be entered into merely out of physical desires. Awakened and artificially nourished by reading bad literature, through improper conversation and by playing around.

It is seldom the true love of the soul that urges them to take this most serious step of their earth-lives. Aided and abetted by many parents, girls are supposedly “too clever” to allow themselves solely to be guided by their purer intuitions, and thus they rush all the more easily into unhappiness. Such persons will already pay in part for their superficiality in their married life. But only in part! The bitter experience of
reciprocal action in consequence of such improper marriages comes much later; for the main fault lies in irresponsibly neglecting the opportunity to advance. Many an earth-life is thereby completely lost to the real purpose of personal existence. This may even bring serious retrogression which must be laboriously made up for.

How different when a marriage has been entered into on the right foundation and develops harmoniously! Joyfully, one in the voluntary service of the other, the couple grows upward together towards spiritual ennoblement; shoulder to shoulder they smilingly face all mundane trials. The sheer happiness of such a marriage is of great benefit to whole existence. And in this happiness lies an upswing, not only for the individuals concerned, but for all humanity! Therefore, woe unto those parents who drive their children into improper marriages by persuasion, cunning, compulsion or rational considerations. The burden of responsibility, which extends further than that concerning the child only, will sooner or later fall back with such persistence upon them that they will wish never to have entertained such “brilliant ideas”.

The marriage ceremony in church is considered by many as only part of a purely mundane celebration. The churches themselves or their representatives use the words: “What God hath joined together, let not man put asunder!” In religious cults the fundamental thought is that those entering the bond of marriage are, through this act, being united by God. “Advanced persons” give it the meaning that the two entering the bond of marriage are thus united before God. The latter interpretation is more justifiable than the former.

Such an explanation, however, is not intended by these words! They are meant to convey something entirely different. They are based on the fact of such marriages as are truly made in heaven.

When all false conceptions and interpretations are removed from these words, then every cause for laughter, ridicule or sneering will cease immediately, and their meaning will lie before us in all its seriousness and unalterable truth. The natural result will then be the realization that marriages are meant and intended to be something entirely different from what they are today, i.e., that the bond of marriage may only be entered into under entirely different conditions, with entirely different views and convictions, and with absolutely pure motives.

“Marriages are made in heaven” indicates in the first place that already at birth every human being brings along certain qualities, the harmonious development of which can only be achieved through someone with compatible qualities. However, compatible qualities are not identical qualities, but ones that complement the others, and in complementing each other they obtain their full value. In this state of complete value all the strings sound as one harmonious chord. If one partner is made complete by the other partner, then the latter will also be made complete through the former, and in their union, that is, in their living and working together, this harmonious chord will sound. Such is the marriage which has been made in heaven.

However, this does not mean that for each person there is only one other particular person on earth with whom he can enter upon a harmonious marriage, but there are generally several who possess the qualities to complement the other person. It is therefore not necessary to wander about the earth for decades to find this second, truly fitting and complementary part. It is only a question of exercising the necessary seriousness, of keeping eyes, ears and heart open and, above all, of abstaining from all those hitherto required preconditions for marriage. Just what is regarded as important today shall not be. Working together and having high goals are as indispensable for a sound marriage as are exercise and fresh air for a healthy body. Whoever counts on having comfort and the greatest possible freedom from cares, and tries to build a mutual life thereon, will in the end only reap a state of unhealthiness, with all attendant side effects. Therefore seek at last to enter into marriages that are made in heaven. Then happiness will be yours!

Made in heaven signifies that two people were already destined for each other before or upon entering this earth-life. This being pre-destined, however, lies only in the qualities that each brought along, with which two people fully complement each other. Such persons are thereby meant for each other.

You could just as well express destined for each other as “suited for each other,” thus really complementing each other. Therein lies the predestination.
“What God hath joined together, let not man put asunder.” Much harm has already been caused by a misunderstanding of these words of Christ. Up till now many imagined that: “what God hath joined” referred to the act of marriage. This, however, has so far had nothing to do with the meaning of the words. That which God has joined is a union where the conditions required for complete harmony are fulfilled, and is thus made in heaven. Whether or not the permission of the State and the Church has been given for this union makes no difference.

It is, of course, also necessary to observe civil laws. If, then, with such a bond, a wedding takes place according to a prevailing religious cult and with appropriate devoutness, it is quite natural that, through the inner attitude of those concerned, the union will receive a much higher consecration, which will bring a real and strong spiritual blessing to the couple. Such a marriage is then really united by and before God, and is made in heaven.

And now follows the warning: “Let not man put asunder!” How has the high meaning of these words been diminished. Yet the truth is so clearly evident! Wherever one finds a union that is made in heaven, i.e. where two people so complement each other that a full and harmonious chord results, there no third person shall attempt to bring about a separation. No matter whether it be to create discord, to make a union impossible, or to cause a separation, such an attempt would be a sin. It would be an injustice which in its reciprocal action must cling heavily to its originator, since two persons would be simultaneously affected by it, together with the blessing which through their happiness would have spread throughout the Gross Material and Ethereal Worlds. The simple truth that lies in these words is evident to all. The warning is intended to protect only such unions as have been made in heaven under the aforesaid conditions, which is confirmed by the fact that they brought along with them the necessary psychic qualities to complement each other.

No third person should interfere with two such souls, not even the parents! It will never occur to the two partners to wish for a separation. The divine harmony which is based on their mutual psychic qualities does not permit such a thought to arise. Their happiness and the permanence of their marriage is consequently assured from the start. If a divorce is proposed by one of the marriage partners it is the best proof that the necessary harmony is not at the basis of the marriage, and therefore that it cannot have been made in heaven. In such cases the marriage should definitely be ended in order to raise the moral self-respect of the couple living in such an unsound state. Such wrong marriages now form the great majority. The cause of this evil lies primarily in the moral decline of mankind, as well as in the prevailing worship of the intellect.

Separating those whom God has joined together applies not only to the marriage, but also to the preceding drawing together of the two souls, who through their complementing qualities can only develop harmony and are thus destined for each other. If they enter into such a union and a third party tries to interfere through slander or by similar well-known means, then this intention has already accomplished adultery!

The meaning of the words: “What God hath joined together, let not man put asunder” is so simple and clear that it is hard to understand how they could have been interpreted so erroneously. This was only possible by wrongly separating the Spiritual World from the Material World, resulting in a narrow intellectual conception, which has never yet produced anything of real value.

These words were given from the Spiritual World and it is only in the spiritual sense that they can find their true interpretation!
26. The claim of children on their parents

Many children live under an unfortunate delusion in regard to their parents which will do them great harm. They believe they can charge their parents with being the cause of their existence on earth. One often hears the remark: “Of course my parents must take care of me; after all, they have brought me into the world. It is not my fault that I am here.”

Nothing more foolish could be said. Every human being is here on earth either at his own request or because of his own fault! The parents merely provide the possibility for an incarnation, nothing more. And every incarnated soul must be grateful for the opportunity offered!

The soul of the child is only the guest of its parents. This fact alone gives sufficient explanation to enable one to know that in reality a child can claim no rights whatsoever in regard to its parents! It has no spiritual claim on its parents! Earthly rights, however, have arisen solely out of a purely mundane social order, provided by the State so as to avoid obligations on its part.

Spiritually the child is a complete personality in itself! It has received nothing from its parents apart from its physical body which it needs as a tool for its activity on this gross material earth, i.e. only a dwelling for the use of the already independent soul.

Still, through procreation the parents assume the obligation to take care of the dwelling place they have thus created, and to maintain it until the soul which has taken possession of it is itself capable of undertaking its maintenance. The natural development of the body will indicate when the moment for this has come. Whatever is done beyond this is a gift from the parents.

Therefore children should finally cease to rely upon their parents, and would do better to think of standing upon their own feet as soon as possible. In that respect it is really immaterial whether the child works in the home of its parents or elsewhere, however, it must be an activity other than mere pleasure and the fulfillment of so-called social duties. It must definitely be a really useful duty, such as would have to be performed by some person specially engaged if the child no longer performed it. Only in this way can one speak of a useful life on earth, which brings about the maturing of the spirit. If a child, male or female, fulfills such a task in the parental home, then the parents should give it the same wage as they would have to pay a stranger engaged for the purpose. In other words: the child must be regarded and treated as a really independent human being while fulfilling its duty! If the parents and children are linked by special bonds of love, confidence and friendship, it is so much the better for both, for then it is a voluntary tie born of inner conviction, and therefore all the more precious! Then it is genuine, and the bond will endure into the beyond for their mutual advancement and joy. Family pressure and family customs are unsound and objectionable as soon as children have reached a certain age.

Naturally, neither should there be any so-called claims of kinship which particularly aunts, uncles, cousins, and whoever else, so often tries to come up with. It is exactly these claims of kinship which are an objectionable abuse, and which must always disgust a person who is complete and independent within himself.

Unfortunately tradition has caused this sort of thing to become such a habit that a person usually does not even try to think differently, but quietly submits to it, even though with aversion. But he who ventures to take the small step of thinking it over freely will, from the bottom of his soul, find it all so ridiculous and so repulsive that he will indignantly turn away from such presumptions.

Such an unnatural state of affairs must be cleared up! As soon as an inwardly new and healthy race of men awakens inwardly, then this type of abuse will definitely be tolerated no longer because it is contrary to any common sense. Anything really great could never arise out of such artificial distortions of natural life, because they keep human beings far too unfree. A terrible bondage arises out of these apparently minor matters. It is here that the individual must begin to free himself by breaking away from these unworthy customs! True liberty lies only in the proper recognition of duty which remains linked to the voluntary fulfillment of duty! Rights are obtained only by the fulfillment of duties! This also applies to children who can only claim rights through the truest fulfillment of duty. —

There is, however, a whole range of the strictest duties incumbent upon all parents, which have nothing to do with the rights of the children.
Every adult must be aware of what procreation really involves. The frivolity, thoughtlessness and wrong views hitherto existing in this respect have wreaked a terrible vengeance.

You must know and understand that there are in the immediate beyond a great number of souls standing ready and awaiting the opportunity to reincarnate on earth. They are mostly human souls bound by threads of karma, which they are seeking to redeem in a new earth-life.

As soon as the possibility is presented, they attach themselves to where an act of procreation has taken place in order to await and follow up the growth of the new human body as a prospective dwelling. During this waiting period ethereal threads are spun from the young body to the soul which keeps itself persistently in the immediate vicinity of the prospective mother and from the soul to the young body. Anad at a particular stage of maturity these threads serve as the bridge which permits the alien soul from the beyond to enter the young body and to immediately take full possession. Thereby a foreign guest moves in whose karma can cause its educators many worries! A foreign guest! What an uncomfortable thought! Everyone should always bear this in mind and never forget that he also can have a say in the choice between the waiting souls, if he does not carelessly waste his time. The incarnation is certainly subject to the Law of Attraction of Homogeneous Species. However, it is not absolutely necessary that one of the procreators should serve as the homogeneous pole; sometimes it may be a person who is often near the prospective mother. Many an evil can be averted as soon as mankind really understand the whole process and consciously concern themselves with it. As it is they frivolously trifle their time away, attending games and dances, giving parties, and paying little attention to the important event which is being prepared during this period, and which later on will forcefully intervene in their whole lives.

Through prayer which is always based on fervent wishes, they should consciously take a guiding hand in these matters, thus lessening the evil and strengthening the good. The strange guest who then comes to them as a child would remain welcome to them in every way! Much nonsense is spewed about pre-natal education in the usual manner of misunderstanding or half understanding of certain outwardly observable effects.

As often happens the conclusions drawn by men from such observations are wrong. There is no possibility of pre-natal education, but instead there is a definite possibility of influencing the attraction, if it is done at the right time and with the appropriate seriousness! This is a difference, the consequences of which reach further than any pre-natal education could ever accomplish.

If this has become clear and people still carelessly and thoughtlessly enter into a union, they deserve nothing better than that a human spirit should penetrate into their circle with the risk of bringing only disturbance, if not evil.

For spiritually free human beings procreation should be nothing but the proof of their willingness to take a strange human spirit into the family as a permanent guest, offering it the opportunity on earth to atone and to mature. Only when both sides have the fervent wish to achieve this purpose should the opportunity for procreation be sought. If you now take into account only these facts as regards parents and children much will automatically change. Their treatment of one another, their education and everything will rest upon a different and more serious foundation than has up till now been customary in many families. There will be more consideration and respect shown towards one another. Consciousness of independence and striving for responsibility will be felt, resulting in a natural social advance for the nation. The children, however, will soon learn to desist from claiming rights which never existed. —
27. Prayer

Any discussion of prayer is of course only addressed to those who personally concern themselves with prayer. He who does not feel the inner urge to pray may well refrain from doing so, for his words or his thoughts would inevitably dissolve into nothingness. If a prayer is not felt deeply within, through and through, it has no value, and therefore will have no effect. The best foundation for a prayer which may be expected to have an effect lies in those moments of spontaneous thankfulness arising out of great happiness or of deepest pain resulting from heartfelt grief. In such moments a person is filled with one particular intuitive perception which dominates all else. This enables the main wish of the prayer, be it gratitude or a request, to receive undimmed power.

In any case, people often have a wrong picture of how a prayer comes into existence, what happens to it, and how it develops further. Not every prayer penetrates to the Highest Ruler of the Universe. On the contrary, it is a very rare exception that a prayer is actually able to ascend to the steps of His Throne. Here too the basic Law of the Power of Attraction of Homogeneous Species plays the principal role.

A prayer which is seriously and deeply felt will be attracted to, and itself will attract, those of a similar nature, and come into contact with a power-center of a kind identical to the main theme of the prayer. These power-centers can also be called sections of spheres or something similar, it will basically always amount to the same thing. Reciprocal action will bring about that which was the main wish of the prayer. It will either bring serenity, strength, relaxation, plans suddenly arising in the mind, the solution to difficult problems, or other such things. Something good will always come of it, be it only increased composure and balance of mind, which will in turn lead to a solution and some way out of the difficulty.

It is also possible that the prayers sent out, having received increased power through the reciprocal action of homogeneous power-centers, will find an ethereal path to people who, being stimulated through this, will in some way bring help and thus fulfillment of the prayer. All these happenings will be easily understood by observing ethereal life. Here again justice lies in the fact that it will always be the inner quality of the one who prays which, depending on his depth, determines the power, i.e., the vitality and effectiveness of the prayer.

In the great ethereal happenings in the cosmos each variety of intuitive perception finds the homogeneous species to which it belongs, because not only could it not be attracted by others, but it would even be repelled. Only when meeting its similar kind does a connection take place with a consequent increase in strength. A prayer embodying various intuitive perceptions, which still contain a certain measure of strength through the state of deep absorption of the one praying, will, in spite of its fragmentation, thereby attract different things, and will also return different kinds of reciprocal effects. Whether this results in any kind of fulfillment will depend entirely on the nature of the separate parts, which can either foster or hinder each other. However, when praying, it is better in every case to send out only one thought as an intuitive perception in order to prevent confusion.

Thus Christ by no means intended that the “Lord’s Prayer” absolutely had to be prayed all at once, but in it He summarized all that for which a person with an earnest volition may primarily ask and be certain of fulfillment. These petitions contain the foundation for everything which man needs for his physical well-being and spiritual ascent. They even give much more! They also indicate the guidelines which man should strive to follow during his life on earth. The composition of the petitions is a masterpiece in itself. The “Lord’s Prayer” alone provides everything for the seeker if he penetrates into it deeply and grasps it right. He would need nothing more than the “Lord’s Prayer”. It shows him the whole gospel in concentrated form. It is the key to the Luminous Heights for him who knows how to experience it rightly. It can be at once the staff and the beacon to all on their path forward and upward! It contains so immeasurably much. *(Lecture: The Lord's Prayer)*

The real purpose of the “Lord’s Prayer” is evident in the wealth of its contents. In the “Lord’s Prayer” Jesus gave humanity the key to the Kingdom of God! It is the very essence of His Message. But He did not intend that it should be recited in this way.

Man needs only to take note when he has prayed and he will realize how often his attention wanders and how much the depth of his intuitive perception is weakened by repeating the separate petitions one
after the other, even when he knows them fluently.

It is impossible for him to pass from one petition to the other with the deep fervor necessary to a genuine prayer! In His way Jesus made everything easy for mankind. The right expression would be “easy as child’s play”. Jesus specifically pointed out: “Become as little children!” That is, think as simply and look no more for difficulties than they do. He would never have expected anything so impossible from mankind as to pray the Lord’s Prayer with the deep concentration it requires, straight through. This should also convince humanity that Jesus intended something different, something greater. He gave humanity the key to the Kingdom of God, not merely a prayer!

Many-sidedness always weakens a prayer. A child does not come to its father with seven requests at a time either, but only with that which is nearest to its heart, whether it be some distress or a wish.

This is the way in which man in his distress should also approach his God with a petition about that which oppresses him. In most cases it will be just one particular matter, not many at once. Man should not pray for something that does not really bother him at the time. Since such a prayer cannot come to life deep within his intuition, it becomes an empty form and quite naturally weakens some other and perhaps really necessary request.

Therefore man should only pray for what is really necessary! Avoid all empty phrases, as they are bound to lead to fragmentation and in time must foster hypocrisy!

Prayer requires profound earnestness. Pray in calm and purity, so that the power of the intuitive perception will be increased through calm, and through purity it will receive that luminous lightness which will enable the prayer to be carried upward to the heights of all that is light and pure. Then the supplicant will receive that fulfillment which will be most beneficial for him and really advance him in his whole being!

The power of a prayer is not able to force or propel it upward; only purity with its corresponding lightness can do so. As soon as the urge to ask becomes alive within him, every person can achieve purity in prayer, although perhaps not in all prayers. It is not necessary for his whole life to be based on purity already. This will not prevent him to at least uplift himself at times for a few seconds in the purity of his intuitive perception.

Not only do quiet calm and the deeper concentration made possible thereby help to strengthen the power of a prayer, but also every strong emotional feeling, such as fear, anxiety or joy.

This does not mean that the fulfillment of a prayer will necessarily always correspond to and harmonize with man’s earthly ideas and wishes. The fulfillment benevolently reaches out far beyond these, leading towards what is best for the whole, not just for the earthly moment! Often, therefore, an apparent non-fulfillment must later be recognized as the only right and best fulfillment, and the person will be happy that things did not go according to his wish of the moment.

As to the question of intercession! People often wonder how the reciprocal effect of a prayer of intercession, i.e. a petition for someone else, can find its way to a person who has not himself prayed, since the reaction must flow back to the petitioner along the way he has paved for it.

Here too there is no deviation from the firmly established laws. During a prayer the intercessor thinks so intensively of the one for whom he is praying that his wishes are thereby first anchored or tied firmly to the person, and then start in their upward course from there, thus returning to the other person, since the strong wishes of the petitioner have already become alive and circle around him. However, the one indispensable condition is that the soil within the person being prayed for is receptive, and, being of a like nature, offers an anchorage and puts no obstacle in the way.

If the soil is not receptive, thus unworthy, then the fact that the intercessory prayer glances off reveals once more the wonderful justice of the Divine Laws, which cannot permit that help from outside through another person should fall on stony ground. This repulsing or glancing off of an intercession seeking anchorage in the person being prayed for, whose inner state has proved him unworthy, makes it impossible for help to come to him. Here again we find something so perfect in this automatic and natural activity that man stands amazed before the unwavering and just distribution of the fruits of what men themselves willed!

If this were not such an inexorable process, then the mechanism of Creation would have a gap which
would allow for possibilities of injustice towards those who are unworthy of having intercessors, although intercessors, on their part, arise only out of existing friendships or the like.

Intercessions by people who lack the definite inner urge from their genuine intuitive feelings have neither value nor success. They are as chaff before the wind.

There is still another way in which genuine intercession can take effect. That is when it acts as a signpost! The prayer immediately rises upwards and points to the one needing help. If now, in view of the way shown to him, a spiritual messenger is sent to give aid, the possibility of help reaching the person in need is subject to the same laws of worthiness or unworthiness, thus of whether he is open to it or will repulse it. If the person needing help has an inward leaning towards darkness, the messenger sent to help him in answer to the prayer cannot get in touch with or influence him, and must return without having accomplished anything. Thus the intercession could not be fulfilled because the living laws did not permit it. But if the soil is suitable then a genuine intercession is of immeasurable value! Either it brings help without the person in need knowing it, or it unites with the wish or prayer of the person in need, thus giving him greatly increased strength.
28. The Lord's Prayer

There are but few people who try to realize what they actually want when they say the "Lord’s Prayer." Fewer still are those who really know the meaning of the sentences which they rattle off. To rattle off is about the only right expression for the process of what in this instance men call praying.

He who unsparingly examines himself in this respect must admit this, otherwise he only proves that he spends his whole life in a similar way... superficially, and that he is not nor ever was capable of a deep thought. There are more than enough of such people on this earth who indeed take themselves seriously but who, with the best of will, cannot be taken seriously by others.

The beginning of this prayer in particular has always been falsely intuited, albeit in different ways. Those people who attempt to pray this prayer earnestly, i.e. who approach it with a certain good volition, feel rising within themselves at or just after these first words, a certain sense of security, of calmness of the soul! This feeling prevails in them for several seconds after praying.

This explains two things. In the first place that the one who is praying can only maintain his earnestness during the first words which arouse this feeling in him; and secondly, that the feeling thus aroused proves how far removed he is from grasping what he is saying with these words!

This shows plainly either his inability to persist in any kind of deep thinking or his superficiality; otherwise the succeeding words, as soon as they really come to life within him, should immediately arouse a different feeling, corresponding to the different meaning of those words.

Thus only what the first words awaken remains with him. However, if he grasped the right sense and the true meaning of those words they should arouse in him a feeling quite different from one of comfortable security.

More presumptuous people on the other hand, see in the word “Father” the confirmation that they are directly descended from God, and that therefore, given the right development, they will themselves ultimately become divine, while already at the present time they definitely possess something of the divine within them. Many more such errors concerning this sentence exist among men. Most people, however, consider it as simply the form of address in the prayer, the invocation! This requires the least effort in thinking. Accordingly the prayer is uttered thoughtlessly, despite the fact that the invocation to God should carry the greatest fervor of which man's soul can ever become capable.

But all of that is not what this first sentence is meant to convey or express, rather, by His choice of words, the Son of God simultaneously gave the explanation or the notification for the way in which a human soul should approach prayer; how it may and indeed must approach its God if the prayer is to be heard. He tells exactly what quality the soul must possess at that moment, and in what condition the pure intuitive perception must be if the soul wants to lay its petition before the steps of God's Throne.

Thus the prayer is divided into three parts. In the first part the soul approaches and surrenders itself completely to God. Figuratively speaking the soul unfolds itself before Him and thus gives testimony to its pure volition before it brings forth its request. Here the Son of God wants to make clear which intuitive perception alone may form the basis for approaching God! Therefore the words: “Our Father Who art in Heaven!” with which the prayer starts, come as a great sacred vow. Bear in mind that a prayer is not synonymous with a request! Otherwise there would be no prayer of thanksgiving, which contains no request. To pray does not mean to beg. Even in this respect the “Lord’s Prayer” has so far always been misconstrued because of man’s evil habit of never approaching God without at the same time expecting or even demanding something from Him; for every expectation contains a demand. Man, in reality, always expects something when praying, this he cannot deny! Generally speaking, it may merely be a vague feeling within him of one day securing a place in heaven. Man does not know jubilant gratitude in joyful appreciation of the conscious existence granted him through active involvement in the great Creation for the benefit of his environment as willed and rightfully expected by God! He does not even suspect that just in this and only in this lies his real welfare, as well as his advance and ascent.

It is on such a basis, according to God’s Will, that the “Lord’s Prayer” really stands! The Son of God, Who only desired man’s welfare, which entirely depends on the proper observance and fulfillment of the Will of God, could not have worded it in any other way!
Thus the prayer He gave is anything but a petition, instead it is a great, all-embracing vow in which man lays himself at the feet of his God! Jesus gave it to His disciples who, at that time, were willing to live in the pure worship of God, to serve God through their life in Creation, and by this service to honor His Holy Will!

Man should think over carefully whether he may dare to make use of and utter this prayer at all, and should examine himself earnestly as to whether, in using it, he is not trying to deceive his God!

The introductory sentences admonish everyone plainly enough to examine himself as to whether he really is as he professes to be in this prayer! Whether he thereby dares to approach God’s Throne without guile!

But if you experience the first three sentences of the prayer within you, then they will lead you to the steps of God’s Throne. They are the way thereto if they become a living experience in the soul! No other way leads there. Yet this one does for sure! If these sentences are not experienced, however, none of your petitions can reach there.

When you dare to say: “Our Father, Who art in Heaven!” it should be a devout but at the same time joyful exclamation.

This outcry voices your sincere affirmation: “To Thee, O God, I give all a father’s rights over me and wish to submit humbly to them like a child! With this I also acknowledge Thy Omniscience, O God, in everything that Thou hast ordained. I beg Thee to treat me as a father has to treat his children! I am here, Lord, to listen to Thee and to obey Thee like a child!”

The second sentence: “Hallowed be Thy Name!” This contains the assurance of the worshipping soul as to how seriously it takes everything it dares to say to God. That the full intuitive perception controls its every word and thought, and that it does not misuse God’s Name through superficiality! Since it regards the Name of God as being too holy to do so! Bear in mind, you who pray, what you are vowing with this! If you want to be absolutely honest with yourselves you must confess that so far it is precisely in this that you have lied in the face of God; for you were never as earnest in your praying as the Son of God made conditional in these words!

The third sentence: “Thy Kingdom come!” is again no petition, but another vow! A declaration by the soul that it is prepared to make life here on earth such as it is in the Kingdom of God! Hence the expression: “Thy Kingdom come!” That means: we humans will also develop so far here on earth that Thy perfect Kingdom may reach here! We shall so prepare the soil that everything lives only according to Thy Holy Will, thus completely fulfilling Thy Laws in Creation. Then it will become as it is in Thy Kingdom, the Spiritual Realm, where the matured spirits who are freed from all guilt and burdens live only to serve God’s Will. Since Thy Will is perfect, good can only come from unconditional obedience to It. Thus it is man’s assurance that he wishes to develop in such a way that the earth will also become a kingdom where God’s Will is fulfilled through the human soul!

This assurance is strengthened to an even greater extent through the next sentence: “Thy Will be done on earth as It is in Heaven!” This is not only the declaration of willingness to conform entirely to the Divine Will, but it also promises that man will concern himself about this Will and strive ardently to recognize It. Of course this striving must precede the effort to conform to God’s Will, for as long as man does not really know this Will he is not able to adjust himself to It in his intuitive perception, his thoughts, words and deeds! What appalling, punishable carelessness everyone shows by continually repeating these assurances to his God, when in reality he never troubles to find out what is His Will, firmly anchored as It is in Creation. Man utters a lie with every word when he dares to say this prayer! He stands before his God as a hypocrite and a fraud! He keeps on adding new sins to the old ones, and when he breaks down ethereally, as he must under this burden in the beyond, he even feels he ought to be pitied. There have already been three opportunities for man to recognize the Will of God! Once through Moses who had been enlightened for that purpose. The second time through the Son of God, Jesus Himself, who bore the Truth within Himself, and now for the third and the last time in the Grail Message which again has been drawn directly from the Truth. —

It is only when a soul has really fulfilled the preliminary condition imposed by these sentences that it can go on to say: “Give us this day our daily bread!” This means to say: “When I have fulfilled what I promised, let Thy Blessing rest upon my earthly work so that, in attending to my physical needs, I may
always retain the time to live according to Thy Will!"

“And forgive us our trespasses as we forgive them that trespass against us!” In this sentence lies the knowledge of the incorruptible and just reciprocal action of the spiritual laws ordained by the Will of God. At the same time it expresses the assurance of complete confidence therein. For the plea for forgiveness or redemption from guilt is conditional upon the petitioner having previously forgiven all the wrongs inflicted upon him by his fellow-men. He who is capable of that, i.e., who has already forgiven his fellow-men everything, is so purified inwardly that he will never intentionally do wrong! He is then free of all guilt before God, for with God only that is considered wrong which is done with evil desire and intention. It is only that which makes it wrong. This is very different from all the human laws and opinions current in the world today.

The basis of this sentence again contains a promise to its God by each soul striving towards the Light. It proclaims the true volition which the soul hopes to receive strength to fulfill through deep concentration and self-clarification in the prayer, with the right attitude this power will be given to the soul according to the Law of Reciprocal Action.

“And lead us not into temptation!” Man has a wrong conception when he tries to interpret these words as if God would tempt him. God tempts no one! In this case, owing to a doubtful transmission, the unfortunate choice of the word temptation was made. The right meaning would include such concepts as erring, going astray and thus going wrong and seeking the Light on the wrong path. It means: “Let us not take the wrong road, nor seek in the wrong direction! Let us not lose, waste nor fritter away time in such seeking! But if necessary restrain us forcibly from doing so, even if we need to be stricken with sorrow and pain.” Man should have grasped this meaning from the words of the next sentence, which according to its contents evidently belong to it: “But deliver us from evil!” This “but” shows clearly enough that the sentences are connected. The meaning is similar to: Let us recognize evil at whatever cost, even at the cost of suffering. Let every error we commit help us to do so through Thy reciprocal actions. For in the recognition of evil lies the redemption for those who are of goodwill!

With this man’s conversation with God, the second part of the prayer, ends. The third part completes it: “For Thine is the Kingdom, the Power and the Glory, forever and ever! Amen!”

When the soul has laid all it pledged in the prayer at the feet of God, these last words come as a jubilant avowal of feeling protected by His Omnipotence! —

Thus the prayer given by the Son of God has two parts. The introduction or approach to God and the conversation with God. Through Luther there was finally added the jubilant confession of the realization of the help available for everything in the second part of the prayer, and of the strength received to fulfill what the soul vowed to God. And this fulfillment must then carry the soul upward into the Kingdom of God, to the region of Eternal Joy and Light! And so the Lord’s Prayer, if it is truly experienced, becomes the support and the staff for ascent into the Spiritual Realm!

Man should not forget that when praying he actually need only obtain the strength to enable him to achieve himself what he is praying for! That is how he should pray! And that is how the prayer which the Son of God gave to His disciples is meant!
29. The worship of God

It can safely be stated that man has never yet understood, much less practiced, the worship of God, which should be absolutely natural to him. Just consider for a moment how the worship of God has been practiced so far! Man only knows how to plead, or more precisely, how to beg! Only now and then prayers of thanksgiving ascend which really come from the heart. However, that is a great exception and occurs only when a person unexpectedly receives a very special gift or when he is suddenly rescued from a great danger. Unexpectedness and suddenness are necessary before he will arouse himself to utter a prayer of thanks. The most tremendous things may fall into his lap undeservedly, but so long as this happens in a quiet, normal way, it never, or only very seldom, occurs to him to think of offering thanks. If he and all his loved ones are always blessed with good health, and if he has no material cares, he will hardly bring himself to utter an earnest prayer of thanksgiving. In order to arouse a stronger emotion within himself man unfortunately always needs a very special incentive. When all is well with him he will never bestir himself of his own free will. He may perhaps talk about it now and then or go to church in order to murmur a prayer of thanks, but it will never occur to him to put his whole soul into it, not even for a single minute. Only if some real misfortune befalls him will he then very quickly remember that there is One Who is able to help him. Fear finally drives him to stammer a prayer for once! However, this is always merely begging, not worshipping.

*Such* is the man who thinks he is good and calls himself a believer! And there are few of them on earth! Laudable exceptions!

Just picture this deplorable state of affairs! You humans, how does it strike you when you look at it closely! How much more despicable must such a person appear in the eyes of his God! Yet, unfortunately this is the reality! Turn and twist as you will, these facts remain when you trouble yourself to investigate closely and without embellishment. It must leave you somewhat uneasy, for neither begging nor thanksgiving belongs to worship.

Worship means reverence! But this is really not to be found anywhere on earth! Just look at the festivals or celebrations which are intended to honor God and where in exceptional cases, begging and pleading are abstained from. There are oratorios!* (pieces of spiritual music) Look for the singers who worship God with their singing! Observe them as they prepare themselves in the concert hall or church. They all want to achieve something in order to be admired by people, while being rather indifferent to God for Whom it is intended, after all! Look at the conductor! He demands applause. He wants to show the people what he can do.

Then go further. Look at the proud buildings, the churches and cathedrals, which are... supposed to have been raised in honor of God. The artist, the architect and the builder only strive for earthly recognition. Every city shows off these buildings... for its own glory. They must even serve to attract tourists, however not for the purpose of worshipping God, but to raise money through increased traffic! Wherever you look, there is nothing but craving for earthly superficialities! And all this under the pretext of worshipping God!

Although here and there one may still find a person whose soul will expand in the forest or the mountains, and who may even give a fleeting thought to the greatness of the Creator, albeit only in the far distant background. His soul does expand, but not to take jubilant flight upwards... instead it literally melts in a pleasurable feeling of enjoyment. This may not be mistaken for an upward-soaring. It really has no value other than the pleasure a glutton derives from a richly-laden table. Such an expansion of the soul is erroneously taken for worship; but it remains ecstasy lacking in substance, a personal feeling of well-being, which is mistaken as gratitude to the Creator. But it is merely an earthly happening. There are also many nature enthusiasts who take their enthusiasm to be genuine worship of God. They also imagine that they are far superior to those who have no possibility of enjoying the scenic beauties of the earth. It is a crass, pharisaical attitude, which manifests only in a personal feeling of well-being. It is fool’s gold, utterly worthless. When the time comes for such people to seek the treasures of their souls in order to use them for their ascent, they will find their inner shrine completely empty; for what they imagined to be a treasure was only intoxication at the sight of beauty, nothing else. Genuine veneration for their Creator was lacking. —

The real worship of God does not show itself in ecstasy, in murmured prayers, in begging, kneeling,
and wringing of one’s hands, nor in blissful thrills, but in joyful activity! In the jubilant affirmation of this life on earth! In the full enjoyment of every moment! And full enjoyment means to make full use. Making full use in turn means... to experience! Not however, in dance and play or in time wasting activities, which are harmful to body and soul, and which the intellect seeks and needs as a balance and as a stimulant to its activity, but in looking upwards to the Light and Its Will, which only furthers, uplifts, and ennobles all that exists in Creation!

The fundamental condition for this, however, is the exact knowledge of the Divine Laws in Creation. These show him how he must live if he wishes to be healthy in body and in soul, point with precision to the path leading upwards to the Spiritual Realm, while also enabling him to recognize clearly the horrors he will have to face if he opposes these laws!

As the inexorable iron-clad Laws in Creation are alive and operate automatically, with a power against which human spirits are entirely helpless, it stands to reason that the most urgent need of every human being must be the thorough recognition of these laws, to the effects of which he remains absolutely defenseless in every respect!

And yet men are so ignorant that they heedlessly overlook this clear and simple necessity, although there is nothing which could be more obvious! It is well known that the simplest ideas never occur to man. In this, strangely enough, every animal is wiser than man. It adapts itself to Creation and is nurtured by it as long as man does not seek to hinder it. Man, however, wants to be master over something the automatic activities of which he is and will always remain subject to. No sooner has he learned to turn to his profit minute fractions of certain radiations, or learned to apply in some small way the effects of air, water, and fire, than he thinks in his conceit that he is already master over these forces! But he does not consider that before he can make his relatively minor applications he first has to learn and observe how to make use of the already existing conditions or forces, completely in accordance to their specific nature. To be successful he must try to adapt himself! He alone must do so! This is not ruling or conquering, but it is submission and adaptation of himself to the existing laws.

Through this man should have finally realized that only by adapting himself can he learn and receive any benefit! With this in mind he should gratefully go forward. But no! Instead he is boastful and acts even more arrogantly than ever. Especially in those instances where for once he bows to and serves the Divine Will in Creation, thereby immediately receiving visible benefits, he childishy tries to pose as victor! Victor over nature! This senseless attitude is the height of stupidity, as a result of which he blindly overlooks that which is really great; for with the right attitude he would indeed be a victor... over himself and his vanity, because on logical examination he would see that in all his notable achievements he had first learned from and submitted to what already existed. This alone will bring him success. Every inventor and everyone achieving something really great adapted their thinking and volition to the existing Laws of Nature. Whatever wishes to resist or even oppose these laws will be smothered, crushed and shattered. It is impossible for it to ever really come to life.

As it is with minor experiences, so it is also with man’s whole existence, and with man himself!

Man, who must wander not only through the short span here on earth but also through the whole of Creation, must of necessity possess the knowledge of the laws to which the whole Creation remains subject, not merely the nearest environment visible to every man! If he does not possess this knowledge he will be delayed, hampered, hurt, thrown back or even crushed, because in his ignorance he could not go along with the power-currents of the laws, but placed himself into them so wrongly that they had to force him downward instead of upward.

A human spirit who stubbornly and blindly tries to reject facts, the effects of which he must recognize every day everywhere, does not appear great or admirable, but rather ridiculous when he makes use of them for his work and in technology, yet does not make fundamental use of them for himself and his soul! In his earthly life and activity the spirit always has the opportunity to observe the absolute completeness and uniformity of all the basic effects of the laws, providing he does not thoughtlessly or even hostilely close himself to them and remain asleep.

In this respect there is no exception in all Creation, not even for one human soul! It must submit to the Laws of Creation if their activity is to further its progress! In the most superficial way men have up till now completely overlooked this simple self-evident fact.
So simple did it appear that by virtue of its very simplicity it was bound to become the most difficult thing for him to recognize. And in time it proved impossible for him to fulfill this. So today man faces ruin, psychological breakdown, which must demolish everything he has built up!

Only one thing can save him: complete knowledge of the Divine Laws in Creation. This alone will help him onward and upward again, and with him all that he will attempt to build up in the future.

Do not argue that, being human spirits, you cannot so easily recognize the Laws in Creation, and that it is difficult to distinguish between the truth and fallacy. That is not so! Whoever says this is either once more trying to conceal his indolence and to hide the indifference of his soul, or he is making excuses to reassure himself.

But it is of no use; for all those who are indifferent or indolent will now be rejected! Only he who musters all his strength and devotes it completely to achieve what is most indispensable for his soul has any prospect of being saved. All half measures count for nothing. Every hesitation, every postponement, is the same as complete neglect. Man has no more time left because he has already waited until the limit of his allotted period.

This time, naturally, it will not be made so easy for man, and it will not be easy for him, since through the most careless negligence in these matters he robbed himself of any capacity to even believe in the profound seriousness of a necessary final decision! And it is exactly this point which is his greatest weakness, which will inevitably cause the downfall of many!

For thousands of years much has been done to enlighten you about God's Will or the working of the Laws in Creation, at least to the extent of what you need to know in order to ascend and find your way back to the Original Creation whence you came! This was not achieved through the so-called earthly sciences, nor through the churches, but through the servants of God, the prophets of old, and later through the Message brought by the Son of God Himself. Although this Message was given to you quite simply, so far you have only talked about it, but never seriously troubled yourselves to understand it aright, still less to live in accordance with it! In your indolent opinion this was asking far too much of you, even though it is your only salvation! You wish to be saved without exerting yourselves in any way! If you reflect upon this you must surely come to this sad recognition.

You turned every Divine Message into a religion! For your own convenience! And that was wrong! For you placed religion upon a special pedestal, removed from everyday life! That was the greatest mistake you could have made; for in so doing you also removed God’s Will from your daily life or, what amounts to the same thing, you removed yourself from God’s Will, instead of uniting with It and making It the center of your daily life and activity! And becoming one with It! You must absorb every message from God quite naturally and incorporate It in a practical manner into your work, your thoughts and your whole life! You must not set it apart by itself, as you have done; only paying it a visit in your leisure hours! In order to indulge for a short time in contrition, gratitude or for relaxation. As a result it never became something natural, a part of you, like hunger or sleep.

Understand this aright at last: You are to live within this Will of God so that you may find your way on all the paths which bring you benefit! God’s Messages are but precious hints which you need, and without that knowledge and obedience to it you are lost! Therefore you must not place them in a glass shrine, to gaze upon them as something sacred, with blissful thrill only on Sundays, or to retreat there in times of distress and fear in order to receive strength! Yowretched ones, you are not to venerate the Message, but to make use of It! You must grasp It wholeheartedly, not only when you are in Sunday attire, but with fists hardened by daily toil, which never disgraces or debases, but only honors anyone! A precious gem shines with greater purity and brilliance in a calloused hand soiled with sweat and dirt, than in the manicured hands of a lazy idler who spends his time on earth only in contemplations!

Every Divine Message was to be imparted to you, i.e. become a part of you! You must try to grasp its meaning aright!

You should not have looked upon it as something separate, something remaining outside yourselves, which you made it a habit to approach with timid reserve. Absorb the Word of God so that each one of you may know how he must live and proceed in order to attain to the Kingdom of God!

Therefore, awake at last! Become acquainted with the Laws in Creation. Worldly cleverness will not help you in this matter, nor will the little knowledge you have gained from technical observation,
something so meager will not suffice for the path your soul must take! You must lift your gaze far beyond this earth and recognize where your path leads after this earthly life, so that at the same time you may become aware of why and for what purpose you are here on earth. And whatever your circumstances are in this life, whether rich or poor, healthy or ill, at peace or in conflict, in joy or in sorrow, you will learn to recognize their cause and purpose. You will become joyful and light, grateful for the experiences which have come your way. You will learn to value every second as precious and, above all, learn to use it! Use it for your ascent to joyful existence, to great pure happiness!

Because you so badly entangled and confused yourselves, and after the warnings of the prophets had remained unheeded, the Divine Message was brought to you by the Son of God as a means of salvation. The Divine Message showed the way, the only way, to save you from the swamp which already threatened to smother you! The Son of God sought to lead you on this path by way of parables! Although those who wanted to believe and who were seekers listened with their ears, they penetrated no further. They never tried to live in accordance with them.

For you too religion and daily life have always remained two separate things. You always stood beside it, instead of in it! The workings of the Laws of Creation explained in the parables remained not understood by you at all because you did not seek them there!

And now, through the Grail Message, the same explanation of the laws comes to you once again in a form more easily understandable to you at the present time! In reality they are precisely the same as those Christ already brought in the form suitable for that time. He showed men how they should think, speak and act so that they could mature spiritually and advance upwards in Creation! Humanity needed no more than that. There is not a single gap in the Message given at that time. The Grail Message now brings the same thing, only in present-day form.

He who at last adapts himself to it in his thoughts, words, and deeds thus practices the purest worship of God; which lies in deeds alone!

He who willingly submits himself to these laws will always do the right thing! In so doing he proves his veneration for the wisdom of God and joyfully submits to His Will expressed in His Laws. Its effects will then further and protect him, and he will be freed from all sorrow and will be uplifted into the realm of the Luminous Spirit. There, in jubilant experiencing, the Omniscience of God will become visible, undimmed, to everyone and life itself is worship of God! There, every breath, every intuitive perception, every action is borne of joyous gratitude and thus becomes permanent delight, delight born of happiness; it sows happiness, and therefore reaps happiness! The worship of God in your life and in your experiences consists solely of obeying the Divine Laws. This alone ensures happiness. So shall it be in the coming Kingdom, in the Kingdom of the Millennium, which will be called the Kingdom of God on earth! Thus all adherents to the Grail Message are to become as beacons and guideposts among mankind.

He, who cannot or will not do so, has not grasped the Message once again. Service to the Grail is to be genuine, living worship of God. Worship is the first service to God which does not consist of outward things, does not only show outwardly, but lives in every human being even in his most private hours and is evidenced in his thinking and in his actions as a matter of course.

He who does not profess to this voluntarily will not experience the approaching time of the Kingdom of God, but he will be destroyed or forced to unconditional submission by Divine power and with earthly force! For the benefit of all of mankind which is blessed by Grace to finally find peace and happiness in that Kingdom!
30. Man and his free will

In order to give a complete picture, much that is extraneous but which influences the main issue more or less must be taken into consideration!

Free will! This is something which even eminent persons pause to ponder over, because the laws of justice demand that along with responsibility, there must unquestionably also exist the possibility of making a free decision.

Wherever one turns, from all sides one hears the question: Where does free will come in, if in fact man is subject to Providence, guidance, destiny, the influence of the stars, and karma *(Fate)*? Man gets pushed, polished and molded, whether he wishes it or not!

Serious seekers eagerly seize upon all that is said about free will, rightly discerning that it is on this subject especially that an explanation is very much needed. As long as this is lacking, man cannot adjust himself properly so as to maintain his true position in this great Creation. If he is not properly attuned to Creation he must remain a stranger in it, roam about and have to submit to being pushed, polished and molded because he is lacking purposefulness. Thus one thing follows the other and as a natural consequence man has finally become what he is today, but what he actually should not be!

His great deficiency is that he does not know where his free will resides and how it functions. This fact shows that he has completely lost the way to his free will and no longer knows how to find it.

The entrance of the path leading to this knowledge is blocked by drifting sands and is no longer discernible. All traces are effaced. Man runs irresolutely in circles, tiring himself out, till at last a fresh breeze clears the path again. It is obvious that in this process the drifting sands will first be violently whirled up and, before subsiding, will blind the eyes of many who continue hungrily to seek the entrance to the path. For this reason everyone must exercise the greatest of care to keep his vision free until the last grain of drifting sand is blown away. Otherwise it might well happen that, although he sees the way, his somewhat dimmed vision may cause him to take a wrong step, stumble and fall, and thus sink away when the path is already right in front of him. —

The lack of understanding which men stubbornly show regarding the actual existence of free will has its roots mainly in the lack of understanding of what free will really is.

Although the explanation is already given in the words themselves, here as elsewhere, man does not see a truly simple fact for all its simplicity, searching instead in the wrong places, thereby being unable to form an idea of what free will is.

The great majority of men today regard the will as the forcible orientation of the earthly brain when the intellect, bound to time and space, determines and sets one or another definite direction for thoughts and feelings.

However, that is not free will, but the will bound by the earthly intellect!

The confusion of these two concepts by many people leads to great errors, and erects the wall which makes recognition and understanding impossible. Man is then surprised when he comes upon gaps and contradictions and cannot make any logical connections.

Free will is of quite a different nature; it alone has such an incisive effect upon actual life that it reaches far into the world beyond, imprinting its stamp upon the soul and molding it. It is too great to be limited to things of this earth. Hence it has no connection whatever with the earthly physical body, therefore not with the brain either. Free will rests solely in the spirit, in the soul of man.

If man did not always give absolute supremacy to the intellect, then the more far sighted free will of his spiritual true “self” would be able to direct the intellect from out of his intuitive sensitivity. As a result the bound will which is absolutely necessary for accomplishing all earthly purposes bound to time and space would quite frequently choose different paths from those chosen today. It is easily understandable that fate would thus take different directions since karma would spin different threads and bring about different reciprocal actions.

This explanation is naturally not sufficient to give a right understanding of what free will is. To give a complete picture it is necessary to know how free will has already been active. Also how the many
intricate entanglements of an existing karma came about, the effects of which can so conceal the free will that it is hardly possible, or completely impossible, to recognize its existence.

Such an explanation on the other hand can only be given if the entire development of spiritual man is taken into consideration, beginning with the moment in which the spirit-germ of man initially descends into the ethereal layer, the outermost edge of the World of Matter. —

Then we see that man is in no way what he imagines himself to be. He can by no means claim the absolute right to eternal bliss and eternal individual existence. *(Lecture No. 20: The Last Judgment)* The expression: “We are all God’s children” is wrong in the way that man has understood it! *Not* every man is a child of God, but only he who has developed into one.

Man descends into Creation as a spirit-germ. This germ contains everything it needs to develop into a self-conscious child of God. The condition for this, however, is that it unfolds and cultivates the requisite abilities and does not allow them to wither.

Great and mighty is the process, yet quite natural in every stage. In this nothing stands outside a logical development, because there is logic in all Divine activity which is perfect; and what is perfect cannot be wanting in logic. Each of these germs of the spirit carries the same abilities within itself, since they all derive from one spirit. Each of these abilities contains a promise which will be unconditionally fulfilled as soon as the ability is being developed. But only then! That is the prospect of *every* germ when it is sown. And yet...!

A Sower went forth to sow: The region where the Divine, the Eternal, floats above Creation, and where the finest ethereal substance of Creation borders upon the Realm of Animistic Substantiality, there is the field in which the human spirit-germs are sown. Small sparks cross the border from this Animistic Substantiality and immerse themselves into the virgin soil of the fine-material part of Creation, similar to electric discharges during a thunderstorm. It is as if the Creative Hand of the Holy Spirit were sowing seeds into the World of Matter.

While the seeds develop and slowly ripen towards the harvest many of them are lost. They do not germinate, that is, they have not developed their higher qualities, but have decayed or withered, and they must get lost in the World of Matter. But those which have germinated and rise above the surface are strictly sifted during harvest, and the dead ears are separated from the full ears. Then, after the harvest, the chaff is once more carefully separated from the wheat.

That is the general outline of the development. In order to recognize the free will it is necessary to go more thoroughly into the actual development of *man*:

As the highest, the most Pure in its glory is the Eternal, the Divine, the point of origin of everything, the beginning and the end, surrounded by luminous Substantiality.

When sparks from this Animistic Substantiality cross over into the soil of the ethereal fringes of the World of Matter, a gaseous covering of the same substance as this most delicate of all the regions of the World of Matter immediately envelops them. Thereby the spirit-germ of man has entered into the Creation which, like all that is material, is subject to change and disintegration. It is still free from karma and awaits the things which are to come.

The vibrations of the powerful experiences which continually take place in the midst of Creation, in the process of development and decay, extend to the furthest fringes.

Even if they are but the most delicate of hints that pass like a breath through this gaseous World of Ethereal Substance, yet they are sufficient to awaken and alert the sensitive volition in the spirit-germ. It desires to “taste” of this or that vibration, to follow it, or, to express it differently, to let itself be pulled along by it, which is the same as allowing itself to be attracted by it. Therein lies the first decision of the multi-talented spirit-germ which is now attracted here or there according to the choice it makes. Thus the first delicate threads are woven for the fabric that later is to become its tapestry of life.

The rapidly developing germ can now use every moment to indulge in vibrations of other kinds, which are constantly crossing its path in many variations. As soon as it does this, i.e. wishes it, it will change its course and follow the newly-chosen kind of vibration or rather, allow itself to be drawn by it.

Its wish is like a rudder which can change its course in the currents as soon as one current no longer pleases it. In this way it is able to “taste” here and there.
Through this tasting the spirit germ matures more and more, gradually developing the capacity to distinguish and finally the ability to judge, until eventually it becomes ever more conscious and assured and follows a certain definite direction. The choice of vibrations it is willing to follow has a deep effect upon it. It is but a natural consequence that these vibrations in which the spirit germ swims, as it were, on its own free volition will in reciprocity influence it in accordance with their nature.

The spirit-germ itself, however, possesses only pure and noble qualities! These are the talents which it should “put to the highest use” in Creation. If it gives in to noble vibrations, these will, through the reciprocal action, arouse its latent qualities, stir them up, and strengthen and cultivate them, so that they may, in time, bear interest and bring great blessing to Creation. A thus developing spiritual man will in this manner become a good steward.

If, however, the spirit-germ decides principally in favor of ignoble vibrations these can, in due course, influence it so strongly that their nature adheres to it and shrouds the pure qualities of the spirit-germ, suffocating them and preventing them from actual awakening and blossoming. These must finally be considered as downright “buried” whereby the person concerned becomes a bad steward of the talents entrusted to him.

Thus a spirit-germ cannot be impure of itself as it comes from the region of purity and carries only purity within itself. But after immersion into the Material World, the spirit germ can soil its cloak, which is now also material and, of its own volition, “taste” impure vibrations through temptations, whereby its soul can even outwardly take on what is impure because what is noble becomes overgrown, and thus the soul acquires impure qualities in contrast to the innate inherited qualities of the spirit. The soul is but the most ethereal, gaseous cloak of the spirit and it exists only in the material Creation. In the event of a return into the higher Pure-spiritual-Substantiality the soul has been discarded and there is only spirit which cannot cross over the boundary of the material Creation into the spiritual realm in any other way. However, his re-entrance, his return proceeds in a living, conscious form, which was not the case for the emerging spark at the beginning.

All guilt and karma are only material! Existing only within material Creation and nowhere else! Nor can they become part of the spirit as such, but can only cling to it. Therefore it is possible to be washed clean of all guilt.

This recognition does not upset anything but only confirms what religion and church say allegorically. Above all, we recognize more and more the great Truth which Christ brought to mankind. Of course, a spirit-germ having burdened itself with impurity in the World of Matter, cannot return to the Spiritual Realm with this burden, but must remain in the Material World until it has cast off this burden and redeemed itself from it. In this process it must naturally remain in that region to which the weight of its forces adheres, depending on the greater or lesser degree of impurity. If it does not succeed in ridding itself of and casting off its burden before the Day of Judgment, it will not be able to rise in spite of the purity always retained by the spirit-germ which, however, could not unfold itself according to its actual qualities, because it had been suffocated by impurity. The impurity holds it down by its weight and draws it along into the dissolution of all that is material.

*(Lecture No. 20: The Last Judgment)*

The more conscious a spirit-germ becomes in the course of its development, the more its outer cloak takes on the form of its inner qualities. Striving either towards what is noble or what is ignoble, it thus becomes either beautiful or ugly.

Every turn it takes forms a knot in the threads dragging behind it which, through following many wrong paths and going to and fro, become looped and form a net in which the spirit gets entangled, and which either holds it fast and causes it to perish, or causes it to free itself by force. The vibrations in which it indulged by nibbling or feasting during its wanderings remain attached to it and drag after it like threads, continually sending their particular radiations to it. If it keeps to the same direction for a long time, then both the threads further back and the new threads have an undiminished effect. Whenever it changes its course, however, the influence of the further vibrations will gradually be weakened by being crossed, for they must first pass through a knot, which hinders them because, in making the knot, they joined and fused with new vibrations of quite a different nature. The different nature of the then following direction has a corrosive and dissolving effect on the previous one unless it belongs to a species similar to the first one. Thus it goes on and on. As the spirit-germ grows, the threads become denser and stronger and form karma, the ultimate effect of which may become so powerful that it may attach to the spirit this
or that “propensity” which is finally able to influence its free decisions and give it a direction that can already be estimated in advance. Then the free will has been darkened and can no longer operate as such.

Thus free will exists from the beginning, but later on, many a will becomes burdened to such an extent that it is strongly influenced in the way already described and so can no longer act as a free will.

The spirit-germ which is developing more and more in this way must come ever nearer to the earth, for from there, the vibrations emanate most strongly. Steering more and more consciously, the spirit-germ follows these or, more precisely, lets itself be “attracted” by them, so that it may experience ever more intensely those species chosen according to its inclination. It wants to pass from nibbling to the real “tasting” and finally to “feasting.”

The reason why the vibrations from the earth are so strong is that something new and powerful is added: physical gross-material, generative power! *(Lecture No. 62: The significance of man’s generative power for his spiritual ascent)*

The latter has the mission and the capacity to set the whole spiritual intuitive perception “aglow.” It is only through this that the spirit receives the proper connection with material Creation and consequently, it is able only then to be active in it with full vigor. It then embraces all that is requisite to gain complete validity in the Material World, to stand firmly in it in every respect, to be able to work in it decisively and forcefully, and to be armed and protected against everything.

Hence the mighty waves of power issuing from man’s experiences in his life on earth. Although they only reach as far as material Creation, in it they vibrate to the outermost delicate edges.

A human being on earth of spiritually high and noble character, who was therefore able to bring to his fellow-men high spiritual love, would remain a stranger to them and could not come close to them inwardly as long as his generative power was missing. A bridge would be missing for understanding and for empathy of the soul; there would be a gap.

However, at the moment in which this spiritual love enters into a pure union with the generative power and is set aglow by it, the emanation from this receives an entirely different vitality for all material substance, it becomes more real in the earthly sense and is thereby able to work more completely and understandably upon humanity and upon the whole World of Matter. Only then can this emanation be absorbed and perceived intuitively, bringing into Creation the blessing which the spirit of man is meant to bring.

There is something powerful about this union. *It is the actual purpose, at least the main purpose, of this natural instinct, so immense and so mysterious to many, namely that it permits the spiritual to unfold to its fullest working power in the World of Matter! Without it the spiritual would remain too alien to the material world to be able to have its proper effect. The purpose of procreation is only of secondary importance. The main result of this union is the upliftment occurring in the human being. This gives the human spirit its full powers, its warmth and vitality and with this happening it becomes complete, so to speak. Therefore it is not until this point that its full responsibility sets in!*

At this important turning point the wise Justice of God gives man not only the opportunity but even the natural urge to easily shake off all the karma with which he has burdened his free will up till then. This enables man to completely free his will again, so as to become a child of God, standing consciously and powerfully in Creation, working according to God’s Will, and ascending in pure and lofty intuitive perceptions to those heights to which he will later be attracted as soon as he has laid aside his physical body.

If man does not do this it is his own fault; for with the entry of the generative power there stirs within above all an enormous momentum upward to all that is ideal and pure. This can always be clearly observed in unspoiled youth of both sexes. Hence the daydreaming in the years of youth, unfortunately often derided by adults and not be confused for the years of childhood. This also accounts for the inexplicable, rather melancholy but none the less serious intuitive perceptions in these years. The hours in which it seems as if the young man or maiden were burdened with all the sorrows of the world, when they are touched by a deep seriousness, are not without reason. Also, their frequent feeling of not being understood has in reality much truth in it. It arises from their occasional recognition of how wrong the world around them is, a world which cannot and will not understand the blessed attempt of their soul to soar on high in purity and a world which is not satisfied until these intuitive perceptions in the maturing
soul which serve as strong admonitions are dragged down to a level people can better understand, thus to something “more real” and matter-of-fact, which, with their one-sided intellectual mind, they consider to be better suited to man and to be the only normal state of affairs.

In spite of this there are many out-and-out materialists who during this period of their lives have perceived these same serious warnings, and who now and then enjoy speaking of the golden days of their first love with a slight tinge of sentimentality, even melancholy, thus unconsciously expressing a certain sadness at having lost something they cannot define more closely. And indeed, they are all correct in this respect! The most precious thing has been taken away from them, or they themselves carelessly threw it away when, in the dull routine of every-day work, or under the ridicule of their so-called “friends” or by reading bad books or through bad examples, they timidly buried the treasure, the radiance of which still shines forth from time to time later on in life and, for a moment, makes their unsatisfied heart beat faster, with an inexplicable, mysterious feeling of sadness and longing.

Even if these sentiments are always quickly pushed away and laughed at in harsh self-contempt, they still bear witness to the existence of this treasure and fortunately there are but few who can claim that they never had such sentiments. Such men would indeed only deserve pity, for they have never really lived.

But even such depraved ones, or let us rather call them pitiable ones, intuitively sense a longing when they have an opportunity to meet a person who makes use of this impetus with the right attitude, through which he has become pure and has attained a high level of inner maturity already on earth. However, in most cases, the first effect of such a longing in these people is the involuntary recognition of their own baseness and negligence which then turns into hatred and may escalate into blind rage. It often happens that a man whose soul has attained to an exceptionally high degree of maturity attracts the hatred of the masses without himself having given them any outwardly visible cause. The masses then know nothing better than to cry: “Crucify him, Crucify him!” For this reason there is such a long series of martyrs in the history of mankind.

The real cause is the violent grief at seeing something precious in others which they themselves have lost. Such grief they can only see as hatred. When people who have more inner warmth, and who have only been kept down or dragged in the mud by the bad example of others, meet a person of high inner maturity, the longing for something they have not attained themselves will often manifest as an unbounded love and veneration. Wherever such a man goes there will always only be either for or against him, but indifference towards him is impossible.

The mysteriously radiating charm of an unspoiled maiden or youth is nothing but the pure upsurge of the awakening generative power which, united with spiritual power, strives for what is highest and noblest, and is intuitively perceived by their environment through the strong vibrations emanating from it! With careful forethought, the Creator provided that this awakening should come only at an age when man can be fully conscious of his volition and actions. This is the time when, in conjunction with the full power now resting in him, he can and should easily shake off all that lies in the past. It will even fall away of itself, if man only keeps his volition for the good, which he is being unceasingly urged to do during this time. Then, as the intuitive perceptions quite rightly intimate, he could rise without any effort to that level to which he as a human being belongs! Behold the dreaminess of unspoiled youth! It is but the perception of this upliftment, the wish to pull free from all baseness, the ardent longing for the ideal. Their uneasy restlessness, however, is the signal not to waste time, but to energetically cast off karma and start on their spiritual ascent.

That is why the earth has such great significance, why it is the great turning point for mankind!

How glorious it is to stand in this concentrated power, to work in it and with it! As long as the direction man chooses remains a good one. But there is nothing more wretched than to one-sidedly dissipate these powers in blind sensual orgies, thereby paralyzing one's spirit and depriving it of a great part of the impetus it so urgently needs to advance upwards.

And yet, in most cases man fails to profit from this precious period of transition, and allows himself to be led by “knowing ones” in his environment onto false paths which hold him down, and unfortunately too often lead him downwards. Consequently he is unable to throw off the tarnishing vibrations clinging to him; which on the contrary only attract reinforcement, and he will entangle his free more and more until he can no longer recognize it.
This is what happens with the first incarnation on earth. In later incarnations which become necessary, man brings a much heavier karma with him. Nevertheless the possibility of shaking it off is given each time again and no karma could be stronger than a human spirit reaching its full strength as soon as it receives, through the generative power, complete connection with the World of Matter, to which karma indeed belongs.

But even if man fails to make use of these periods to cast off his karma and thereby regain his free will, and even if he has further entangled himself, or perhaps even sunk deeply, a powerful ally is offered to help him combat his karma and to ascend. It is the greatest conqueror in existence that is able to overcome anything. The wisdom of the Creator has ordained that the times mentioned above are not the only ones in the World of Matter in which mankind may find the possibility of quick help, in which he is able to discover himself and his true worth, for which he even receives an exceptionally strong impetus, so as to draw his attention to it.

This magical power which is at everyone’s disposal throughout his whole life on earth, in constant readiness to help, which also originates from the same union of generative power with the spiritual power, and which can liberate from all karma, is love! It is not the demanding love of the material world, but the high pure love which knows and desires nothing but the welfare of the beloved one and which never thinks of itself. This love also belongs to material Creation, and it demands no renunciation, no asceticism, but only wishes what is best for the other, fears for him, suffers with him, but also shares in his joy.

The basis of this love is similar to the idealistic intuitive longing of unspoiled youth when its generative power sets in it also spurs on the responsible, i.e. the mature human being, to the full powers of all his abilities, even to heroism, so that energies for work and fight are stretched to their fullest extent. In this, age presents no limit! As soon as a human being opens his heart to pure love, be it a man’s love for a woman or vice versa, or the love for a friend, for parents or children, it is all the same, if only it is pure it will bring as its first gift the opportunity to cast off all karma, which will then only be redeemed “symbolically” *(Lecture No. 37: Symbolism in the fate of man)*, so that the free and conscious will, which can only strive upwards, may blossom forth. As a natural consequence ascent will then begin, that is, redemption from the unworthy fetters that hold him down.

The first intuitive feeling which stirs the heart at the awakening of pure love is thinking oneself unworthy of the beloved one. This can be described in other words as the dawning of modesty and humility, thus the acquisition of two great virtues. With this comes the desire to protect the other so that no possible harm could come to him from any direction, and so that his way should lead over flowery, sunny paths. This desire “bear the other on one’s hands” is no empty saying, but marks the rising intuitive perception quite rightly. Inherent in this is the surrendering of one’s personality, a strong desire to serve, which alone could suffice to cast off all karma in a short time, provided the volition endures and does not give way to mere sensual instincts. Finally, with pure love comes the ardent desire to do something really great and noble for the beloved one, not to offend or hurt him even by a glance, a thought or a word, much less by an unworthy action. The most delicate respect comes alive.

The important thing is to hold fast to these pure intuitive sentiments and to place them above all else. Then no one will ever desire or do anything bad. They will simply be incapable of it, rather they will enjoy the best protection, the greatest power, and the most benign helper and counselor.

That is why Christ refers again and again to the omnipotence of love! Love alone can overcome and accomplish all things. Always provided, however, that it is not the earthly demanding love, which harbors jealousy and kindred evils.

With this the Creator in His Wisdom has thrown a lifebuoy into Creation, with which every individual comes into contact more than once during his life on earth, so that he may grasp it and swing himself upwards!

This help is there for all. No distinctions are made, either in age or sex, between rich or poor, high or low. Therefore, love is the greatest of God’s gifts. He who grasps it can be certain of salvation from every tribulation, regardless of how deep he may have fallen! He frees himself and thus quickly and easily regains an undimmed free will, which leads him upwards.

And even if he had fallen to such a depth as to make him despair, love is able, with the force of a
tempest, to sweep him upward to the Light, to God, Who Himself is Love. As soon as pure love stirs within a man, no matter what the impulse, he obtains the most direct connection with God, the Primordial Source of all Love, and thus he receives the strongest help. But should a man possess all things and have no love, he would be but sounding brass or a tinkling cymbal, without warmth, without life... nothing!

However, if he does find true love for any one of his fellow men, a love which strives only to bring light and joy to the beloved one, not to drag him down through improper desires, but a love that protects and uplifts him, then he serves the other without being aware of the act of serving. Through this he becomes more of an unselfish giver, and this serving sets him free!

Here, many will say to themselves: That is exactly what I do or, at least, what I am striving to do! Using all the means in my power I try to make life on earth easy for my wife or family, offering them pleasures while I exert myself to obtain sufficient resources to enable them to lead a comfortable and agreeable life, free from all care. Thousands will thump their chest, feel uplifted and imagine that they are undeniably good and noble. But they err! That is not living love! Living love is not so one-sidedly material, but simultaneously urges much more strongly towards that which is high, noble and ideal. Certainly no one can forget earthly necessities with impunity, i.e., without detriment. He should not disregard them, but at the same time, they must not become the principal aim of his thoughts and actions. Hovering above all this, this great and strong, is the desire, so mysterious to many, to actually be that which they are considered to be in the eyes of those who love them! With this desire they are on the right path, which will only lead upwards.

Genuine pure love needs no further explanation. Everyone feels exactly what its nature is. Man often tries to deceive himself about it on seeing his mistakes and realizing how far away he really is from loving truly and purely. But he must then pull himself together, he may not hesitate or stop and finally give up, for without genuine love there can no longer be any free will for him!

How many opportunities thus offered to men to pull themselves together and swing upwards are left unused. The lamenting and seeking of the majority are therefore not genuine! They simply do not want to be bothered if it means that they themselves must contribute something, be it but a slight re-arrangement of their habits and views. To a great extent it is falsehood and self-deception! God should come to them and lift them upwards to Him without their having to give up their precious comfort and self-worship. At best, they might then condescend to go along, but not without expecting special thanks from God for so doing.

Let these drones walk their paths to destruction! They are not worthy of anyone’s efforts on their behalf. Over and over again they will pass by opportunities presented to them while lamenting and praying. If ever such a person does grasp an opportunity, he would surely rob it of its most noble adornment of purity and unselfishness in order to drag this precious treasure into the mire of passion.

Those who seek and those who know should finally make up their minds to avoid such people! They should not think that they are doing God-pleasing work when they persist in offering His Word and His Holy Will so cheaply by attempted lecturing, so that it almost appears as if the Creator were forced, with the help of His faithful, to go begging in order to extend the circle of adherents. It is defilement to offer His Word to such as would grasp it with unclean hands. The saying should not be forgotten which forbids “casting pearls before swine.”

And that is what it amounts to in such cases. It is an unnecessary waste of time, time that may no longer be wasted to such a degree without ultimately causing harmful reactions. Help should be given only to those who seek.

The increasing restlessness felt by many people, and the searching and seeking for the whereabouts of the free will, are perfectly justified, and a sign that it is high time to set about it. This feeling is strengthened by an unconscious premonition that there may come a time when it is too late. That is what keeps seeking constantly active at the present time. But for the greater part it is in vain. The majority of people of the present day can no longer make use of their free will because they have entangled themselves too gravely!

They have sold and bartered it away... for nothing!

However they cannot hold God responsible for this, although they continually try to do so through all kinds of interpretations by which they erase from their minds all thought of the personal responsibility
awaiting them, but they must indict themselves. Even if this self-indictment was imbued with the greatest bitterness and the deepest pain, it could not be severe enough to counterbalance, even in a small measure, the value of the lost gift which has been senselessly suppressed or squandered.

Yet, in spite of this, man can still find the way to regain what he lost as soon as he seriously exerts himself. Always provided, of course, that the wish to do so comes from deep within. As long as this wish is really alive in him and never weakens. He must carry the greatest longing for it. And should he need to spend his whole life on its pursuit, he could only benefit, for it is an urgent necessity for mankind to regain their free will! Instead of regain we could also say dig out or wash free. It is basically the exact same thing.

As long as man only thinks and ponders on the subject, however, he will attain nothing. Here, the greatest efforts and perseverance must fail him, because thinking and pondering will never take him beyond the limits of time and space, which is where the solution lies. And since at present, thinking and pondering are considered as the main path to all research, there is no prospect of any progress, apart from mere earthly matters. Unless indeed, men would fundamentally change in this respect.

Make use of your time on earth! Remember the great turning-point which always entails full responsibility!

For this reason a child is spiritually still under age, because the union between the spiritual and the material has not yet been established through the generative power. Not until the moment when this power sets in will its intuitive perceptions be sufficiently strong to incisively penetrate the entire World of Matter, reforming and transforming it, thereby automatically taking on full and complete responsibility. Previous to this the reciprocal action is not so strong either, because the intuitive faculty is much weaker. Therefore in the first incarnation *(Entering of man into an earthly existence) the entrance of man into life on earth, karma cannot be so powerful, but at the most it could influence the circumstances into which a child is born, so that these can help the spirit in its earth-life to redeem its karma by recognizing the qualities it possesses. The attraction of homogeneous species would play an important role in this. But all these influences would be rather weak. The actual powerful and incisive karma only sets in when the generative power unites with the spiritual power in man, whereby he not only becomes of full value in the World of Matter, but can far surpass the material in every respect if he adapts himself accordingly.

Until then darkness and evil are unable to approach the human being directly. A child is protected against this by the gap which exists between itself and the material world. It stands as if separate. The bridge is missing.

Many readers will now more readily understand why children enjoy much greater protection from evil; which is even proverbial. However, on the same path which forms the bridge for the entering generative power, and over which a human being in his full power can stride forth to do battle, naturally everything else can also approach him, unless he is on his guard. But in no case can this happen until he possesses the necessary means of defense. Imbalance, which could serve as an excuse, does not exist, not even for one moment.

This enormously increases the responsibility of parents! Woe unto those parents who through misplaced ridicule or a wrong education, if not even by bad example, which also includes all sorts of overly ambitious desires, rob their children of the opportunity to rid themselves of their karma and to ascend. As it is, the temptations of life on earth lure men hither and thither. And since their actual position of power is not explained to them, adolescent youth use it too little or not at all, or they squander it in the most irresponsible manner, or even put it to improper or evil use.

Thus their karma, inevitable because of their ignorance, grows ever greater, projects its radiations through some propensity or other to influence decisions in advance, thereby limiting actual free will so that it is no longer free. That is why the majority of people today can no longer make use of their free will. They have bound, chained and enslaved themselves through their own fault. How childish and unworthy men show themselves to be when they try to reject the thought of an absolute responsibility, preferring to accuse the Creator of injustice! How ridiculous it sounds to pretend that they never really possessed free will, but are guided, pushed, polished and molded without being able to do anything about it.

If they could but realize for a moment what a pitiable role they actually play with such behavior.
Above all, if they could but once critically observe themselves with a view to the position of power bestowed upon them, so as to recognize how senselessly they squander this power in petty and transitory things, how they raise trifles to a contemptible position of importance, and how they feel themselves great in things in which they must appear very small in comparison with their real purpose as human beings in Creation. Man of today is like one to whom a kingdom is given, but who prefers to idle away his time with the most simple of children's toys!

It is only natural, and not to be expected otherwise, that the mighty powers which have been given to man must crush him if he is not able to guide them.

It is high time to finally wake up! Man should make full use of the time and the grace accorded to him with each earth-life. He has no idea yet of how urgent this is already. At the moment when he once more frees his un-free will, everything that now so often seems to be against him will then serve him. Even the radiations of the stars, feared by so many, are only there to serve him and to help him. No matter what their nature.

And everyone is able to accomplish this regardless of how heavily karma weighs upon him. Even when the radiations of the stars appear to be predominantly unfavorable. The effect of all this is unfavorable only when the will is not free. But even then it only appears that way, for in reality it is only for his benefit when he is at a loss to help himself. It forces him to defend himself, to awaken and to be on the alert.

Fear of the radiations of the stars is quite out of place, however, because the reactions they call forth are always and only linked up with the threads of karma attached to the person concerned. The radiations of the stars are merely channels into which is drawn all the karma hanging about a person at that time, in so far as the karma is homogeneous to the existing radiations. If the radiations of the stars are unfavorable, then only a person’s impending unfavorable karma will fit itself into these channels, exactly as it corresponds to the nature of the radiations, and nothing else. It is the same with favorable radiations. Channeled in such a more concentrated way karma can have a much more perceptible effect on an individual. However, where there is no bad karma outstanding, even unfavorable radiations of the stars cannot have bad effects. One cannot be separated from the other. Here again the great Love of the Creator is recognized. The stars control or direct the effects of karma. Therefore bad karma cannot manifest without interruptions or without allowing for breathing space in between, because the stars send out their radiations alternately, for evil karma cannot take effect at times of favorable radiations! It must then cease and wait until unfavorable radiations again set in; therefore it cannot easily oppress a man completely. If, apart from the evil karma, a man has no good karma which could manifest when the radiations of the stars are favorable, then at least the favorable radiations would give him some respite from his suffering during the time they are active.

So, here too, one wheel of the events gears into the other. In strict consistency one follows the other along, simultaneously controlling it, so that there can be no irregularities. And so it continues, as in a gigantic mechanism. On every side the teeth of the wheels gear sharply and exactly into each other, moving everything onward, driving it forward in its development.

In the midst of all this stands man, with the immeasurable power entrusted to him to direct this mighty mechanism through his volition. But always only for himself! It can lead him upward or downward. The direction he sets alone is decisive for the outcome.

But the machinery of Creation does not consist of rigid substance, but is entirely composed of living forms and beings that through cooperation create a much greater impression. The whole wonderful weaving, however, has the sole purpose of helping man, of serving him, so long as he does not obstruct it by childishly squandering and misusing the power given to him. It is time man adapted himself in a different way in order to become what he should be! In reality obedience means nothing more than to understand. To serve is to help. And to help means to rule. Within a short period every man can make his will free, as it should be. In so doing, everything will change for him, because he himself has first changed inwardly.

But for thousands, for hundreds of thousands, indeed for millions, it will be too late because they do not wish it otherwise. It is only natural that the misdirected power must destroy the machine which it would otherwise have served in the performance of its highly beneficial work.
And when everything breaks down all those who hesitated will suddenly remember prayer, but they will be unable to find the right way to pray, which alone can bring them help. When they recognize their failure they will, in desperation, quickly turn to cursing and will claim accusingly that there can be no God if He permits such things to happen. They will neither believe in inexorable justice, nor in the fact that they were given the power to change everything in time. And that they were told of this often enough.

With childish obstinacy they demand for themselves a loving God as they want Him to be, a God Who forgives everything. It is the only way in which they are willing to recognize His greatness! How, according to their idea, should this God deal with those who have always sought Him seriously, but were, precisely on account of their seeking, stepped on, scorned and persecuted by those who now expect forgiveness?

Fools who in their continual deliberate blindness and deafness rush headlong into their destruction, who diligently create their own doom. Let them be abandoned to the darkness, towards which they stubbornly strive in their know-it-all attitude. Only through their own experiences can they still come to their senses. Therefore the Darkness will be their best school. But there will come a day and an hour when this way will also be too late, because there will not be time enough left, after they have finally come to a recognition through their experiences, to tear themselves from darkness and ascend. For this reason it is high time to seriously concern yourself with the Truth.
Modern psychic science! What gathers beneath this banner! What an odd collection of proponents and opponents! A playground for earnest seeking, little knowledge, great plans, vanity and stupidity; in many cases for empty boasting, and still more for the most unscrupulous commercialism. Out of this confusion there frequently blossom envy and boundless hatred, which finally results in the basest kind of malicious vindictiveness.

In such a state of affairs it is naturally not surprising if many people shun all these mad activities, fearing to poison themselves by coming into contact with them. They are not altogether wrong; for countless adherents of psychic science show anything but enticing, still less attractive behavior; on the contrary, everything about them warns others to exercise the greatest caution.

It is strange that the whole field of so-called psychic science, which is often confused by the malicious or ignorant with ghost science, is today still considered a sort of open territory where everyone may go about doing his own brand of mischief, unhindered, even unrestrained and with impunity.

It is considered to be so. But experiences have already very often taught that it is not so!

Countless pioneers in this field who were foolhardy enough to venture a few steps forward in their investigations, equipped with only an imagined knowledge, have become helpless victims of their carelessness. The only sad thing about this is that all these victims fell without bringing even the slightest benefit to humanity!

Now each of these cases should really have proved that the way followed is not the right one, because it brings only harm and even destruction, but no blessing. Yet with a strange persistence these false ways are retained, and fresh victims are continually sacrificed; a great clamor is raised over every small speck of dust that is discovered and newly recognized, although self-evident in the mighty Creation, and innumerable treatises are written which must repel many serious seekers, because the merely uncertain groping therein is clearly evident.

All investigations until now should really be called dangerous pastimes, based on good intentions.

The field of psychic science, which is considered open territory, can never be entered upon with impunity as long as one does not first know how to take into account the spiritual Laws to their full extent. Every conscious or unconscious opposition to these Laws, that is “non-observance” of them, which is equivalent to transgression, must through their inevitable reciprocal action strike the bold, frivolous or careless person who does not or cannot observe them strictly.

Trying to explore the non-earthly with earthly means and possibilities is no different from placing an undeveloped child, as yet unfamiliar with earthly dangers, alone in a jungle, where only a man adequately equipped for it and at the height of his strength, exercising greatest precaution, can have any prospect of getting through unharmed.

It is no different for modern psychic scientists and their present methods, even if they believe their intentions to be absolutely serious, and if they really take great risks for the sole purpose of gaining knowledge to help men advance across a boundary, before which they have long been waiting and knocking.

Even today these researchers stand before this boundary like children, helpless and groping, unaware of the dangers that may rush towards them at any moment, or pour forth through them on to others if their groping efforts breach the natural defenses, or open a door that for many had better remain closed.

All this is nothing but recklessness, not boldness, as long as those desiring to forge ahead are not absolutely certain that they will be able to completely and instantly master all possible dangers which may arise, not only for themselves but also for others.

Those “investigators” who engage in experiments act most irresponsibly of all. Attention has already been repeatedly called to the crime of hypnotism. *(Lecture No. 35: The crime of hypnotism)* Investigators experimenting in yet other ways in most cases, knowing nothing themselves — for otherwise they would surely not do it — make the regrettable mistake of putting other persons who are very sensitive or have mediumistic abilities, into either a magnetic or even hypnotic sleep, in order to bring them nearer to the
physically invisible influences of the “other world” in the hope of thereby hearing and observing various things which would not be possible if the experimental subject were in a fully day-conscious condition.

In at least ninety-five out of a hundred cases they thus expose such persons to great dangers, which they are not yet ready to cope with; for every kind of artificial help towards deeper penetration is a binding of the soul, which forces it into a state of sensitiveness that goes beyond what its natural development would permit.

The result is that the soul of a victim of such experiments suddenly stands in a region where he is robbed of his natural protection by the artificial training, or for which he does not have his natural protection, which can only be formed through personal, sound inner development.

One must picture such a pitiable person as standing naked, tied to a stake and pushed far out into dangerous territory as bait, in order to attract and be affected by the as yet unknown life and activity there, so that he can report on it; or so that various manifestations will also become visible to others, through his co-operation by producing certain earthly substances from his body.

Such an experimented upon person is able at times, through the connection his projected soul must maintain with his earthly body, to report all that happens as through a telephone, and transmit it to the observer.

However, should the outpost thus artificially pushed forward be attacked in some way, he cannot defend himself because he lacks his natural protection; he is helplessly exposed, because with the aid of others he has been artificially pushed into territory where, according to the state of his own development, he does not belong yet or not at all. The so-called researcher, however, whose thirst for knowledge pushed him into it, can do just as little to help him, since he himself is an inexperienced stranger in the place whence the danger comes, and therefore is unable to provide any kind of protection.

This is how researchers unwittingly become criminals, who cannot be prosecuted for this by earthly justice. However, this does not prevent the spiritual Laws from exercising their reciprocal action with full force, and chaining the investigator to his victim.

Many a person used for experiments has suffered ethereal attacks which in due course, often quickly, or immediately, have a gross-material-physical effect as well, so that physical illness or death follows, but without eliminating the harm done to the soul.

The observers who call themselves investigators, however, and who push their victims into unknown regions, in most cases stand during such hazardous experiments under good earthly cover through the protection of their body and day-consciousness.

They seldom share simultaneously in the dangers confronting the test persons in a way that such dangers immediately pass on to them. But then, at their physical death, i.e. the transition into the Ethereal World, because they are chained to their victims they must inevitably go wherever these may have been pulled, so that only together with them they may slowly begin to ascend once more.

The artificial projection of a soul into another region must not always be taken to mean that the soul leaves the body and floats away to another region. In most cases it just remains in the body. But the magnetic or hypnotic sleep makes the soul unnaturally sensitive, so that it responds to much finer currents and influences than would be possible in its natural state. It is self-evident that in this unnatural condition the full strength is not available, which the soul would otherwise possess if it had attained this point through its own inner development, and would therefore stand firmly and securely on this new and more refined soil, bringing an equal strength to bear on all influences. Because of this lack of sound full vigor, the artificiality produces an inequality which is bound to entail disturbances. As a result all intuitive perceptions become absolutely blurred, giving rise to distortions of reality.

The cause of the false reports and countless errors is again always given only by the investigators themselves, through their harmful assistance. That is also why in the many “investigated” matters from the occult field already available so much does not accord with strict logic. They contain countless errors, which until now could not yet be recognized as such.

Absolutely nothing that could be of the slightest use or blessing to mankind is gained by these obviously wrong methods.

In reality, only that which helps men upwards, or at least points a path thereto, can be of any use to
them. Such experiments, however, completely rule out any such thing from the outset and forever! While an investigator, through artificial assistance, may ultimately be able to push some sensitive or mediumistic human being out of his earthly gross material body into the Ethereal World nearest to him, but not a hair’s breadth above the region to which he belongs in any case by virtue of his inner development. On the contrary, through artificial assistance he cannot even bring him that far, but always only to the environment nearest to all that is earthly.

However, this environment nearest to the earthly can only contain all that of the beyond which is still closely earthbound, that which remains chained to the earth by its inferiority, its vice and passion.

Naturally, now and then something more advanced will also temporarily dwell in this environment. But this is not always to be expected. Nothing exalted can be there, purely by virtue of the Natural Laws. Sooner would the world be turned upside down, or… the soil for anchoring the Light would have to be present in a human being!

It is hardly to be assumed, however, that this should be found either in an experimental subject or in such a groping investigator. Thus the danger and uselessness of all experiments remain.

Moreover it is certain that without the presence of a highly advanced human being, purifying anything of a coarser nature, something of a really higher nature cannot approach a medium, much less speak through him. Materializations *(turning gross-material)* from higher circles are altogether out of the question, to say nothing of such popular pastimes as knocking, movements of objects, and so on. The gap is far too wide to be easily bridged.

Even with a medium, all these things can only be carried out by such souls in the beyond as are still very closely connected with matter. Were it possible otherwise, that is to say, if an exalted being could so easily make contact with humanity, then there would have been no need whatever for Christ to become man, but He could have accomplished His Mission without this sacrifice. *(Lecture No. 14: The Redeemer)* The souls of men today, however, are certainly no more highly developed than at the time of Jesus on earth, so that it cannot be assumed to be easier to establish connection with the Light now than it was in those days.

Now, psychic scientists declare, of course, that their primary aim is to establish the fact of the existence of life in the beyond, and especially the fact that life continues after physical death; and that in view of the doubt prevailing today very strong and forceful arguments are needed, hence earthly tangible proof, to breach the defenses of the adversaries.

But this reasoning does not justify the repeated endangering of human souls in such a wanton way! Besides, there is really no compelling need to set about convincing malevolent opponents at all costs! Surely it is well known, and already made clear in Christ’s statements, that they would not be prepared to believe even if an angel came directly from Heaven to proclaim the Truth to them. As soon as the angel had gone they would simply insist that it was a case of mass hallucination and no angel at all, or trump up some other excuse. And if any thing or any body were brought, which or who remains in an earthly state, i.e. neither vanishing nor becoming invisible, there would again be other excuses, just because it would then be too earthly for those who do not wish to believe in a beyond. They would not hesitate to declare such proof a swindle, the person a dreamer, a fanatic, or a swindler. Whether it be too earthly or too unearthly, or both together, they will always have something to find fault with or to have doubts about. And if they know of absolutely no other way, they will fling mud, proceed to vigorous attacks, and will not shrink from violence.

Therefore, no sacrifices should be made in order to convince these doubters! Still less, however, for many of the so-called adherents! With a strange kind of arrogance, these think that, due to their generally rather vague and fantastic belief in life in the beyond, they can make certain demands on it in order to “see” or “experience” something. They expect from their guides other-worldly signs as a reward for their good behavior. The expectations they harbor, which they consider to be their natural due, are often as utterly ridiculous as the knowing, benevolently forgiving smile with which they mask their real ignorance. It is poison to stage performances for these masses: for since they imagine they know so much, the experiments are little more to them than well-earned hours of entertainment, in which those in the beyond are expected to act as music-hall performers.

Now, leaving aside the big experiments, let us consider small ones, such as table-turning. These are
by no means as harmless as people imagine, but because of the extreme ease with which these practices can spread they are a very grave danger!

Everyone should be warned against this! Enlightened persons must turn away in horror when they see how casually these things are treated. How many adherents seek to display their “knowledge” in various circles by suggesting experiments in table-turning, or by introducing into families, with smiles or mysterious whispers, the almost playful practice with letters and a glass, or some other aid, which, when a hand is laid on it lightly, glides or is drawn toward various letters, thus forming words. With uncanny rapidity all this has developed into party games carried out amid laughter, derision and at times a pleasantly scary sensation.

Every day older and younger ladies, in families or alone, are seated at little tables before a piece of cardboard on which letters have been drawn, which, if possible, must even be of a very special design, so as to provide the hocus-pocus stimulating the imagination, which actually is quite unnecessary; for the object would also be accomplished without it, if the person concerned has even a slight tendency towards these things. And there are countless numbers of them!

Modern psychic scientists and leaders of occult societies are glad of this, because real words and sentences are formed which the performer has neither consciously nor unconsciously thought of. He must become convinced through this and increase the number of adherents of the “occult.”

Publications of occult societies point to this, speakers support it, and appliances are made and sold to facilitate all this nonsense, and thus almost the entire occult world acts as a well-functioning henchmen of the Darkness, in the honest conviction of being priests of the Light!

These occurrences alone prove the utter ignorance that lies in occult endeavors of this kind! They show that of all these people no one really sees! It must not be regarded as proof to the contrary if now and then some good medium has developed from such beginnings, or rather, to be more correct, if a good medium in the early stages was temporarily attracted to them, this must not be regarded as proof to the contrary.

The few people predestined for this have in their own natural development a totally different protection, carefully watching over every step, which others do not enjoy. However, this protection is only effective in natural self-development, without any artificial aids! For protection lies, as a matter of course, only in anything that is natural.

As soon as there is the slightest help, whether through exercises by the person himself or from another source in the form of magnetic sleep or hypnotism, it becomes unnatural, and is thus no longer completely in harmony with the Natural Laws which alone can grant protection. When ignorance, as it exists everywhere today is added to this, then it becomes disastrous. Volition alone will never replace ability when it comes to action. But no one should exceed his abilities.

It is of course possible that among the hundreds of thousands who engage in this dangerous pastime there may be here and there one who really escapes unpunished and enjoys good protection. There are also many who will only be harmed in such a way as is not yet apparent on earth; and not until they pass on must they suddenly realize the follies they have actually indulged in. But there are also many who already bear physical evidence of harm, although they will never recognize the real cause during their life on earth.

For this reason the ethereal and spiritual process occurring during these pastimes must be explained. It is as simple as everything in Creation, and by no means complicated, yet more difficult than many imagine.

In the present state of the earth the Darkness has, through the volition of mankind, gained the upper hand over everything material. Thus in all material things it stands to all intents and purposes on its own familiar ground, and can therefore manifest to the fullest extent in the material. Hence it is in its element there, fighting on soil with which it is well acquainted. It therefore, for the time being, dominates over the Light in all that is material, i.e. gross material.

The consequence is that in all things material the power of the Darkness becomes greater than that of the Light. In such pastimes however, as table-turning, etc., the Light, i.e. what is exalted, has absolutely no part. At best we can speak of evil, thus darkness, or of something better, i.e. more luminous.
When a person makes use of a table, or a glass, or indeed of any gross material object, he thus enters upon the battle-ground which is familiar to the Darkness. The soil which all Darkness calls its own. From the start he thereby yields to the Darkness a power against which he cannot put up adequate protection.

Let us for a moment consider a spiritist pastime, or simply a party game with a table, and follow the spiritual, or rather the ethereal happenings.

When one or more persons approach a table for the purpose of contacting through it someone in the beyond, so as to either have them make knocking noises, or, more commonly, move the table, so as to enable them to form words from these signs, then, through the connection with material substance, it is first and foremost also the Darkness which is attracted and will take over the manifestations. They often use high-sounding language with great skill, and seek to answer the thoughts of men, which they can read quite easily, in the manner these desire; but if serious questions arise they invariably lead them astray and, if it is done often, try to gradually bring them under their ever-increasing influence, and so to slowly but surely drag them down. Yet they very skillfully leave those that they mislead in the belief that they are ascending.

But, if perhaps at the very start, or at some other opportunity, a relative or friend who has passed over communicates through the table, which happens very frequently, the deception is accomplished even more easily. People will recognize that it must really be a specific friend who manifests, and then will believe that it is always he when utterances are transmitted through the table and the name of the friend is given as the author.

But this is not the case! Not only does the ever watchful Darkness make cunning use of the name to make deceptions appear as authentic as possible, and gain the confidence of the questioners; but it even goes so far that a dark entity will interfere in the middle of a sentence begun by the real friend, and purposely give it a false ending. This leads to the scarcely known fact that two have taken part in one smoothly and flowingly spoken sentence. First it is the real, and perhaps quite luminous, therefore purer friend, and then a dark entity of evil volition, without the questioner noticing anything of it.

The results of this are easy to imagine. The trusting person is deceived and his faith shaken. The opponent uses the incident to support his ridicule and doubts, and occasionally to make violent attacks on the whole subject. But in fact both are wrong, which can only be attributed to the ignorance still prevailing in the whole matter.

What occurs, however, takes place in all naturalness: If a more luminous and real friend is at the table wishing to comply with the wish of the questioner and to manifest himself, and a dark spirit crowds to the table, then the more luminous one must retreat, since the darker one can develop greater strength through the material substance of the table acting as intermediary, because at the present time all that is material is the actual domain of the Darkness.

The mistake is made by the person who chooses material objects, and thus from the outset provides unequal ground. What is dense, heavy, and therefore dark, by virtue of its density, does stand nearer to gross matter than what is luminous, pure and lighter, and it develops greater strength through the closer connection.

On the other hand something more luminous but still able to manifest through a material object, also still possesses a certain degree of density corresponding with the object; otherwise a link with physical matter for the purpose of any kind of communication would no longer be possible at all. This in itself requires a closer approach to matter, which in turn involves the possibility of contamination as soon as the connection with the Darkness is made through a material object. To avoid this danger the more luminous one has no option but to withdraw quickly from the material, i.e. from the table or some other aid, as soon as a dark entity reaches for it, in order to cut off the intermediary link, which would form a bridge over the natural gulf which separates and thereby protects.

In such cases it is unavoidable for those in the beyond to relinquish the person experimenting through the table to the mercy of base influences. Indeed, his own action proves that he did not will it differently; for ignorance of the Laws cannot protect him here either.

For many these processes will clarify much that has hitherto been inexplicable, numerous puzzling contradictions will be solved, and it is to be hoped that in future many people will leave such dangerous toys alone!
Dangers connected with all other experiments which are much bigger and more powerful can now be described in the same detailed manner. But for the time being it should suffice to mention these most common and widespread instances.

Only one other danger must yet be mentioned. Through this kind of questioning and desperately seeking for replies and advice, people make themselves very dependent and lose their self-reliance. This is the opposite of life’s purpose on earth.

In every respect it is the wrong course! It only brings harm, no benefit. It is a groveling on the ground where there is danger of constantly encountering loathsome vermin, of wasting one’s strength, and of finally collapsing, exhausted, by the wayside... all for nothing!

With this “desire to investigate” however, much damage is also done to those in the beyond!

Many dark entities are thereby offered an opportunity, indeed a direct temptation to commit evil and to burden themselves with fresh guilt, which they could not so easily do otherwise. Others are held back in their upward striving through the constant attachments formed by such wishes and thoughts. In clearly observing the nature of these investigations it often appears so childishly obstinate, so completely saturated with a most ruthless egotism, and withal so clumsy, that one must shake one’s head and ask oneself how anyone could possibly want to open up to the general public a region of which he himself does not even know the first thing.

It is also wrong for all these investigations to take place before the general public. To do so opens the way for fantastic dreamers and charlatans, making it difficult for mankind to gain confidence.

This has never happened in any other field. And every research whose complete success is now acknowledged was subject to numerous failures during the preceding period of research. But the public were not allowed to take part in them to the same extent! They become fatigued by them, and in due course lose all interest. The result is that when the Truth is finally discovered the major impetus for a revolutionary and sweeping enthusiasm was bound to be lost beforehand. Mankind can no longer rouse itself to an exultant joy, so convincing that it carries everything along with it.

Setbacks from the pursuance of wrong courses become sharp weapons in the hands of many enemies, who in the course of time are able to instill such distrust in the minds of hundreds of thousands of people that, when the Truth emerges, these unfortunates will no longer desire to examine it seriously for sheer fear of a new delusion! They close their ears, which they would otherwise have opened, and so they miss the last span of time that could still grant them the opportunity to ascend to the Light. Thereby the Darkness will have won a further victory! Thanks to the researchers who extended their hands for it and who gladly and proudly set themselves up as leaders of modern psychic sciences!
32. Wrong courses

With few exceptions, mankind labor under a boundless delusion which is fatal for them!

God has no need to run after them and beg them to believe in His existence. Nor are His servants sent out to forever admonish people never to turn away from Him. This would be absurd. To think and expect such things is a dishonoring and debasing of the sublime Godhead. This erroneous conception causes great harm. It is fostered by the behavior of many truly earnest pastors who, out of a real love for God and men, try again and again to convert people who are oriented only toward earthly things, to convince them and win them over to the church. All this only tends to immeasurably increase man’s conceit in regard to his importance, of which he has more than enough already and in the end to really place many under the delusion that they must be begged to strive for what is good. This is also the cause of the strange attitude of the majority of all “believers” whose example is more often a deterrent than an inspiration. Thousands upon thousands feel a certain inner satisfaction, exaltation, in the consciousness that they believe in God, that they utter their prayers with the requisite earnestness, and that they do not intentionally harm their neighbors.

In this inner “exaltation” they feel a certain reward for goodness, gratitude from God for their obedience, and they sense a connection with God, of Whom they even think at times with a certain thrill which produces, or leaves behind, a state of bliss, in which they revel.

But these legions of believers are on the wrong course. Living happily in a self-created delusion, they are unaware that it numbers them with those Pharisees who, with the genuine but mistaken feeling of gratitude, make their small sacrifices: “Lord, I thank Thee that I am not as other men are.” This is not expressed in words, nor really in thought, but the inner “uplifting feeling” is nothing but this unconscious prayer of thanks, which Christ too has already shown to be false.

In these cases, the inner “exaltation” is nothing more than self-satisfaction produced by prayer or deliberate good thoughts. Those who call themselves humble are mostly very far from really being humble! It often requires great effort to speak with such believers. In such a frame of mind they will never attain to the bliss which they are confident of possessing already! They must take care not to be lost altogether in their spiritual arrogance, which they consider to be humility. It will be easier for many who now are still absolute non-believers to enter the Kingdom of God than for all the legions with their arrogant humility, who do not really stand before God in simple supplication, but are indirectly demanding that He reward them for their prayers and pious words. Their petitions are demands, their nature is hypocritical. They will be swept away like empty chaff before His Countenance. They will reap their reward, certainly, but it will be different from what they imagine. They have already satisfied themselves enough on earth in the consciousness of their own value.

The feeling of well-being will rapidly disappear on passing into the Ethereal World, where the inner intuitive perception, which is scarcely sensed here, will come to the fore, while the feeling hitherto mainly produced only by thoughts will be scattered to the winds.

This inner, silent, so-called humble expectation of something better is really nothing but a demand, even though expressed differently in ever such beautiful words. But every demand is a presumption. Only God demands! Christ too did not bring His message to mankind pleading with them but warning and demanding. Though He gave explanations about the Truth He did not woo his hearers by holding rewards before their eyes in order to entice them to become better. Calmly and sternly He commanded serious seekers: Go thou and do likewise!

God stands before humanity demanding, not enticing and pleading, not lamenting and grieving. He will calmly abandon to the Darkness all the wicked, even all the wavering ones, so that those who are striving upwards shall no longer be exposed to their attacks and that the others be enabled to thoroughly experience everything they consider to be right, and thus come to the recognition of their error!
33. Ideal human beings

Perhaps we would do better to say: human beings who wish to be ideal! But here we must first of all very carefully exclude all those who already consider themselves or would like to be considered as such, but who cannot even be classed with those who wish to be ideal. They form the large class of sentimental dreamers of both sexes, to which must also be added persons gifted with imagination, who never could learn to control their gift and make good use of it. We must also exclude those who are always dissatisfied with existing conditions, and who attribute their dissatisfaction to the fact that they tend to be more idealistic than all others and therefore do not fit in with their time. Then there is the great number of the so-called “misunderstood” of both sexes, of which girls and women form the greater majority. People of this type imagine that they are misunderstood. In plain English they live continually under the illusion that they possess valuable treasures which the other person with whom they happen to be associated at the time is unable to recognize. In reality, however, there is no treasure at all hidden in these souls, merely an inexhaustible source of endless wishes that can never be satisfied.

One can safely and simply call all these so-called misunderstood people “useless” people, because they prove how useless they are for proper life in the present time, being addicted only to what is unreal, and to some extent even frivolous. They always incline to what is unsuitable for a healthy life on earth. Unfortunately the path of these eternally misunderstood girls and women very frequently leads to a life commonly described as “frivolous” and immoral, because they only too gladly, too readily and too often let themselves be “consoled” which is well known and unscrupulously exploited by a certain type of man. The fact is that these misunderstood people are and will always remain unreliable in every respect. They think themselves idealistic, but they are completely worthless, so that a serious person who harbors no bad intentions had better avoid them. Trying to help them would be of no avail. Almost invariably it will be “comforters” with evil intentions who approach them, in which cases the reciprocal action quickly falls back upon them, for upon the breast or in the arms of a so-called comforter the misunderstood girl or woman will again feel “misunderstood” after a few days or weeks, and will once more long to be understood, for in fact she does not really know what she wants. Finally, added to all these useless groups, is the group of harmless dreamers! Apparently as harmless as children. But such a dreamer is only harmless in his effect upon himself and his own person, but is not so harmless in regard to his own environment and all the people he meets. On many people mere conversation with such a person immediately acts like a slow, corroding poison, destructive and consuming, because by developing his ideas he is able to tear his listeners out of their normal and therefore healthy life, and lead them into the realm of what is unsuitable and unreal for their time on earth. However, be it noted: I do not say such a dreamer is impure or even bad. On the contrary he may have the best intentions, but it will always be something that is unreal for the earth, unfeasible in practice, and therefore his influence is not furthering, but hindering and destructive to life on earth.

But even among the remaining people who are “striving for ideals” we must make a further distinction and, observing keenly, we will then still find two types: those who are only “striving to emulate ideals” and those whose striving is really ideal. Those longing for the ideal are mostly weaklings who are always longing for something which can never be attained, at least not on earth, and who, therefore, can never be really happy or even joyful. They are close to the group of the “misunderstood” and in time they fall prey to a morbid sensitivity which leads to nothing good. Having thus keenly sifted them, we must now, figuratively speaking, look for the remaining few with a lantern in broad daylight; they are this scarce. Even these few cannot be called “ideal human beings,” but as I have already said they are people who “strive towards the ideal.” Striving towards the ideal, as a personal quality, which is active on earth. These then are the people who can be regarded as having full value, who have a great, often mighty goal in view, but who never allow themselves to live in the clouds. They keep both feet firmly planted on the ground, so as not to lose themselves in what is unreal for life here on earth. With sound outlook and skilled hand they strive step by step towards their far-reaching goal without harming anybody undeservedly. Whatever benefit is brought about by such people will seldom be confined to single individuals. There is no question of their taking unfair advantage of anyone, as that would not justify their title of “ideal striving.” And every human being should and could strive towards the ideal, no matter what his occupation here on earth. In doing so he can ennoble every kind of work and give it a grand goal, only he must never forget to keep everything within the framework of life on earth. If he goes beyond that it becomes unreal and therewith unsound for this earth. The result is that progress which is
the basic condition and mark of all that strives towards the ideal can never be achieved. It is man’s duty on earth to set himself the highest attainable goal, and to strive for this goal with all the powers at his disposal. As a *human being!* This excludes from the beginning that, like an animal, he should merely trouble himself about food and drink as, unfortunately, many men do; or let himself be whipped by the intellect into striving only for worldly greatness or fame without keeping in view as the main purpose the general welfare and advancement of mankind. All such people have less value on earth than the animals, because an animal is always completely and unaffectedly what it is meant to be, even if it only serves to keep other creatures on the alert so that no debilitating slackness sets in, which might lead to decline and disintegration, for *movement* remains a vital condition of life in Creation. Vigilance! *The vigilant* person who really strives for ideals can be recognized by his efforts to *uplift* existing things on earth, not in the intellectual sense of increasing power and position, but towards *ennobling* them! All his ideas will possess the possibility of being realized on earth, and will bring gain to the individual as well as to mankind in general. But those who only wish to be ideal willow in ideas that cannot possibly be put into practice in a sound earth-life. On the contrary these ideas merely divert them and draw them into a dream world, with the harmful result that they neglect to make use of the present time for the maturing of the spirit, which everyone is to cultivate and develop through the experiences of the present.

Strictly speaking those people who hold idealist-communist thoughts are dangerous to mankind, because the realization of their ideas would only bring about unhealthy conditions, although they themselves only want what is good. They are like builders who carefully construct a house in their *building yard* which is to be put up elsewhere. It looks trim and beautiful... in the building yard. But when erected on the actual site it stands unsteady and askew so that nobody can live in it, for the ground there is uneven and it is impossible to level it in spite of the greatest efforts and exertions. The builders had forgotten to take this into account. They neglected to properly evaluate the exact conditions prevailing at the site of erection! One truly striving for the ideal would not do this!

When put into practice ideal-communistic ideas cannot grow up from such a foundation, nor can they be anchored in or connected with it, because this foundation, human beings, are not suited to it! It is too uneven, and will always remain so, because a uniform maturity of all men on earth cannot be achieved. There will always be a great variation in the respective level of maturity of human beings, because spiritually, individuals are and will remain completely *independent* personalities who can only develop in different ways, since the free will to decide *for themselves* shall never be taken from these spirit-persons! For the *outside* the hitherto free will has been taken from mankind in the great cosmic turning point through the incarnation on earth of the Will of God who, quite naturally, now has to rule over the will of man, because He stands above it and is stronger than it! Each individual can only inwardly decide *one more time* regarding his spiritual path that will lead him to the Light of preservation or to the darkness of decomposition! Now try to recognize the people who truly strive for the ideal here on earth, and support their work, because their up-building activity will only bring benefit. —
34. Cast all your guilt upon Him

This expression, so often used, is one of the principal sedatives of all those who call themselves believing Christians. But it is a poison which intoxicates. Like many poisons which are only used to deaden physical pain arising from disease, thus creating apparent relief, so a similar condition is brought about spiritually with the words: “Cast all your guilt upon Him; for He has redeemed us and through His wounds we are healed!”

Since this is accepted by the faithful as one of the basic tenets of the doctrines of the Christian churches, its effect upon them is so much the more devastating. Their whole inner attitude is built upon it. Through this, however, they fall prey to the deadly embrace of blind faith, in which they are only able to view everything else as in a dense mist, until finally the whole picture is blurred, and a gray veil descends over the Truth, so that they are only able to find support in the artificial structure of distorted theories, all of which must collapse on the day of recognition.

“Cast all your guilt upon Him...!” Foolish delusion! Like a fire, the shining Truth will sweep into the hosts of false teachers and indolent believers, and consume all that is untrue! Yet even today the masses bask comfortably in the belief that everything the Savior suffered and did was done for them. With their indolent thinking they call presumptuous and sacrilegious all those who imagine that they themselves must also contribute something in order to be able to enter Heaven. In this respect many show an astonishing humility and modesty, qualities which in other areas are completely lacking in them. In their opinion it would be blasphemy to harbor the thought, however faint and timid, that the Savior’s descent to earth, and the suffering and death He therewith took upon Himself, were not sufficient to wipe away the sins of all those human beings who no longer doubt that He lived on earth at that time.

“Cast all your guilt upon Him...” they think with fervent devotion, without knowing what they are really doing. They sleep, but the time will come when they will have a terrible awakening! Their faith, apparently so humble, is nothing but self-complacency and boundless arrogance in imagining that a Son of God would come down to serve them, and prepare a path on which they can mindlessly saunter straight into Heaven. Actually, everyone should be able to readily recognize the hollowness of this. It can only arise out of an indescribable laziness and frivolity, unless it was used out of shrewdness as bait to gain earthly advantages!

Mankind have lost themselves in a maze of a thousand paths, and deceive themselves in their foolish faith. What a debasement of God this implies. What is man to have the effrontery to expect God to send His Inborn Son, a part of His Own Unsubstantiate Essence, so that men can cast their load of sin upon Him, only in order to avoid the trouble of washing their own dirty linen and clearing away the dark layer they had heaped upon themselves. Woe to those who will one day have to account for such thoughts! It is the most insolent defilement of the Sublime Godhead! The Mission of Christ was not of such a low order, but sublime and demanding in pointing to the Father.

I have already referred to the Son of God’s great work of redemption. *(Lecture No. 14: The Redeemer)*

The seeds sown by His great Work of Love have sprouted in this world and in the beyond, bringing forth all kinds of fruit. In the meantime many who were only called by men have frequently claimed to be called by God, seizing these pure teachings with unholy hands, dragging them down to their own level, thereby dimming their clarity. Mankind, who trusted them without first seriously examining the Word which they taught, fell with them. The lofty kernel of Divine Truth was surrounded with earthly narrow-mindedness, such that the form remained, but all luminosity was destroyed through the obsession with earthly power and advantage. Only dim twilight reigns where the brightest radiance of spiritual life could be. Pleading humanity was robbed of the precious jewel which Christ Jesus brought to all who long for it. Distorted by a veil of selfish desires, seekers are shown a false path, which not only makes them lose precious time, but very often even drives them into the arms of the darkness.

False doctrines grew up rapidly. They choked simplicity and truth, covering them with an iridescent garment, the brilliant colors of which, however, like poisonous plants, hold dangers benumbing all who approach, whereby the vigilance of the faithful with regard to themselves is paralyzed and finally dies. With this every possibility for ascent to the true Light dies! Once more the mighty Call of Truth will reverberate through every land. Then the final reckoning will come for each one through the fate he himself has woven. Men will finally receive what they have so persistently advocated in the past. They
will have to live through all the errors which they sought to advance in their desires or presumptuous thoughts, or which they tried to follow. For many the result will be howling and gnashing of teeth from fear, anger and from despair.

Those who are badly stricken by evil and those who are rejected in the Judgment will suddenly perceive it as unjust and cruel as soon as they are thrust into that reality which, during their earth-life, was the only one they wanted to recognize as being true, and which they also continually bestowed upon their fellow-men. Then they expect help from God whom they had faced with such boundless presumption! They will beseech Him and call Him, they will expect Him in His Divinity to easily forgive even the worst sins of the “ignorant,” small human beings. In their way of thinking, He will suddenly be far too “great” to be able to hold such things against them. He Whom they had so debased!

But He will not listen to them, nor will He help them anymore, because they did not want to listen before to His Word which He sent them! And herein lies that Justice which can never be separated from His great Love.

It was the duty of men to examine for themselves the Word which He had given to them. Even if they refused to accept His messengers as such. Like thunder, a voice will therefore reverberate towards them: “You have refused! Therefore you will now be destroyed and erased from the Book of Life!”
35. The crime of hypnotism

Strange! Only twenty years ago men raged against the assertion that such a thing as hypnotism really exists, and foremost among them were many members of the medical profession. They did not shrink from describing hypnotism as humbug and fraud, just as a short time before they had done with healing magnetism, which today has become a great blessing to so many. Practitioners were bitterly attacked and called charlatans and deceivers.

Today it is that same medical profession which has largely appropriated hypnotism. What they denied even twenty years ago in the strongest terms they now advocate.

This may be judged in two ways. He who quite objectively observed the bitter conflict at that time naturally cannot refrain from smiling today when he sees how those who formerly showed excessive hostility now show even greater zeal in using the hypnotism they once so disdained. On the other hand, however, it must be acknowledged that this almost grotesque turnaround deserves some respect nonetheless. It requires a certain amount of courage to expose oneself to the risk of being ridiculed, which in this case especially is quite probable. We must recognize in this the earnestness which really desires to benefit humanity, and does therefore not shrink from facing even such a risk.

It is only to be regretted that people have not learned lessons for the future by becoming more careful in judging and – let us be honest – in hostilities towards things which belong to the same field as hypnotism. Unfortunately, in spite of all the experience, many other subjects in this field are treated in exactly the same way, if not worse, even today. In the end the same display will inevitably be repeated, i.e. that suddenly, without any transition, something is being eagerly advocated which until then had been stubbornly denied. What is more, there will be those who will unscrupulously attempt by any means at their disposal to obtain possession of and exploit much of the research into and the discovery of that which was first carefully left to others, mostly to so-called “laymen” who had to face their continual harassment. Whether this can then still be termed a courageous act deserving credit is open to question. On the contrary, it is much more likely that this eternal repetition will throw a different light upon actions considered meritorious. So much for the result of a superficial assessment.

But it becomes much more serious when one really knows the effects of the uses of hypnotism. The fact that the existence of hypnotism has at last been recognized and confirmed is good and so is the fact that the verbose attacks from the side of science, which according to present experience only reveal the ignorance of those making them, have ceased. However, the fact that it has consequently been so widely used under the auspices of the suddenly enlightened former opponents proves that these knowing ones are much further removed from real knowledge than the much-scorned laymen who did the initial research.

It is appalling to know what harm is done to thousands who today confidently place themselves into supposedly qualified hands in order to submit to hypnosis, either voluntarily or through persuasion or, worst of all, who are forced into it without their knowledge. Even if all this is done with the best intention to achieve something good, it does not alter the fact that this practice causes immeasurable harm in every case! Those who employ hypnotism are not called ones. Only he can be a called one who is fully familiar with the sphere to which all that he uses belongs. In the case of hypnotism this would be the Ethereal Sphere! And he who really knows this sphere, and not only presumptuously imagines that he does, will never make use of hypnotism as long as he desires what is best for his fellow-man. Unless, of course, he quite consciously intends to harm them gravely. Therefore, a sin is committed wherever hypnotism is used, no matter whether or not by a layman! There is not a single exception!

Even with simple logical thinking, one must come to the conclusion that it is in fact boundless recklessness to work with something, the consequence of which one can overlook only to a very limited degree, and the final effect of which is not yet known. It is no consolation to know that such frivolousness concerning the weal and woe of one’s fellow-men not only harms the person experimented upon, but also doubles the burden of responsibility which falls upon the experimenter. It would be better if people did not consent all too trustfully to something they do not themselves thoroughly understand. If it is done without their knowledge and wish, then it amounts to a downright crime, even if it is performed by a so-called qualified person.

Since it cannot be assumed that all who use hypnotism intend to harm their fellow-men, there
remains nothing else but to state the fact that they are entirely ignorant of the nature of hypnotism, and face the results of their activity with a complete lack of understanding. There is not the slightest doubt about this; it can only be one or the other. Therefore lack of understanding is the only remaining factor.

When a person employs hypnotism he binds the spirit of the one he hypnotizes! This binding in itself is a spiritual transgression or crime. Using hypnotism for the purpose of healing a bodily disease or as a means towards psychological improvement is no excuse. Nor can it be defended by the argument that the resulting psychological change for the better has also improved the volition of the patient, so that he has benefited from the hypnosis. To live and act in this belief is self-deception; for only what a human spirit undertakes with a perfectly free and uninfluenced volition can bring the benefit it needs for real ascent. All else is extraneous and can only bring a temporary and apparent benefit to the spirit. Every binding of the spirit, no matter for what purpose it was done, forms an absolute check on the possibility of the necessary progress. Apart from the fact that such a binding brings far more dangers than advantages. A spirit bound in this way is not only subject to the influence of the hypnotist but also remains to a certain extent defenselessly exposed to other ethereal influences, despite the possible prohibition of the hypnotist, because in its bound state it lacks the urgently needed protection which only complete freedom of movement can offer. The fact that men notice nothing of these continual conflicts, of the attacks, and their own successful or unsuccessful defense, does not prevent the lively activity in the Ethereal World or their own participation in it.

Thus every man who is effectively hypnotized is hindered in the true development of his innermost core more or less lastingly. Whether the outward circumstances thereby become still more unfavorable, or show an apparent temporary benefit is only of secondary importance, and is therefore no criterion for an assessment. The spirit must remain free under any circumstance, because in the final analysis, it is the spirit alone that matters!

Supposing there is a noticeable outward improvement, which hypnotists like to rely on so much, the person concerned has in reality received no benefit from it at all. His bound spirit is unable to work as creatively in the Ethereal World as a spirit which is completely free. The ethereal forms created by his bound or forced volition are without power, because they were formed at second-hand and very soon wither away in the Ethereal World. Therefore even his improved volition cannot bring him the same benefit through the reciprocal action that can certainly be expected of the creative activity of a free spirit. It is naturally the same with a bound spirit which wills and carries out something evil at the direction of the hypnotist. Because of their lack of power, the ethereal forms will soon fade away or be absorbed by other similar types, despite the evil gross material deeds, so that an ethereal reciprocal action cannot set in, so that those under such a compulsion will be held responsible in an earthly but not in a spiritual sense. The process is exactly the same with those who are insane. Once again one sees the complete Justice of the Creator in this, operating in the Ethereal World through the living laws which are unexcelled in their perfection. Thus the person compelled to perform evil deeds through an alien will cannot be held accountable, neither will he receive blessings for carrying out good actions through an alien will, because his independent “ego” played no part in them.

Instead, something else happens: The forcible binding of the spirit through hypnosis at the same time binds the hypnotist to his victim as with the strongest of chains. He cannot be released until he has helped the person whom he forcibly held back in his free development to advance as far as he would have gone if his spirit had not been bound. After his earthly death the hypnotist must go to where the spirit bound by him goes, be it even down to the deepest depths. It is easy to imagine what is in store for those who regularly practice hypnotism. When after their earthly death they awake and regain their senses they will perceive with horror how many bonds tear at them from those who have already passed on as well from those still on earth. Not one of them can then be forgiven. Such a man must redeem one link after the other, even if he loses thousands of years in the process. However, it is probable that he will be unable to complete this task before he is drawn into the disintegration which will destroy the individuality of his personal “ego”;

for he has gravely sinned against the Spirit!
Astrology is called the royal art, and not without reason. Not that it is the most exalted of arts or that it is reserved only for earthly monarchs; but whoever proved really capable of practicing it could take royal rank in the spiritual sense, since with it he would become controller of many events and non-events.

However, there is not a single human being on earth to whom these abilities have been entrusted. Hence all work in this field must remain only pitiful attempts, unreliable if the practitioner’s intent is serious, and sinful if conceit and morbid imagination play a part in it instead of deep earnestness.

On the whole the calculation of aspects of the stars alone can be of little value; for in addition to the stellar radiations, there belongs, as the actual force of the effects, the living ethereal substance in all its activity, such as the world of thought forms, karma, vibrations of the Darkness and of the Light in the world of matter, and much else. Now, what human being can boast of being able clearly and sharply to survey all of this from the deepest depths to the highest heights of the World of Matter!

The radiations of the stars only form the paths and channels through which all the living ethereal substance can penetrate in a more concentrated form to the human soul in order to become effective there. Figuratively speaking, one can say: the stars give the signal for the times when the returning reciprocal actions can, through the guidance of their radiations, flow to the human being in a more complete and concentrated form. Unfavorable or hostile stellar radiations become united with evil reciprocal effects floating in the Ethereal World for the person in question, while favorable ones only unite with beneficial ethereal vibrations according to homogeneity, therefore such calculations are not in themselves entirely worthless, on the absolute condition however, that in the case of a person’s unfavorable star radiation there must also be unfavorable reciprocal action due a person, or in case of favorable radiations favorable reciprocal action needs to be present. Otherwise there can be no manifestation. On the other hand, however, stellar radiations are not shadowy, alone by themselves, and ineffective if not linked with other powers, but they do have certain automatic effects to some degree as a check. If in the Ethereal World only bad reciprocal actions are due and working upon a person, then their activity will, on the days and during the hours when the stellar radiations are favorable, be blocked, pushed back or at least strongly restrained, according to the type of radiation. Vice versa, of course, when good reactions are at work, unfavorable radiations will turn off that which is favorable so long as such radiations are active.

Even when the channels of the stellar radiations are empty, due to the lack of homogeneous reactions, they still serve as a temporary barrier to other reactions that may be operating, so that they are never altogether without influence. It is just that good radiations do not always bring benefit nor do evil radiations always bring harm, unless there are corresponding reciprocal actions in store for a particular person.

In response to this astrologers cannot claim: “There, you see, we are right after all.” They are only right conditionally and in a very limited sense. This does not justify their frequent presumptuous assertions and commercial promotions. Empty channels of stellar radiations can indeed bring interruptions but nothing else, neither good nor evil. On the other hand, it must be admitted that the temporary interruption of bad reactions is to some extent beneficial. For the one who is sorely harassed by adversity it creates breathing space, which will enable him to gain strength for further endurance.

In spite of everything the calculations of the astrologers could be welcomed if the perpetual boasting and advertising of so many were disregarded. However, there are still other important factors involved which make the calculations very unreliable, so that in general they actually do more harm than good.

For not only the few stars which are available today for astrologers’ calculations play a role. There are countless other stars, not even known to astrologers, which play a great role in decreasing, strengthening, crossing or displacing the effects, so that the final picture of the calculations can often be exactly the opposite of what today’s best astrologers are capable of stating.

Finally there is still another crucial point, the greatest and most difficult of all: that is the soul of each individual! Only he who, in addition to all the other requirements, can assess each one of these souls, with all its abilities, characteristics and karmic entanglements, as well as the totality of its striving, in short, one who can truly assess genuine maturity or immaturity in the spiritual sense, only he might venture to make calculations! If, owing to the condition of his soul, a human being is surrounded by many dark
influences, nothing luminous or good can reach him, however favorable the stellar radiations may be. If, on the other hand, the condition of a person’s soul permits only purity and light to surround him, then the most unfavorable stellar radiations will not be able to oppress him to the extent of seriously harming him, for in the end the circumstances must always turn out for the better. The Omnipotence and Wisdom of God are not as one-sided as the disciples of astrology imagine them to be in their calculations. God does not make the fate of human beings, that is, their weal and woe, dependent only upon stellar radiations. Although they do have a powerful influence, not only for the individual, but in all world happenings, they are only tools. However, the activity of these tools is not only bound up with many other influences, but remains dependent upon them in all its possible manifestations. Even though some astrologers imagine that they work from inner perspectives, through intuition or inspiration, this cannot deepen their insight sufficiently to warrant greater confidence in the correctness of their calculations.

Their inspirations cannot come from a higher level because a veil remains drawn from there due to the unfathomable gulf existing between the all-seeing Spirit and humanity. The calculations remain one-sided patchwork, inadequate, and with many gaps, in short: imperfect, thus false. They create disquiet among men. Disquiet is the soul’s most dangerous enemy, for it breaks down the soul’s natural defenses and often lets in evil which would otherwise have found no entrance. Many people feel uneasy when they tell themselves that they are at the moment under the influence of adverse radiations; often, however, they become over-confident and unwise when convinced that they are subject to good radiations. In view of the inadequacy of all these calculations they are only burdening themselves with unnecessary worries instead of always exhibiting a free, joyous spirit, which sets up a more powerful defense than the most adverse radiations could break down. If they are so bent upon it, astrologers should simply continue their work and try to perfect themselves in it, but only in private and for themselves, which is what those who are really to be taken seriously are already doing! For the time being they should spare other people such imperfections, since they have only harmful and destructive effects and result in undermining self-confidence and in a harmful binding of free spirits, which must be avoided at all cost.
37. Symbolism in the fate of man

If men were not so entirely absorbed in the necessities and the many trivialities of every-day life, but would also pay some attention to and observe more closely both the great and small happenings around them, they would soon come to a new recognition. They would be astonished at themselves, and hardly believe it possible that up till now they could so thoughtlessly have overlooked something so obvious. And there is every reason for them to shake their heads at themselves with pity. If they were only a little observant a whole world of strictly-ordered, living happenings would suddenly reveal itself to them, enabling them to clearly recognize the stern guidance of a higher Hand: the world of symbolism!

Its roots reach deep down into the ethereal part of Creation, while only the very outskirts enter into the fringes of the materially visible world. It is just like an ocean which appears perfectly calm, and whose continuous movement is imperceptible; only its last ripples can be observed on the beach. Man has no idea that with only a small amount of effort and by paying attention he can clearly observe the activity of karma, feared by him, yet so crucial for him. It is possible for him to become more familiar with it so that the fear which is often awakened in thinking people will gradually fade and karma will lose its terror. For many people this may develop into a way upwards if they learn to perceive and to trace the deeper vibrations of ethereal life through the visible happenings on earth, as a result of which they gradually become convinced of the existence of absolutely consistent reciprocal actions. Once a person has arrived at this stage, he will slowly adjust himself step by step, until he finally recognizes the strictly logical and gap-free driving power of the conscious Divine Will in all Creation; i.e. in the Gross Material as well as in the Ethereal World. From that moment onward he will reckon with it and submit to it of his own free will. This means, however, that he will swim in the power, the effects of which can only be of advantage to him. It serves him because he knows how to make use of it by adapting, attuning himself to it properly. Thus the reciprocal action can only bring him happiness. Smilingly he now sees every biblical word fulfilled literally which, due to its childlike simplicity had sometimes tended to become a stumbling stone to him, making its fulfillment difficult, because in his presently held opinion, this required a slavish attitude. As his eyes are opened, the high handed demand for submissiveness which he regards as so unpleasant will gradually become the highest distinction for a creature; a truly Divine gift carrying within itself the possibility for an immense unfolding of spiritual power, which will allow for personal and conscious co-operation in the magnificent Creation. The expressions: “Only he that humbleth himself shall be exalted,” man must “humble himself before his God” in order to enter His Kingdom, he shall “obey,” “serve” and similar biblical counsel all somewhat repulse the modern man immediately because of their simple, childlike, and yet apt form of expression, they offend his pride which is rooted in the consciousness of intellectual knowledge. He no longer wants to be led blindly, but desires to understand and consciously co-operate in all things in order to obtain through personal conviction the inner upswing necessary to accomplish everything great. And this is not wrong!

In his further development man is meant to stand more consciously in Creation than he used to. And when he will have joyfully recognized that the simple biblical expressions, the nature of which seems so foreign to the present times, counsel precisely what he voluntarily and with complete conviction decides upon through his knowledge of the mighty Laws of Nature, it will be as though a bandage falls from his eyes. He will be deeply shaken by the fact that hitherto he only rejected the old teachings because he interpreted them wrongly, and never seriously tried to penetrate into them aright so as to bring them into harmony with the perceptive capacity of today.

Whether it is said: “To submit in humility to the Will of God” or “Having recognized the mighty Laws of Nature aright, to use them according to their nature and activity,” it is one and the same thing.

Man can only make use of the powers that bear the Will of God when he studies them exactly, i.e. recognizes them and adapts himself to them. To reckon with or adapt oneself to them really means nothing but to adjust oneself to them, thus to yield to them! It means not to go against these powers, but to go with them. Only when man adapts his will to the special nature of these powers, thus going in the same direction, can he make use of the might of these powers. This is not mastery of the powers, but it is humble yielding to the Divine Will! Even if man calls this or that thing ‘clever’ or ‘a scientific achievement’ this does not alter the fact that it is nothing but a so-called “discovery” of the effects of the existing Laws of Nature, that is, of the Divine Will, which man has thereby “recognized,” “adjusting” himself to this Will by the use or application of these laws. This unquestionably is humble submission to
the Will of God; it is “obedience!”

But now to symbolism! Every happening in Creation, thus in the World of Matter, must come to a proper completion of its cycle, or one might say: it must close its cycle. Therefore, according to the Laws of Creation, everything absolutely must return to its starting point, where alone it can find its end and thus be resolved, dissolved or extinguished, no longer effective. This applies to the entire Creation as well as to each single happening. Absolute reciprocal action is the result which in turn entails symbolism.

Since all actions must end where they originated, it follows that each action must end in the same species of substance in which it arose. Thus an ethereal beginning must have an ethereal ending, and a gross material beginning must have a gross material ending. Men cannot see ethereal substance, but they call the gross material ending of every happening symbolism. Although it is visible to all, for many people the actual key to it, the beginning, is missing, because in most cases it lies in a previous gross material existence.

Although the greater part of all happenings of reciprocal action takes place only in the Ethereal World, the operating karma could never be completely redeemed unless in some way the end manifests in the Gross Material World and becomes visible there. Only when a visible happening corresponds to the nature of the reciprocal action can an open cycle be closed and thus bring about complete redemption, no matter whether, depending on the nature of the origin, the process brings good or evil, happiness or unhappiness, blessing or forgiveness. This final visible effect must manifest at the place of its origin, i.e. with that person who, through some action or other, initiated it. In no case can this be avoided.

If in the meantime the person concerned has changed inwardly to such an extent that something better than the original action came to life in him, then the nature of the reciprocal action cannot gain a firm foothold. It no longer finds homogeneous soil in the upward-striving soul, which has become more luminous and thus lighter in accordance with the Law of Spiritual Gravity. *(Lecture No. 6: Fate) The natural result is that a darker reaction becomes infiltrated and thereby considerably weakened when it approaches the more luminous environment of the person concerned. Nevertheless the Law of Cycles and of Reciprocal Action must be entirely fulfilled in its automatically acting power. Cancellation of any Law of Nature is impossible.

Consequently, such a weakened returning reciprocal action must, in accordance with the immovable laws, become visibly effective in the World of Gross Matter in order really to be redeemed, i.e. become extinguished. The end must flow back into the beginning. Because of his more luminous surroundings the dark karma, however, is unable to bring harm to the person concerned, and so it happens that the weakened reciprocal action can only work on his immediate surroundings in such a way as to provide the person concerned with the opportunity to do something voluntarily, the nature of which corresponds only to the sense of the returning reciprocal action. In comparison with the original unbroken strength of the returning dark reaction intended for him, there is the difference, however, that it causes neither pain nor harm, but may even bring joy.

This is a purely symbolical redemption of many a heavy karma, but completely in accordance with the Laws of Creation, which operate automatically in that way because of the change in the condition of the soul. Therefore most people often remain quite unaware of it. The karma has thus been redeemed and Immutable Justice has been satisfied to its most delicate currents. These happenings, which accord so naturally with Creation Laws, hold such mighty acts of Grace as only the Omniscience of the Creator could bring forth in His Perfect Work.

There are many such purely symbolic processes of redemption where otherwise reciprocal action would strike heavily!

Let us take an example: A once hard, domineering character has burdened himself with heavy karma by indulging these attributes through the oppression of his fellow men, which karma then runs its cycle according to its specific nature, and must fall back upon him with the same characteristics, but many times reinforced. As it approaches, this current of ruthless despotism, often reinforced immensely through the Law of Attraction of ethereal homogeneity, will so permeate the whole ethereal environment of that person that it will have an incisive effect on the gross material environment with which it is closely connected, thereby creating conditions that force the originator to suffer to a far greater extent from a similar tyranny as did the people he once tormented.
If such a person has arrived at a better understanding in the meantime and has, through his genuine efforts to ascend, gained a more luminous and lighter environment, then of course the nature of the final effect will also be changed. The returning denser darkness will be more or less permeated depending on the degree of luminosity of the new surrounding of the person concerned and will thus be rendered more or less harmless. In the case of great ascent of the former tyrant, that is, if the guilty person has made exceptional improvement, it may happen that the original process of redemption will be as good as canceled, and that he will only do something in passing which outwardly resembles atonement. Let us suppose it be the case of a woman. It would suffice for her to take the brush out of her servant girl’s hand to show her in all kindness how to scrub the floor. Even if it is only a matter of a few gestures, they still satisfy the symbolism of the lowliest kind of service. This brief action results in a redemption that had to happen visibly and which, despite its ease, can end a heavy karma.

In the same way the re-arrangement of even one room can become a symbol of ending and redeeming a debt, the atonement or reciprocal action of which would have required a greater, more painfully incisive transformation. Such things occur in one way or another through the weakened influence of a reciprocal action; or random actions are often skillfully used by the spiritual guidance to bring about redemption.

In all this it is naturally presumed that an exceptionally great upsurge, with a corresponding change in the condition of the soul, has already set in circumstances that an astrologer is actually unable to take into account, and as a result of which he often occasions unnecessary worries with his calculations, sometimes even evoking such fear that the power of this alone is able to call forth or form something unpleasant, thus fulfilling the calculation, however, only apparently, when without such fear it would have proved to be wrong. In such cases, however, the person concerned has through his fear opened a door in the circle of light surrounding him. Whenever a man voluntarily stretches out his hand beyond his protecting cover no help can come to him from any direction. His own will breaks every protection from within, whereas nothing can reach him through the Light from outside unless he exercises his own volition.

Hence the smallest kindness to a fellow man, a genuinely felt sorrow of a neighbor, even a single friendly word, can lead to the symbolic redemption of karma, as soon as inwardly the underlying foundation is earnest striving for what is good.

Naturally this earnest striving for the good must come first; for otherwise there can be no question of symbolic redemption, and all the returning currents would have to work out to the fullest extent. As soon as a person’s earnest volition to ascend sets in, however, he will quickly notice how his surroundings become gradually more and more animated. It is as if all sorts of things were being put in his path, but they always turn out well which becomes strikingly apparent to him. Finally, however, it will become just as apparent that a more peaceful period has set in, a time when it is clearly noticeable that everything that happens also serves to uplift him in an earthly sense. Then the time for redemptions is over. With joyful thanks he may cherish the thought that much guilt has fallen from him, for which he would otherwise have had to do heavy penance. He must then be on his guard that his volition and desires only weave good threads of fate so that only good can return to him!
38. Faith

What is exhibited by the majority of the so-called faithful is not faith. Real faith can only arise when a man has made the contents of the Divine Messages completely his own, and thereby turned them into spontaneous, living conviction.

Divine Messages are received through the Word of God and also through His Creation. Everything bears witness to Him and to His Will. As soon as a man is able consciously to experience the entire process of genesis and existence, all his intuitions, his thoughts and his deeds will unite in joyful affirmation of God. Then, however, he will become silent, and will not speak about it much. He will have become a personality who through this silent devotion to God, which can also be called trust in God, stands firmly and securely in the entire Creation. He will not lose himself in fantasies or fits of ecstasy, nor will he live an exclusively spiritual life here on earth, but attend to his earthly duties courageously and with common sense, also skillfully using his keen intellect as a sharp weapon, necessary for his defense when attacked, without of course being unjust in doing so. By no means should he silently tolerate being treated with injustice, otherwise he would encourage and strengthen evil.

Now there are many who only imagine themselves to have faith! In spite of inwardly acknowledging the existence of God and His activity, they fear the smile of the doubters. It is embarrassing and uncomfortable to them, and in the course of conversation they silently let it pass with an inscrutable expression on their faces, and in their embarrassment they constantly make concessions to the doubters through their attitude. This is not faith, but merely inward conceding! In reality they are denying their God, to Whom they pray in silence and from Whom they consequently expect every blessing.

This false consideration for the doubters cannot be excused by saying that to the “faithful” the subject is “too sacred and too serious” to allow it to be exposed to possible ridicule. Nor can one call it modesty, but merely base cowardice! Speak up at last and show your true colors! Fearless toward every man with the pride befitting every child of God! Only then will the doubters be finally forced to bridle their sneers, which only betray their uncertainty. At the present time, however, their mockery is only fostered and encouraged by the timid behavior of many of the “faithful.”

These people deceive themselves, because they have ascribed an entirely different meaning to the word “faith” from what this word demands. Faith must be a living thing, that is to say, it must become even more than conviction, it must become deed! It has become deed as soon as it permeates everything, all intuitions, thoughts, and actions. From within the man, in everything that pertains to him, his faith must become visible and noticeable unobtrusively, i.e. it must become natural. It must not only be hung out as a delusion nor as a signboard, but all that becomes manifest outwardly should merely be a result of the natural radiation of the inner spiritual core. In plain words, true faith must be a power which, radiating from the spirit of man, permeates his flesh and blood and so becomes completely natural, nothing artificial or forced, nothing studied, only life!

Observe many of the faithful: They declare their absolute belief in life after death and apparently orient their thinking accordingly. Yet if they ever have an opportunity to receive proof of this life in the beyond which extends above a simple casual observation, they are shocked or deeply shaken! Thereby they show that basically they were not so convinced after all of this life in the beyond, for otherwise such an occasional proof would seem quite natural to them. Consequently they should neither be frightened nor specially shaken by it. In addition there are countless instances which clearly reveal how little faith the so-called faithful have. Faith is not alive in them.
39. Earthly possessions

A question which very often arises is whether a man should part with his earthly possessions or disregard them altogether if he is striving for spiritual gain. It would be foolish to lay down such a principle! When it is said that a man should not cling to earthly possessions as he strives towards the Kingdom of Heaven, this does not mean that he should give or throw them away and live in poverty. Man may and should enjoy with pleasure what God provides for him through His Creation. “Do not cling” to earthly possessions only means that man should not allow himself to go so far as to make their accumulation the main purpose of his life on earth, thus “clinging” mainly to this one idea. Such an attitude is naturally bound to distract him from higher aims, for which he would have no time left. Indeed, with his whole being he would only cling to this one aim of acquiring earthly possessions. Be it for the sake of the possessions themselves, or for the sake of the pleasure they afford him, or for whatever other reasons, the result would always be fundamentally the same. Such a man clings and thereby binds himself to what is purely material, thus losing the ability to look upwards and ascend.

The erroneous conception that material possessions are incompatible with spiritually striving upwards is responsible for the absurd view held by the majority of people that any spiritual endeavor must never have anything in common with earthly possessions if it is to be taken seriously. The harm mankind have done themselves through this view has strangely enough never occurred to them. As a result they devalue the spiritual, i.e. the highest gifts that they can receive, and because of this peculiar attitude all spiritual endeavors in the past had to depend on offerings and charity, just as beggars did, so the same attitude as was shown towards beggars also crept in, unnoticed, towards spiritual endeavors. These never could command the respect that, in reality, they are entitled to above all else. For the same reason these endeavors were always doomed to perish from the very beginning, because they could never stand firmly on their own feet, but always remained dependent upon the good will of men. In order to protect and to guard toward humanity that which is the very most sacred thing to him, namely the spiritual, one who is earnestly striving must not disdain earthly possessions! These must serve him mainly as a shield in the Gross material world, in order to ward off like with like. It would create an unhealthy condition if, in the age of materialists, those striving spiritually upwards should disdain the strongest weapon of their unscrupulous opponents! This would show a recklessness which could avenge itself grievously.

Therefore, all you true believers do not disdain worldly possessions, which also could only be produced through the Will of God, Whom you seek to honor! Do not however let the comfort of such earthly possessions lull you to sleep, but make sound use of them.

The same applies to the special gift of such powers as serve to heal various illnesses, or to similar beneficial abilities. In a most naive or, better said, most impudent manner people assume that such abilities should be made available to them free of charge, because they were given as a special gift from spiritual spheres to be used on earth. This even goes so far as some people expecting to be met with special expressions of joy when, in their great distress, they “condescend” to avail themselves of such help. People such as this must be barred from all assistance, even if this were the only way left to help them!

Those so gifted, however, should first learn to put a greater value on this gift of God themselves, so that they do not continually cast pearls before swine. To provide true help they need far more physical and ethereal power, as well as more time, than a lawyer needs for his best pleading, or a doctor for visiting many patients, or an artist for creating a picture. It would never occur to anybody to expect the lawyer, the doctor or the artist to do their work for free, although their intellectual ability, as every other talent, is but “a gift of God,” nothing else. Now, at last, cast off these beggar’s rags and don the garment that befits you.
40. Death

Death is one thing in which all men believe, without exception! Everyone is convinced that it will come. It is one of the few facts about which there is no dispute or ignorance. Although everybody from childhood onward reckons with the fact that they must die eventually, the majority always tries to ward off the thought. Many people indeed are even vehement if the subject is broached in their presence. Others again carefully avoid cemeteries and funerals, and if by chance they meet a funeral procession in the street, they seek to quickly obliterate any impression as soon as possible. At such moments they are always oppressed by a secret fear that death may one day suddenly surprise them. An indefinable fear prevents them from seriously grappling with this irrefutable fact.

There is hardly any other event which is so inevitable and yet so constantly pushed aside in their thoughts as is death. And with the exception of birth, there is hardly so important an event in this earthly life. It is a striking fact that man wishes to concern himself so little with the beginning and the end of his earthly existence, whereas he seeks to ascribe a deep significance to all other events, even to quite trivial matters. He examines and ponders all intermediate happenings much more than that which would enlighten him on everything: the beginning and the end of his life on earth. Death and birth are so closely linked because one is the result of the other.

Yet how little serious thought is already given to the act of procreation! Only in very rare cases is there anything to be found worthy of a human being. It is in this very matter that man prefers to place himself on a level with the animal, yet without being able to maintain its innocence. This results in his positioning himself below the animal. Because the animal acts according to the level it occupies in Creation. Man, however, cannot or will not keep to the level that befits him. He descends to a lower one, and then wonders why in many respects all of humanity gradually goes downhill. To begin with, wedding customs are so designed as to view marriage merely as an earthly affair. In many cases it even goes so far that more serious-minded people would like to turn away in disgust from the unequivocal details hinting at nothing more than earthly intercourse. Wedding festivities in lower as well as in higher circles have in many cases degenerated into regular match-making feasts, which parents conscious of their great responsibility, should strictly forbid their children to attend. However, young men and women who do not feel disgust arise within them at the customs and insinuations during such a festivity, and who still do not stay away out of a sense of responsibility for their own actions, are already to be counted as belonging to the same base level and need not be considered. It is as though here too, in toxic delusion, people try to deceive themselves about things they do not wish to think about.

If, then, life on earth is built upon such frivolous foundations, as has already become habit and practice, one can understand that man also tries to deceive himself about death by striving desperately not to think of it. This pushing aside of all serious thoughts is closely connected with his own low attitude toward procreation. The vague fear which accompanies man like a shadow during his whole life on earth largely originates in the fact that he is fully aware of all that is wrong in his frivolous and degrading actions. And if man cannot find peace in any other way, then, as a last resort, he frantically and artificially clings to the delusion that death is either the end of all things, thereby consciously fully acknowledging his inferiority and cowardice at possibly being called to account, or to the hope that after all he is not much worse than others.

But all the illusions do not alter the fact in the slightest degree that earthly death is approaching them. It is coming nearer day by day, hour by hour! It often appears pathetic when the majority of those who so rigidly tried to deny any responsibility in connection with a life after death, begin in their last hours, to fearfully ask the great questions, thus proving they have suddenly begun to doubt their own convictions. But their questioning is of little use then; for again, it is only cowardice which, shortly before the great step out of this earth-life, suddenly lets them see the possibility of a continuation of life and of being called to account therein. But fear, dread and cowardice no more allow for a lessening or redemption of the unconditional reciprocal action arising from every deed than does stubbornness. Real recognition, i.e., a true understanding, cannot be attained in this way. During their final hours, and prompted by fear, dying people are often cruelly tricked by their intellectual shrewdness, so often tried and proven during their life on earth; now, as a customary precaution, it would prompt the person to become intellectually pious as soon as the detachment of the ethereal body, which lives on, from the gross material body has advanced to such a degree that the intuitive life in this state of detachment equals the strength of the intellect to
which it had heretofore been forcibly subordinated.

They gain nothing from this! They will reap what they sowed through their thoughts and deeds during their life on earth. Nothing has been improved or changed in the slightest degree! They will be irresistibly drawn into the gears of the strictly operating Laws of Reciprocal Action, so as to experience in the Ethereal World all the errors they perpetrated in thought and deed as a result of wrong convictions. Such people have every reason to dread the hour when they must leave their physical bodies, which for a time offered protection against many ethereal processes. This protection was given to them as a shield and a cover for a while so that behind it, undisturbed, they could have changed for the better or even completely redeemed many things which would otherwise have affected them severely.

It is doubly, even ten times as sad, for those who spend this time of grace of an earth-life in frivolous self-deception, as if intoxicated. Thus for many there is every reason for alarm and apprehension.

The case is quite different for those who have not wasted their existence on earth but who, although at a late hour yet still in time and not prompted by fear and anxiety, have set out on the road to spiritual ascent. They will take their serious seeking over with them in the Ethereal World as a staff and support. Without fear and anxiety they can venture from the Gross Material World into the Ethereal World which is inevitable for everyone, because all that is transient, such as the physical body, must sooner or later perish. They can welcome the hour of this release, for it means definite progress for them, no matter what they have to experience in the ethereal life. What is good will then bring them happiness and the difficulties will be made surprisingly easy for them, for their good volition will help them in this far more powerfully than they could ever have imagined.

The process of dying is in itself nothing but birth into the Ethereal World, similar to the process of birth into the Gross Material World. After the separation the ethereal body remains attached to the physical body for a time as if with an umbilical cord. This attachment is less firm the higher the one thus born into the Ethereal World has already developed his soul towards the Ethereal World as transition into the Kingdom of his God during his life on earth. The more a man’s volition has chained him to this earth, i.e., to gross matter, thus refusing any knowledge of a continuation of life in the Ethereal World, the more solid will be the structure of this cord which binds him to his physical body and thus also to his ethereal body, which he needs as a garment for his spirit in the Ethereal World. However, the denser his ethereal body is the heavier it is according to the prevailing laws, and the darker it must appear. Such great resemblance and close relation to matter makes it very hard for the ethereal body to detach itself from the physical body, so that it happens that he must still undergo and feel the last physical pains as well as the whole process of decay. Neither does he remain insensitive to cremation. After the final severance of this connecting cord, he sinks to that level in the Ethereal World where its surroundings are of corresponding density and weight. There, in this environment of equal weight, he will find only those of similar tendencies. It is understandable that conditions there are worse than when on earth in the physical body, because in the Ethereal World all intuitive feelings are experienced and realized fully and without restraint.

It is different with those people who during their life on earth have already begun to strive for all that is noble. Because they bear within themselves a living conviction about the step into the Ethereal World, the severance is much easier. The ethereal body as well as its connecting cord are not dense, and this difference in their mutual otherness from the gross-material body permits a very quick separation, such that the ethereal body, already for some time, stands next to the gross material body throughout the entire so-called death-struggle or the last muscle twitches of the gross-material body, if one can even call the normal dying process of such a person a ‘death struggle.’ The loose and less dense condition of the connecting cord prevents the ethereal being standing beside the body from feeling any pain because this loose cord in its less dense condition cannot transmit pain from the physical body to the ethereal body. Owing to its finer nature such a cord severs the connection more quickly, setting the ethereal body completely free in a much shorter space of time to soar to the region consisting of this finer and lighter substance. There it too can only find kindred souls and gain peace and happiness through the higher quality of the intuitive life. Such a lighter and less dense ethereal body naturally appears brighter and more luminous, until finally it becomes so rarefied that the inner Pure-spiritual core begins to break through radiantly before it enters the sphere of Pure-Spiritual-Substantiality, completely luminous and radiant.

Those, however, who are present at a deathbed, should take warning not to break out into loud
lamentations. When the grief at parting is too strongly expressed, the person in the process of detaching himself, or who is perhaps already standing beside his body in ethereal form, may be touched, i.e. hear or feel it. If pity then awakens in him, together with the wish to say a few words of consolation, this desire binds him more strongly to his physical body again through the need to make himself understood by the grief-stricken mourners. He can only make himself understood to those on earth by the use of his brain. This effort, however, makes for a closer connection with the physical body, necessitates it, as a result of which not only does an ethereal body still in the process of detaching itself re-unite itself more closely to the physical body again but, if it is already standing detached beside the physical body, it will even be drawn back into the gross-material body once more. The final result is that he will once again feel all the pains from which he had already been delivered. The process of renewed detachment is much more difficult, and may even last for some days. This brings about the so-called prolonged death struggle, which becomes really painful and difficult for the one wanting to depart. The blame lies with those who, through their selfish grief, have called him back from his natural course of development. Through this interruption of the normal course, be it only in the weak attempt at concentrating on making itself understood, a new and forcible connection has taken place. To dissolve this unnatural connection again is not so easy for one who is completely inexperienced in this matter. He cannot receive help in this matter, because he desired the reconnection himself. Such a connection can easily be effected as long as the physical body is not yet completely cold and the connecting cord exists, which often breaks only after many weeks. It is unnecessary suffering for the dying man; it is rudeness and inconsiderateness on the part of the bystanders. Therefore, absolute quiet should reign in the room of the dying person, a dignity and seriousness appropriate to the importance of the hour! People who cannot control themselves should be forcibly removed, even if they be the nearest relatives.
41. Departed this Life

Uncomprehending, lonely, a soul stands in the chamber of death. Uncomprehending because, while on earth, the human being on the death-bed refused to believe in the continuation of life after the shedding of the physical body, and he had therefore never seriously considered the matter and ridiculed all who spoke of it. Confused, he looks around. He sees himself lying on his death-bed, sees people he knows standing about weeping, hears the words they speak, and feels their grief as they lament his passing. He would like to laugh and call out that he is still alive! He calls out! And he is surprised to observe that they do not hear him! He calls again and again, louder and ever louder. The people do not hear him, but go on lamenting. Fear begins to arise within him. He himself hears his own voice quite clearly, and is also distinctly aware of his own body. Again he calls out in anguish. Nobody pays attention to him. Weeping, they gaze upon the lifeless body, which he recognizes as his own, yet suddenly regards as something strange that is no longer part of him; for he now stands beside it in a body free from all the pain he had suffered up till then.

Now he lovingly calls the name of his wife who is kneeling beside the death-bed. But her weeping does not cease and there is no word or movement to show that she has heard him. In desperation he walks up to her and shakes her shoulder vigorously. She does not notice it. He does not know that he is only touching and shaking his wife’s ethereal body, not her physical one and that the woman, who like him never gave a thought to the existence of anything beyond the physical body, therefore cannot feel him touching her ethereal body.

An unspeakable feeling of dread makes him shudder. Weak from feeling abandoned, he is forced to the ground, his consciousness wanes.

The sound of a voice he used to know gradually awakens him again. He sees the body he used on earth surrounded by flowers. He wants to get away, but finds it impossible to sever himself from this cold, lifeless body. He distinctly feels that he is still connected to it. Again he hears the voice which awoke him from his slumber. It is his friend speaking to another person. They both have brought a wreath and are talking together while laying it down. No one else is in the room. His friend! He wishes to attract his attention, and also that of the other man, who, along with his friend, had often been welcome guests in his home! He must tell them that strange as it may seem, he is still alive, that he can still hear what they are saying. He calls out! But his friend calmly turns to his companion and goes on talking. But what he says gives him a shock. Is that his friend! Is that the way he talks about him now. Petrified, he listens to the words of these people with whom he had so often caroused and laughed, and who only flattered him while sitting at his table enjoying the hospitality of his home.

They left and others came. How clearly he could now see through people! Many whom he had highly valued now filled him with disgust and anger, and several who he had never paid attention to, he would like to shake hands with gratefully. But they neither heard nor felt him, although he yelled and raved at them to prove he was still alive! —

In a great procession the body was carried to the grave. He sat astride on his coffin. Embittered and desperate, he could only laugh and laugh! But his laughter quickly gave way to deepest despondency, and a feeling of great loneliness assailed him. He became tired and fell asleep. — — — —

When he awoke, darkness surrounded him. How long he had been asleep he could not tell. But he felt that he could no longer be connected to his physical body, for he was free. Free in a strangely oppressive darkness.

He called out. There was no sound. He could not hear his own voice. He sank back groaning. In so doing struck his head hard against a sharp stone. After a long time, when he awoke again, there was still the same darkness, the same ominous silence. He wanted to jump up, but his limbs were heavy and refused to work. With all the strength born of fearful desperation he struggled to his feet, staggering and groping his way to and fro. He often fell down, injured himself, and bump against corners and edges right and, but it left him no peace to wait; for a strong urge drove him to grope on-wards unceasingly and to seek. To seek! But what? His thinking was confused, tired and without hope. He was seeking something that he could not comprehend. He was seeking!

It drove him onward, ever onward! Until he sank down again, only to rise once more and resume his wanderings. Years passed in this way, decades, until finally tears welled up and sobs shook his breast.
and... a thought arose in him, a petition, as the outcry of a tired soul yearning for an end to this dark hopelessness! This outcry of utter despair and hopeless suffering, however, gave birth to the first thought of longing to escape from this condition. He tried to understand what had brought him to this terrible plight, and what had so cruelly forced him to wander in darkness. He grooped about: Stark rocks! Was this the earth, or perhaps the other world after all in which he had never been able to believe? The other world! Then he must be physically dead and yet be alive, if he could call this condition being alive. He found thinking tremendously difficult. And so he grooped on-wards in his seeking. Again years passed. Away, away from this darkness! The wish grew into a powerful urge, which gave way to longing. Longing, however, is the purer intuition born out of the coarse urge, and out of this longing very timidly a prayer arose. Finally this prayer out of his longing burst forth from him like a spring, and a feeling of quiet, soothing peace, humility and submission, entered his soul. When he arose to continue his wanderings, intense experiencing coursed through his body; for now, twilight surrounded him and suddenly he could see! Far away in the distance he recognized a light, like a torch that greeted him. Jubilantly he stretched his arms towards it, and filled with deep happiness he again sank down, his heart overflowing with gratitude, he gave thanks to Him Who had granted him this light! With renewed strength he then strode towards that light, which came no nearer to him, but which, after what he had experienced, he still hoped to reach, even if it should take centuries. What had just happened to him might happen once again, and finally lead him out of this stony desert into a warmer and lighter region, if he humbly prayed for it.

“My God, help me in this!” broke forth from his hope-filled breast. And, what joy, he could again hear his own voice! Even though quite weak at first, still, he could hear it! His happiness at this gave him new strength, and full of hope, he again went forward. — —

Such is the story of the initial experiences of a soul in the Ethereal World. This soul could not be called bad. On earth, the man had even been considered very good. He had been an industrial magnate, always busy and meticulously concerned with complying with the earthly laws. —

Let me add an explanation to this case: The man who in his life on earth refuses to acknowledge that there is also life after death, and that sooner or later he will be forced to render account for all that he has done and all that he has left undone, in a way which is not in accord with the world view today, is blind and deaf when he one day has to pass over into the Ethereal World. Only during the days and weeks while he still remains connected with his discarded physical body will he at times be able to observe what goes on around him.

However, once he is free from his disintegrating physical body this possibility is lost to him. He no longer sees or hears anything. That, however, is not punishment, but quite natural, because he did not want to see or hear anything of the Ethereal World. His own will, which can quickly form ethereal matter accordingly, prevents his ethereal body from seeing as well as hearing. For as long as it takes for a change to occur in his soul. Whether this takes years or decades, perhaps even centuries, is up to each individual. He retains complete possession of his free will. Help will only come to him when he himself longs for it. Not before. It will never be forced upon him.

The light which this soul greeted with such great joy when it started to see again was always there. However previously the soul was unable to see it. It is also clearer and stronger than it appears at first sight to the hitherto blind soul. How the soul sees this light, whether strong or weak, depends entirely on the condition of the soul itself. It does not come closer of its own accord, but it is there! The soul can enjoy it at any time, if it humbly and earnestly wishes to do so.

However, what I am explaining here applies only to this particular kind of human soul. Not to other kinds. By no means is the light in the region of darkness and its planes. There, he who advances inwardly is not suddenly able to see the light, but he must first be led out of the environment which holds him.

The condition of the soul depicted here may surely be called torturous, namely because it is filled with a great fear and void of all hope; but it did not wish it otherwise. It now receives only what it forced upon itself. It had refused to believe in a conscious life after physical death. The soul cannot extinguish for itself the continuation of life as such, because this is not up to the soul to decide, but it does build for itself a barren ethereal plane, paralyzing the senses of the ethereal body, so that it can neither see nor hear ethereally until... the soul itself finally reconsiders.

These are the souls which can be found by the millions on earth today, who, apart from the fact that
they refuse to know anything about God and eternity, can still be called *decent*. The fate of the evil-minded is naturally much worse, but we shall not speak about them here, only about the so-called *decent* people. —

When it is said that God will stretch forth His Hand to help, this is done *in the Word* which He sends out to mankind, showing them how they can redeem themselves from the guilt in which they have become entangled. From the very beginning His Grace lies in all the great possibilities placed freely at the disposal of human spirits in Creation. This is so overwhelmingly much that the man of today cannot even conceive it because he never concerned himself with it seriously enough; for wherever he did, it was only as a pastime or for the purpose of vain self-aggrandizement!

However, as soon as the human spirits recognize the real value in the Word of God, its deep gravity, they will be able to accomplish great things in all of Creation! Until now they have always preferred only their own knowledge, which is the reason why everything has remained patchwork of the lowest kind compared to the content of the Word of God, which today they again want to push aside without recognizing It; for there is no man who understands the *true* value of the Grail Message. No one on this earth. Even if he thinks he knows the meaning of it, even after already spiritually sensing the advantages which he was able to attain from partial recognition... he does *not* know the true value, has not grasped even one percent of it! This I say, I who bring this Message. You do *not* know what it is that you hold in your hands!

The Message is the way, the gateway and also the key that leads you to Life. To the life that cannot be compared to all the treasure of the earth, all the treasure of the entire universe and which cannot be bought! *Draw* from the Message which is offered to you now. *Take* from its treasure, the most precious you will ever meet. Seize It as It is, but do not question and quibble *about* It. To question and quibble *about* It will be of no value. It is not this *Message* which you are to make understandable to yourselves; instead it is your task to simply create a *place* for It in the center of your soul. *There* you are to question, to quibble in order to find things that do not adorn this room once the Message enters into you! You are to discover what is still disturbing in this room that must become a temple inside of you. Create this temple within you without manipulating my Message in the process and all who will do so shall be helped! — —
42. Miracles

The explanation for this lies in the word itself. A miracle is an event that causes men to marvel. It is something they deem to be impossible. But they only deem it to be so, for the fact that it does happen already proves that it is possible.

Miracles such as many of the believers in God imagine them to do not exist! These believers consider a miracle as something that happens outside the Laws of Nature, even something contrary to all the laws of nature. It is just in this that they perceive the hand of God! They think a miracle is something possible only for their God, Who thereby shows His special Grace and for which He uses His Omnipotence.

These poor creatures erroneously imagine that omnipotence implies the capability to act arbitrarily, and that miracles are such arbitrary acts. They do not realize how they belittle God with this; for this type of miracle would be anything but Divine.

First of all, in Divine Activity lies absolute perfection, without fault or gap. And perfection demands the strictest logic and absolute consistency in every respect. Consequently, a miracle can only happen with flawless consistency of events. The only difference is that, in the case of a miracle, the process of development, which according to earthly conceptions would require a longer time, proceeds in the usual manner, but with such tremendous rapidity, either through the special power granted to a person or in some other way, that because of all the extraordinarily rapid development it can be called miraculous by people, in short, a miracle.

Occasionally it may be something reaching beyond the present state of development that finds its fulfillment through concentrated power. But it will never, under any circumstances, occur outside of, much less contrary to, the existing Laws of Nature. In such a case, which is intrinsically impossible anyway, it would lose all its Divine essence and become an arbitrary act. Exactly the opposite of what so many of the faithful believers imagine it to be. Anything that lacks strict consistency is not Divine. Every miracle is an absolutely natural process, but one that occurs with exceptional speed and concentrated power; it is completely impossible for anything unnatural ever to happen. That is completely out of the question.

When diseases are healed, which up till now were regarded as incurable, this does not mean that the Natural Laws have been changed, but it merely exposes the great deficiencies in human knowledge. All the more should it be recognized as a mercy of the Creator when here and there He endows individual human beings with special powers which they can use for the benefit of suffering humanity. However, it will always be only those who have kept themselves away from the arrogance of science, because earthbound knowledge quite naturally suffocates the ability to receive higher gifts.

Earthbound knowledge wants to forcefully gain something; it is incapable of receiving in a pure, childlike manner. The powers coming from a sphere beyond time and space, however, can only be received in simplicity; they can never be forcefully gained! This circumstance alone shows which is more valuable, stronger and, therefore, more correct!
43. Baptism

If a child is baptized by a clergyman who regards it as merely a duty of his office, it is absolutely meaningless, doing neither good nor harm. On the other hand, when an adult person is baptized, the strength and purity of his inner preparedness to receive contributes to whether or not he really receives something spiritual or not.

In the case of a child, only the belief of the one who administers the baptism can be considered to serve as a means to the end. According to the strength and purity of the belief, the child receives a certain spiritual strengthening through this act, as well as a protective wall against evil currents.

Not every human being ordained by earthly church authorities can perform the act of baptism effectively. For this purpose a human being is needed who is connected with the Light. Only such a person is able to transmit Light. This ability, however, is not attainable through earthly studies, nor through church consecration or ordination. It has nothing whatever to do with earthly customs, but is purely a gift of the Almighty Himself.

One so endowed thereby becomes a Called One! There are not many of those; for the prerequisite for this gift is a suitable soil within the person himself. If this prerequisite does not exist the Light cannot establish a connection. The Light cannot penetrate soil which is dense or striving away from the Light, because like everything else, this process is also strictly subject to the all-pervading Primordial Laws.

Such a Called One, however, can really transmit spirit and power through the act of baptism, which thereby receives *that* value which it expresses symbolically. In spite of this, it is always preferable to baptize only those who are fully conscious of the effect of this act and who have the ardent desire for it. Therefore, if it is to become of real value, baptism requires a certain age of maturity and the voluntary wish of the person to be baptized, as well as a Called One to perform the act of baptizing.

John the Baptist, who still today is regarded and accepted as a truly Called one by all Christian churches, found his greatest adversaries mostly among the Scribes and Pharisees, who at that time imagined themselves to be the most highly called to judge over this matter. The nation of Israel of that time was Called. There is no doubt about that. In its midst the Son of God was to accomplish His Mission on earth. In this fulfillment, however, the calling of the entire nation became extinguished. A new Israel will arise for a new fulfillment. However at the time of John the Baptist the Israel of that time was still the called nation. Accordingly at that time the priests of that nation should also have been the most highly Called Ones to perform the act of baptism. Nevertheless, John the Baptist had to come in order, as the only Called One, to baptize the Son of God in His earthly vessel at the beginning of His actual Mission on earth. This happening also proves that earthly appointments to office have nothing to do with Divine callings. Performance of acts in the name of God however, i.e. as mandated by Him, and as it should be in the case of baptisms, can only be effectively fulfilled by divinely Called ones. John the Baptist, the Called One, who was not acknowledged at that time by the high priest of the Called people, described his adversaries as a “generation of vipers.” He denied them the right to come to him.

Nor did these same high priests of the then Called people even recognize the Son of God Himself; they persecuted Him ceaselessly and worked toward His earthly destruction, because He was superior to them and therefore inconvenient. If Christ were again to come among men at the present time in a new form, He would undoubtedly meet with the same repudiation and animosity as He experienced then. A similar fate would befall one sent by Him. All the more so, because mankind today imagine themselves to be more “advanced.”

Not only in this one case of John the Baptist, but in many similar cases, clear proof emerges that consecrations and ordinations by earthly churches, which are always only part of “church organizations,” can never bring a greater qualification to perform spiritual acts unless the person himself has already been called for it.

Considered in the correct way, therefore, baptism administered by church representatives is nothing more than a preliminary act of admission into the community of a religious organization. It is not acceptance by God, but admission into the respective *earthly church* community. The confirmation which follows later can only be regarded as a repeated acknowledgement and expanded admission to the customs of these communities. The minister acts as the “accredited servant of the church”, i.e. in a purely
earthly sense, because the church and God are not one and the same thing.
Manifold are the interpretations of the legends which exist about the Holy Grail. The most serious scholars and investigators have occupied themselves with this mystery. Much of their work has high moral value, but it all contains one great fault, i.e. the fact that they have built only from the earth upwards, while the essential thing, the ray of light from above, which alone could bring life and enlightenment, is missing. All that strives from below upwards must come to a halt at the boundary line of the material plane, even if it were granted attainment to the greatest possible heights. In most cases, however, barely half this road can be covered even under the most favorable conditions. Yet how great is the distance still from there to the real recognition of the Holy Grail!

This non-attainability is eventually felt by investigators. As a result they try to regard the Grail purely as the symbolic expression of an idea, so as to give it the high place they quite rightly feel is necessary for this concept. But in so doing they actually go backwards, not forwards. Downwards instead of upwards. They deviate from the right way, which is already contained to some extent in the legends. These legends alone give a faint sense of the truth, albeit only a very faint one, because the lofty inspirations and visionary pictures of the poets were pressed into far too earthly a concept through the collaboration of the intellect during transmission. To the renderings of what their spirits received they imparted images of their contemporary earthly surroundings, so as to make the meaning of the legends more understandable to people. In this, however, they did not succeed because they themselves failed to come close to the essence of the truth.

Thus from the very outset the subsequent research and investigation was founded upon shaky ground, and any success was bound to be very limited. Therefore it is not surprising that finally only the thought of something purely symbolic remained, and redemption through the Grail was transferred to every man’s inmost self.

The existing interpretations are not without great moral value, but they cannot claim to be an explanation of the legends, much less an approach to the truth about the Holy Grail.

Nor is the Holy Grail the vessel which the Son of God used during His last meal with His Disciples at the end of His mission on earth, and in which His blood was caught at the cross. This vessel is a sacred reminder of the Son of God’s sublime work of redemption, but it is not the Holy Grail of which the poets of the legends were divinely gifted to sing praises. These legends have been misunderstood by mankind. They were meant to be promises from the Highest Heights, the fulfillment of which mankind is to anticipate! Had they been interpreted as such, surely another way would have long since been found to take the investigations still further than has been done until now. As it was, however, all the interpretations had finally to come to a dead end because a full and complete solution could never be reached, since due to the false conceptions of the past, all the investigations started on a wrong basis from the very beginning.

No human spirit, even in its final greatest perfection and immortality, will ever be able to face the Holy Grail Itself! It is for this reason that no detailed tidings about It can ever extend from there earthward into the World of Matter, unless a Messenger is sent from there. Thus the Holy Grail will remain a mystery to the human spirit for all eternity.

Man should keep to what he can grasp spiritually and, above all, he should try to fulfill and develop to its most noble state of perfection that which lies within his power. Unfortunately, however, he is only too anxious always to reach out far beyond these limits without developing his essential abilities, whereby he is guilty of committing negligence which prevents him from even reaching what he otherwise could, while he can never attain the goal of his desires anyway. He thus deprives himself of the most beautiful and sublime part of his true being with the result that he completely fails to fulfill the purpose of his existence.

Parsifal is a great promise. The defects and errors which the poets have added to the legends through their too earthly way of thinking distort the true essence of this figure. Parsifal is identical with the Son of Man, Whose coming the Son of God Himself promised. *(Lecture No. 10: The Son of God and the Son of Man)*

As a Divine Messenger, with His spiritual eyes blindfolded, He will have to go through the most bitter hardships on earth, as man among men. After a certain time, freed from this blindfold, He must recognize
His origin and therewith Himself, as well as clearly see His mission. This mission will also bring redemption to mankind who are seriously seeking, and goes hand in hand with a severe Judgment. For this purpose, however, we cannot assume just any human being, much less can we see the possible experiences of many people, or even of all of the people, but only a very specific, specially chosen Envoy will bear these possibilities within him.

The immutable lawfulness of Divine Will decrees that everything, after it has completed its cycle of development and reached its highest state of perfection, may return to the starting point of its original substance, but never beyond it. This also applies the human spirit. It originates from the Sphere of Spiritual Substantiality, to which it may return as a conscious spirit in substantiate form if, after its course through the World of Matter, it has achieved its highest state of perfection and attained living purity. In the best of cases, its path may lead it to the forecourt of the Grail Castle which stands at the highest point in Spiritual-Substantiality and forms the gateway to the steps of the throne, on which the source of all being, God the Father in His Divine Unsubstantiality, dons at times the cloak of Divine Substantiality, i.e. takes on form. No spiritual-substantial entity, however sublime, pure and radiant, can cross the boundary line into the Divine Sphere. The boundary line and the possibility of crossing it, here, as in the spheres or planes of material Creation, is, in the nature of things, simply a matter of the difference between the species.

The highest and most sublime is God Himself in His Divine Unsubstantiality. Next, and somewhat lower, there is the sphere of Spiritual-Substantiality. Both are eternal. Adjacent to this, going lower and lower, there follows the material work of Creation beginning with the gaseous Fine-Materiality which, becoming denser and denser in descending planes or spheres down to the World of Gross Matter, eventually becomes visible to mankind. The Fine-material part within the World of Matter is what men call the beyond. That which is beyond their earthly or physical capacity to see. Both, however, belong to the Work of Creation and are not eternal with regard to their form, but subject to change for the purpose of renewal and regeneration.

The Castle of the Grail stands at the summit of the eternal Sphere of Spiritual Substantiality, spiritually visible and tangible, because it is still of the same species of spiritual substantiality. This Grail Castle contains a Sanctuary which lies on the outermost border adjacent to the Divine Sphere, and is thus still more ethereal than the rest of spiritual substantiality. In this Sanctuary, as a pledge of the eternal Goodness of God the Father, as a symbol of His Purest Divine Love, and as the direct point of origin from which Divine Power issues: the Holy Grail!

In this chalice, the contents swirl and surge unceasingly, like red blood, without ever overflowing. Enveloped as it is in the most Luminous Light, only the purest of all spirits in the Realm of Spiritual Substantiality are granted permission to look into this Light. These are the Guardians of the Holy Grail! When the legends speak of the purest of men being appointed to become Guardians of the Grail, then this is a point which the gifted poet put into all too earthly terms, because he was unable to express himself differently. No human spirit can enter this holy Sanctuary. Even in its most perfect state of spiritual substantiality, after having returned from its wanderings through the World of Matter, it is still not so etherealized as to be able to cross this threshold, i.e., the boundary line to this Sanctuary. Even in its highest state of perfection in Substantiality it is still too dense to do so. However, still further etherization would be equivalent to its complete disintegration or combustion, because the origin of its nature does not lend itself to assuming even greater radiance and luminosity, thus becoming still more etherized. It is unable to tolerate it.

The Guardians of the Grail are Eternal Pure Spiritual Beings, who never were human beings, the highest of all in the Realm of Spiritual Substantiality. However, they require Divine Unsubstantiaye Power, are dependent upon It, as everything is dependent on Divine Unsubstantiality, the Source of all Power, God the Father.

From time to time on the Day of the Holy Dove, the Dove appears above the Chalice as a renewed token of the unalterable Divine Love of the Father. It is the hour of communion which brings about the renewal of power. The Guardians of the Grail receive it in humble devotion and are then able to transmit this miraculous power.

*The existence of the whole Creation depends on this!*

It is the moment in which the Love of the Creator flows forth radiantly in the Temple of the Holy
Grail, bringing new life and a new urge to create, which pulsates downwards and is disseminated throughout the entire Universe. A tremor courses throughout all the spheres, a sacred thrill of expectant joy and of great happiness. Only the spirit of earth-man still stands aside, without intuitively sensing what is happening particularly to him at that moment, what an immeasurable gift he receives in such dull-witted manner, because the limitations he imposed upon himself through his intellect no longer permit him to grasp such greatness.

It is the Life-giving moment for the entire Creation!

It is the necessary, ever-recurring confirmation of the Covenant between the Creator and His Work. Should this supply ever be cut off, should it ever fail to occur, all that exists would inevitably slowly dry up, age and disintegrate. It would be the end of all days, and only God Himself would remain, as it was in the beginning! Because He alone is Life.

This process is conveyed in the legend. In the description of the aging of the Knights of the Grail, during the time in which Amfortas no longer reveals the Grail until the hour in which Parsifal appears as King of the Grail, reference is even made to how everything must age and decay if the Day of the Holy Dove, the “unveiling” of the Grail, does not recur.

Man should cease to regard the Holy Grail as only something intangible, for It really exists! The human spirit, however, owing to its nature, can never behold It. But the blessing streaming from It, which can be and is being passed on by the Guardians of the Grail, can be received and enjoyed by human spirits. In this sense some of the interpretations cannot be called wrong, as long as they do not try to draw the Holy Grail Itself into their explanations. They are correct, and yet again they are not.

The appearance of the Dove on the special Day of the Holy Dove indicates the sending of the Holy Spirit on each occasion; for this Dove stands in very close connection with Him. But this is something which the human spirit is only able to grasp figuratively, because by the very nature of things, even if he has attained to the highest perfection, he can really only think, know and perceive intuitively up to the point whence he himself came, i.e., to the species homogeneous to the purest nature of his origin. This is the eternal Realm of Pure-Spiritual-Substantiality. Even in his thoughts he will never be able to cross this boundary. Nor can he ever grasp anything beyond it. This is so self-evident, so logical and simple, that every human being can follow this train of thought.

For this reason, whatever is beyond this boundary will and must forever remain a mystery to mankind!

Every man, therefore lives under a delusion, when he imagines that he bears God within himself or that he is himself Divine, or can become so. He bears Pure-Spirituality within himself, but nothing of the Divine. And therein lies an unbridgeable difference. He is a creature, not part of the Creator, as so many try to convince themselves. Man is and remains a creature, and will never be able to become master.

Thus it is wrong when it is explained that the human spirit issues from God the Father Himself and returns to Him. The origin of man lies in the Realm of Spiritual Substantiality, not in the Divine Unsubstantiate. Therefore, even if he has attained perfection, he can return only to the Sphere of Spiritual Substantiality. It is right to say that the human spirit originates from the Kingdom of God and therefore can, after reaching perfection, return to the Kingdom of God, but not to God Himself. The Kingdom of God is Pure-Spiritual-Substantiality.

The Son of God became the mediator between the Divine-Unsubstantiality and Pure-Spiritual-Substantiality. He crosses from Divine-Unsubstantiality over to Spiritual-Substantiality, just as once He came into the world of matter. The coming of the Son of Man brings on the consummation of the High Divine mission of the Son of God. Following the fulfillment, the Son of God will return wholly into Divine-Unsubstantiality, while the Son of Man will take on the function of mediator in His stead, thus becoming the leader of the guardians of the Holy Grail, the King of the Grail, guardian of the Holy Vessel.

Then the Son of Man will be the alpha and the omega for the human spirit because He is the beginning and the end for the capacity of human spirits to comprehend; because He is capable of crossing over the boundary to Divine-Unsubstantiality and thereby to overlook everything.
45. The mystery of Lucifer

A gray veil shrouds all that relates to the figure of Lucifer. It is as though everybody shrinks from lifting a corner of this shroud. In truth, this shrinking back is nothing but man’s inability to penetrate into the realm of Darkness. This inability on the other hand simply lies in the very nature of things, for here, too, a limit is set upon the human spirit owing to its nature, which prevents it from penetrating this far. Just as it is unable to reach the highest Heights, is it also unable to penetrate to the deepest depths, nor will it ever be able to do so.

Thus the imagination created substitutes for what was missing, beings of various forms. People speak of the devil in the most adventurous forms, of the fallen and expelled archangel, of the embodiment of the evil principle, and all the rest of it. Nothing is understood of Lucifer’s true nature, although the human spirit is often impacted by him, and consequently is thrown into a state of great conflict, which can be likened to a battle.

Those who speak of a fallen archangel, and those who speak of the embodiment of the evil principle, come closest to the truth. But this is also a wrong attitude, giving a false picture of everything. An embodiment of the principle of evil conveys the concept of the highest pinnacle, of the final goal, of the living embodiment of all evil, i.e. its crowning, its absolute culmination. On the contrary though, Lucifer is the origin, the starting point and the driving power of the wrong principle. Nor should one call the principle he employs the evil principle, but the wrong principle. Wrong in the sense of incorrect, not unjust. The field of action of this wrong principle is the World of Matter. It is only here that the effects of the Light and the effects of the Darkness, the two opposing principles, meet one another, and constantly influence the human soul while it is developing on its journey through the World of Matter. Whichever of the two the human soul indulges more, in accordance with its own wishes, proves decisive for its ascent toward the Light or for its descent toward Darkness.

The gulf which lies between Light and Darkness is immense. It is filled by the material part of Creation, which is subject to the transient nature of the forms, that is, to the disintegration of respectively existing forms and their renewal.

According to the Laws which the Will of God the Father has placed in Creation, a cycle can only be considered completed and fulfilled when its end returns to its origin, thus the cycle of a human spirit can only be considered fulfilled when it returns to Spiritual-Substantiality, which is closest to the Primordial Light, because this Spiritual-Substantiality is where it originated as a spirit-germ. If a human spirit permits itself to drift towards Darkness, it runs the risk of being drawn beyond the outermost rings of its normal course towards a depth from which it can then no longer find its way back in order to ascend; nor is the spirit able, from the densest and deepest ethereal darkness, to step even lower, beyond the outermost boundary and out of the World of Matter, something it can do when moving upwards into the Realm of Spiritual Substantiality, because the latter is its point of origin. And so it is constantly dragged along in the mighty cycle of material Creation until it is finally drawn into disintegration, because its ethereally dark and therefore dense and heavy cloak, also called the ethereal body, holds it down. This disintegration then dissolves the spiritual personality it has acquired on its course through Creation, so that it suffers spiritual death and is atomized to primordial spiritual seed.

Lucifer himself stands outside material Creation and will therefore not be drawn into the disintegration which is the fate of the victims of his principle, because Lucifer is eternal. His origin lies in a part of the Sphere of Divine Substantiality. The conflict started after the creation of all matter had begun. Sent out to support Spiritual Substantiality and further its development in the World of Matter, he failed to carry out his mission in accordance with the Creative Will of God the Father, and instead, through a willful insistence on knowing better, which came to him while working in matter, he chose ways other than those ordained by the Creative Will.

Misusing the power delegated to him, he introduced the principle of temptation in place of the principle of supportive help, which is identical with serving love. Serving love in the Divine sense, which has nothing in common with slavish servility, but has only spiritual ascent and thereby eternal happiness of his fellow man at heart and acts accordingly.

The principle of temptation, however, is identical with the setting of snares which cause creatures
who are not sufficiently strong within themselves quickly to stumble, fall and become lost, whereas others on the other hand, may grow stronger and more alert, so as to blossom forth powerfully towards spiritual heights. But all that is weak is irrevocably abandoned to destruction from the start. This principle knows no kindness, no mercy; it lacks the love of God the Father, and therewith the mightiest power to ascend and the strongest support there is.

The temptation in Paradise described in the Bible shows the effect produced by the application of the Lucifer principle by depicting how, through temptation, it tries to test the strength or steadfastness of the human pair, only to thrust them pitilessly onto the road to destruction at the least sign of wavering.

Steadfastness would have meant joyful adjustment to the Will of God which lies in the simple Laws of Nature or Laws of Creation. And this Will, the Divine Command, was well known to the human pair. Not to waver would have been the same as accepting and obeying these laws, as it is only through such obedience that man can make proper and unlimited use of them, thus truly becoming “master of Creation” because he is “in harmony with them.” If he does not put himself into opposition, all the powers will serve him and work automatically to his benefit. This then is the fulfillment of the Creator’s commandments which have but one aim, i.e. to maintain and support, undimmed and unhampered, all the possibilities of development that lie in His wonderful work. This simple observance in turn means conscious co-operation in the sound further development of Creation or the World of Matter.

He who fails to do this is an obstacle which must either be hewn into the right shape or left to be crushed in the wheels of the world’s mechanism, i.e., in the Laws of Creation. He who will not bend must break, as there can be no blockage.

Lucifer will not wait with kindness for man to mature gradually and become strong; he will not be the loving gardener that he should be, caring for, supporting and tending the plants entrusted to him; instead “the fox” literally “took charge of the henhouse.” His goal is the destruction of all that is weak, and towards that end he works ruthlessly.

At the same time he despises the victims who succumb to his temptations and snares, and wants them to be destroyed in their weakness.

He is also disgusted at the baseness and meanness with which these fallen victims apply to his principle; for it is only men who turn them into the loathsome depravity in which they present themselves, and thereby they only incite Lucifer all the more to regard them as creatures that deserve nothing but destruction, not love and care.

A significant contribution towards the accomplishment of this destruction is made by the principle of unrestrained self-indulgence which is a natural consequence of the principle of temptation. This unrestrained self-indulgence takes place in the lower regions of darkness, but it is also adopted by various so-called psychoanalysts on earth, on the assumption that on earth too, it liberates and matures.

Yet what dreadful misery the practice of this principle must cause here on earth! What disaster must it bring, for on earth, unlike in the regions of darkness where only what is homogeneous dwells together, both darker and lighter souls live side by side. In this respect you need only to think of sexual life and similar things. When the practice of such a principle is unleashed upon mankind, the only possible result must be a Sodom and Gomorrah from which there is no escape, but only the most abject terror could bring an end it to.

Quite apart from this, however, there are already numerous victims of similar teachings floundering about, whose low self-esteem and any ability of individual thinking have been completely picked to pieces and destroyed where they had trustingly expected help. They are like people whose clothing has been systematically torn from their bodies so that they are then forced to put on the new garments handed to them. However, in most cases the people so exposed unfortunately can no longer see why they should put on any new clothing. Through the systematic intrusion into their most intimate affairs and rights they gradually lost the sense of shame which upholds individual self-consciousness, which is a part of the individuality, and without which there can be no individuality, per se.

On such churned up soil it is impossible to erect a new solid building. With few exceptions these people remain dependent and sometimes even become helpless, because even the small amount of support they used to have was taken away from them.

Both the principles of unrestrained self-indulgence and that of temptation are so closely connected
with each other that temptation absolutely must precede unrestrained self-indulgence. They are thus the actual observance and spreading of the Lucifer principle.

The true physician of the soul has no need of tearing down. He heals first, and then builds up. The true principle brings about a transformation of wrong desires through spiritual recognition!

The application of this loveless principle, however, quite naturally separated Lucifer more and more from the Loving Will of the Almighty Creator, causing him to be cut off and cast out from the Light, consequently falling lower and lower. Lucifer is one who has severed himself from the Light, which is the equivalent of being an outcast.

This expulsion also had to occur in accordance with existing Primordial Laws, the irrevocable Holy Will of God the Father, because it could not possibly happen otherwise.

Since only the Will of God the Father, the Creator of all things, is omnipotent, and since It is also firmly anchored in material Creation and its development, Lucifer can quite well send his principle into the material sphere, but the resulting effects will always and only operate within the Primordial Laws ordained by God the Father and must form themselves accordingly.

Thus, in pursuit of his wrong principle, Lucifer, although able to urge men onto dangerous paths, is unable to force them into anything without their voluntary free decision.

In fact Lucifer can only tempt. But man as such stands more firmly in material Creation than he does, and is therefore more secure and powerful than any influence Lucifer could ever have on him. Thus every man is so well protected that it is a tenfold shame upon him if he permits himself to be enticed by this power, which is a relatively weaker power than his. Man should remember that Lucifer himself stands outside the material sphere, while he himself is firmly rooted in familiar soil. In order to apply his principle Lucifer is forced to rely on his auxiliary troops, composed of human spirits who have succumbed to temptations.

The spirit of every man striving upwards is not only fully able to deal with these troops, but is far superior in strength. One single, serious act of will suffices to make an army of them vanish without trace. Providing their enticements meet with no resonance or response to which they can cling.

Lucifer would indeed be quite powerless if mankind would make the effort to recognize and follow the Primordial Laws laid down by the Creator. Unfortunately, however, men increasingly support his principle through their present behavior, and the greater part of them will therefore have to perish.

It is impossible for any human spirit to fight a battle against Lucifer himself for the simple reason that, owing to the difference in the nature of their species, it cannot penetrate to him. The human spirit can only come in contact with those who have fallen through the wrong principle because they are basically of the same nature.

The origin of Lucifer requires that only he who is of the same origin can personally come close to and confront him, for none other can approach him. It must be a Divine Envoy, coming out of and filled with Divine-Unsubstantiality, armed with the sacred gravity of His Mission and with perfect trust in the Source of all Power, in God the Father Himself.

This task has been delegated to the prophesied Son of Man.

The battle will be a personal one, face to face, not only a general symbolical one, as many investigators interpret it from the prophecies. It is the fulfillment of the promise contained in Parsifal. Lucifer had used the “Holy Spear,” the Power, wrongly and through his principle inflicted a painful wound on the Sphere of Spiritual Substantiality and thereby upon humanity as its sparks and offshoot. The Spear will be wrested from him in this battle. Then, in the “proper hand,” that is, by application of the true Grail principle of pure, strict love, it will heal the wound previously inflicted by it while in the wrong hand, that is, through its wrong application.

Through the Lucifer principle, i.e., through the wrong application of Divine Power, which is the same as the “Holy Spear” being wielded in the wrong hand, a wound is inflicted upon the Sphere of Spiritual Substantiality that cannot heal! In the legend this thought is aptly portrayed; for the happening does truly resemble an open wound that will not heal.

Consider that the human spirits, as unconscious spirit-germs or sparks, leap or flow over the
boundary of the lowest region of Spiritual Substantiality into material Creation, with the expectation that
these out flowing parts, after their wanderings in the World of Matter, awakened and developed to
personal consciousness, return to the Sphere of Spiritual Substantiality in completion of their cycles. This
is similar to the circulation of the blood in the physical body! The Lucifer principle, however, diverts a
large portion of this circulating spiritual stream, causing much of this Spiritual-Substantiality to become
lost. Thus the necessary cycle cannot be closed, the result being a weakening as from the continual
draining of an open wound.

However, when the “Holy Spear” i.e. the Divine Power, is wielded in the proper hand, namely the
one acting according to the Will of the Creator, and shows the right path to Spiritual-Substantiality which
wanders through materiality as an animating factor, leading upwards to its point of origin, to the luminous
Kingdom of God the Father; it will then no longer become lost, but will flow back to its origin as the
blood does to the heart, as a result, the exuding wound, which up till then weakened the Sphere of
Spiritual Substantiality, will be closed. Thus the healing can only take place through the same Spear as
inflicted the wound.

To achieve this, however, the Spear must first be wrested from Lucifer and come into the proper
hand, which takes place in the personal battle between the Son of Man and Lucifer!

Any further battles extending into the Ethereal and Gross Material Worlds are but the after-effects of
this one great battle, which must bring about the promised fettering of Lucifer which heralds the
beginning of the Kingdom of the Millennium. These battles mean the extermination of the consequences
of the Lucifer principle.

This principle is opposed to the reign of Divine Love, the blessings of which are bestowed upon man
on his journey through the World of Matter. If men would simply strive after this Divine Love they would
immediately become completely invulnerable to every temptation by Lucifer, and he would be robbed of
all the terror the human spirit has woven around him.

The monstrous and hideous forms which man erroneously tries to give to Lucifer are but colorful
fantasies of the human brain. In reality, for the simple reason of the difference in species, no human eye
was ever able to behold him, not even the spiritual eye, which is often able to recognize the Ethereal
World of the beyond already during life on earth.

Contrary to all ideas, Lucifer may be called proud and beautiful, of a supernatural beauty and somber
majesty, with large, clear blue eyes, the icy expression of which, however, testifies to a lack of love. He is
not only a concept, as he is generally represented when all other interpretations have failed, but he is
personal.

Mankind should learn to understand that for them too, on account of their particular nature, a limit is
set which they can never cross, naturally not even in their thoughts, and that messages can only come to
them from beyond this limit as an act of Grace. They cannot come through mediums, which even under
unearthly conditions are unable to change their nature; nor can they come through science. Science in
particular, through chemistry, offers the opportunity to discover that the difference of species can create
insurmountable barriers. These laws, however, proceed from the Source and are not only found for the
first time in the work of Creation.
46. The regions of Darkness and Damnation

When one looks at pictures supposed to represent life in so-called hell, one shrugs it off with a half-ironical, half-pitying smile, thinking that only morbid imagination or fanatical blind faith can conjure up such scenes. Very rarely will anyone seek for even the slightest grain of truth in these pictures. And yet the most gruesome imagination can hardly contrive a picture that comes anywhere near to depicting the torments of life in the dark regions. Poor deluded fools who imagine they can carelessly dismiss it with a mocking shrug of the shoulders! In the moment when the appalling truth dawns upon them such carelessness will revenge itself bitterly. It will be of no avail to struggle or turn aside, they will be drawn into the whirlpool awaiting them, unless they can rid themselves in time of the deep-seated ignorance which always characterizes the hollowness and narrow-mindedness of such people.

The ethereal body will hardly have detached itself from the physical body *(Lecture No. 40: Death)* before these souls receive their first great surprise by experiencing that conscious existence and life have not therewith come to an end. The first result will be confusion followed by unimaginable anxiety, which often gives way to a state of gloomy resignation or most dreadful despair! All resistance is then in vain, as are their lamentations and their pleading; for they must reap what they have sown during their life on earth.

If they ridiculed the Word brought to them from God, which points towards life after physical death and the consequent responsibility for every concentrated thought and action, the least that is awaiting them will be what they themselves willed: *utter darkness!* Their ethereal eyes, ears and mouths are closed through their own volition. They are blind, deaf and dumb in their new surroundings. That is the most favorable thing that can happen to them. A guide and helper from the beyond cannot make himself understood because they keep themselves closed to such a possibility; a sad condition indeed, which can only be changed gradually by the slow inner maturing of such a soul. This in turn can only come about through increasing desperation. Thus with this ever-increasing longing for light, rising upwards like a perpetual cry for help from such an oppressed and tormented soul, lighter conditions will ultimately prevail around it, until it learns to discern others in the same need of help. If this soul then feels a desire to help those souls still languishing in greater darkness towards lighter conditions, the exertion required by the effort to help will bring it increased strength, so that others still further advanced may in turn approach and help this soul on-wards to more luminous regions.

Thus these souls squat about gloomily because their ethereal bodies have become too enfeebled to walk owing to their unwillingness. And if there is any movement at all, it is but a cumbersome and uncertain crawling along the ground. Others again, although they grope about in this darkness, stumble and fall, quickly get up again, only to bump into one thing or another, inevitably suffering painful injuries, because, depending entirely on the nature of its own darkness, and on its consequent density and weight, a human soul sinks into that region which exactly accords with its own ethereal gravity and which is thus of the same ethereal species, and its new environment will therefore be just as tangible, perceptible and impenetrable as is the gross material environment for a physical body. Every knock, every fall, or every injury will be just as painfully felt there as its physical body experienced it during its life on the gross material earth.

Such is the case in every region regardless of its depth or height. Everything of like substance has the same tangibility and the same mutual impenetrability. But every higher region or, every different species of substance can penetrate the lower, denser species of substance unhindered, as can all ethereal substance penetrate the different gross matter substance.

The case is different with those souls who, in addition, have to atone for some kind of wrong doing. This fact is a matter all by itself. It can be redeemed the moment the perpetrator obtains full and genuine forgiveness from the person he has harmed. But what binds a human soul more gravely is the urge or the proclivity which is the mainspring to one or more deeds. This proclivity lives on in a human soul, even when the latter has passed into the beyond after severance from its physical body. In fact it will become even more pronounced in the ethereal body as soon as the limitations of gross matter fall away, because then the effects of the intuitive perceptions are much livelier and less restrained. It is such a proclivity in turn, which will define the density and thus the weight of the ethereal body. The result is that, after its detachment from the physical body, the ethereal body will immediately sink to that region which
corresponds exactly to its weight and density. And there it will also find all those which indulge the same proclivity. Through their radiations its own proclivity will be further nourished and intensified, and its indulgence will lead the soul to literally rage. Of course, all others dwelling there with him, will naturally do likewise. It is not difficult to understand how painful such unrestrained fury must be for the environment. However, since in those regions this happens only and always on a reciprocal basis, every individual will have to suffer bitterly from others everything that he himself continually tries to do unto them. Thus life there becomes hell, until such a human soul gradually becomes weary and feels repulsed by it. Then, after a long while, the desire will gradually awaken to get away from such an environment. This desire and disgust are the beginning of improvement. They will grow into a cry for help and finally into a prayer. Only then can a hand be stretched forth to help it to ascend, but decades, centuries or sometimes even longer may sometimes pass before this happens. It is thus the proclivity of a human soul which weighs upon and encumbers it the most.

Hence it follows that an unpremeditated deed can much more easily and quickly be atoned for than a proclivity clinging to a human being, no matter whether it has been expressed in a deed or not!

A person with an unclean proclivity, though he has never expressed it in a deed because his earthly circumstances are favorable, will therefore have to do much more to atone than a person who has thoughtlessly erred through one or more deeds without evil intent. The thoughtless deed can be immediately forgiven without developing evil karma, but a proclivity can only be forgiven when it has been completely eradicated from a human being. And there are many kinds of proclivities. Be it greed and its cousin avarice, be it sordid sensuality, the urge to steal or murder, to commit arson, or merely to take improper advantage or to be careless and negligent, no matter, such a proclivity will make the soul concerned sink or be dragged to the region where it will be among its own kind. To present life images of these conditions serves no purpose. Often they are so terrible that a human spirit on earth can hardly believe in their reality without seeing them. Even then he would think they could be but the figments of a feverish imagination. He should therefore be content to intuitively feel a moral reserve toward all such things whereby he will be liberated him from the bonds of all that is base so that there will no longer be any obstacle barring his ascent towards the Light.

Thus the dark regions are the results of the principle Lucifer seeks to introduce. The eternal cycle of Creation rolls on its course and reaches the point where disintegration begins and all matter loses its form and reverts to primordial seed which, rolling on, brings new mixtures, new forms, with fresh energy and virgin soil. Whatever could not detach itself from gross and ethereal matter before then, in order to cross over the highest, finest and lightest boundary to enter the Sphere of Spiritual Substantiality, thereby leaving all matter behind, will inevitably be drawn into disintegration, whereby its form and its individuality will be annihilated. And that alone is eternal damnation, the extinction of all conscious individuality!
Radiant light! Dazzling purity! A blissful feeling of lightness! All this speaks for itself so clearly that it is hardly necessary to go into details. The less the ethereal body, i.e., the cloak of the human spirit in the beyond, is burdened with some base proclivity, with any kind of desire for material things and pleasures, the less will he be attracted by them, and the less dense and therefore the less heavy will be his ethereal body which is formed according to his volition; and through its lightness he will be all the more quickly uplifted to the more luminous regions corresponding to the lesser density of his ethereal body.

The less dense, the looser and finer this ethereal body becomes when it is cleansed of base desires, the brighter and the more luminous it must appear; for then the core of spiritual substantiality within the human soul, which as such is radiant through its nature, will shine through more and more from within as the ethereal body grows ever more transparent; whereas in the lower regions this radiant core is hidden through the greater density and gravity of the ethereal body and thus remains darkened.

In the regions of Light every human soul will, depending on the nature of his ethereal body, also meet those that are homogeneous with him, i.e. kindred souls. As only that which is truly noble and of good volition is able to strive upwards, free from all base desires, so will he only encounter that which is noble as being homogeneous with him. It is also easy to understand that one who dwells in such regions has to suffer no torment but enjoys the blessing of the homogeneous nobleness radiating from him; he feels blissfully happy and through his own activity causes joy in the others in which he in turn shares. He can truly say that he is wandering in the fields of the truly blessed. Thus encouraged, his joy in all that is pure and sublime grows ever stronger, lifting him higher and higher. Permeated by this intuitive feeling, his ethereal body will become ever finer and less dense, enabling the shining core of spiritual substance to break through ever more radiantly, finally causing the last remnants of the ethereal body to fall away as if consumed by flames, at which point the human spirit, having attained a complete and conscious personality of perfect pure spiritual-substantiality, can cross the border into the Realm of Spiritual Substantiality. Only then does he enter the Eternal Kingdom of God the Father, the everlasting Paradise.

Just as it would be impossible for a painter to portray the torments of actual life in the dark regions, so is it equally impossible for him to depict the delight which life holds in the light regions, even if these regions still belong to the transient World of Ethereal Matter before the boundary to the Eternal Kingdom of God has been crossed.

Every portrayal and every attempt to render this life pictorially would definitely mean diminishment, and therefore inevitably harm instead of benefit the soul of man.
There is no greater danger to a cause than to leave a gap which, as may often be intuitively sensed, needs filling. It is of no avail to pass it over because such a gap hinders all progress and any building erected over it will inevitably collapse sooner or later, even if the greatest skill and best materials have been used.

Such is the case with the various Christian religious communities of today. They persistently close their eyes and ears at certain points in their teaching which are sensed as illogical. They try to dismiss them with empty phrases instead of seriously going within. Yet they do sense the danger that one day the temporary bridges they have built over such gaps through a teaching of blind faith will no longer suffice, and they dread the moment when enlightenment will show up the flimsy character of these structures. Moreover they know that then they will no longer be able to persuade anybody to follow such a treacherous course, with the natural result that any further solid building or pathway will also have to remain empty. They also realize that a single flash of fresh truth must sweep away such artificial structures. Still, for want of something better, they seek to cling to the swaying plank in spite of every danger. Even worse, they are prepared to defend their position by every means in their power, and would destroy him who dared to provide a firmer crossing over the gap through the Truth Itself. Without hesitation they would try to repeat the same event that occurred here on earth nearly two thousand years ago which still casts its shadow to the present day, but which they themselves, as a great accusation against the blindness and pernicious stubbornness of mankind, have made the focal point of their own teaching and their faith. It was the religious establishment and scholars of that time, with their narrow dogmatism and conceit betraying their weakness, who were unable to recognize the Truth and the Son of God; they closed themselves against it, hating and persecuting Him and His followers out of envy and fear, whereas other people more readily opened themselves to the recognition and were quicker to intuitively perceive the Truth of the Word. Although the present heads of Christian religious communities put particular emphasis on the Son of God’s path of suffering, they have learned and profited nothing from this fact itself. It is just the present leaders of communities based on Christ’s teaching, as well as those of newer movements, who would again today try to eliminate any man who, by revealing the Truth Itself, could endanger the swaying bridges over the precarious gaps or chasms in their teachings and interpretations. They would persecute him with their hatred born of fear and even more of vanity, exactly as it happened once before.

They would lack the greatness of character to endure the fact that their knowledge was insufficient to recognize the Truth and to fill the gaps, in order to smooth the path for mankind towards an easier understanding and complete comprehension.

And yet it is possible for mankind to ascend only through fully grasping the Truth, never through blind, ignorant faith!

One such gap created by an erroneous transmission concerns the concept of the “Son of Man.” People cling to it morbidly, like the Pharisees who did not want to open themselves to the Truth brought by the Son of God, which opposed their conventional and rigid teachings. Christ spoke of Himself only as the Son of God. It was far from Him to so illogically call Himself Son of Man at the same time. Even if, as a result of their own doubts, people have tried with the greatest cleverness and skillfulness in all directions to explain this obvious contradiction between the Son of God and the Son of Man, which is intuitively sensed by every calmly thinking person, it cannot be asserted that in spite of all their efforts they have found a way to make them one and the same. The most favorable of all the interpretations had to, over and over again, show a dual nature which remained standing side by side, but could never appear as one.

This is quite in the natural order of things. The Son of God cannot become the Son of Man just because He had to be born of a human body so as to enable Him to walk on earth.

Every Christian knows that the Son of God came only on a spiritual mission, and that all His words referred to the Spiritual Kingdom and were thus meant spiritually. Consequently His repeated references to the Son of Man may not from the very outset be interpreted in any other way! Why should an exception be made here. In the spiritual sense, however, Christ was and remained only the Son of God! Therefore, when He spoke of the Son of Man He could not possibly mean Himself. There is something far more powerful in all this than is represented in the present interpretations of the Christian religions.
This obvious contradiction should long ago have induced men to more serious reflection, had it not been for the fetters of dogmatism darkening everything. Instead of making the serious investigations which are absolutely necessary in such incisive matters, they clung tenaciously to the transmitted words, thus putting on blinkers that hindered a free view. The natural consequence is that these interpreters and teachers, although they stand in the Creation of their God, are not even able to understand It aright, whereas such an understanding offers the only prospect of coming closer to the Creator Himself, the Origin of all that is created.

In the first place Christ taught absolute naturalness, which means adjusting oneself to the Laws of Nature, and thus of Creation. But only he who knows these laws can adapt himself to them. The Laws of Nature in turn embody the Will of the Creator, and thereby provide the path to the recognition of the Creator Himself. Whoever knows the Laws of Nature will also get to know the absolute precision with which they gear into each other, and thus he know that this activity, in its steady forward driving logie, is unchangeable, as therefore is also the Will of the Creator, God the Father.

Any divergence would have to mean a change of the Divine Will. A change, however, would indicate imperfection. But since the Primordial Source of All Being, God the Father, is always uniform and perfect, it follows that even the most minute deviation in the Laws of Nature, thus the laws of development, would simply be impossible and out of the question from the very start. This fact requires the condition that theology and natural science must in every respect coincide in perfect clarity and consistency if they are to represent the Truth.

There is no denying that natural science today still has a very limited range of knowledge compared with the whole of Creation, as it has merely kept to the World of Gross Matter, because the intellect of today can tackle only what is bound to time and space. The one absolutely unpardonable mistake made is that the disciples of that very science try to ridicule and deny the existence of anything which goes beyond its range, except for a few scientists who have lifted themselves above the average and become more far-sighted, and who refused to cover their ignorance with conceit.

Although the science of religion extends much further, it nevertheless remains dependent upon the Natural Laws which reach out beyond all that is bound to time and space and which, coming from the Primordial Source, extend down into what is physically visible without a break or change in their nature. For this reason there may be neither gaps nor contradictions in religious teachings if they are really to accord with the Truth and thus with the Laws of Nature or the Divine Will, that is if they are to harbor the Truth. Leading and responsible teachings cannot permit themselves the liberty of blind faith!

The erroneous conception concerning the Son of Man therefore weighs heavily upon the followers of the true Christian teachings, because they quietly accept and carry on erroneous transmissions, in spite of the fact that from time to time an intuitive sense to the contrary quietly warns many people.

It is the very immutability and perfection of the Divine Will which precludes arbitrary intervention in Creation by God. And it is this same perfection which is unable simply to eliminate Lucifer after the separation through his wrong actions, *(Lecture No. 45: The mystery of Lucifer)* and it also has to allow men to misuse the Natural Laws, the Divine Will, because the human spirit, by virtue of its origin in Eternal Spiritual Substantiality, has been granted the freedom of decision. *(Lecture No. 5: Responsibility)* *In the happenings of ethereal and gross material Creation it is just this immutable perfection of the Creator’s Will that must appear as a kind of boundedness!* But only inferior and small human spirits will upon recognizing this, regard it as a limitation of the Power and Greatness. Such a view would merely be the result of their own narrow-mindedness.

The vastness of it all confuses them, because factually they are only able to have an imagine of it if – corresponding to their own understanding – it has a more narrow limit.

He, however, who makes an honest effort to recognize his Creator in His Work will, when he follows the certain road of the Natural Laws, has received a convincing idea of the far reaching events that have their beginning in the Primordial Source, i.e., the starting point of all happenings, whence they spread through Creation like immovable railway tracks, along which all further life unfurls according to the position of the switches. The setting of the switches, however, happens *automatically* by the *human spirit* on its journey through the World of Matter. *(Lecture No. 30: Man and his free will)* Unfortunately the majority allow themselves to be induced through Lucifer’s principle to set the points wrong; and so their lives, in accordance with the immutable laws of continuous development which run through all material Creation
like railway lines, roll more and more downward towards a very definite final destination depending on the setting.

The setting of the points by the free decision can be exactly observed or intuitively perceived from the Point of Origin, making it possible to clearly recognize the further course, which can only run along those lines which the Laws anchored in Creation have laid down according to the decision taken. This circumstance enables many events to be foreseen, because the Laws of Nature or Creation never deviate in their drive to develop. Here millennia play no role. In these foreseen, definite final destinations, there arise the great revelations shown to specially blessed ones in spiritual pictures, which through transmission become known by mankind. One thing, however, cannot be accurately predicted: the earthly time at which these revelations and promises find their fulfillment!

This will come to pass at the hour when such a life, traveling along the line it has chosen, reaches a foreseen intermediate station or the terminus. The fate of man as well as that of a nation, indeed of all humanity, may be compared to a train standing and waiting on a single track connected to lines leading in all directions. Man sets the switches as he pleases, jumps on to the engine and turns on the steam, which means he animates it. As he turns on to the line he has chosen one can tell each station and the terminus only, but never the exact hour of arrival, for this depends on the speed at which the train travels, and that may vary according to the nature of people; for it is man who animates the engine, and he will drive it forward in accordance with his own nature, either with steady consistency or impetuous fervor, or alternating between the two. The nearer such a train of individuals or nations or of humanity gets to a station of the direction on its track or of its fate, the more surely can its impending arrival be foreseen and foretold. However, the network of tracks has a few connecting lines which, by turning their respective switches during the journey, can be used to change direction and thereby reach another terminus than the one first headed for. It is obviously necessary in this case to slow down when approaching such switching-points, to stop and then to reset them. Slowing down represents reflection, and stopping the decision taken by man, which he is always free to make until he reaches a last opportunity to choose and reset the switches which is the deed that follows this decision.

The Divine Will which, like railway tracks, traverses the World of Matter in the form of the firmly established Natural Laws may also be called the nerves in the work of Creation, which detect every unevenness in the gigantic body of Creation and report it to the starting point, the Creative Primordial Source.

The certainty of this overview up to each end is due to the immutability of the laws causing the Creator to supplement His revelations with promises proclaiming the advent of helpers to be sent by Him at a time, when a train is seen to be approaching the most dangerous curves, intermediary stations and termini! Such helpers are equipped by Him, to open the eyes of those human spirits who are traveling along the wrong track, by proclaiming the Truth shortly before inevitable catastrophes and dangerous changes take place, which serves to enable mankind to change the switches in time, thus avoiding the increasingly dangerous places and also escaping the fatal terminus by taking a new direction. Woe to him who, here or in the beyond, overlooks and misses the last of all switching points thereby ignoring and missing the possibility of setting a better direction! He is hopelessly lost.

As the Creator cannot alter the Perfection of His own Will, He will also, in connection with these helpers, keep exactly to the existing laws. In other words: His Will is perfect from the very first beginning. Every new expression of His Will must naturally also be perfect. This presupposes that every new Act of Will issuing from Him must also bear within itself the same laws as those that preceded it. Consequently it will fit itself precisely into the course of development prevailing in the Ethereal and Gross Material Worlds. By virtue of the Perfection of God any other possibility is absolutely precluded. In this foreseeing as explained there arose the promise of the Son of God becoming man, so that by proclaiming the Truth He would induce mankind to reset their switches. The act of resetting the switches is reserved to the human spirits themselves according to the laws. As a result it is not possible to foresee the kind of decision they make; because it is only those lines already chosen by the human spirits, for which they have already set the switches according to their free decisions, which can be exactly surveyed with all the stations and curves right to the terminus. This naturally excludes those switching-points which are still to be determined by a free decision of mankind, for this right is also just as immutable as everything else, due to the natural lawfulness of coming into existence and development through the Perfection of God; and as the Creator has granted this right to the human spirits because of their origin in
the Sphere of Spiritual Substantiality, He does not demand to know beforehand what their decision will be. It is only the consequence of such a decision which He can clearly recognize up to its end, because it will then have to take its effect within His Will which rests in the laws governing Ethereal and Gross Material Creation. If it were otherwise the reason could only be found in a lack of perfection, and this is absolutely out of the question.

Thus man should always be fully conscious of this his immense responsibility of being truly independent in his basic decisions. Unfortunately, however, he imagines himself either as a totally dependent servant or, over-rating himself, as a part of the Divine. The probable reason for this is that in both cases he considers himself relieved of all responsibility. In the one case as being too low and dependent a creature, and in the other case as standing far above it. Both of these views are wrong! He should look upon himself as a steward who has the right of free decision-making in certain matters, but who also bears full responsibility, who thus enjoys great confidence, but who must not abuse it by being a bad householder.

And it is just this perfection which makes it necessary that, when sending direct help to mankind traveling on a wrong course, the Creator must reckon with the possibility of mankind failing in their decision-making. In His Wisdom and Love, inherent, lawful and natural attributes of the Creator, He has still other ways of helping in readiness which then link up as a continuation of the first path which might have been cut off through the failure of mankind.

Thus before the Son of God was incarnated upon earth, another Messenger was being prepared in the Eternal Kingdom of the Father for another mission, in case humanity should fail in spite of the Father’s great sacrifice of Love. If mankind did not heed the warning of the Son of God, in His Pure Divine nature, to the extent that they reset the switches in the direction He showed then, but blindly continued on their course leading to destruction, then another Messenger was to come forth Who could stand closer to the innermost nature of mankind than did the Son of God, so as to once more warn them and lead them in the last hour if — — — — they desired to listen to His call of Truth. That is the Son of Man.

Christ, as the Son of God, knew about this. Upon recognizing during His Mission just how choked and parched were the souls of men, it became clear to Him that His Ministry on earth would not bear the fruit which, should have ripened had the volition of mankind been good. He grieved deeply at this, for, knowing the Laws of Creation that bear the Will of His Father so well, He could clearly foresee the way things were bound to develop towards the inevitable end, which the nature and volition of man were certain to bring about. It was then that he began to speak about the Son of Man, Whose advent would become necessary because of the course which events had taken. The more He fulfilled His great Mission, which left two ways open depending on the decision by mankind either for a great following of His teachings with subsequent ascent and avoidance of all that brings destruction, or for failure and continuing to rush on the downward track which had to lead to destruction, the more clearly He saw that the decision of the great majority of mankind was inclined towards failure and thus towards destruction. Consequently His statements about the Son of Man formed themselves into direct promises and proclamations, such as when He declared: “But when the Son of Man cometh...” etc.

Therewith He referred to the time just prior to the danger of destruction, which was bound to be the ultimate end according to the Divine Laws operating in the World of Matter, because of the failure of mankind in connection with His Mission and their insistence on continuing on their chosen course. This realization caused Him intense suffering.

Every transmission insisting that Jesus, the Son of God, at the same time called Himself the Son of Man is wrong. The Divine Laws cannot hold anything so illogical, nor can it be ascribed to the Son of God Who Himself knew the Laws and carried them within Him. The disciples were not familiar with this, as was evident from their questions. They alone spread the error which has prevailed up to the present day. They thought that the Son of God meant Himself when He used the expression Son of Man and, acting on this assumption, transmitted this error to posterity, which did no more concern itself with the inherent lack of logic than did the Disciples themselves, but they simply glossed over it, partly from diffidence and partly from indulgence, although the all-embracing Love of the Creator would have evidenced itself all the more clearly and powerfully by a rectification of the error. Following in the footsteps of the Son of God, that is, the taking up and carrying on of His Mission, the Son of Man will meet mankind on earth as the second Envoy of God the Father, so as to pull them back from their present course by proclaiming the Truth, and inducing them to voluntarily decide on a different setting of the
switches that will lead them away from the points of destruction that now await them.

Son of God – Son of Man! It is surely not so hard to discover that there must be a difference between these Two. Each of these words has its own clearly defined, absolutely distinct meaning, which must brand as indolent thinking any mixing and fusing into one. Hearers and readers of the lectures will be aware of how the natural process of development, beginning with Primordial Light, which is God the Father, descends right down to the globes of the Gross Material World. The Son of God came from Divine Unsubstantiate, quickly passing through Spiritual Substantiality and ethereal matter to be incarnated in the World of Gross Matter. Therefore He must rightfully be called the part of God or the Son of God who had become man. His rapid transit through the Sphere of Spiritual Substantiality, where the human spirit has its origin, permitted Him neither there, nor subsequently in the ethereal part of Creation, to gain a foothold strong enough so that His Divine-Unsubstantiate Spirit could obtain the strong protecting cloaks of these different species; the cloaks, which otherwise serve as a protective armor, remained thin. This had the advantage that the innermost Divine nature radiated through and shone forth more easily and strongly, but it also had the drawback that in the regions of the earth hostile to the Light it was all the more quickly opposed and furiously attacked because It stood out. The strong, only thinly veiled Divine part, in the physical vessel, had to remain a stranger among men, because It stood too far apart. Figuratively speaking, one might say that His Divine Spirit was insufficiently armored and equipped for the lower Gross Material Sphere, through lack of absorption from the Sphere of Spiritual Substantiality and the Ethereal World. The gulf between the Divine and earthly was but slightly bridged.

As mankind neither heeded nor treasured this gift of Divine Love but, through the natural instinct of all Darkness, met the luminous Son of God with animosity and hatred, a second Envoy had to come in the Son of Man, who is better equipped for the World of Gross Matter.

The Son of Man is also an Envoy of God and has issued from the Divine Unsubstantiate. Before beginning His Mission in the World of Gross Matter, He, however, was incarnated in the World of Pure-Spiritual Substantiality, and was thus closely connected with that spiritual species in which the seed-germ of the human spirit originates! Thus the Divine Unsubstantiate core of this second Envoy comes nearer to the origin of the human spirit, thereby gaining greater protection and direct power against it.

For in the utmost heights of this same nature of the human spirit, there lives for everything in existence a perfect ideal of what the evolution from out of Spiritual-Substantiality holds. This also includes the eternal, Pure-Spiritual-Substantial ideal of all femininity, as queen of womanhood as it were, with all the living virtues. Each female spirit germ bears the unconscious yearning within it to emulate this pure living ideal in its most noble form. Unfortunately, during the journey through materiality, this subconscious yearning often degenerates into vanity, which, in pretense and in self-deceit, is meant to replace much that never came to life, although it was yearned for. However, this yearning becomes more conscious during the ascent to the Light while still in the fine-material world. As soon as the base desires begin to fall away this yearning breaks through more and more vigorously in order to finally invigorate and energize the virtues. The magnet and the focal point of this noble yearning for the female virtues is the queen of womanhood in the eternal Kingdom of the Father, the Pure-Spiritual-Substantiality. The Divine-Unsubstantiate core of the second Messenger of God was now embedded into this Spiritual-Substantial ideal of womanhood and raised by her as the Spiritual-Substantiate mother in the eternal Kingdom of God the Father with the Grail Castle being the home of His spiritual youth. It was only after being in this sphere that He was sent down on His Mission to the World of Gross Matter at a time which enabled Him to arrive at the proper hour on the field of battle, there to show the right way into the Kingdom of the Father to all those seriously seeking God and asking for spiritual guidance and, at the same time, to protect them against the attacks of those who are hostile to them and who are on a downward course.

Because, as opposed to the Son of God, He spent His spiritual youth in the Spiritual-Substantiate, i.e., the origin and starting point of the human spirit, He is therefore rooted at the same time not only in the Divine-Unsubstantiate but also firmly in the Spiritual-Substantiate, thereby, in His nature, He coming closer to mankind and in the pairing of origin and youth, He is effectively God-man! Issuing from the Divine-Unsubstantiate as well as the Pure-Spiritual-Substantiality, which is the origin of man. It is for this reason that He is called the Son of Man, as opposed to the pure Son of God, to whom the path to the Divine-Unsubstantiate is open due to His origin! That is why He bears within Him Divine strength and power and thus faces all of mankind, as well as Lucifer, well equipped for battle.
Therefore, be on your guard, so that you will recognize Him as soon as His time is come, for that will also be your time!
49. The difference in origin between man and animal

To clarify the difference between the origins of man and animal requires a more detailed differentiation of Creation than has heretofore been given. Typical catch-words such as the “group soul” of the animal as distinct from the personal “ego” of man are no longer adequate, although the thoughts as such are quite right. However, these give only a general outline and deal with what lies nearest the earth, but do not name the essential difference.

It is necessary to know about the evolution of Creation as it is explained in the lecture “The Evolution of Creation.” *(Lecture No. 52)*

For the sake of an easier overview from above downwards the main spheres mentioned previously are described here:

1. The Divine: Unsubstantiality Divine
   Divine-Substantiality

2. Spiritual-Substantiality: Conscious Spiritual Substantiality
   Unconscious Spiritual Substantiality

3. Animistic Substantiality: Conscious Animistic Substantiality
   Unconscious Animistic Substantiality

4. Material: Ethereal Substance
   Gross Matter

Man has his spiritual origin in Unconscious Spiritual Substantiality. The animal on the other hand has its animistic origin in Unconscious Animistic Substantiality. There is a huge difference between these two spheres. The animating core of man is spirit. The animating core of the animal, however, is only animistic substantiality.

A spirit stands far above an animistic being; the inner origin of man is consequently much higher than that of the animal, while both have only the origin of their physical bodies in common. The spirit of man, however, has over time developed his original purely animal body further than it was possible for the animistic nature of the animal to do.

The theory of the natural evolution of the physical body from the lowest form of animal body right up to the human body is therefore correct. It shows the Creative Will in Nature working upwards, gapless and complete in every respect. A sign of perfection.

Only one mistake, albeit a great one, was made in this theory by not going beyond the world of gross matter. If it is said that the human body, i.e., the gross material cloak of man, originates from the animal body which existed before the human body, then this is correct. These bodies, however, constitute neither the entire human being nor the entire animal, but are only a part of them necessary in the World of gross matter. To try and infer from this that the inner liveliness of man is also descended from that of the animal would be an unpardonable and misleading error, bound to cause a conflict. As a result of this conflict a sound intuitive feeling arises in many people against such a false assumption. On the one hand they are attracted by the correctness of the assumption as far as the body is concerned, but on the other hand they are repulsed by the gross negligence which is ready to interweave it with the origin of the inner man.

Admittedly, until now science could hardly have said anything other than that in the natural evolution man must be descended from the animal, most likely from an ape-like animal, which in its form most closely resembled the human body, because until now science was able to deal only with materiality. Mostly only with gross-materiality, which constitutes only a very minute part of Creation. And of this science knows only the coarsest superficialities. In reality, next to nothing. Today science has finally become capable of making use of various valuable things without, however, knowing their essential nature, and is forced to use words of foreign origin as substitute for real knowledge. These terms merely denote the provisional classification of an existing, already usable certain something, the essential nature of which they do not know, much less its origin.

Animistic substantiality and, to a far greater degree spiritual substantiality, stand above all matter;
they are, as regarded from the earth upwards, the continuation up to the origin of all that exists, or looking downwards from On High, which is the more natural way, they are what preceded the World of Matter in the process of evolution.

It must be remembered that all that belongs to spiritual substantiality as well as to animistic substantiality naturally, and in accordance with its evolution, needs the cloak of a physical body as soon as, in obedience to the laws of evolution, it penetrates into the World of Gross Matter as a formative factor and living core. Every dispute will immediately cease when at long last all research either pushes upwards, i.e., beyond the Sphere of Matter, or when it becomes capable of following the natural process of evolution from On High downwards. The time has come when the first step in this direction must be taken. But the greatest caution must be exercised lest the spiritual knowledge which bears the unmistakable stamp of logic is imperceptibly degraded to the level of ignorant fantasy. We must bear in mind that animistic substantiality and spiritual substantiality can only be approached with a free, clear spirit, and not, as is the case in the World of Matter, with scales, scalpels and test tubes.

Nor can it be done with a constrained spirit or one hampered by prejudice, as is so often attempted. The existing Laws of Creation automatically and irrevocably prohibit this. In this matter a small human creature, even when possessed of the greatest presumption, will not be able to alter anything of the Will of its Creator, adamantine in its Perfection.

The essential difference between man and animal, therefore, lies solely within. An animal can only return to animistic substantiality after casting aside its physical body, whereas man returns to spiritual substantiality, which is far higher.

It is true that in a certain sense man can often descend to the level of the animal, but he must nevertheless always remain a human being, as he cannot shirk his responsibility, which is an inherent part of his spiritual origin, while on the other hand an animal, originating as it does from animistic substantiality, can never swing itself upwards to the level of a human being. The difference between the bodies, however, lies only in the outer form, which has been more nobly developed in man by the spirit after it had entered the physical body. *(Lecture No. 7: The creation of man)*
50. The separation between Humanity and Science

This separation need not exist, for all mankind is fully entitled to make use of science. After all science merely tries to make the Divine gift that is Creation more understandable. The real task of any of its branches is to attempt to probe more deeply into the Laws of the Creator, so that through a more exact knowledge of them, they can be used with greater benefit to mankind.

This is nothing more than a desire to submit voluntarily to the Divine Will.

But since Creation and the Natural or Divine Laws on which it is based are in their perfection so absolutely clear and simple, it should naturally follow that those who really have recognized them should be able to give a plain and simple explanation.

Here, however, a noticeable difference sets in which, in its unhealthy tendency, is creating an ever-increasing gap between mankind and those who call themselves disciples of science, thus disciples of knowledge or truth.

They do not express themselves with the natural simplicity that would be consistent with the truth, i.e. with real knowledge, indeed, in a way that the Truth actually demands as a natural consequence.

There are two, actually three reasons for this. They expect to receive special status for what they consider the extraordinary effort of studying. They do not want to see that in their studies they only borrow from something which already exists in Creation, as does a simple farmer when he calmly makes needed observations of Nature, and as other people have to do in their practical work.

Moreover, as long as a disciple of science does not really come close to the truth with his knowledge, he will naturally always have to express himself in obscure terms. Only when he has really grasped the truth will he, again as a natural consequence, become simple and natural in his descriptions. It is no secret that it is precisely the ignorant who while transitioning to knowledge prefer to talk much more than the knowledgeable themselves, and in this they must always make use of the obscure, because they are unable to do otherwise so long as they have not attained to the truth, and thus to real knowledge.

In the third place there is a real danger that the public would pay very little attention to science if it revealed itself in the natural cloak of truth. They would think it “too natural” to be of much importance. They do not reflect that this is the only right thing, and that it is also the standard for what is genuine and true. The guarantee of truth lies only in the simple naturalness of things.

But it is not so easy to convince men of this. They would not even recognize the Son of God in Jesus because He came to them in “too simple a manner.”

The disciples of science were very well aware of this danger from the start. Cleverly they closed themselves more and more to the simple naturalness of truth. They brooded and speculated on how to gain importance and prestige for themselves and their science and created ever more difficult obstacles.

Finally, any above average scholar refused to express himself simply enough so that all could understand him. This often happened for a reason he himself was hardly conscious of, namely, that there would be little left to make him stand out unless he used a mode of expression which could only be learned in years of special study.

By not making himself generally understood, he created for himself in due course a position of artificial superiority which was upheld by his pupils and successors at all cost, as otherwise for many the long years of study and corresponding financial sacrifice would really have been in vain.

Today, it has come so far that many scholars are no longer even capable of expressing themselves clearly and comprehensibly, thus simply, to ordinary people. To achieve this again would likely now require the hardest study and take more than an entire lifetime. But above all it would have the result, distasteful to many, of bringing into prominence only those who have real abilities which they are willing to use in the service to mankind.

At present, the use of cryptic terminology which is incomprehensible to the general public is a particularly salient characteristic of the scientific community, similar to the practices of the Church, whereby ministers, ordained by men on earth as guides and leaders, spoke Latin to those who came to
worship and be uplifted, a language which they could not understand, and could therefore not grasp and make their own, which understanding alone would have been of benefit to them. These servants of God might just as well have spoken in Siamese; the result would have been equally ineffective.

True knowledge has no need to be put into incomprehensible terms, for within it lies simultaneously the capacity and indeed the need to express itself in simple terms. The truth is intended for all men without exception, for they issue from it, as the truth is an integral part of the Sphere of Spiritual Substantiality, the point of origin of the human spirit. This infers that the truth in its natural simplicity can be understood by all people. However, as soon as it is made complicated and incomprehensible, it no longer remains pure and true, or the descriptions are lost in paltry details which are of less importance than is the core. This core, the true knowledge, must be comprehensible to everyone. Artificial highbrow expressions can, in their remoteness from what is natural, contain only little wisdom. Anyone who cannot transmit true knowledge simply and naturally has not grasped it himself, and is either trying subconsciously to cover up something or he is like a doll in fancy dress without life.

He who still leaves gaps in logic and demands blind faith instead, makes his perfect God into an imperfect idol, and he proves that he himself has not found the right way and cannot therefore be a trustworthy guide. May this be a warning to every serious seeker!
51. Spirit

The word “spirit” is often used without the speaker being aware of what spirit really is. Some simply call the inner life of man spirit, while others regard soul and spirit as being one and the same. It is often used to describe a spirited person, referring merely to brain activity. One speaks of flashes of inspiration and uses the word in many other ways, but no one tries to explain what spirit really means. The most exalted meaning yet given to the word lies in the expression: “God is spirit!” from which all else is deduced. Through this expression one sought to understand God Himself and thus to explain Him.

This however, was bound to lead away from reality and into errors, for it is wrong simply to say: God is spirit.

God is Divine and not spiritual! This in itself explains everything. One may never call Divinity spirit. Only that which is spiritual is spirit. This hitherto erroneous view can be explained by the fact that man originates in the Spiritual Sphere, and is therefore unable to think beyond that sphere; thus he regards all that is spiritual as being the highest. So it is quite natural that he would regard what is most perfect and undimmed in this sphere as the origin of all Creation, thus as God. Hence one may assume that the reason for this wrong conception sprang not only from man’s desire to depict his God as being of his own nature, although perfect in every respect, so as to feel more closely connected to Him, but lay mainly in his inability to grasp the real Sublimity of God.

God is Divine, only His Will is spirit. Out of this, His Living Will, His immediate spiritual environment came into being, i.e., Paradise and those who dwell there. Out of this Paradise, i.e. out of the Divine Will that had taken on form, came man as a spirit-germ to begin his journey through the further Creation, as a mote of the Divine Will. Thus man is the bearer of spirit in the whole material Creation. For this reason he is bound to the pure Primordial Will of God in all his actions, and must bear full responsibility if he permits external influences from the material world to smother his spirit with impurity and, to allow it at times and under certain circumstances, to become completely buried.

This is the treasure or the talent which in his hand was to bring compound interest. From the erroneous assumption that God Himself is spirit, thus of the same nature as the origin of man, it is evident that man has never been able to form the right conception of the Godhead. He must not only picture Him as being the absolute perfection of his own species, but must go far beyond this to a nature that will forever remain incomprehensible to him, because his own spiritual nature will never be capable of grasping it.

Spirit, therefore, is the Will of God, the life-elixir of all Creation which must be permeated by It if it is to continue to exist. Man is part-bearer of this spirit and in becoming self-conscious, is to contribute towards the upliftment and further development of all Creation. To do this, however, it is necessary for him to learn to use and combine the powers of Nature aright for the purpose of advancement.
Once before I have pointed out that the written accounts of Creation must not be taken in an earthly sense. The book of Genesis in the Bible also does not refer to this earth. Creation of the earth was simply the natural consequence of the further evolution of the first Creation effected by the Creator Himself. It is almost inconceivable how Bible scholars could have jumped to such an illogical and gap-producing conclusion as that God should have created the gross material earth, directly after His own Perfection and without any transition.

To get nearer to the truth of what actually happened, it is not necessary to change the “Word” of the Scriptures. On the contrary, the description of Genesis represents this truth much more clearly than do all of the false and incomplete assumptions. It is only the erroneous interpretations which have caused the inability to understand on the part of so many people.

These people quite rightly sense the mistake that is made by the insistence on placing the Paradise referred to in the Bible on this gross material earth, which is so far remote from the Divine. It is after all not completely unknown that the Bible is primarily a spiritual book. It gives clarification about spiritual events, man only being mentioned where he is directly related to explanations and illustrations of these spiritual things.

Even the human intellect can understand, because it is natural, that the Bible description of Genesis does not refer to the earth, which is so far away from the Creator. Hardly anybody will dare to dispute the fact that this direct Creation of God, named first Creation, can only be looked for in His immediate environment, since it was the first to emanate from Him, and thus must be in closer connection with Him. No calm and clear thinker will expect that this first and actual Creation took place on this earth, of all places, which is furthest removed from the Divine Sphere, and which only came into being in the further course of evolution.

Thus there could be no question of a Paradise on earth. As expressly stated in Genesis, what God created personally naturally remained directly connected with Him and had to be in His close vicinity only. Quite understandable and natural is also the conclusion that all that was created in or emanated from His immediate proximity must most nearly resemble the Creator’s own Perfection. And that alone is Paradise, the Eternal Kingdom of God!

However, the idea that it is on the gross material earth must breed doubters. The thought of an “expulsion” from the earthly Paradise, whereby those driven out would still have to remain on the same earth, is so unsound, so evidently and grossly material in its concept, as to be almost grotesque. It is a lifeless picture, bearing the stamp of a frantically constructed dogma which no sensible human being can do anything with.

The less perfect a thing is the further removed it is from Perfection. Hence the spiritual beings that were created out of Perfection cannot be the human beings on earth, but must have their place closest to this Perfection, and must therefore be the most ideal of models for humanity. They are the eternal spiritual beings who never descend into the World of Matter and therefore never become human beings. They are radiant, ideal figures who attract like magnets and at the same time have a re-enforcing effect on all the abilities of the human spirit-germs, and of the spirits who have subsequently attained to consciousness.

The Paradise mentioned in the Bible therefore must not be confused with the earth.

For a better understanding it is necessary once again to give a complete picture of all that exists in order to make it easier for the seeker to find his way to the Eternal Kingdom of God, the Paradise where his spirit has his origin.

Man must imagine Divinity as the absolutely highest above all. God Himself, as the starting point of all that exists, as the Primordial Source of all Life, is in His absolute Perfection Unsubstantiate. At times He takes on form by enveloping Himself in the cloak of the adjacent Divine Substantiality. Next to God Himself in His very own Unsubstantiality follows this Sphere of Divine Substantiality. In this originate the first beings to take definite form. To these belong in the first place the four Archangels, secondly and thirdly a small number of Elders. These latter ones cannot enter into the Divine-Unsubstantiality; they are however of great importance for the further evolution towards spiritual substantiality, in the same way as,
later on, the conscious beings of the Animistic Sphere are of great importance for the development of matter. Lucifer was sent from the Sphere of Divine Substantiality to be a direct support for Creation in its automatic further evolution

The Son of God, however, issued from Divine Unsubstantiality as a part of It, and after fulfilling His mission of help had to return to Divine Unsubstantiality and again become One with the Father. The Son of Man also issues from Divine Unsubstantiality, directly from God. Through the connection with the conscious spiritual substantiality, His severance made it imperative that He remain separate, yet directly connected to the Divine Unsubstantial, so that He may stand as the Eternal Mediator between God and His Work. As Lucifer, who proceeded from the Sphere of Divine Substantiality, failed in his mission, it became necessary to send in his place someone stronger who would fetter him and bring help to Creation. For this reason the Son of Man, who was entrusted with this task, issued from Divine Unsubstantiality.

Adjoining the Sphere of Divine Substantiality is Paradise, the Eternal Kingdom of God. Closest to Divine Substantiality there is first of all conscious spiritual substantiality, consisting of the created eternal spiritual beings or spirits. These are the perfect, ideal models for all that human spirits, in their most perfect development, can and should aspire to. Like magnets they draw up those who strive to ascend. Through this automatic connection those who are seeking and those who strive to ascend often feel an inexplicable longing, which gives rise to the urge to seek and strive upwards.

These are the spirits that were never born into the World of Matter, and were created as the first Pure Spiritual beings by God Himself, the Primordial Source of all Being and all Life, thus being closest to His perfection. They are the ones who are truly made after His Own Image! We must not ignore the explicit statement in Genesis: after His Own Image. Here too this statement is not without significance for they can only be after His Image, not after Himself, i.e., only after that in which He shows Himself, because only pure Divinity Itself is Unsubstantial.

In order to show Himself God must first clothe Himself in Divine Substantiality, as has already been said above. However, even then He cannot be seen by those of spiritual substantiality, but only by those of Divine Substantiality, and that only to a minor degree, because all that is purely Divine must in its perfect purity and clarity blind all that is not Divine. Even those of Divine Substantiality cannot look upon God’s Countenance! The difference between Divine Unsubstantiality and Divine Substantiality is still far too great.

This Paradise of conscious spiritual substantiality contains at the same time unconscious spiritual substantiality which holds the same fundamental components which make up conscious spiritual substantiality, i.e., its germs. These germs hold life, and, following Divine Will, all life in the whole Creation strives to develop, to develop towards consciousness. This is quite a natural and healthy process. Consciousness, however, can emerge from unconsciousness only through experiencing, and this urge towards further development through experiencing finally pushes such maturing or urging germs of unconscious spiritual substantiality automatically off or out, over the boundary of the Sphere of Spiritual Substantiality. Since this expulsion or ejection of a germ cannot take place in an upward direction, it must necessarily proceed in the only way open to it, which is downwards.

And this is the natural expulsion from Paradise, from the Sphere of Spiritual Substantiality, necessary to every spirit-germ striving to become conscious!

That in reality is the biblical meaning of the expulsion from Paradise. When it is said: In the sweat of thy brow thou shalt eat thy bread, this is metaphorically quite correct. In other words, the turmoil of experiencing makes it necessary to defend and fight for himself against the pressing influences of the lower sphere into which it penetrates as a stranger.

This expulsion, ejection, or being driven out from Paradise is in no wise a punishment, but becomes an absolutely natural and automatic necessity when the spirit-germ is nearing a certain stage of maturity as a result of the urge to develop self-consciousness. It is the birth from the Sphere of Unconscious Spiritual Substantiality into the Sphere of Animistic Substantiality, and later into the World of Matter for the purpose of developing. It is progress, not retrogression!

Genesis describes quite correctly man’s feeling the desire to “cover his nakedness” after the conception of good and evil awakened within him, which was the slow development of self-consciousness.
With the increasing urge to become conscious, ejection or expulsion from Primordial Creation, from Paradise follows automatically, so as to journey through the Animistic Sphere and enter the World of Matter. Now as soon as the spirit-germ steps out of the Realm of Spiritual Substantiality it would stand “naked” as such in the lower, different and denser environment. One could also say “uncovered.” It is then that it feels not only the urge but the absolute necessity to cover itself protectingly with the essence and nature of the substance surrounding it; to wrap itself in a sort of cloak and take on first the animistic covering, then the ethereal body and finally also the gross material body.

Not until it has clothed itself in a gross material cloak or body does actual sexual instinct fully awaken and with it physical shame.

The greater this feeling of shame is the nobler is this instinct and the higher the man also ranks spiritually. The inner spiritual worth of a human being on earth may be directly measured by the greater or lesser degree of his physical shame! This is an infallible standard and easily recognized by any man. When this feeling of outward shame has been choked or eradicated, the soul’s far finer and quite different feeling of shame will always be choked at the same time and the inner man will consequently be debased.

It is an infallible sign of a deep fall and certain deterioration when humanity, under the guise of progress, begins to want to “lift” itself above the feeling of shame, this precious jewel whose effect is positive and supportive in every way! No matter whether this is done under cover of sport, hygiene, fashion, children’s education or any another welcome pretense. Decline and fall cannot be stayed then, and only the greatest of shocks can perhaps still bring a few of all those to their senses who so thoughtlessly allowed themselves to be drawn along this course.

Following its natural expulsion and during its journey through the animistic sphere and material parts of Creation, not only one but ever more urgent necessities arise for the existence of the spirit-germ in these lower regions of Creation for their further development and upliftment, which in turn also works to strengthen and fortify the germ, not only contributing to its own development towards self-consciousness but even making it possible in the first place.

It is a gigantic working and weaving, interconnected in a thousand ways, yet in spite of all the lively automatic activity there is such an absolutely logical interlocking with the reciprocal actions that the path of such a single spirit-germ, right to its very end, appears like part of a beautiful richly colored carpet, deliberately formed by the hand of an artist, either leading upwards towards self-consciousness or descending to eventual annihilation in order to protect the others.

There are so many laws working calmly and surely in the wonderful work of Creation that one could write a treatise on each of the thousand different processes in the life of man, but they would always lead back to the one great basic truth: the Perfection of the Creator as the Source of all that exists, Whose Will is the Living Creative Spirit. The Holy Spirit!

As man originates in this spiritual-substantial Creation he bears within himself a particle of this spirit, which, although entails the freedom of decision and thus the corresponding responsibility, it is in no way the same as Divinity Itself, as is so often erroneously assumed and explained.

To those who are capable of a conscious comprehensive overview, all effects of the Divine Will, which work in Creation through the Natural Laws in such beneficial, supportive ways, will then form into a wonderfully harmonious hymn of praise. Into one single feeling of gratitude and joy rising through millions of channels towards the Source.

The eternally recurring process of evolution in Creation, which brings about, at the respective time, the expulsion of the spirit-germ from Paradise at a certain stage of maturity, also manifests visibly to the physical eye in all earthly happenings, because everywhere the process is reflected in the same way.

One could also call this expulsion, which is quite a natural development, the process of automatic severance. It is exactly the same as with a ripe apple or any other ripe fruit which falls from a tree, in order to release the seed in the process of decomposition according to the Creative Will; and only then, under the outside influences brought to bear directly upon the fruit, can it break open the covering, germinate and become a tender plant. The plant in turn can only develop resistance through exposure to rain, storm and sunshine and thus grow into a strong tree. Thus the expulsion of the mature spirit-germ from Paradise is an inevitable result of evolution, in much the same way as the Animistic and Material Spheres, and finally the Gross Material World, are basically only a consequential evolution from the
Sphere of Spiritual Substantiality whereby the fundamental characteristics of Original Creation continually repeat themselves, but with the necessary distinction that the effects manifest differently, depending on the species of nature and substance. Also, for all of spiritual-substantiality on its journey through the gross-material earthly, the expulsion of the soul occurs as soon as its time of maturity has arrived. This is called physical death, and it is the automatic expulsion or severance of the soul from physical matter and its birth into ethereal matter. Here also one can liken the process to fruit falling from a tree. In calm weather only ripe fruit fall, but during storms and severe weather unripe fruit fall too. Ripe fruit are those who pass over into the ethereal beyond at the right time and with their seeds inwardly matured. They are spiritually “ready” for the beyond, and therefore will quickly take root and be able to grow upward securely.

Unripe fruit, however, are those whose fall or death, with the accompanying decay of the hitherto protecting physical body, exposes the as yet unripe ethereal seeds, thus exposing them prematurely to all the influences, whereby they either have to whither or will be forced to complete their ripening process before they can take root (adjust themselves) in the ethereal soil (conditions) and thus grow upward.

And so evolution continually proceeds step by step unless in the meantime decay sets in and destroys insufficiently ripened seeds. Such a seed is then lost and with it, of course, its inherent vital potential for growing into an independent fruit-bearing tree able to contribute to continuing evolution.

He who looks around attentively can clearly observe many examples of this fundamental picture of all the happenings in Creation in his immediate environment, the smallest always reflects the greatest.

Following downwards from this Paradise of Spiritual Substantiality is the realm of all Animistic Substantiality. The Animistic Substantiality as such is again divided into two parts. First there is conscious animistic substantiality. This consists of the elementals and nature-beings to which belong the elves, gnomes, mermaids, etc. These elementals and nature-beings were the necessary preparation for the further evolution towards the creation of the world of matter, for matter could only come into existence in unison with animistic substantiality.

The elementals and nature-beings had to co-operate creatively in the developing World of Matter just as they still do today.

Secondly, in the Sphere of Animistic Substantiality there exists unconscious animistic substantiality. From this issues the life of the animal soul*(Lecture: The difference in origin of man and animal). Note the difference between the Sphere of Spiritual Substantiality and the Sphere of Animistic Substantiality. Only that which is spirit bears within it from the very beginning the power to make a free decision, and the resulting full responsibility. This is not the case with the lower animistic substantiality.

A further result of the process of evolution was the creation of matter. This is divided into ethereal matter, in which there are many divisions, and gross matter which, commencing with the finest mist is visible to the physical eye! But there is no question of a Paradise on earth, as the earth is the outermost edge of gross matter. A reflection of the real Paradise is to be on earth at some time under the rule of the Son of Man at the beginning of the Kingdom of the Millennium, at which time there will also be erected an earthly replica of the Grail Castle, the archetype of which stands on the highest heights of the true Paradise as the hitherto only true Temple of God.
53. I am the Lord thy God!

Where are the people who really apply this highest of all commandments? Where is the priest who teaches it purely and truly?

“I am the Lord thy God; thou shalt have none other gods but Me!” These words are given so plainly, so unconditionally, that any deviation should be utterly impossible! Christ also repeatedly pointed this out quite clearly and strictly. It is all the more deplorable that millions heedlessly overlook it and devote themselves to cults which are in sharp opposition to this highest of all commandments. Worst of all they disregard this commandment of their Lord and God with devout fervor, under the delusion that they are honoring and pleasing Him with what is an obvious transgression of His commandment!

This great error can only be kept alive through a blind faith which excludes any scrutiny. For blind faith is nothing but thoughtlessness and spiritual indolence on the part of those who, like slackers and late sleepers, try to put off as long as possible the moment of awakening and of getting up because it involves duties from which they shy away. They loathe all exertion, for it is much easier to let others work and think for them.

However, he who lets others think for him puts himself in their power, reduces himself to lackey status and thus becomes un-free. But God gave man the power to decide freely and the ability to think and perceive intuitively, in return for which man must naturally render account of everything this ability to make free decisions entails! Thus God wanted free men and not lackeys!

It is sad when out of laziness man makes himself a slave in the earthly sense, but the consequences are terrible when he debases himself spiritually so far as to become the dull-witted adherent of teachings which are in opposition to the explicit commandments of God. It avails them nothing to try and lull the misgivings to sleep which now and then assail them with the excuse that those who introduced the errors into the teachings must, after all, carry the greatest responsibility. This in itself is true, but in addition, each individual is specifically responsible for everything he thinks and does. Without exception, none of it can be remitted.

He who does not use the given ability to think and perceive intuitively to its fullest extent is guilty!

It is not a sin but rather the duty of every man, upon awakening to maturity, through which he enters into full responsibility for himself, to begin to think about what he has been taught up till then. If he cannot bring his intuition to harmonize with one or another point in the teaching, he must not blindly accept it as being correct. He harms himself alone through this, as if he had made a bad bargain. That which he cannot retain out of conviction he should leave alone, otherwise his thoughts and actions will become hypocrisy.

He who neglects something which is really good because he cannot understand it is not nearly as despicable as he who without conviction adheres to a cult he does not quite understand. All thoughts and actions resulting from this lack of proper comprehension are hollow and, because of this hollowness, there can naturally be no good reciprocal action, for hollowness does not provide living soil for anything good. Thus it becomes hypocrisy, which amounts to blasphemy, because it is an attempt to deceive God by feigning something that does not exist. Living intuitive perceptions! That makes the one practicing it despicable, an outcast!

Although they may be devout and fervent, millions who thoughtlessly do homage to things that are directly opposed to the Divine Commandments are absolutely fettered and completely cut off from spiritual ascent.

Only free conviction has real life and can therefore create living values! Such a conviction, however, can only arise from rigorous examination and from inner intuitive perception. Where there is the slightest lack of understanding, not to mention doubt, conviction can never be attained.

Only complete understanding, free of any gaps, is synonymous with conviction, which alone has spiritual value!

It is truly painful to observe how in churches the masses thoughtlessly make the sign of the Cross, bow down, and kneel. Such robots should not be numbered among thinking men. The sign of the Cross is the sign of Truth, and therefore a sign of God! He who uses this sign of Truth while his inner being is not
genuine in every respect, or when all of his intuitive senses are not fully adjusted to absolute Truth, burdens himself with guilt. It would be a hundred times better for such persons to refrain from crossing themselves until such time as their whole soul has become attuned to the Truth, thus also to God Himself and to His Holy Will, for God, their Lord, is the Truth.

It is idolatry and an open transgression against the holiest of all Commandments of their God when they pay homage to a symbol, homage which is due only to God!

“I am the Lord thy God; thou shalt have none other gods but Me!” This is stated so explicitly. In brief, distinct and clear terms, without allowance for even the slightest deviation. Christ also specifically pointed to the necessity of keeping this commandment. Purposely and significantly He called it the supreme law when speaking to the Pharisees, i.e. the law that must not be broken or perverted under any circumstances. At the same time this implies that nothing else that is good, nor any other religious belief, can have full value unless this supreme law is strictly and completely obeyed! That indeed everything depends upon this!

Let us, for example, consider without prejudice the homage paid to the monstrance! Many people see this as a conflict with this clear, supreme commandment.

Does man expect his God to descend into this exchangeable host, thus explaining why he accords it Divine honors? Or that God is compelled to enter such a host on account of its consecration? One is as unthinkable as the other. Neither can such a consecration bring about a direct connection with God, for the way to God is not so simple and so easy. Nor will man or the spirit of man ever be able to reach this final goal.

When one man prostrates himself before a carved wooden figure, another before the sun, and a third before the monstrance, they are all trespassing against God’s supreme law if in doing so they see in it the Divine, i.e. the Living God Himself, and consequently expect from it direct Divine Grace and Blessing! The actual trespass and open idolatry lie in such a false assumption, expectation and intuitive perception!

Yet this kind of idolatry is often practiced with the greatest fervor, although in different forms, by the adherents of many religions.

Every man who fulfills his duty of serious thinking, which his abilities oblige him to, must come into a conflict which he can only silence forcibly and temporarily through the error of blind faith, in the same way as a lazy sluggard who prefers to sleep the time away rather than attend to his daily duties. Every earnest man, however, will definitely perceive that first and foremost he must seek clarity in all that is to become holy to him!

How often did Christ explain that men should live His teaching in order to derive profit from it, i.e. to commence spiritual ascent and attain everlasting life. The words “everlasting life” themselves express spiritual activity, not spiritual indolence. When He spoke of living His teaching He expressly and clearly warned against a dull acceptance as being wrong and useless.

Genuine experiencing can naturally always only occur in conviction, never otherwise. Conviction, however, can only arise through complete understanding. Understanding in turn requires deep reflection and personal examination. The teachings must be weighed with one’s own intuition. It therefore obviously follows that blind faith is utterly wrong. All that is wrong, however, can easily lead downwards, towards perdition, but it can never lead upwards. Ascent is synonymous with liberation from all pressure. As long as there is still pressure being felt somewhere, there can be no question of liberation or redemption. That which is not understood, however, constitutes a pressure, which is not released until the point of pressure or the gap is eliminated through complete understanding.

Blind faith always is synonymous with lack of understanding, and can therefore never be the same as conviction, nor can it bring liberation and redemption! People who have imprisoned themselves within a blind faith cannot be alive spiritually. They are as if dead and therefore worthless.

A man who begins to think aright, to consider all happenings calmly and attentively and to connect them together logically, will of his own accord, come to the conviction that God in His Perfect Purity, according to His Own Creative Will, cannot descend to the earth!

The absolute Purity and Perfection, i.e. the very Divinity, exclude the possibility of descent into the World of Matter. The difference is too great for a direct union to be possible at all, without taking into
account the necessary transition stages required by the animistic and material substances lying in between. Taking into account the transition stages can only be accomplished by an incarnation in the flesh, as happened in the case of the Son of God!

As the Son of God “has been re-united with the Father”, has returned to His origin, He is again part of Divinity and thus is also separated from what is earthly.

Any exception to this would mean a bending of the Divine Creative Will, which in turn would show a lack of perfection.

But since perfection is inseparable from Divinity, there remains no other possibility than that His Creative Will is also perfect, which is the same as being unalterable. If all men were perfect too, it would naturally follow that everyone would and could always and only take the same road as the other.

Only imperfection permits differences!

In fulfillment of the perfect Divine laws it was impossible for the Son of God, after His “return to the Father”, just as for the Father Himself, to be personally in the sphere of matter or to descend to the earth. Not without becoming man in accordance with the Creation Laws!

For these reasons Divine worship of any material object must represent a transgression against the supreme Law of God; since Divine honors should only be accorded to the Living God, Who on account of His Divinity cannot be on earth.

In accordance with the Perfection of God, as expressed in His Creative Will, the gross material body of the Son of God in turn had to be purely physical, and must therefore not be called or considered Divine. *(Lecture: The resurrection of Christ's physical body)*

It follows that everything which contradicts this will cast doubt on the absolute Perfection of God and must therefore be wrong! This is an unquestionable and infallible standard for an appraisal of the right faith in God.

It is different with pure symbolism. Every symbol serves a good and helpful purpose as long as it is seriously regarded as such; for the sight of it will help very many people toward greater and deeper concentration. Many a man who looks upon the symbols of his religion will find it easier to direct his thoughts more clearly towards the Creator, no matter what name he uses to make Him more conceivable. It would therefore be wrong to doubt the high value of religious ceremonies and symbolism, as long as they do not degenerate into adoration and worship of the material object.

As God Himself cannot descend to the earth in the Gross Material Sphere, it is up to the human spirit alone to make its way upward to the Sphere of Spiritual Substantiality from which it originates. And to show this way Divinity descended by becoming man, for in Divinity alone lies the Original Power from which the Living Word can flow. But man must not imagine that Divinity remained on earth in order that every person might at once be accorded grace in a very special manner just by wishing for it. For the purpose of obtaining grace the immutable Laws of God lie in Creation, and it is only through strict adherence to them that grace can be received! He who wishes to ascend to the Luminous Heights must adjust himself accordingly!

Nobody shall compare God in His Perfection with an earthly king who according to his own imperfect human judgment can arbitrarily repeal sentences passed by his equally arbitrary judges. The Perfection of the Creator and of His Will, which is One with Him, render such a thing impossible!

The human spirit must at last get used to the thought that it must bestir itself most energetically to obtain grace and forgiveness and thus fulfill the duty it has indolently neglected. He must pull himself together and work on himself if he would not fall into the darkness of the damned! To trust in our Savior means to trust in His words. To let His words come to life in deeds! Nothing else will help! Mere hollow faith is of no avail. To believe in Him simply means to believe Him. Anyone who does not work assiduously to climb the rope tendered him through the Word of the Son of God is irretrievably lost!

If a man really wants to have his Savior he must finally bestir himself to spiritual activity and work which is directed to more than mere earthly advantages and enjoyments, but must strive to climb up to Him. He must not in his presumptuously expect his Savior to descend to him. The way upwards is shown in the Word. God will not run begging after mankind when they build up a false picture of Him and thereby turn away and go on wrong paths. It is not as easy as that. Because such an absurd notion is
deeply rooted in many people through a false understanding, mankind must first learn to fear their God again. They must recognize through the inevitable reciprocal action of their comfortable or dead faith that His Will is adamant in its Perfection and cannot be bent. He who will not conform to the Divine Laws will be hurt or even crushed, as must also happen ultimately to those who practice idolatry by according Divine homage to something that is not Divine! Man must learn to recognize the fact that: the Savior is waiting for him, but He will not come and fetch him!

The faith, or rather the delusion, held by the greater part of mankind of the present day was bound to fail them, and even lead to misery and destruction, because it is dead and without real life!

As Christ once drove out the money-changers who were defiling the Temple, so must men first be whipped up out of their indolence regarding their thoughts and intuitive perception about God! But let him who does not wish otherwise sleep on, let him recline comfortably on the soft cushion of the self-delusion that he has the right faith if he thinks little, and that to ponder is, after all, sinful. The awakening which is nearer to him than he expects will be terrible. He will receive in proportion to his indolence!

How can a man who believes in God, who has reflected upon His Nature and His Greatness, and who, above all, knows how the perfect Divine Will rests in Creation as the active Laws of Nature, expect that his sins can be forgiven through some penance imposed upon him, in direct contradiction to the Divine Law of absolute Reciprocal Action. This would be impossible even for the Creator; for the Laws of Creation and of Development, which have issued from His Perfection, are in their effects solely and completely responsible for the automatic dispensation of reward or punishment, which they carry out with immutable justice, in the ripening and harvesting of the good and evil seeds sown by the human spirit.

Whatever God wills, every new act of His Will must always bear within itself perfection, and can therefore never deviate in the slightest degree from previous acts of will, but must be completely consistent with them. God’s Perfection necessitates that everything, literally everything, must continually follow the same course. Forgiveness of sins and consequently immediate atonement is utterly impossible unless the Divine Laws resting in Creation and to which every human spirit is subject if he wishes to enter the Kingdom of Heaven, have been fulfilled.

How can a man upon some reflection expect any deviation? This would be a downright diminishment of his Perfect God! When Christ during His life on earth said to this or that man: “Thy sins are forgiven thee”, this was quite correct; for in his earnest prayer and firm faith lay the best guarantee that in future the man concerned would live according to Christ’s teaching thus was bound to receive forgiveness of his sins, because he had adjusted himself aright to the Divine Laws of Creation and no longer acted against them.

Now, if a man at his own discretion dictates penance to another, after which he declares the other’s sins to be remitted, he deceives himself and the man who came to seek his help, whether consciously or unconsciously and unscrupulously sets himself far above the Godhead!

If only men would at last think of their God in a more natural way! Their God Whose Volition created living nature in the first place. But in their blind deluded faith they form a picture of Him which is an illusion, whereas He is of course anything but that. It is just in the Natural Perfection or Perfect Naturalness of God, as the Primordial Source of all being and the Starting Point of all that lives, that His greatness is so powerful and beyond the grasp of the human spirit. Many of the teachings, however, contain so much willful distortion and confusion as to make it unnecessarily difficult and sometimes quite impossible for man to preserve a pure faith because of the lack of all naturalness. And how many incredible contradictions are contained in some of them!

For instance, they frequently contain as a basic tenet the Omniscience and Perfection of the Will of God and of the Word that issues from It! However, this must naturally carry with it an immutability that cannot be moved by a hair’s breadth, for Perfection cannot be conceived in any other way. The actions of many religious leaders, however, show doubt in their own teaching, because they stand in direct contradiction to it, and by their deeds they openly disavow its basic tenets! For example, the hearing of confession and the imposition of penance, the sale of indulgences whether for money or for prayer, which is supposed to be followed by the immediate forgiveness of sins, and other similar customs, are, on calm reflection, a denial of the Divine Will resting in the Laws of Creation. He who keeps his thoughts away from erratic, unsupported notions will see in this nothing but an absolute belittlement of the Perfection of God.
It is quite natural that man’s erroneous presumption in considering himself capable of forgiving sins, and similar transgressions against the Perfection of the Divine Will, were bound to lead to gross abuse. How much longer will man continue under the foolish delusion that he is able to drive such an unclean bargain with the Just God and His unalterable Will!

When Jesus the Son of God once said to His disciples: “Whosoever’s sins ye remit, they are remitted unto them,” then these words were not meant as a general license to act arbitrarily.

That would have been equivalent to upsetting the Divine Will as embodied in the immutable power of reciprocal action, which in its active working carries reward and punishment with incorruptible and Divine, thus perfect, Justice. It would have meant an authorized interruption of this law.

Jesus would never have been able to do this, nor did He do it, for He had come to “fulfill” the laws, not to overthrow them!

With these words He meant the lawful process resting in the Creative Will, whereby one human being can forgive another that injury which he has suffered through him personally! Being the victim, he has the right and also the power to forgive; for His sincere forgiveness will turn aside and break the power of the karma which would otherwise surely develop for the other through reciprocal action, and in this live act lies at the same time real forgiveness.

Such forgiveness of the originator or perpetrator can only come from the person who suffered the offense, not otherwise. It is for this reason that there is so much blessing and deliverance in personal forgiveness when it is honestly meant and intuitively felt.

A person not immediately involved is quite naturally excluded from the threads of reciprocal action and cannot actively and effectively intervene because he is not connected. He can only intercede by prayer in such cases, the effect of which, however, depends on the condition of the souls of those immediately concerned. He himself must remain on the outside and therefore cannot bring about forgiveness. This rests in God’s Will alone, which reveals Itself in the laws of just reciprocal actions, against which He Himself would never act, because, out of His Will, they were perfect from the beginning.

It lies in the Justice of God that whatever happens or has happened can only be forgiven by the injured person, either here on earth or later in the Ethereal World. Otherwise the full force of reciprocal action must impact the originator with the result that the debt would then be redeemed. This reciprocal action, however, will simultaneously bring about the forgiveness of the person concerned in a way that interweaves the reciprocal action and the person affected. There is no other possibility, as the connecting threads remain unbroken until this happens. This is not only an advantage for the perpetrator but also for the person harmed because the latter could not wholly enter into the Light either without first having granted this forgiveness: implacability would prevent him.

Thus no man can forgive the sins of another by which he was not personally harmed. The Law of Reciprocal Action would remain uninfluenced by anything not interwoven in the web by a living thread, which only direct involvement can form. Reformation alone is the living road to forgiveness! *( Lecture No. 6: Fate)*

“I am the Lord thy God; thou shalt have none other gods but Me!” should remain burned into man’s spirit in letters of fire as a natural protection against any form of idolatry!

He who truly acknowledges God in all His greatness must have an intuitive sense that all other practices are sacrilegious.

A man may and should go to a priest to receive instruction, providing the latter is really capable of giving it. If, however, such a priest demands of him to belittle God’s Perfection through carrying out some action or false mental concept, then he must turn away from the priest, for a servant of God is not at the same time an authorized representative of God with the right to demand and to grant in His Name.

This matter also has quite a natural and simple explanation which straightforwardly shows the right way.

An authorized representative of God can, naturally, never be a human being, unless he had come directly from Divinity and thus bears the attributes of Divinity within himself! Therein alone lies any authorization.
But since man is not Divine, it is therefore impossible for him to be an authorized representative of God. The Power of God cannot be conferred upon any man, because Divine Power lies only in Divinity Itself!

This logical fact in its very simplicity automatically and absolutely precludes all possibility of the election by men of an earthly Prefect for God, or of the proclamation of a Christ. Any attempt to do so must bear the stamp of impossibility.

It follows that in such matters neither an election nor a proclamation by men has any validity, but only a direct sending by God Himself!

Man’s opinions in these matters are of no account. On the contrary, judging from all that has happened in the past, they have always been far removed from reality and did not harmonize with the Will of God. Thinking people cannot comprehend the unhealthy progression in man’s attempts again and again to reach beyond their actual value. Men, in their highest state of spiritual perfection, can only ascend to the lowest level in the conscious part of the eternal Sphere of Spiritual Substantiality! Whereas, except for a greater intellect, a large number of men today differ very little in their intuitive perception, their thinking and their striving, from the most highly developed animals.

Like insects they hustle and bustle about as busily as if it were a question of attaining to the highest goal with the utmost haste. When their aims are more closely and carefully scrutinized, however, the hollowness and insignificance of their feverish efforts, which are indeed unworthy of such zeal, will very soon become apparent. And out of this chaotic teeming rises the insane arrogance which presumes that it can choose, accept, or reject, an Envoy of God. This would be a judgment of something which they will never be able to comprehend, unless this superior being inclines towards them to make Himself understood. Today, everyone boasts of science, intellect and logic, while accepting the great inconsistencies inherent in so many currents of the time.

In the case of thousands of people it is not worth wasting more words on this matter. They are so taken with their own knowledge that they have lost all ability to reflect on anything simply and unpretentiously. These words are only addressed to those who are still natural enough to develop their own sound critical abilities as long as they are given aguideline. Those who do not blindly join first this and then that popular movement, only to fall away just as quickly upon the first doubt expressed by one who has no knowledge.

Just a little calm reflection should lead to the recognition that no species can evolve from another species which has nothing in common with the first. The simplest knowledge of the Natural Sciences will verify this. As the ramifications of the Natural Laws operating in the World of Gross Matter have their origin in the living Primordial Source of God, it is clear that these same laws must also be found with the same immovable logic and consistency further along the path towards Him, becoming even purer and clearer the closer they are to the point of origin.

Just as impossible as it is to transplant a human spirit into an animal here on earth, thus turning the living animal into a man, so is it also impossible to transplant an element of Divinity into a man. Nothing can ever evolve that is different from what the origin comprised. In the evolutionary process the original substance allows for different kinds and forms of combinations, as can be seen in the grafting of trees or in cross-breeding, but even the most astonishing results must remain within the basic substances as determined by their origin.

A mixing between earth-man and animal can only occur within the confines of the gross material bodies because these have their origin in the same materiality. The inner origin of man and animal cannot be bridged.*(Lecture No. 49: The difference in origin between man and animal)

It is impossible either to add something to or to take something away from that which stands above the point of origin, i.e., something that was not contained in the original substance, as is the case with the difference between the spiritual origin of man and Divinity*(Lecture No. 51: Spirit).

Christ, as the Son of God, came from the Divine Unsubstantiate; He bore Divinity within Himself on account of His origin. But it would have been impossible for Him to transmit this Living Divinity to any other man, who can only originate from the Sphere of Spiritual Substantiality. Therefore He could not authorize anyone to perform acts that belong to Divinity alone as, for example, the forgiving of sins. This can only take place in the effect of the fundamental principles of Divine Will of the precisely self-
balancing reciprocal actions resting in Creation in which the unalterable Justice of the Creator automatically lives in a Perfection that is beyond the comprehension of the human spirit.

Therefore the authority given man by the Son of God could relate merely to such human matters as corresponded with the human spirit’s origin, but never to anything Divine!

It is true of course, that ultimately man’s origin can be logically traced back to God, but it does not lie in God Himself, rather outside Divinity. Therefore man’s divine origin is merely an indirect one, and therein lies the great difference.

The authority, for instance, that attaches to the office of a Prefect could only be automatic if it were acquired through the same direct descent. Everyone can readily understand this, because an authorized representative must possess all the qualifications of his superior in order to represent him in a mission or a post. Such a representative would therefore have to come directly from the Divine Unsubstantiate, as did Christ.

If a man, takes on this office nonetheless, even though in good faith, it naturally follows that his orders could have no more than purely earthly validity or life. Those, however, who see something greater in him are suffering from a delusion, which they will only recognize as such after they have passed over, and the time they have spent on earth will be entirely lost towards spiritual ascent. Lost sheep following a false shepherd.

What holds true for this supreme commandment: “I am the Lord thy God; thou shalt have none other gods but Me” also holds true for the other commandments, which are often disregarded and trespassed against because they are not understood.

And yet, the commandments are in reality nothing but an explanation of the Divine Will which has been resting in Creation from the very beginning, and which cannot be circumvented by a hair’s breadth.

Viewed in this light, how foolish becomes the principle of so many that “the end justifies the means” which contradicts every Divine Thought and all Perfection! What mad confusion would ensue in the Laws of the Divine Will if they could be shifted about in such a way. Anyone having the slightest idea of what perfection means cannot but reject such impossibilities from the very beginning. As soon as a man tries to form a true picture of the Perfection of God he will find that this will serve him as a guide and staff for quicker understanding of all things in Creation! To know and to always keep in mind the Perfection of God is the key to the understanding of God’s work, to which man himself belongs.

Then he will recognize the compelling power and the serious warning of the Word: “God will not be mocked!” In other words: His laws fulfill themselves or operate immutably. He lets the wheels turn as He established them at the point of Creation. A small human being will alter nothing in this. Should he try to do so all he would accomplish would be that he and all who followed him would be torn to pieces. Believing otherwise will be of no avail to him.

Blessing can only be given him who fully and completely adjusts himself to the Will of God which bears Creation in its natural laws. But only he can do this who understands them rightly.

The teachings which demand blind faith must be rejected as dead and therefore harmful; only those teachings can bring liberation and redemption which, like the teachings of Christ, prompt man to become alive, that is, to reflect and examine, so that conviction can grow out of real understanding!

Only those exhibiting the most reprehensible thoughtlessness can imagine that the purpose of man’s existence consists primarily in the pursuit of physical necessities and pleasures, and that at the last moment, through some outward ceremony and beautiful words, he could be conveniently freed from all guilt and from the consequences of his own indolent carelessness during his life on earth. The passage through life and the step into the beyond at physical death is not the same as an everyday journey for which one only needs to buy a ticket at the last moment.

With such a belief man doubles his guilt! For every doubt in the incorruptible Justice of the Perfect God is blasphemy! To believe in an arbitrary, easy forgiveness of sins, however, is manifest proof of doubt in the incorruptible Justice of God and His Laws and, what is more, it directly confirms the belief that God acts arbitrarily, which amounts to the same thing as being deficient and imperfect!

Poor pathetic believers!
It would be better for them if they were still unbelievers, for then they would be unhindered and could more easily find the way which they imagine they have found already.

Salvation lies only in not timidly suppressing burgeoning thoughts and awakening doubts in so many things, for they are but the healthy urge for Truth!

To wrestle with doubt is a process of examination which indisputably must be followed by the rejection of all dogmatic ballast. Only a spirit completely liberated from all misunderstanding can rise in joyful conviction to the Luminous Heights, to Paradise!
54. The immaculate conception and the birth of the Son of God

Immaculate Conception is not only meant in a physical sense, but primarily in a purely spiritual sense, like so much else in the Bible. Only he who accepts and intuitively perceives the spiritual world as really existing in its vital activity can find the key to an understanding of the Bible; intuitive perception alone is capable of making the Word come to life. To all others it will always remain a book with seven seals.

Every conception arising out of pure love and with a sincere look upwards to the Creator, in which the sensual instinct is not the basis but merely a contributing force, is an immaculate conception in the physical sense.

In reality this occurs so seldom that there was a need to put special emphasis on it. The assurance for the relegation of sensual instincts was assured by the fact of the Annunciation, which is why special mention of it is made, because otherwise a link in the chain of natural happenings and strict co-operation with the spiritual world would be missing. The Virgin Mary, already provided with all the gifts needed to fulfill her high mission, was at the requisite time, led through spiritual guidance into contact with persons who had deeply penetrated into the revelations and prophecies about the coming Messiah. This was the first preparation on earth which urged Mary onto the path leading to her real goal, and which acquainted her with all the circumstances in which she herself was later destined to play such an important role, without being aware of it at that time.

The bandage which blindfolds the eye of the specially chosen ones is only carefully and gradually loosened so as not to disturb the necessary process of development, for every intermediary step must be seriously experienced in order to finally ensure the possibility of fulfillment. To be conscious of the actual task too early would leave gaps in the development which would render a later fulfillment more difficult. Having the final goal in sight constantly incurs the danger of pressing forward too rapidly, whereby much that absolutely must be experienced in all seriousness to qualify for the appointed task would be overlooked or learned too slightly. However, people can only experience seriously what at any particular time they regard as their real life’s task. So it was with Mary.

Thus, when the day of her inner and outer readiness had come, during a moment of perfect rest and psychic balance, she became clairvoyant and clairaudient, that is, her innermost being opened itself to the world of a different substance and she experienced the Annunciation described in the Bible. The bandage fell from her eyes and she consciously entered into her mission.

The Annunciation became such a momentous and stirring spiritual experience for Mary that from that hour on it completely filled the life of her soul. From that time on it was concentrated in one direction only, i.e. to be allowed to expect a high Divine Grace. Through the Annunciation the Light wanted to bring about this condition of her soul so as to drive back all base instincts from the very outset, and to create the soil upon which a pure physical vessel (the child’s body) could come into being for the immaculate spiritual conception. Because of this exceptionally strong psychic orientation of Mary the physical conception, which later occurred in accordance with the laws of Nature, was an “immaculate” one.

For those who have some knowledge of the spiritual world and its widespread activities, which easily span thousands of years in preparing for all great events, it is not difficult to understand that Mary came already equipped with all the gifts needed for her mission, that is, she was pre-natally chosen to become the earthly mother of Jesus, the coming Bringer of Truth.

With the child’s body developing in such circumstances as the purest vessel, the earthly conditions were provided for an “immaculate spiritual conception,” the incarnation, which takes place in the middle of pregnancy.

In this case it was not of one of the many waiting souls or spirit-sparks who wish to or are compelled for the sake of development to incarnate to live a life on earth and whose ethereal bodies (or garments) are more or less tarnished and soiled, so that their direct connection with the Light is dimmed and at times completely severed. Here it was a matter of an entire part of Divine Essence, given out of love to mankind erring in darkness, which was strong enough to prevent the direct connection with Primordial Light from ever being broken. This resulted in a close connection between the Godhead and mankind through the One, Who resembled a shining pillar of inexhaustible purity and power from which anything base had to
slide off. Thus the possibility was also created for the transmission of undimmed Truth drawn directly from the Light, and also of the power for the actions which appeared to be miracles.

The account of the temptations in the wilderness demonstrates how the attempts by dark influences to defile Him were repelled by the purity of His intuitive perception without being able to do any harm.

After Mary’s immaculate physical conception, the incarnation, which occurs in the middle of pregnancy, could take place directly from the Light with a strength which excluded the possibility of any dimming on the intermediate steps between the Light and the mother’s body, thus bringing about an “immaculate spiritual conception” as well.

Therefore it is quite right to speak of an immaculate conception, which, at the conception of Jesus, occurred both physically and spiritually without the necessity of circumventing, altering or remodeling a Law of Creation for this particular case.

Man must not now think that a contradiction lies within the prophecy which promised that the Savior should be born of a virgin.

The contradiction lies solely in the wrong interpretation of the word “virgin” in the prophecy. If this prophecy speaks of a virgin, it does not assume some narrow concept, much less the views of a State, but it can only be a matter of a broad human concept.

A narrow view would have to recognize the fact that a pregnancy and childbirth by themselves, without considering conception, preclude virginity in the ordinary sense. The prophecy, however, does not mean such things! It meant that Christ would definitely be born as the first child of a virgin, that is, of a woman who had never been a mother. In such a case all the organs involved in the development of the human body are virginal, that is, they have never before been active in this way, meaning that no child has issued from this womb. In the case of every first-born child the organs of the mother’s body must be virginal. Only in this sense could such a far-reaching prophecy be understood, since every prophecy can only be fulfilled in strict consistency with the active Laws of Creation and is made on the basis of such reliable foresight.*(Lecture No. 48: World events)

Thus in this prophecy “the first child” is meant, and therefore a distinction has been made between virgin and mother. Any other distinction is out of the question because the concepts of virgin and married woman have merely arisen out of the purely civil or social institution of marriage, which are definitely not meant by such a prophecy.

The very perfection of Creation as the Work of God makes the act of procreation absolutely necessary, because the Omniscience of the Creator has ordered all things in Creation, from the Primordial beginning on, in such a way that there should be nothing too much or superfluous. Holding such a thought is the same as saying that the Work of the Creator is imperfect. The same applies to one who contends that the birth of Christ occurred without there first being an act of procreation as prescribed by the Creator for mankind. A normal act of procreation through a human being of flesh and blood must have taken place! Even in this case.

Anyone who truly understands this praises his Lord and Creator more than those who want to permit other possibilities. The former shows such unshaken faith in the Perfection of his God as to be convinced that any exception or change in the Laws He has ordained is absolutely impossible. And that is the greater faith! Besides, all the other events absolutely bear this out. Christ became a human being on earth. With this decision, He was also obliged to submit to all the Laws God had decreed for physical procreation because the Perfection of God requires this.

Should it be argued that; “With God nothing is impossible,” then such an obscure explanation offers no satisfaction, for again another and quite different meaning lies in these words than that which so many people imagine in their indolence. In order to refute the wording of this sentence as commonly understood, it need only be said that imperfection, want of logic, injustice, arbitrariness and many other things are impossible with God. It could further be argued that if in this sense nothing is impossible with God, He could just as easily, with a single act of His Will, have made every man on earth a believer! Then He need not have had His Son incarnate on earth, exposing Him to earthly hardships and death on the cross. He would have been spared that tremendous sacrifice. The fact, however, that things happened as they did shows the inflexible nature of the Divine Laws which have been active in Creation from the very beginning, the perfection of which makes a forced intervention for the purpose of changing them in
one way or another quite impossible.

Blindly contentious opponents might now stubbornly assert that the way it happened was according to God’s Will. That is quite right, but in no way proof to the contrary; on the contrary, it merely confirms the previous reasoning, provided one drops the more naive interpretation and follows the deeper explanation which is absolutely required for all statements of a spiritual nature.

It was the Will of God! However, that has nothing to do with arbitrariness, but, on the contrary, it means nothing less than the confirmation of the laws God placed in Creation and which bear His Will; it means absolute obedience to them, allowing for no exception or circumvention whatever. It is just in the necessity of compliance that the Will of God reveals and manifests itself.

Therefore in order to fulfill His mission, Christ too, inevitably had to submit to all the Natural Laws, that is, to the Will of His Father. The fact that Christ did so is proved by His whole life. His feeling hunger and fatigue, His suffering and finally His death on the cross. He was subject to everything to which man’s earthly body is subject. Why then should His procreation alone have been different, when there was no necessity for it. It is just because of the naturalness that the Savior’s task is even greater, by no means smaller! Neither was Mary less blessed in her high calling.
55. The crucifixion of the Son of God and the Lord's Supper

At the death of Christ the curtain which closed off the Holy of Holies from mankind was rent in twain. This happening is taken as a symbol that the separation between Divinity and mankind ceased at the moment of the Savior’s sacrifice on the cross, and that a direct connection was established.

However, this interpretation is wrong. With the crucifixion men rejected the Son of God as their expected Messiah, which made the separation greater! The curtain was rent because henceforth the Holy of Holies was no longer necessary. It was exposed to all eyes as well as to impure currents because, symbolically speaking, after this deed Divinity would no longer set foot on this earth, thus rendering the Holy of Holies superfluous. This is the exact opposite of the existing interpretations, which express nothing but a great presumption on the part of the human spirit.

Neither was the death on the cross a necessary sacrifice, but a murder, a dastardly crime. Every other explanation is a misinterpretation which either is meant as an excuse or stems from ignorance. Christ certainly did not come to this earth with the intention of letting Himself be crucified. Neither does redemption lie in the crucifixion! Christ was crucified as an inconvenient bringer of Truth because of His teaching.

It was not His death on the cross that could and should bring redemption, but the Truth He gave to mankind in His Words!

The Truth, however, was inconvenient to the religious leaders and heads of the temples of that time, an annoyance because it severely undermined their influence. It would be exactly the same today in many places. Mankind has not changed in this respect. The teachers of that time, just as those of today, relied on the old good traditions; but through their practitioners and interpreters, these had become rigid, empty forms, inwardly lifeless. It is the same picture which often shows itself again today.

But He Who wanted to bring the necessary life into the existing Word naturally also overturned their practices and explanations, not the Word itself. He liberated and redeemed the people from the oppressive rigidity and hollowness, and this was of course a great vexation to those who soon recognized how seriously this would interfere with their false leadership.

For this reason the Bringer of Truth, the Liberator from the burden of erroneous interpretations, had to be rendered suspect and persecuted. When in spite of all their efforts they did not succeed in ridiculing Him, they sought to discredit Him. His “earthly past” as the son of a carpenter served to brand Him as “uneducated and therefore incompetent to give enlightenment!” As a „layman!” Just as it is today with anyone who exposes the rigid dogma that chokes every free and vital upward striving from the very start. His opponents carefully avoided going into His explanations as such, because they quite rightly felt that they would lose in a purely objective discussion. They stuck to slandering Him maliciously through their corruptible instruments, until they finally did not shrink from availing themselves of an opportune moment to accuse Him publicly and falsely and bring Him to the cross, in order to remove the danger He represented to their authority and power.

His violent death, customary in this form at the time by the Romans, in itself was not and did not bring redemption. It atoned for none of mankind’s guilt, liberated them from nothing, but as a murder of the basest kind it burdened them still more with guilt!

If up till today a cult has arisen here and there, which sees in this murder a necessary and principal part of the Son of God’s Work of Redemption, this only diverts men from what is most precious and valuable and which alone can bring redemption. It distracts from the true mission of the Savior, from that which necessitated His coming from the Divine Sphere to the earth. The purpose of His Mission was not to suffer death on the cross, but to bring the Truth into the maze of dogmatic rigidity and emptiness which drags down the human spirit! To explain things between God, Creation and mankind as they actually are. Through this knowledge everything that the limited human mind had constructed, and which covered up the reality, had no strength and had to fall away by itself. Not until then could man see clearly before him the way leading upwards.

Redemption lies solely in the bringing of this Truth and the consequent liberation from errors!

It is redemption from obscured vision, from blind faith. The word “blind” most suitably depicts this
false state.

The Last Supper before Christ’s death was a farewell meal. When He said: “Take, eat, this is my body. Drink ye all of it, this is my blood of the New Testament, which is shed for many for the remission of sins,” He declared thereby that he was even willing to accept death on the cross, just to have the opportunity to bring the Truth to erring mankind through His teaching, which alone shows the way to the forgiveness of sins.

He says expressly: “Forgiveness for many” not “forgiveness for all!” Thus only for those who take His teachings to heart and make vital use of them.

His shattered body and His blood that was shed through death on the cross are meant to help mankind recognize the necessity for and seriousness of the enlightenment He brought. This urgency is only meant to be emphasized through the re-enactment of the Holy Communion and in the Holy Communion!

That the Son of God did not shrink even from such enmity on the part of mankind, the probability of which was already recognized before His coming*(Lecture: World events) should point out most especially the desperate plight of the human spirits who could only be dragged back from perdition if they grasped the lifeline of undimmed Truth.

When during the Last Supper the Son of God referred to His death on the cross, it was only a last explicit emphasis on the compelling necessity of the teachings He had come to bring!

In partaking of Holy Communion each person should always realize afresh that the Son of God did not even shun the probability of death on the cross through mankind, but sacrificed His body and His blood so that mankind might have the opportunity to receive an explanation of the actual happenings in the cosmos, which clearly show the operation of the immutable Laws of Creation that bear the Divine Will! With this realization of the profound gravity of the situation, emphasizing as it does the burning necessity of the Message for Salvation, ever new strength should arise in men, a new drive truly to live the clear teachings of Christ, not only to understand them aright, but also to act in accordance with them in everything. Through this they will then find redemption and forgiveness of their sins. Not otherwise! And not immediately. But they will surely find them through the way that Christ showed in His Message.

For this reason Holy Communion is meant to vitalize this process ever again, so that the only way of salvation, i.e. the zeal to follow the teaching brought at so great a sacrifice, does not weaken; for with the setting in of indifference or mere outward forms people lose their life line and sink back into the arms of errors and perdition.

It is a great mistake for men to believe that through the death on the cross, the forgiveness of their sins is guaranteed. This thought brings in its train the terrible harm that all those who believe thus are held back from the true road to redemption, which lies only and solely in living the Word of the Savior, according to the explanations given by Him Who knows and overlooks all. And these explanations show in practical pictures the need to obey and observe the Divine Will as expressed in the Laws of Creation, as well as their effects when they are observed and when they are not observed.

His Work of Redemption lay in bringing this enlightenment, which exposed the flaws and the harm of religious practices because it contained the Truth and thus brought Light into the ever-increasing darkness of the human spirit. His Work of Redemption did not lie in His death on the cross any more than Holy Communion or the Consecrated Host can offer forgiveness of sins. Such a thought is contrary to all Divine Law! Consequently, the power of men to forgive sins is null and void. A man only has the right and also the power to forgive what he has personally suffered at the hands of another, and then only when, his heart quite freely urges him to do so.

He who seriously reflects will recognize the Truth, thus the right way! Those, however, who are too indolent to think and who, like the foolish virgins in the parable, are too lazy to exercise the necessary care and attention to keep constantly in order and in readiness the little lamp left to them by the Creator, i.e., their ability to examine and illuminate, may easily miss the hour when the “Word of Truth” comes to them! Since they allowed themselves to be lulled into a state of sleepy comfort and blind faith their inertia will make them incapable of recognizing the Bringer of Truth, the Bridegroom. They must stay behind when the vigilant enter into the Kingdom of Bliss.
56. “Come down from the Cross”

“If thou art the Son of God, come down from the cross! Save Thyself and us!” These were the scornful words addressed to the Son of God as He suffered in agony on the cross in the burning rays of the sun. Those who shouted thus considered themselves especially clever. They scoffed, they triumphed and they laughed hatefully without any real reason; for surely Christ’s suffering was no reason for mockery and ridicule, much less for laughter. Their laughter would have ceased if but for one moment they could have “seen” the simultaneous happenings in the Ethereal and Spiritual Realms; for their souls were firmly bound by it for thousands of years. Even though their punishment could not become immediately visible in the material world, it did come in all the subsequent earth-lives which these wicked souls were forced to live on account of it.

The scoffers of that time thought themselves clever. However, they could have given no better proof of their narrowness than these words, for they reveal the most childish view one can think of. Those who speak thus are far from any understanding of Creation and the Will of God operating therein. How depressing and sad is therefore the realization that even today a great number of those who still believe in God at all and in the Mission of His Son at that time are quite convinced that Jesus of Nazareth could have come down from the cross if He had only wanted to.

After two thousand years there is still the same sluggish narrowness without a change towards progress! According to the naive opinions of many believers Christ, having issued from God, must be unlimited in His actions here on earth.

This expectation, stemming from a most unhealthy naiveté, is a faith borne of indolent thinking.

By becoming human the Son of God was also “placed under the law,” that is, He subjected Himself to the Laws of Creation, to the unalterable Will of God in Creation. There could be no changes in connection with the physical and earthbound body. In obedience to the Will of God, Christ voluntarily submitted to this Law, and He did not come to overthrow it, but to fulfill it through becoming human on this earth.

He was therefore bound to everything in the same way as man on earth is bound, and even being the Son of God, with all His Divine Might and Power, He could not come down from the cross as long as He was in a physical body of flesh and blood. That would have been the equivalent of overturning the Divine Will in Creation!

This Divine Will, however, is perfect from the very beginning. Everywhere, not only in the World of Gross Matter here on earth, but also in the Ethereal World and in the Worlds of Animistic and Spiritual Substantiality, with all their sub-divisions and transitional stages. It is the same as in the Divine Sphere and also in God Himself.

Divine Activity, Divine Power and Might never manifest in public displays. The Divine in particular will only live in the strict fulfillment of the Divine Will, and never wishes to act otherwise. The same holds true for the human being who is highly developed spiritually. The more highly matured he is the more strictly will he submit to the Divine Laws in Creation, voluntarily and joyfully. But he will never expect arbitrary acts which lie outside the valid Laws of Creation, because he believes in the perfection of the Divine Will.

If a physical body is firmly nailed to a cross it cannot free itself without outside physical help. That is the Law according to the Divine Will in Creation, which permits of no exceptions. He who thinks differently and expects something else does not believe in the Perfection of God and in the immutability of His Will.

The fact that men still have not changed despite their alleged progress in knowledge and know-how, and that they still stand where they stood in those times, is demonstrated when today they again call out:

“If He is the Son of Man, He can bring about the catastrophes that have been prophesied as soon as He so wills.” To them this is a foregone conclusion. In other words, however, this means that: “If He cannot do so He is not the Son of Man.”

Yet men are very well aware, as Christ the Son of God Himself already pointed out, that no one but God knows the hour in which the Judgment begins. Therefore, if men now speak these words they
express a twofold doubt. They doubt the Son of Man and doubt the Son of God's Word. It is also proof of their lack of understanding toward the entire Creation. Of their complete ignorance in all the very things which are most urgently necessary for everyone to know.

If in becoming man the Son of God had to submit to the Will of God in Creation, it follows naturally that the Son of Man also cannot stand above these Laws. Indeed it is utterly impossible to stand above the Laws in Creation. He who enters Creation thereby also becomes subject to the Law of the Divine Will, which never changes. This applies also to the Son of God and to the Son of Man. A great handicap to their ability to comprehend all these things is imposed upon men by the fact that they have never sought these Laws in Creation and thus, until today, they have had no knowledge of them except for small fragments upon which they happened to stumble here and there.

If Christ performed miracles that are quite beyond man’s ability this does not justify the idea that He did not need to observe the Laws of the Divine Will resting in Creation, that He reached beyond them. That is impossible. Even when he performed miracles He acted in complete accordance with the Laws of God, not arbitrarily. He only proved thereby that He worked in Divine Power, not in spiritual power, and that thereby the effects naturally also far surpassed anything humanly possible. But these miracles were not outside of the Laws in Creation; rather they were in complete accordance with them.

Man’s spiritual development is so far lagging behind that he cannot even fully realize the spiritual powers at his command, or he, too, would accomplish achievements that would appear miraculous by present standards.

With Divine Power, however it is naturally possible to create far superior works, which can never be attained with spiritual power, and which even differ in their nature from the highest spiritual working. But despite this, every happening remains within the bounds of Divine lawfulness. Nothing goes beyond it. Men are the only beings that commit arbitrary actions within the limits of the free will given to them, for they have never really attuned themselves to the Will of God. Wherever they have a certain liberty to act in accordance with their own will, they have always put their own will first. And in so doing they paralyzed themselves and could never soar above what their own earthbound intellectual volition permitted.

Thus men do not even know the laws in Creation which cause or release their spiritual power, the laws in which they can unfold their spiritual power.

They are all the more amazed at the unfolding of Divine Power. However for the same reason they are unable to recognize Divine Power as such, or they expect it to accomplish things that lie outside the Divine Laws in Creation. This would include the descent of a gross-material body from a gross-material cross.

Raising of the dead through Divine Power is not outside of the Divine Laws as long as it happens within a certain time after death, the length of which differs for each human being. The more spiritually mature the soul is when severing itself from the physical body the quicker it will be released, and the shorter will be the time during which the lawful opportunity exists to recall it, because this can only happen while the soul is still connected with the body.

The soul, which is animated by the spirit, must obey the Divine Will, i.e., the Divine Power, and at its call must return along the ethereal bridge, to re-enter the already abandoned physical body as long as this bridge has not been pulled down.

If we speak of Divine Power and spiritual power, this does not refute the fact that in reality there is but one Power which has issued from God and which permeates all of Creation. Yet there is a difference between Divine and spiritual power. Spiritual power is ruled by Divine Power from which it has issued. It is not by any means a weakened Divine Power but rather a changed power which, through being changed, has become a different species, thereby becoming more limited in its effectiveness. Thus there are two species working differently, yet in reality only one power. This is followed by the animistic power, which is a changed spiritual power. Hence there are three basic powers, of which the spiritual and the animistic powers are nourished and governed by the Divine Power. All three may be called one. There are no other powers, only many sub-species which originate from the basic spiritual and animistic species, and each of which is also different in its effect. Each sub-species through change again produces correspondingly changed laws which, however, are always linked logically to the fundamental species although in
accordance with the change of power that has taken place, they appear different outwardly. All the species, however, including the fundamental species, are bound to the highest Divine Law of Power, and within their own changed laws can only be different in their outward forms. They appear different because, with the exception of the Divine Will Itself, every species and every sub-species forms only partial-species, thus, being in themselves incomplete, they can also have only partial-laws. These strive to unite with the perfect whole, the Pure Divine Power from which they are derived, and which is identical with Divine Will and becomes manifest as immutable adamantine law.

Each power with all its sub-species works in the existing ethereal and gross material worlds, depending on its respective nature, and forms therein diverse worlds or planes according to its own diverse nature, which if judged individually, represent in every case only a fragment of the entire Creation, since the power that formed them is also only a respectively changed part of the perfect Divine power, not with perfect, but rather only with partial laws. Only when all the laws of the various world planes are combined do they again result in the perfect laws which were established through the Divine Will in Primordial Creation, in the Pure-Spiritual Realm.

Therefore a seed-germ of the human spirit has to traverse all the world-planes in order to personally experience their individual laws and bring them to life within itself. After he has gathered all the good fruit from them, these laws will really have become a part of his consciousness; and if he makes proper use of them according to the Will of God he may then enter Paradise; indeed he will be carried there by the effects of these laws and from there he will intervene knowingly in the planes below him, helping and furthering, as the highest task of every mature human spirit. There can never be overcrowding since the world-planes now existing can be extended without limit as they float in infinity.

Thus the Kingdom of God will become larger and larger, forever being developed and extended by the power of the pure human spirits, whose field of activity will be Subsequent Creation, which they can direct from Paradise, having themselves already wandered through all its parts and thereby become thoroughly acquainted with them.

These explanations are given here only so that no misconceptions will arise through the reference to Divine Power and spiritual power, for in reality there exists but one Power which issues from God and out of which the different species are formed.

He who knows of all these processes will never childishly expect things to happen which can never happen because they lie outside the individual laws in Creation. Thus it is not possible for the Son of Man, by stretching out His hand, to cause instant catastrophes. That would be against the existing and immutable Laws of Nature. The Son of Man, as servant of God, sends the Divine Will, the Divine Power, out to the various basic powers, which in turn follow the new direction that was given to them through the ruling Divine Will. In so doing, however, they act exactly according to the given direction, albeit precisely in accordance with their partial laws which they cannot circumvent. Although there is the greatest possible acceleration, this too is always bound by their potentiality.

Thus the spiritual is more mobile and lighter, thus faster than the animistic. For this reason the animistic will require more time to manifest than does the spiritual. Consequently the animistic, i.e., the elemental happening must naturally also take place after the spiritual happening. Likewise these powers can move ethereal matter faster than gross matter. All these laws must be fulfilled; they can neither be circumvented nor broken.

These Laws are known to the Light and the dispatch of special orders, or the messengers who fulfill, are so arranged that the final effects converge as God willed it.

An effort of a magnitude far beyond man’s power to comprehend has been necessary for the Judgment that is now at hand. But it works precisely so that in reality there are no delays... except for those points where human volition is required to co-operate. Men alone, with foolish obstinacy, forever try to remain outside every fulfillment, or even to malevolently interfere with its accomplishment... in earth-binding vanity.

But fortunately this was taken into account after the great failure of mankind during the life on earth of the Son of God. Through their failure men can only make the earthly path of the Son of Man more difficult up to a certain point, forcing Him to wander on by-ways and make detours, they cannot, however, prevent the happenings ordained by God, nor in any way postpone the predestined outcome, for
the backing of the Darkness, which gave them strength for their foolishness, has already been taken away from them, since the bulwark of intellectual activity behind which they take shelter while shooting off their poisoned arrows, will soon collapse under the pressure of the advancing Light. Then all will collapse around them, and no mercy will be shown to them after all the harm they have constantly created in their evil thoughts. Thus the day so ardently longed for by those who strive for the Light will come not one hour later than was originally ordained.
57. This is My body! This is My blood!

The Son of God said to His disciples, “He who absorbs my Word, absorbs me, in reality, he eats my body and drinks my blood!”

Such is the sense of the words the Son of God spoke when He instituted the Last Supper as a remembrance of His life on earth, symbolized through the meal. How then could it happen that fierce controversies about these words arose among the learned and among the churches. Their meaning is so simple and so clear when man takes as their basis that the Son of God, Christ Jesus, was the Word of God which had become flesh.

How could He express Himself more clearly than by simply saying: “He who absorbs My Word eats of My Body and drinks of My Blood!” Also when He said: “The Word is truly My Body and My Blood!” He had to speak in this way because He Himself was the Living Word in flesh and blood. All transmissions, however, time and again, left out the most important point: the reference to the Word which walked on earth! It was considered insignificant because it was not understood. Through this however, the whole Mission of Christ was misunderstood, mutilated and distorted.

Despite their faith, even the disciples of the Son of God at that time were not capable of understanding the words of their Master aright, just as they had never fully grasped so much of what He had said. Indeed Christ Himself often enough expressed His sadness at this. They simply formed the meaning of the Last Supper in such a way as they, in their childlike simplicity, had understood it. It is therefore quite natural that they passed on words which were not quite clear to them in the way in which they comprehended them, and not as the Son of God had meant them. —

Jesus was the Word of God become flesh! Thus he who absorbed His Word aright also received Jesus Himself.

And if a man lets this Word of God which is offered to him come to life within himself so that it becomes an integral part of himself, of his thoughts and his actions, he thereby also lets the spirit of Christ come to life within himself, for the Son of God was the Incarnate Living Word of God!

Man must make an effort to really fathom this train of thought aright. He should not merely read it and talk about it, but he must also try to make it come alive by quietly experiencing its meaning in living pictures. Then he will also truly experience the Last Supper, providing he recognizes that he receives the Living Word of God thereby, the meaning and intent of which he must first thoroughly know, of course.

It is not quite as easy as many believers think it to be. To partake of Holy Communion apathetically will be of no benefit; for what is living, as is the Word of God, must also be accepted as a living thing. The Church cannot breathe life into Holy Communion for someone else unless the communicant has prepared himself beforehand to receive it in the right way.

One also sees pictures intended to illustrate the beautiful words: “I am knocking!” Such pictures are quite right. The Son of God is standing at the door of the cottage, knocking and desiring admittance. But here man has already added some of his own thoughts by showing a set table through the partly-open door of the cottage. This gives rise to the idea that no one who asks for food and drink should be turned away. The thought is beautiful and corresponds to Christ’s Word, but it has been interpreted in too narrow a sense. “I am knocking” means more! Charity forms but a small part of the meaning of God’s Word.

When Christ says: “I am knocking” He means that the Word of God embodied in Him is knocking on the door of the human soul, not asking for admittance but demanding it! The Word in its entirety, as it has been given to man, is to be received by him. His soul is to open its door to admit the Word! If the soul complies with this demand, the physical actions of the earth-man will naturally accord with what the “Word” demands.

Man invariably seeks only intellectual understanding, which means analysis, and therewith diminishment; a placing within narrow boundaries. Therefore, time and again he runs the risk of recognizing only fragments of all that is great, just as it happened again in this case.

The Incarnation, i.e., the becoming human of the Living Word of God, is always bound to remain a mystery to man on earth because the beginning of this happening took place in the Divine Sphere. The human spirit does not possess the perceptive capacity to penetrate into the Divine Sphere wherefore the
first link in the chain of events which led to the later Incarnation will always remain closed to human understanding. It is therefore not surprising that just this symbolic act of the Son of God, as expressed in the distribution of the bread and the wine, could up till now not be understood by mankind. However, if after this explanation, which enables man to construct a picture in his mind, he still persists in zealously agitating against it, he merely proves that the limit of his perception ends in the Spiritual Sphere. By defending the hitherto prevailing unnatural explanation of the Words of Christ he would only attest to an unscrupulous obstinacy.
58. The resurrection of Christ's physical body

Perfect is God the Lord! Perfect is His Will, which is in Him and which issues from Him in order to bring into being and maintain the Work of Creation. Perfect as well, therefore, are the Laws that permeate Creation according to His Will.

Perfection, however, excludes any changes from the very beginning. This is the fundamental fact which absolutely justifies doubt about so many assertions! Some teachings contradict themselves in that, although they quite rightly teach the Perfection of God, yet at the same time they make assertions exactly to the contrary, demanding belief in things which exclude the Perfection of God and of His Will which rests in the Laws of Creation.

With this, however, the germ of disease was introduced into many a teaching. Like a boring worm that forces the entire structure to collapse. This collapse is all the more inevitable where such contradictions are made into foundational pillars, which not only cast doubt on the Perfection of God but directly deny it! This denial of the perfection of God even belongs to creeds upon which entry into the community of faith is conditioned.

Reference is made to the resurrection of the flesh, i.e. the resurrection of the physical body of the Son of God which is quite thoughtlessly accepted by most people without leaving the faintest trace of an understanding. Others again, although fully aware of their own ignorance, accept this assertion because they lacked a teacher who could give them the proper explanation for it.

What a sad picture this presents to the calm and serious observer. How pitiful such a group of people appears in his eyes when they quite often consider themselves to be ardent confessors of their faith, strict believers, showing their zeal in ignorant presumption by impetuously looking down upon those of different opinion, while not realizing that this is an infallible sign of their helpless lack of understanding.

He who accepts and professes important matters as his conviction without question shows boundless indifference, not true faith.

It is in this light that such a person stands before that which he is used to calling the highest and the holiest, which should represent the content and the mainstay of his whole being.

As such he is not an alive member of his religion who may expect ascent and redemption, rather he is but sounding brass, only an empty tinkling cymbal, which neither understands the Laws of his Creator nor himself makes the effort to recognize them.

For all who act thus it means standstill and retrogression on the road which is meant to lead them in their development and advancement through the World of Matter towards the Light of Truth.

The wrong conception of the resurrection of the flesh, like any other erroneous opinion, is also an artificially constructed obstacle which they take over with them into the beyond, before which they will have to come to a halt without the possibility of progress, since they cannot get rid of it of their own accord and since a false belief tightly clings to them and binds them in such a way that they are cut off from any unobstructed view towards the Luminous Truth.

They do not dare to change their way of thinking, thus cannot advance. With this the danger arises that these souls, who keep themselves thus fettered, will miss the last opportunity of becoming free and cannot ascend to the Light in time, as a consequence of which they will have to slide down into disintegration, and will find eternal damnation as their final goal.

Eternal damnation is permanent exclusion from the Light. As a natural consequence it is the self-determined separation from the opportunity of being able to return to the Light as a fully conscious and mature personality. This condition occurs through being drawn into disintegration which not only atomizes and dissolves the ethereal body, but also all that has been gained by the spirit in terms of individual consciousness*(Lecture: The World). That, then, is the so-called “spiritual death” from which there can no longer be any ascent towards the Light for the conscious “ego” developed up to that point, whereas in the case of an ascent, the conscious ego not only endures but continues to mature till it reaches spiritual perfection.

A man who has passed into the beyond with a wrong or thoughtlessly accepted faith remains bound
and hampered until he becomes alive and free within himself through a different conviction, thus shattering the obstacle which through his own faith keeps him from striding forward along the right and true path.

This overcoming and the expenditure of energy required to free oneself from such a false belief, however, is enormous. The mere step towards approaching such a thought calls for an immense spiritual boost. Thus millions keep themselves imprisoned and therefore cannot gain sufficient strength even to lift a foot, under the fatal delusion that they would be doing something wrong. They are as if paralyzed and would indeed be lost unless the Living Power of God Itself seeks a way to them. But this Power can intervene and help only if the human soul harbors the spark of a volition for it which reaches out towards it.

Nothing could be more terrible and fatal than the paralysis arising from this simple and natural happening. For with this the blessing of free decision entrusted to man becomes a curse through false application. Each individual is always free to exclude himself or to join. And a heavy price is paid, when a man blindly embraces a teaching without careful and serious examination! Indolence in this matter may cost him his entire being!

Man’s worst enemy in purely earthly matters is indolence. Indolence in matters of faith, however, will result in his spiritual death!

Woe unto those who do not awaken soon, pull themselves together and submit to the keenest scrutiny everything that they call faith! Perdition indeed awaits those who cause such great misery! Who as false shepherds lead their sheep into the desolate wilderness. Nothing can help them but to lead their misguided sheep back onto the true path. The great question, however, is whether there will still be enough time left for them to do so. Hence everyone must carefully examine himself before he presumes to teach his neighbor.

False belief is delusion! Which keeps the human spirit closely and tightly bound here as well as in the beyond with such strength that only the Living Power of the true Word of God can break loos. Therefore harken to its call whenever it is heard. It is only meant for him who perceives the call! Such a one must then weigh and examine and become free!

He should not forget that only his own decision can burst the fetters with which he had previously bound himself through a false belief. Just as he once resolved, out of sloth or indolence, blindly to embrace some teaching or other without seriously examining it in all its aspects, or just as perhaps he tried to deny God because up till then he was not able to find a way to Him that satisfied his legitimate desire for logical completeness, so now it is again necessary that the first volition for uncompromising examination in all his seeking must issue from himself! Only then will he be able to raise the foot held so firmly down by his own will, and so take the first step that will lead him to the Truth and thereby to freedom in the Light.

It is always and only man himself who can, shall and must weigh these matters because he possesses the gift to do so. He himself must also shoulder all responsibility for everything he wills and does, whatever it may be.

This knowledge alone should impel him to the keenest scrutiny.

It is just this responsibility which not only gives every man the unlimited right to such an examination, but even makes it an absolute necessity! If he regards it as a healthy instinct for self-preservation, then this is by no means wrong! He would certainly never sign an earthly contract which would burden him with some responsibility without examining it carefully, word by word, and considering whether he would be able to comply with all its conditions. It is no different, but far more serious in spiritual matters regarding the decision to devote oneself to a particular belief! If men would only exercise a little more of the sound instinct for self-preservation in this respect it would not be a sin but a blessing!

Resurrection of the flesh! How can flesh of gross material substance ascend to the Pure-Spiritual Realm of God the Father! Gross material substance that cannot even pass over into the ethereal substance of the beyond. All gross matter, and even all ethereal matter, is subject to disintegration in accordance with the eternal Laws of Nature. There are no exceptions or deviations, for the laws are perfect. Hence gross matter cannot, after death has occurred, ascend into the Kingdom of the Father, nor even into the
ethereal beyond, which is also subject to disintegration! Due to the perfection of the Divine Laws of Nature such deviations are simply impossible!

On a small scale, all this can be quite distinctly observed in the laws of physics, for these too, demonstrate nothing but the immutable Laws of the Creator, which spread throughout this field as they do throughout all existence.

All that exists is subject to the uniform Laws of genesis which carry within them clearly and distinctly the simple but inexorable Divine Will. Nothing can be removed from them.

Thus it is all the more regrettable if some teachings refuse to acknowledge the immense greatness of God thus revealed with which He visibly comes so close to human understanding!

Every teaching points quite correctly to the Perfection of God. If, however, the Origin or the Primordial Source as such is perfect, it follows that all that issues from It cannot be other than perfect. Consequently, the Laws of Creation, resting as they do in the Acts of Will that have issued from the Primordial Source, must necessarily be perfect also. Quite naturally one cannot be separated from the other. These perfect Laws of Creation, namely the Laws of Nature, extend throughout and support all that has come into existence. Perfection, however, means immutability. Hence it follows that a bending of these fundamental or natural laws is completely impossible. In other words: under no circumstances can there be exceptions which are contrary to all other happenings in their naturalness.

Thus no resurrection of the flesh can take place because the flesh is of gross material substance and remains absolutely bound to gross matter!

As all the primordial laws have proceeded from Divine Perfection, no new Act of God’s Will can take a form different from that which was laid down at the primordial beginning of Creation.

If various teachings refuse to accept this self-evident fact given through God’s absolute Perfection then this is proof that their foundation is false; that it is based upon the human intellect which is bound to space and time and therefore cannot lay claim to being a message of God which would not include any gaps, since a message of God can only come out of Perfection, out of the Truth Itself which is without gaps and easily understood in its simple greatness. In the first place it is natural, for what man calls Nature issued from the Perfection of the Divine Will, and still maintains its aliveness unchanged and therefore cannot be subject to any exceptions.

Consequently, when Christ came to this earth to proclaim God’s Message of Truth He was obliged, like any human being, to use a physical body, i.e., a body of flesh. Every thinking man should recognize in this the immutability of the Laws of Nature, just as he must recognize it in His physical death which occurred through crucifixion.

This gross material flesh could not then be an exception after death, but had to remain in the Gross Material World! It could not rise from the dead in order to enter another world! The immutable Divine or Natural Laws, through their Perfection which issued from the Divine Will, do not permit of such a thing. They cannot permit it; otherwise they would not be perfect, which in turn would also imply that the Will of God, His Power and He Himself are not perfect.

Since this remains impossible, however, as any science in Creation can observe for itself, it follows that it is wrong and that any assertion claiming that this gross material flesh was resurrected and ascended into another world after forty days constitutes doubt in God’s Perfection.

If flesh is really to come to life again, this can only occur if the soul, which for a time is still connected to the physical body by an ethereal cord, is called back into the body. *(Lecture No. 40: Death)* In accordance with the Natural Laws this is only possible as long as this cord still exists. Once this cord is severed, a raising from the dead, i.e., a recalling of the soul into its physical body would be impossible! This also is strictly subject to the Laws of Nature which are without gap, and even God Himself could not do it because it would be against His Own Perfect Laws, against His Own Perfect Will which operates automatically in Nature. Precisely because of this Perfection such an imperfect thought, which would have to be an arbitrary act, would never occur to Him. Here again there appears to be a boundedness of God within the work of Creation through His flawless Perfection, which must be fulfilled in every case and which permits no change; nor indeed is such a change intended or necessary. But this is by no means an actual boundedness; it only appears as such to man in certain things because he is unable to have a complete overview of the entire happening. And this inability to have a complete overview is the cause of
his expecting, albeit well-meant and with reverence, arbitrary acts from his God which, on keen reflection, must only belittle Divine Perfection. Thus, man's thinking, intended to be in all humility, is, in this case, not reverentially gazing upward, but rather is a pulling down into the quite natural confines of the human spirit.

The Laws of the Divine Will or the Laws of Nature were strictly observed in the cases of the raising of Lazarus and of the youth of Nain. These could be raised because the cord connecting body and soul was still intact. At the Master's call the soul could re-unite with the body. Which body was then compelled to remain in the Gross Material World, according to the Laws of Nature, until a new separation between the gross material body and ethereal body took place, i.e., until a new physical death occurred, permitting the ethereal body to enter the ethereal beyond.

However, it is impossible for a gross material body to pass over into another world. If the Spirit of Christ had again returned into His gross material body, or had perhaps not even left the body at all, He would have been forced to remain in gross matter until He died again, not otherwise.

Resurrection of the flesh into another world is completely out of the question for men, as it was then for Christ!

The physical body of the Redeemer followed the same course that every other physical body has to follow in accordance with the Natural Laws of the Creator.

Consequently, Jesus of Nazareth, the Son of God, did not rise again in the flesh!

Yet in spite of all logic and the far greater reverence towards God expressed in this, there will still be many who, in the blindness and indolence of their erroneous faith, are not willing to follow such simple paths of the Truth. There are also some who cannot follow because of their self-imposed limitations. Others again will angrily and with full intention try to fight against it on account of their well-founded fear that their laboriously erected edifice of convenient faith must collapse.

It is of no avail to them if they rely as a basis only on literal transmissions; for the disciples were human beings too. It is only human if the disciples, who were greatly upset by all of the dreadful happenings at that time, wove, in their memory, some of their own thoughts into the accounts they transmitted; on account of their having witnessed miracles which they themselves could still not explain, they reported some things differently from what they had been in reality.

Their writings and stories were frequently rooted too strongly in their own human assumptions, which then later on became the basis for many an error, as for instance in the erroneous melding together of the Son of God and the Son of Man into one person.

Even though they were assisted by the strongest spiritual inspiration, their own preconceived ideas nevertheless interfered strongly with their transmission and often dimmed the clearest and best intentioned picture.

Jesus Himself, however, never wrote down anything, and thus nothing was left upon which one could rely absolutely and indisputably.

He never would have said or written anything that was not wholly and completely in accord with the Laws of His Father, the Divine Laws of Nature or the Creative Will. For He Himself said succinctly:

“I am come to fulfill the Laws of God!”

The Laws of God, however, are clearly evident in Nature which extends further than merely to the Gross Material Sphere, yet remains “natural” everywhere, in the Ethereal as well as in the Animistic and Spiritual Worlds. In these significant words of the Redeemer a thinking man can surely find something which goes beyond the confusing religious teaching sand which shows a way to all who are really serious in their seeking!

In addition, however, everybody can find indications in the Bible, for Jesus appeared to many. But what happened? Mary did not recognize Him at first, Mary Magdalene did not recognize Him immediately, the two disciples on their way to Emmaus did not recognize Him for hours, although He walked and spoke with them... What must be inferred from this? That it must have been another body they saw, otherwise they would all have recognized Him at once! —

However, let him who does not wish to hear remain deaf, and let him who is too lazy to open his eyes...
The general concept of “resurrection of the flesh” finds its justification when applied to earthly births, which will never cease for as long as there are men on earth. It is a great promise that repeated lives here on earth are possible, repeated incarnations for the purpose of a more rapid advancement, and for the necessary redemption of reciprocal actions of a lower kind, which is the same as the forgiveness of sins. It is proof of the immeasurable Love of the Creator Who graciously grants departed souls, which totally or partially wasted their time on earth and were therefore unready to ascend when they entered the beyond, another opportunity to take on a new gross material body or cloak, whereby the flesh they had discarded celebrates a resurrection in the new flesh. The soul that had already passed over thereby celebrates a resurrection in the flesh.

The blessing of this continually repeating fulfillment of such high Grace will be recognized only at a later time by the spirit of man which cannot have a complete overview all things!
If human opinions or human views, including those connected to the subject of earthly justice, are to be spoken of, then one must not expect them to be the same as Divine Justice, or even to come near to it. On the contrary, it must unfortunately be said that in most cases they are as far apart as heaven and earth. In this connection the popular expression “as far apart as heaven and earth” is appropriate in the literal sense. This difference can often be explained as being due to the human intellect, which is limited to space and time and because of this limitation it is unable to recognize the actual wrong and distinguish it from right, because this can rarely be perceived clearly by outward appearances, as it really lies deep within each human being, and cannot be sufficiently interpreted by the rigid paragraphs of the law or by book learning. It is saddening that for this reason so many sentences passed down by earthly courts are bound to be in stark contrast to Divine Justice.

We need not talk about the time of the Middle Ages, of the sad times of excruciating tortures, as well as of the so-called witch burnings and other juridical crimes. Nor need we touch upon the numerous burnings at the stake, the tortures and murders which have to be charged to the accounts of the religious communities; and their reciprocal actions for such crimes must be doubly terrible upon those who carried them out, because in so doing they abused the Name of the Perfect God, committing all these crimes in His Name as if they were supposed to be agreeable to Him, and thereby stamping Him in the eyes of men as answerable for them. These abuses and cruelties should not be so quickly forgotten, but should always be recalled as a warning when handing down sentences today, particularly since those who practiced such evils at the time did so enthusiastically, under the pretext of acting in good faith and of having every right to do so.

Much has changed since then. But inevitably the time will also come when one will look with similar horror upon today’s administration of justice, just as with our present state of enlightenment we now look upon the times mentioned above in which so much injustice was done. That is the way of the world, and a certain kind of progress.

If we look deeper though, we find that the apparently great progress made between then and now lies merely in the outward forms. The immense power held by some individuals, which cuts so deeply into the whole existence of many a man without the one wielding it being held responsible here on earth, is still the same in many respects. Nor have men and the motives which dictate their actions changed very much. And where the inner life is still the same the reciprocal actions contained in the Divine Judgment will also be the same.

If mankind suddenly became seeing in these matters the result would be one great cry of despair. Horror would come over all peoples. No one would then raise his hand in reproach against his neighbor, for in one way or another each individual would be bound to feel the same burden of guilt oppressing him. Indeed no one has the right to rebuke his neighbor because up till now everyone has wrongly judged from appearances only, ignoring all real life.

If the first ray of Light could penetrate them without them being prepared for it many would despair, while others, who have hitherto never taken the time to reflect, would be embittered beyond words at having been asleep for so long.

Therefore it is appropriate now to urge man to reflect calmly and to develop his own impartial power of judgment, which will refuse to lean blindly on the opinions of others but will only accept, think, speak and act according to its own intuitions!

Man must never forget that he personally must take full and complete responsibility for everything he perceives, thinks and does, even if he has accepted it from others without question!

Blessed is he who reaches this height and weighs every judgment he is confronted with, and then acts in accordance with his own intuitions. By so doing he will not become so deeply implicated as thousands of others who often burden themselves with heavy karma through mere thoughtlessness and sensationalism, or by showing prejudice and slandering, which will lead them into regions of suffering and torment they need never have experienced. Thus they often allow themselves to be deterred from a
great deal that is really good here on earth, and thereby they not only miss much for themselves but perhaps gamble away everything, even their whole existence.

Such was the case with the senseless and blazing hatred against Jesus of Nazareth the real reason for which was known to only a few of the malevolent loudmouths, while all the others, who had never come into personal contact with Him, merely worked themselves up into a completely blind and ignorant frenzy and joined in the general outcry. Just as lost are all those who turned their backs on Him because of the false opinions of others, and who did not even listen to His words, much less troubled themselves to examine them objectively, whereby they might have recognized their value after all.

Only thus could the insane tragedy develop in which, of all men, the Son of God was being charged with blasphemy and brought to the cross! He Who alone came directly from God and proclaimed to mankind the Truth about God and His Will!

This happening is so grotesque that it reveals with glaring clarity all of mankind’s narrow-mindedness.

And mankind has by no means progressed inwardly since then, but especially in this they have retrogressed even further, in spite of all their other discoveries and inventions.

The only thing that advanced because of their outward successes is mankind’s conceit which, borne of and cultivated by this very narrow-mindedness, is indeed its mark of distinction.

And it is from this soil, which has become more and more fertile in the last two thousand years that man’s present worldviews have developed with determining and devastating effects, while men themselves, without realizing it, continue to get entangled more and more in their views, thus preparing their own terrible doom.

Until now, it has very rarely become clear to anyone how many have attracted the evil effects of reciprocal currents, that is to say, how many, in good faith, have transgressed against the Divine Laws through their false views. Their number is large and indeed many, with unsuspecting arrogance, are even proud of it until the day when, to their agonizing horror, they will have to face the Truth, which is so entirely different from the conceptions they formed through their convictions.

Then, however, it is too late. The guilt with which they have burdened themselves must be expiated in a laborious struggle with themselves, often lasting decades.

The way to recognition is long and arduous for a man who has wasted the good opportunity of being on earth, and either willfully or through ignorance even burdened himself with new guilt.

Excuses never carry any weight in these matters. Everyone can know if he so wishes!

He who feels the urge to distinguish between Divine Justice and earthly views in the process of reciprocal actions should make the effort of taking any example from earth-life and examining it with the above in mind to find out which side is right and which side is wrong. He will find many examples every day.

Soon his own intuitive capacity will unfold more strongly and actively, until he finally casts off all the learned prejudices of faulty views. Thereby a sense of right and wrong will arise which can depend upon itself because, in recognizing all the reciprocal actions, it will absorb the Will of God, stand in It and work in It.
60. The Son of Man

Ever since the crime committed against the Son of God, the Bringer of Truth, Jesus of Nazareth, the fact that men did not recognize the most significant prophecy for mankind made by the greatest of all prophets, has weighed upon mankind like a curse, and even today they stand before it unwittingly as if wearing a dense blindfold. The terrible consequence of this will be that a great part of mankind will stumble towards destruction, past the only possibility of rescue from being cast away.

This is the prophecy of the Coming of the Son of Man, which the Son of God, under the constant attacks upon Him by the masses who, standing in the Darkness, naturally hated the Bringer of Truth, held out as a star of hope and also as a serious warning. The same wave of erring feelings and thoughts, which prevented the recognition of the Son of God as such, also confused the ability to understand the importance of this prophecy even at the time it was made. The human spirit was too dark and far too conceited to still be able to receive such high Divine Messages undimmed. Messages coming from a height above their own sphere of origin passed them by without leaving any impression. A real understanding of this Message would have required a belief based on conscious conviction, which not even His followers were capable of at the time. The soil upon which the words of the Redeemer fell still remained much too wildly overgrown. Furthermore, the momentous, deeply moving emotional upheavals of life in the Savior’s environment were compressed into only a few years, whereby all their feelings were bound to be concentrated on the Person of Jesus, so that when He spoke of another Person in the distant future it was not regarded as such but was again interwoven with Him personally.

Thus the error has lived on in the views of men until the present day, because the unbelievers did not bother themselves about the Savior’s words, while the believers, just because of their belief, forcibly suppressed every serious criticism of the transmissions out of holy awe and concern that they must not offend these words of the Savior. But in doing so they overlooked the fact that they were not His own real and original words, but merely transmissions, written down long after His life on earth. Thus the words were naturally subject to unconscious modifications through the human intellect and personal opinions. Surely there is a certain greatness in this reverential upholding of purely human transmissions, and therefore no reproach shall be made.

All this, however, does not prevent the hampering consequences of erroneous beliefs which have arisen through faulty transmissions, because the Laws of Reciprocal Action cannot be overthrown even in this case. Even if the only effect of such errors is to raise bars which obstruct the human spirit in its further ascent, this still constitutes a fateful standstill and lack of progress as long as the liberating Word of Enlightenment cannot come to life within them.

He who believes in the Son of God and in His words and has made them come to life within himself, that is he carries them within him in their correct interpretation and acts accordingly, naturally need not wait for the promised Son of Man for the Son of Man has nothing to bring other than what the Son of God has already brought. It is a condition, however, that such a person has really understood the words of the Son of God, and does not stubbornly cling to erroneous transmissions. If he has bound himself to errors somewhere he will not be able to complete his ascent until he has received the enlightenment which was reserved for the Son of Man to bring because the limited human spirit is unable to free itself from the dense undergrowth which now obscures the Truth.

Jesus spoke of the Coming of the Son of Man as the last possibility of salvation, and also pointed out that with His Coming the Judgment would commence and that those who are still not willing, in other words, who, because of their own stubbornness or indolence, are not ready to accept enlightenment, would be irretrievably cast out. This leads to the conclusion that there will be no further opportunity for consideration and decision. It is also unmistakably an announcement of great tribulations to come which will bring to an end a period of patient forbearance. This in turn attests to the impending struggle of the Light against all darkness, which must end with the forced destruction of all darkness.

It is not to be assumed that all these events will coincide with human expectations, wishes and conceptions, because all past happenings indicate to the contrary. Never as yet have human ideas agreed with the manifestations of the Divine Will. Reality was always different than the ideas of men, and only long afterwards did the recognition of what had happened dawn on them. Nor is there any hope that it will be different this time, because human ideas and views have gained nothing in comparison with former
times. On the contrary they have become even much more “realistic.”

The Son of Man! A veil is still shrouding Him and His time. While a vague sense of anticipation awakens in many a spirit, a longing for the Day of His Coming, many of those who feel this longing will probably pass Him by unawares and will not wish to know Him, because their expectations made them believe in a different kind of fulfillment. It is only with great difficulty that man can get used to the idea that, in obedience to the Law of God, a Divine Being on earth cannot differ outwardly from human beings themselves. Man insists on picturing the Divine in supernatural form only, and yet he has unfortunately so fettered himself that he would not be capable of recognizing aright what is supernatural, much less would he be able to bear it. Nor is this even necessary at all!

The man who seeks the Will of his God in the Natural Laws of all Creation will soon recognize it therein, and finally realize that the Divine can come to him only on the paths of these adamantine laws, not otherwise. As a result such a person will become vigilant and will carefully scrutinize everything he meets on these paths, but only with a view to the Divine Laws and not with regard to human opinions. Thus he will recognize at the right hour Him Who brings liberation in the Word. Through his personal examination of what is brought, and not through the clamor of the masses.

It will have occurred already to every thinking person that the Son of God and the Son of Man cannot be one! The difference is quite clearly expressed in the words themselves.

During His mission and incarnation on earth, the pure Divinity of the Son of God bore within It, precisely because of its pure Divine nature, the precondition and inevitable necessity of reuniting with Divinity. In the natural order of things there is simply no other possibility. This is also confirmed by the Son of God Himself when He referred to His “Becoming One with the Father” and His “being reunited with the Father.” For this reason the Son of God’s Mission as Mediator between the Godhead and Creation could only last a limited time. The Son of God who, being purely Divine, absolutely must, through the power of attraction of the stronger homogeneity, be drawn back to His Divine origin where He is forced to remain, after discarding anything adhering to Him which is not Divine. Therefore He could not remain the eternal Mediator between the Godhead and the Creation with mankind. Thus, through the reunion of the Son of God and the Father, a new chasm would have arisen, and the Mediator between pure Divinity and Creation would again have been missing. The Son of God Himself proclaimed to mankind the Coming of the Son of Man, Who will then remain the eternal Mediator between the Divine and Creation. This expresses the sublime love of the Creator for His Creation.

The difference between the Son of Man and the Son of God is that, though born out of the purely Divine, the Son of Man was at the same time connected with the Sphere of Conscious Spiritual Substantiality, so that it is as if He stands simultaneously with one foot in the Divine and with the other in the highest part of Conscious Spiritual Substantiality. He is a part of each, and thus forms the eternal bridge between the Divine and the summit of Creation. This connection, however, involves the imperative of remaining separated from the pure Divine, yet in spite of this, permits, even requires admittance to Divinity.

The spiritual adjunct to the Divine merely prevents a reunion which would otherwise be unavoidable. Mankind will hardly ever grasp the fact that this is another sacrifice of love on the part of the Creator, and the fulfillment of a promise of such magnitude as only God Himself is capable of giving and fulfilling. That is the difference between the Son of God and the Son of Man. This also provides the justification for the designation of Son of Man; for in Him a twin-birth occurred, one part as Son from the Divine, and the other part as Son from the Conscious Spiritual, in whose unconscious outermost edges the germ of the human spirit has its origin.

The Mission of the Son of Man is the continuation and consummation of the Mission of the Son of God, since the Mission of the Son of God could only be a transient one. Hence in the continuation and completion it is at the same time a reinforcement of Christ’s mission.

Whereas the Son of God was born directly into His earthly Mission, the Son of Man had to traverse a far wider sphere before He could enter into the beginning of His actual Mission. As a condition for the fulfillment of His task, which in comparison to that of the Son of God was more earthly, the Son of Man, coming as He did from the highest Heights, also had to descend into the deepest depths. Not only in the beyond but also here on earth, so that He might personally “experience” all the misery and suffering of mankind. Only then will He be in the position, when His Hour comes, to intervene effectively in their
shortcomings and help to bring about change. For this reason He could not stand aside from the experiences of mankind, but through experiencing the bitter aspects Himself, He had to stand in the midst of them and suffer from them. Again, it was only for the sake of men that His learning period had to be like this. But people will try to blame Him for just this in order to make His task more difficult, just as they did with Jesus in His time, since such high guidance remains incomprehensible to the human spirit in its narrowness which allows it to judge by external appearances only. Just what He had to suffer for the sake of men in order to recognize the weakest points in their errors, that is, what He suffered or came to know through His own experiences in the interests of the future welfare of mankind, they will wish to use as stones to throw at Him when their rising hatred is inflamed by the Darkness as it trembles in fear of annihilation.

It is not difficult to explain that something so incredible can happen again in spite of the events during the Son of God’s time on earth, because in reality more than half of the present inhabitants of the earth do not belong here at all but should be maturing in much lower and darker regions! The reason for this lies only in a persistent psychic regression, caused by the dominance of the slaves of their own tool, i.e., the limited intellect. As an exclusive ruler the limited intellect will, because it is merely earthly, always promote everything material and thereby will also cultivate all the accompanying evil side effects. The resulting decline of higher comprehension created a breach, and stretched out a hand downwards, whereby, souls which could otherwise have never come to the surface of the earth owing to their spiritual gravity caused by the density of the darkness, were able to hoist themselves up for incarnations. Most of all, though, it is a matter of the purely animalistic sensations accompanying procreation, as well as the general striving for earthly pleasures, which in this time of moral deprivation which has lasted for centuries already, has enabled inferior souls to rise. These souls then constantly circle round expectant mothers, and, given an opportunity, they incarnate, because up until now all that is light has voluntarily retreated from what is dark in order to avoid becoming soiled.

So it gradually became possible for the ethereal environment of the earth to grow ever denser and darker and thus heavier, so heavy in fact that it even keeps the gross material earth itself from a course that would make it more accessible to higher spiritual influences. As the majority of all incarnated souls actually belong to regions that lie much lower than the earth itself, it will therefore be but Divine Justice if such souls are swept away and sink back to where they properly belong; to the region where, due to their absolute homogeneity, they have no further opportunity to burden themselves with new guilt; consequently they are better able to mature toward an ascending change through the suffering in their spheres.

It is not up to human will to someday elect the Son of Man sent by God, but the Power of God will uplift Him at the hour when a helpless, whimpering mankind begs for deliverance. Then all blasphemy will cease, because horror will silence these mouths, and they will accept willingly all the gifts the Creator offers His creatures through Him. But he who will not accept them from Him shall be cast out for all eternity.
61. Errors

There is many a man who lifts up his eyes seeking for Light and Truth. His longing is great, but very often he lacks earnest volition! More than half of the seekers are not genuine. They bring their own preconceived opinion. Should they have to change it in the slightest degree, then they would much rather reject all that is new to them, even if it contains the Truth.

Thus thousands must fall because, entangled as they are in erroneous convictions, they have restricted the freedom of movement which they need to swing themselves upward to salvation.

There are always some who imagine they have already grasped all that is right. They have no intention of subjecting themselves to a strict examination based on what they have heard and read.

Naturally I am not addressing such people!

Nor do I speak to churches and political parties, to religious orders, sects and societies, but only in all simplicity to man himself. Far be it from me to pull down what exists; for I am building up and completing the answers to questions as yet unsolved, questions that must arise in everyone as soon as he thinks even a little.

Only one basic condition is essential for every listener: earnest seeking for the Truth. He should examine the words and let them come to life inwardly, without regard to the speaker. Otherwise he derives no benefit. All who do not aspire to this are simply wasting their time from the start.

It is incredible how naively the great majority of people cling tenaciously to their ignorance on such questions as whence they come, what they are, and whither they go!

Birth and death, the inseparable poles of all life on earth, should not be a secret to man.

There is a great deal of contradiction in the views of what constitutes the inner core of man. This is the result of the morbid self-aggrandizement of the earth-dwellers, who presumptuously boast that their inner core is Divine!

Look at humanity! Can you discover anything Divine in them? Such a foolish statement should be branded as blasphemy, because it is a debasement of Divinity.

Man does not carry a speck of Divinity within him!

This idea is just morbid presumption, the cause of which is simply the consciousness of being unable to understand. Where is the man who can honestly say that for him such a belief has also become his conviction? Whoever seriously reflects within himself must deny it. He will feel distinctly that it is only a longing and a desire to bear something Divine within him, but not a certainty! It is quite right to say that man carries within him a spark of God. But this spark of God is spirit! It is not a part of Divinity.

The term spark is a perfectly correct designation. A spark develops and sprays out without transporting or bearing within it anything of the nature of its originator. It is the same here. A spark of God is not itself Divine.

When such mistakes with regard to the origin of a being can already be found, then failure must ensue regarding the whole development! If I have built on a wrong foundation, then one day the whole structure must totter and fall.

It is, after all, the origin which provides support for everyone’s entire being and development! Anyone who seeks to reach far beyond his origin, as usually happens, and reaches for something he cannot grasp, thereby loses all support in the quite natural course of events.

If, for instance, I reach for the branch of a tree whose material earthly nature is similar to my earthly body, I gain support from this branch and can thus swing myself up on it.

But if I reach beyond this branch, then I cannot find support in the different consistency of the air, and therefore... cannot pull myself up! Surely this is clear enough.

It is exactly the same with the inner consistency of man, called the soul, and its core, the spirit.

If this spirit wishes to have the essential support that it needs from its origin, then it must of course not seek to reach into the Divine. That would be unnatural; for the Divine lies much too far above it, and...
is of an entirely different nature!

And yet, in his conceit, man seeks contact at this point which he can never attain, and he thereby interrupts natural development. His wrong desire is like a *dam* forming an obstruction between himself and his necessary supply of power from the origin. He cuts himself off from it.

Therefore away with such errors! Only then can the human spirit develop its full power, which today it still heedlessly disregards, and become what it can and should be i.e., a *ruler in Creation!* But mark you well, only in Creation, not standing *above* it.

Only *Divinity* stands above all Creation. —

God Himself, the Origin of all Being and Life, is, just as the word says, Divine! Man, however, the fact is not unknown, was created by *His Spirit!*

Thus man is not directly from out of God, but rather from His Spirit! Divine and spiritual are not one and the same, Spirit is the *Will* of God. Only out of this *Will* did the *first* Creation came into being, not however out of the Divine! Do let us keep to this simple fact; it provides the possibility for a better understanding.

By way of comparison, just picture your own will. It is an act, but not part of man himself; otherwise man would in time dissolve in his many acts of will. There would be nothing left of him whatever.

It is no different with God! His Will created Paradise! But His Will is the Spirit, designated as the “Holy Spirit.” Paradise, again, was only the *work* of the Spirit, not part of the Spirit Itself. There is a gradation *downwards* in this. The Creative Holy Spirit, that is, the Living Will of God, was not absorbed in His Creation. He did not even give a part of Himself to it, but He Himself remained wholly *outside* Creation. The Bible already states this quite clearly and explicitly with the words: “And the *Spirit* of God moved *above* the face of the waters,” not God Himself personally! There is, after all, a difference. Thus man does not carry within him anything of the Holy Spirit Itself, but only of the *spirit* which is a work of the Holy Spirit, an act.

Instead of considering this fact, man tries with all his might to form a gap here already! Just consider the prevalent conception of the *First Creation,* of Paradise! It absolutely had to be on this earth. The small human mind thereby compressed the developments of millions of years into its own sphere, limited by space and time, and imagined itself to be the center and axis of all cosmic events. As a result he readily lost the way to the actual origin of life. In place of this clear path, of which he no longer had a complete view, his religious conceptions needed a substitute, if he were not to designate himself as the creator of all being and life, and thus as *God.* This substitute was provided by the term “faith!” And the word “faith” is what all of mankind has suffered from until now! What is more, this misunderstood word, which was meant to supplement all that was lost, became a barrier which caused total failure!

Faith is satisfactory only to the *indolent.* And it is faith that the *scoffers* catch hold of. And the word “faith” wrongly interpreted, is the barrier which today obstructs the road to mankind’s progress.

Faith is not meant to be the cloak generously covering all the inertia of indolent thinking which, like a sleeping-sickness, gradually descends upon and paralyses the spirit of man! In reality faith must become *conviction.* Conviction however demands life, and the keenest examination!

Where even *one* gap, *one* unsolved mystery remains, conviction becomes impossible. Therefore no one can have genuine faith so long as he has an unanswered question.

Already the expression “blind faith” allows the unsoundness to be recognized!

Faith must be *alive,* as Christ already demanded, otherwise it serves no purpose. To be alive, however, means to bestir oneself, to weigh and also to examine! It does not mean the apathetic acceptance of thoughts of others. To believe blindly clearly means not to understand. What a person does not understand cannot benefit him spiritually, for through lack of understanding it cannot come to life within him.

But whatever he does not fully experience within can never become his own! And only what is his own helps him to ascend.

After all, no one can walk and go forward along a road containing great yawning clefts. Spiritually man must come to a halt where he cannot advance knowingly. This fact is irrefutable and no doubt easily
understood. Hence he who wishes to advance spiritually must awaken!

He can never proceed on his path to the Light of Truth while asleep! Nor with a bandage or a veil over his eyes.

The Creator wants His human beings to be seeing in Creation. To be seeing, however, means to be knowing! And knowledge does not go with blind faith. Only indolence and slothful thinking do, but not greatness!

The advantage of the ability to think entails the duty to investigate!

In order to avoid all of this, man, out of indolence, simply so belittled the great Creator as to ascribe to Him arbitrary actions as proof of His Omnipotence.

He who will think but a little must again find a great error therein. An arbitrary act implies the possibility of bending the existing Laws of Nature. However, where such a thing is possible, there is no perfection. For where there is perfection there can be no alteration. Thus a large part of humanity erroneously represents the Omnipotence of God in such a way that those who think more deeply would have to regard it as a proof of imperfection. And therein lies the root of much evil.

Give God the honor of perfection! Then you will find the key to the unsolved mysteries of all life. —

It shall be my endeavor to lead serious seekers to this point. A sigh of relief shall go through the circles of all seekers for the Truth. Finally they will joyfully recognize that there is no mystery, no gap in the entire course of world events. And then... they will see clearly before them the road to ascent. They only need to follow it. —

In all of Creation there is no justification whatever for mysticism! There is no room for it, because everything should lie before the human spirit clearly and without gaps, right back to its origin. And this area includes all of Creation. Only what is above this Creation, the Divine alone, will have to remain a most sacred mystery to every human spirit because it is above his origin which rests within Creation. Therefore the human spirit will never be able to grasp what is Divine. Not with the best will and the greatest knowledge. But in this inability to grasp what is Divine rests the most natural process for man that one can think of; for it is well known that it is not possible for anything to go beyond the nature of its origin. This is also true for the spirit of man! The difference in consistency always sets a boundary. And the Divine is of an entirely different consistency from the spiritual, in which man originates.

The animal, for instance, can never become a human being, however highly developed its soul may be. From out of its animistic substance there can, under no circumstances, blossom forth spiritual substance which gives birth to the human spirit. The composition of all animistic substance lacks the basic nature of spirit. Man, who has issued from the spiritual part of Creation, can in turn never become Divine, since the spirit does not have the nature of the Divine. The human spirit may well be able to develop to the highest degree of perfection, but must nevertheless always remain spiritual. It can never go above itself into the Divine. Here again the different consistency forms the natural, ever impassable limitation upwards. The World of Matter does not enter into this at all since it has no life of its own, but serves as a cloak, driven and formed by the spiritual and the animistic.

The mighty field of the spirit extends through all Creation. Therefore man can, should and must fully grasp and recognize Creation! And through his knowledge he will rule in it. But rightly understood, to rule, no matter how severely, simply means to serve! —

At no point in the entire Creation, up to the highest spiritual, is there any deviation from natural development! This fact alone surely makes all things much more familiar to everyone. The unhealthy and secret fear, the reluctance to face so many things as yet unknown, thus collapses by itself. With naturalness a fresh breeze blows through the sultry atmosphere formed by the morbid fantasies of those who like to draw attention to themselves. Their morbidly fantastic constructs, terrifying to the weak and mocked by the strong, seem absurd and childishly foolish as the view becomes clear and in the end, boldly and joyfully takes in the glorious naturalness of all developments, which always move only in simple, straight lines that can be clearly recognized.

It runs through everything uniformly, in the strictest regularity and order. And this makes it easier for every seeker to obtain the broad, free view right to the point of his actual origin!

For this he needs neither painstaking research nor flights of fancy. The main thing is for him to stay
away from all those who in their confusing secretiveness try to make meager part-knowledge appear greater.

It all lies before men so simply that because of the very simplicity they often do not come to recognition, because from the outset they assume that the great work of Creation must be much more difficult and entangled.

In spite of the best volition thousands stumble over this. Seeking they raise their eyes to the heavens, not realizing that all they have to do is to look in front and around them without effort. They will then see that through their existence on earth they are already standing on the right road, and need only calmly stride forward! Without haste and without strain, but with open eyes and a free, unrestricted mind! Man must learn at last that true greatness lies only in the most simple and natural happening, indeed, that greatness requires this simplicity.

So it is in Creation, and so it is in him, who belongs to Creation as a part of it!

Only simple thinking and intuitive perceiving can give him clarity! Such simplicity as children still possess! Calm reflection will show him that, for man’s ability to comprehend, simplicity is identical with clarity and also with naturalness! One is inconceivable without the other. They form a triad expressing one concept! Whoever makes it the foundation-stone of his seeking will soon break through the nebulous confusion. Everything that has been artificially inflated will then collapse into nothingness.

Man will realize that the natural order of development cannot be eliminated or interrupted anywhere! And the greatness of God reveals itself therein! The unchangeable liveliness of the self-acting Creative Will! For the Laws of Nature are the inexorable Laws of God, continually visible to all men, speaking to them insistently, testifying to the Greatness of the Creator, of an unshakable constancy without exception! Without exception! For a grain of oat can bring forth only oats, and likewise only wheat can grow from a grain of wheat, and so forth.

So is it also in that first Creation which, as the Creator’s own Work, stands nearest to His Perfection. There the fundamental Laws are anchored in such a way that, driven by the vitality of the Will, they were bound to entail in the most natural development the genesis of the further Creation, eventually down to these celestial globes. Only becoming coarser the further Creation becomes removed from the perfection of the origin in the process of development. —

Let us first of all consider Creation.

Imagine that all life therein bears only two species, no matter what part it is found in. The one kind is self-conscious, the other kind is unselfconscious. It is of the utmost value to observe these two different categories! They are connected with the “origin of man.” The differences also provide the stimulus to further development, to the apparent struggle. The unconscious is the foundation of all that is conscious, while its composition is of exactly the same nature. To become conscious is progress and development for the unconscious. Which, through being together with the conscious, is continually being stimulated to also attain to this consciousness.

In the process of developing downwards, the first Creation itself brought three great successive basic divisions: as the uppermost and highest is the spiritual, the Primordial Creation, followed by the Sphere of Animistic Substance which becomes increasingly dense, and thus heavy. Lastly, as the lowest and because of its greatest density the heaviest, there still follows the great Realm of Matter which, separating itself from Primordial Creation, gradually sank downward! Through this there finally remained only the Pure-Spiritual as the uppermost Substance, because in its pure nature it embodies what is lightest and most luminous. It is the oft-mentioned Paradise, the crown of all Creation.

With the sinking down of that which becomes denser we already touch upon the Law of Gravitation, which is not only anchored in matter, but has an effect in all Creation, from the so-called Paradise on down to us.

The Law of Gravitation is of such crucial importance that everyone should hammer it into his mind; for it is the main lever in the whole evolution and process of development of the human spirit.

I have already said that this gravitation applies not only to earthly consistencies, but also works uniformly in those parts of Creation which earthmen can no longer see, and which they therefore simply call the beyond.
For a better understanding I must still divide the World of Matter into two sections. Into ethereal matter and gross matter. Ethereal matter is that matter which cannot become visible to the physical eye, owing to its different nature. And yet it is still matter.

The so-called “beyond” must not be confused with the longed-for Paradise, which is strictly pure-spiritual. The spiritual must not be taken as something having “to do with thoughts” but the spiritual is a species, just as the animistic and the material each is a species. This ethereal matter then is simply called the beyond because it lies beyond earthly vision. Gross matter on the other hand is this world, all that is earthly, which is visible to our gross material eyes because of its homogeneity.

Man should get out of the habit of considering things invisible to him as incomprehensible and unnatural. Everything is natural, even the so-called beyond and Paradise, which still lies at an immense distance from it.

Just as it is here, where our physical body is sensitive to its surroundings of a homogenous nature, which it can therefore see, hear, and feel, so is it exactly in those parts of Creation whose species are not like ours. The ethereal man in the so-called beyond feels, hears and sees only his homogeneous ethereal environment; the higher spiritual man can again only feel his spiritual environment.

Thus it happens that some earth-dwellers will now and then already see and hear the Ethereal World with their ethereal bodies, which they bear within before the separation from the gross material earthly body takes place through physical death. There is absolutely nothing unnatural in this.

In addition to and of equal importance as the Law of Gravitation is the coactive Law of Homogeneous Species.

I have already touched upon this by saying that any species can only recognize the same species. The proverbs: “Birds of a feather flock together” and “like attracts like” seem to have been gleaned from the Primordial Law. Together with the Law of Gravitation it swings throughout Creation.

In addition to those already mentioned there is a third Primordial Law in Creation: The Law of Reciprocal Action. The effect of this Law is that man must reap what he once sowed, absolutely. He cannot reap wheat where he sowed rye or clover where he spread thistles. In the Ethereal World it is exactly the same. In the end he will not be able to reap kindness where he felt hatred, nor joy where he cultivated envy within himself!

These three fundamental Laws form the landmarks of the Divine Will! They alone automatically work out reward or punishment for a human spirit, with inexorable justice! So incorruptibly, in the most miraculous, precise gradations, that the thought of even the slightest injustice in the gigantic world happening becomes impossible.

The effect of these simple Laws brings every human spirit exactly to the place where he belongs according to his inner attitude. Any error here is impossible, because the manifestation of these Laws can only be set in motion by the innermost condition of a human being, which will set it in motion without fail in every case! Thus the lever for activating the reciprocal effects requires man’s innate pure-spiritual power of intuitive perception! Nothing else has this effect. For this reason only the real volition, man’s intuitive perception, is decisive for what develops for him in the world that is invisible to him, and which he must enter after his earthly death.

Neither pretense nor self-deception will help him. He absolutely must reap what he has sown through his volition! What is more, the homogeneous currents of the other worlds are set in motion to a greater or lesser degree exactly according to the strength or weakness of his volition, no matter whether it is hatred, envy or love. An absolutely natural process, of the greatest simplicity, and yet with the inexorable effect of adamantine justice!

He who tries to seriously immerse his thinking into these happenings in the beyond will recognize what incorruptible justice lies in this automatic working and in this alone will he see the inconceivable Greatness of God. God does not need to intervene, after having placed His Will into Creation in the form of perfect Laws.

He who, in the course of his ascent, returns to the Spiritual Realm is purified; for he had to first pass through the self-acting mills of the Divine Will. No other road leads into the vicinity of God. And how these mills work on the human spirit depends on the latter's preceding inner life, its own volition. They
can carry it pleasantly into the Luminous Height; or they can pull it agonizingly down into the night of horror, indeed even drag it into complete destruction. —

It should be realized that at the time of its earthly birth the human spirit which has matured to the point of incarnation already wears an ethereal cloak or body, which it has needed on its journey through the Ethereal World. During the spirit’s earthly existence this cloak remains with him as a connecting link to the physical body. Now the Law of Gravitation always exerts its main effect upon the densest and coarsest part. During life on earth this is the physical body. But when this body dies and falls away, the ethereal body again becomes free and in this moment, unprotected and now the coarsest part, is subject to this Law of Gravitation.

When it is said that the spirit forms its body then that is true as regards the ethereal body. The inner quality of man, his desires and his actual volition lays the foundation for it. Volition harbors the power to form ethereal matter. Through the urge for what is base or for mere earthly pleasures the ethereal body becomes dense, therewith heavy and dark, because the fulfillment of such desires lies in the World of Gross Matter. Thereby man binds himself to what is coarse and earthly. His desires pull along the ethereal body which is formed so densely that its consistency resembles as nearly as possible that of the earthly body, which alone holds the prospect of being able to participate in earthly pleasures or passions, after the physical body has fallen away. Whoever strives after such things must sink according to the Law of Gravitation.

It is different with people whose minds are mainly directed towards higher and nobler things. Here the volition automatically makes the ethereal body lighter and thus more luminous, so that it can draw near to the goal of their earnest aspirations! That is, to the purity of the Luminous Height.

Expressed in other words: The particular goal of the human spirit at the same time so equips the ethereal body in earth-man that, after the death of the physical body, it can strive towards this goal, whatever kind of goal this may be. Here the spirit really forms the body; for its volition, being spiritual, also bears within it the power to make use of ethereal substance. The spirit can never evade this natural process. It happens with every volition, whether he likes it or not. And these forms remain clinging to the spirit as long as it nourishes them through its volition and intuitive sense. They advance or retard the spirit according to their nature, which is subject to the Law of Gravitation. Yet, the moment the spirit changes its volition and intuition, new forms will immediately arise thereby, whereas the old ones, no longer receiving nourishment because of this change, must die off and dissolve. In this way man also changes his fate.

As soon as the earthly anchorage falls away through the death of the physical body, the ethereal body which is thereby released either sinks down or floats up like a cork in the Ethereal World, which is called the beyond. Through the Law of Gravitation it will be held fast exactly in that place which corresponds with its own weight; for then it cannot move further, neither up nor down. Here it will naturally find all that is of homogeneous species or of like mind; for like nature implies like weight, and like weight of course implies like nature. According to the way he himself was, so will a man have to suffer or enjoy himself among those of like nature, until he changes anew inwardly, and with him his ethereal body, which under the effect of the altered weight must either lead him further upwards or downwards.

Therefore man can neither complain nor need he give thanks; for if he is raised towards the Light it is his own condition that inevitably causes him to be raised; if he falls into the Darkness, it is again his condition that forces him to do so.

But every human being has reason to glorify and praise the Creator for the perfection that lies in the working of these three Laws. The human spirit is thereby unreservedly made the absolute master of its own fate! For its true volition, its genuine inner condition, must cause it either to rise or to sink.

If you try to get a true picture of the effect of these Laws, singly and as they work together, you will find that they contain reward and punishment, mercy or damnation, minutely weighed for everyone according to his inner state. It is a most simple process, and shows the lifeline provided by every serious volition of a human being, which can never break and never fail. It is the greatness of such simplicity that forces him who recognizes this to his knees before the infinite Sublimity of the Creator!

In every happening and in all my explanations we always meet clearly and distinctly, again and again, the effect of these simple Laws, whose wonderful interaction I must yet describe specifically.
Once man knows this interaction he holds the step-ladder to the Luminous Realm of the Spirit, to Paradise. But then he also sees the road that leads down to the Darkness!

He need not even tread these steps himself, but the automatic mechanism raises him on high or drags him down, entirely according to how he adjusts the mechanism for himself through his *inner* life.

It is always left to *his* decision, on which course he wishes to let himself be carried.

Man must not allow himself to be deterred by scoffers.

Rightly viewed, doubt and derision are nothing but the expression of desires. Quite unconsciously, every doubter expresses what he desires for himself, thus exposing his inner self to a scrutinizing eye. For denial and defense also harbor deeply hidden desires which can be easily recognized. It is sad or even shocking to see what negligence or poverty is thus sometimes revealed, for it is precisely through this that a man often drags himself down inwardly; below the level of any ignorant animal. One should have pity on such people, without however, being indulgent; for indulgence would indeed mean preferring indolence to serious investigation. He who seeks earnestly must use indulgence sparingly; otherwise he will ultimately harm himself without helping the other.

With growing recognition, however, man will stand jubilantly before the wonder of such a Creation, and consciously let himself be borne upward to the Luminous Heights which he may call his home!
62. The significance of sexual power for spiritual ascent

I again point out that all life in Creation is of two kinds. That which is self-conscious and that which is unconscious. Consciousness is advancement for all that is unconscious. It is only in the process of becoming conscious that the human form evolves, which we understand to be in the likeness of the Creator. The taking on of form proceeds evenly, hand in hand with the development of consciousness.

In the first actual Creation, which stands closest to the Creative Spirit and which can therefore be only spiritual in nature, besides the unconscious spiritual substantiality there also exist the first created conscious spirit beings. In this unconsciousness, which has the same qualities as consciousness, there lies dormant the natural urge for further development. This, however, can only take place when there is an increase in consciousness.

Now when the urge to become conscious has increased to a certain degree in this spiritual unconsciousness, a process similar to an earthly birth takes place in the normal and natural order of things. We need only observe our own environment. It is here that the physical body automatically throws off every fruit that has ripened. Both in man and in beast. Every tree, too, casts off its fruit. This process is the repetition of a development which is based in the first Creation, in the so-called Paradise.

There too, an automatic casting off takes place at a certain stage of maturity of the unconscious substance striving to become conscious; this is a severance from the unconscious, also called an expulsion. These spiritually unconscious particles which have thus been ejected now form the spirit-germs of developing human beings!

This is the process of the expulsion from Paradise as it is figuratively portrayed in the Bible!

This process must take place because unconsciousness is without responsibility while responsibility ripens in tandem with a growing consciousness.

This severance of the maturing unconscious is therefore necessary for the spirit which wishes to follow its natural urge and develop towards consciousness. This is progress, not retrogression!

Since these living germs cannot be ejected upwards, i.e., towards perfection, they can only take the road leading downwards. Here, however, they enter the Realm of Animistic Substantiality which is heavier in weight and contains nothing spiritual.

Thus the spirit germ, urging toward consciousness, suddenly finds itself in an environment which is not of the same nature as its own i.e. an alien environment and practically unclothed. Being spiritual it feels naked and bare in the denser animistic substantiality. If it is to stay there or advance it naturally needs to clothe itself in an animistic cloak of the same nature as its surroundings. Otherwise it can neither become active nor maintain itself there. Thus it not only has the desire to cover its nakedness in the pursuit of knowledge, as is depicted in the Bible, but here too it is a necessary step in its evolution.

The germ of the developing human spirit is now guided along natural paths into the World of Matter.

Here once again it is covered by a necessary cloak of the same kind as its new material environment.

Now the spirit-germ stands at the outer boundary of the Ethereal World.

The earth, however, is that gross material point at which all that rests in Creation comes together. Here species from all sections that are otherwise strictly separated, due to their different characteristics, converge. All threads, all roads converge upon this earth as if to a single gathering place. Here they combine and also create new effects, which flare up strongly and hurl power currents into the Universe! Such as from no other part of the World of Matter.

On this earth takes place the most intense experiencing due to the merging of all species in Creation which is facilitated by materiality. But again and again, it can always only be through the merging of all of the created species, not the Divine or of the Holy Spirit, which stands above and outside Creation. —

Now the last vibrations of this experiencing on earth stream towards the spirit-germ as soon as it enters the Ethereal World. It is awash in these effects. They attract it while also helping it to awaken to consciousness and development.

Still standing unfettered, that is without guilt, on the threshold of all matter, the spirit-germ perceives
the last effects of the vibrations of the strong experiences which take place during the birth and decay of all matter. The desire then arises within it to take a closer look. As soon as it forms such a wish, however, the spirit-germ voluntarily attunes itself to some of these vibrations, be they good or evil. Through the Law of Attraction of Homogeneous Species it is immediately drawn to a homogeneous species stronger than its own. It is driven toward a point where the desired species is indulged in more than was its own desire.

Such an inner craving immediately increases the density of its ethereal cloak corresponding to that desire, and the Law of Gravitation causes it to sink further downwards.

True experiencing of what lies within it, however, is finally offered only by the gross-material earth!

Therefore, as it wishes to proceed from nibbling to enjoying, the spirit-germ is further encouraged to incarnate on earth. The stronger the desire for earthly enjoyment becomes in the spirit-germ awakening through this nibbling, the denser becomes the ethereal cloak it bears. As a result its weight also increases, and it sinks slowly downwards to the earth-plane where there exists the only opportunity to substantiate its wishes. Having arrived on this earth-plane, however, it has thereby also become ripe for an earthly birth.

The Law of the Power of Attraction of Homogeneous Species now manifests itself more conspicuously. Each of the undeveloped spirits, exactly according to the wish or propensity within it, is magnetically attracted to a spot where the main substance of its wish is realized by men on earth. If, for example, the spirit has the desire to dominate, it is by no means born into circumstances where it can indulge its wish, but is attracted by a person who has a strong craving for power, that is, to one who feels the same way it does and so on. In this manner it can already atone in part for wrong desires or find happiness in the right ones. At least it has the opportunity to do so.

From this process it is erroneously concluded that characteristics or spiritual abilities are inherited! This is wrong! Outwardly it may appear to be so. However, in reality a human being can impart nothing of his living spirit to his children.

There is no such thing as spiritual heredity!

No man is in a position to give away even the least particle of his living spirit!

In this matter an error has been fostered that casts its obstructive and confusing shadow over many things. No child may thank its parents for any spiritual abilities, any more than it may reproach them for its deficiencies! That would be wrong and a punishable injustice!

The wonderful work of Creation is so complete and perfect that it could never allow such arbitrary or chance acts as spiritual heredity!

This power of attraction of all homogeneous species, which is so important in the birth of a child, can emanate from the father, from the mother, or from anyone in the vicinity of the expectant mother. Therefore an expectant mother ought to be very careful whom she allows around her. It has to be remembered that inner strength lies primarily in weaknesses, not in the outward character. Weaknesses bring important periods of inner experiencing which produce a strong power of attraction.

The coming of man to this earth is comprised of procreation, incarnation and birth. The incarnation, that is, the entrance of the soul, takes place in the middle of pregnancy. The growing state of maturity, both of the expectant mother and of the soul preparing to incarnate, also produces a special more earthly bond. This comprises radiations created by their mutual state of maturity, which irresistibly strive towards one another as a natural consequence. This radiation becomes stronger and stronger and in a demanding way binds the soul and the expectant mother ever more tightly, until finally, at a certain maturity of the developing body in the mother’s womb, the soul is literally absorbed by it.

The moment when the soul enters, or is being absorbed, naturally brings about the first tremors of the little body, which show themselves in twitchings which are called the first movements of the child. When this occurs the expectant mother very often experiences a change in her inner feelings. Either uplifting or oppressive, depending on the kind of soul that has entered. —

With this little body the human soul, as it has developed thus far, now takes on a cover of gross-materiality which is necessary in order to experience, hear, see and feel everything in earthly gross-
materiality, and which is possible only with the aid of a cloak or tool of homogenous substance and nature. Only now can it proceed from nibbling to actual tasting and thence to discriminating. It is understandable that the soul must first learn to make use of and control this new body as if it were a tool.

This in short is the process of man’s development until his first birth on earth.

For in the natural course of events it has been impossible for a long time already for any soul to embark on its first incarnation upon the earth; births have instead brought souls which have wandered through at least one life on earth before. Thus they come already grievously burdened with much diverse karma at birth. The opportunity to free themselves from this karma is offered through sexual power.

Through the protection afforded by the gross material body the soul of man is kept isolated during his childhood years from currents which try to reach it from outside. All that is dark and evil on this earth-plane finds its way to the soul barred by the gross material body. Thus it cannot influence or harm the child. But the evil a reincarnated soul brings over from previous experiences naturally remains with it during childhood.

The body forms this protective wall as long as it is still undeveloped and immature. It is as if the soul had withdrawn into a castle with the drawbridge raised. During these years an impassable gulf yawns between the soul of the child and Ethereal Creation, in which the ethereal vibrations of guilt and atonement live. Thus the soul lies sheltered in its earthly cloak, maturing towards responsibility and waiting for the moment when the lowering of the drawbridge will mark the real beginning of its life in the World of Matter.

Through Natural Laws the Creator has endowed every creature with an imitative instinct to take the place of the free will before the latter has become active. One generally speaks of “impressionable youth.” The imitative instinct is meant to prepare development for life on earth until such a time as, in the case of animals, it is enriched and supported through experiences, but in the case of human beings, it is uplifted to self-conscious activity through the free will of the spirit!

The spirit incarnated in the child’s body lacks a bridge of radiations, which can only be formed with the sexual power at the time of physical maturity. The spirit lacks this bridge to a fully effective and truly active working in Creation, which can only be accomplished through the possibility of uninterrupted radiations by all species in Creation. For life lies only in radiation, and it is only in them and through them that movement is generated.

During this time the child, which can impact its environment fully only through its animistic part but not through its spiritual core, bears somewhat more responsibility towards the laws of Creation than does the most highly developed animal.

Meanwhile the young body matures and gradually sexual power, which is only to be found in gross matter, awakens within it. It is the finest and noblest flower of all gross matter, the highest that Gross Material Creation has to offer. In the fineness of its nature it forms the summit of all that is gross material, that is, of all that is earthly, and as its outermost living ramification it comes closest to the Animistic Realm. Sexual power is the pulsating life of the World of Matter, and it alone can form the bridge to Animistic Substantiality, which in turn forms the connection to Spiritual Substantiality.

It is for this reason that the awakening of sexual power in the physical body may be likened to the lowering of the drawbridge in a hitherto closed off castle. This permits the inhabitant of the castle, the human soul, to step forth fully armed and ready for battle, while at the same time allowing friends or foes lying in wait outside to enter. These friends or foes are primarily ethereal currents of a good or evil nature, but also include those in the beyond who only wait until a hand is stretched forth to them through some wish, as it were, which enables them to attach themselves firmly to the soul and exercise a homogenous influence upon it.

However, in the natural course of development the Laws of the Creator do not allow the influences from without to be stronger than the power of resistance within, so that an unequal struggle is completely out of the question. – Providing nothing sinful is involved. For any unnatural sexual urge caused by artificial stimulation opens this strong castle prematurely and causes the soul not yet equally strong to be exposed. It must then succumb to the onrushing evil ethereal currents which it could otherwise easily have coped with.

As the soul matures normally in the natural course of things there can only be equal strength on both
sides. The decisive factor in this, however, is the will of the dweller in the castle, not that of the besieger. Thus if his volition is good he will always be victorious in the Ethereal World. That is, in the happenings of the beyond, which the average human being cannot see as long as he dwells on earth, even though their connection with him is closer and more alive than the gross material surroundings visible to him.

The case is naturally quite different when the dweller in the castle of his own free will, that is, through his own wish or free decision, stretches forth his hand either to an ethereal friend or foe, or even to vibrations from outside. Since he thereby attunes himself to a certain nature of the besiegers waiting outside, these can easily assail him with a power ten or a hundred times stronger than his own. If this power is good he will receive help and blessing. If it is evil he will reap destruction. This free choice constitutes an action of his own free will. Having once made a decision, however, he is irrevocably subject to the consequences. For these consequences, however, his free will is then eliminated. By his own choice he has incurred good or bad karma, to which he is naturally subject until he changes inwardly.

Sexual power has the purpose and also the ability to set “aglow” all of the spiritual sensations of a soul on earth. Only when this happens can the spirit obtain a real connection with the entire World of Matter and thereby become of full value on earth. Not until then can it embrace all that it needs to assert itself authoritatively in the World of Matter, stand firmly in it, influence it effectively, be protected, and be fully armed for victorious resistance.

There is something powerful in this union. That is the principal purpose of this mysterious and immeasurable natural instinct! It is to help the spirit unfold its full power of action in the World of Matter! This would be impossible without the sexual power because there would be no bridge or means for the animation and control of all matter. Without it the spirit would remain too alien to the world of matter to be truly effective in it.

Through sexual power, however, the human spirit attains to its full power, its warmth and vitality. Only through this development does the spirit become ready for battle here on earth.

This is why responsibility sets in at this point! A serious turning-point in every man’s existence.

At this important moment in man’s life the wise Justice of the Creator provides not only the opportunity but the natural impulse to shake off easily and without effort any karma with which he has so far burdened his free will!

If a man misses this time it is his fault. Consider this: As soon as sexual power sets in there is first of all a mighty surge upwards towards all that is ideal, beautiful and pure! This can be clearly observed in unspoiled youth of both sexes. It is the cause of the passionate enthusiasms during the years of youth which unfortunately are often mocked by adults. Therefore, also the inexplicable, somewhat melancholy sentiments during those years.

The hours when it seems as if a youth or a young maiden were carrying the sorrows of the whole world, when they have a vague sense of something deeply serious, are not without cause. Even their frequent feelings of not being understood contain in reality much that is true. It is the occasional recognition of the perverted conditions of their environment, which will not and cannot understand such sacred beginnings to a pure soaring flight of the spirit and which is not satisfied until these strong admonishing intuitions in the maturing soul are dragged down to a more sober “reality” which it can understand better, which it considers better adapted to mankind and which is the only thing its one-sided intellectual thinking regards as sound!

The inexplicable charm which radiates from an unspoiled maiden or an unspoiled young man is nothing but the pure upward soaring impulse of the awakening sexual power together with spiritual power towards what is high and noble; this is also sensed by their surroundings!

The Creator has carefully provided that this should not occur until a human being is old enough to be fully conscious of his volition and actions. It is the point in time when, in conjunction with the full power vested in him, he could and should easily shake off all that lies behind him. Indeed it would fall away of its own accord if a man kept his volition intent on what is good, which he is unceasingly urged to do during this time. Then, as his intuitions quite rightly intimate, he would be able to ascend effortlessly to the level on which he belongs as a human being. Observe the dreaminess of unspoiled youth! It is but the awareness of the upward impulse, the desire to pull away from all baseness, the ardent longing for ideals.
This restless urge, however, is a signal not to miss this opportunity, but to energetically shake off the karma and begin the ascent of the spirit!

It is a wonderful experience to stand in the fullness of this power, to work in it and with it! But this is only as long as the direction a man chooses is a good one. On the other hand nothing is more wretched than to squander these powers one-sidedly in blind sensual frenzy, thus paralyzing one’s spirit.

But alas; in most cases, man unfortunately wastes this precious time of transition and allows himself to be led by his “knowing” environment onto wrong paths, which keep him down and push him further downwards. Thereby he is unable to throw off the impure vibrations clinging to him; these, to the contrary, only receive reinforcements from their homogeneous kind, as a consequence his free will is entangled more and more until it becomes unrecognizable for all the useless overgrowth. It is much like the case of creepers which are at first supported by a sound tree, but which finally overgrow the tree and choke it to death.

If a man observed himself and the happenings in all of Creation more closely, no karma could prove stronger than his spirit as it attains to its full strength when the sexual power connects it firmly with the World of Matter to which karma belongs.

Even if man misses this opportunity, if he entangles himself still more and perhaps even sinks deeply, despite all this, a further opportunity to ascend is offered him: Through love!

It is not the covetous love of the World of Gross Matter, but the sublime, pure love which has no other thought, no other desire, but the welfare of the beloved one. This love also belongs to the World of Matter and requires no asceticism, no penitence, but always and only wills the best for the other. And this volition, which never thinks of self, also offers the best protection against any transgression.

The basis of love, even in people of the most advanced age, is always the idealistically yearning sentiment of unspoiled youth at the onset of sexual power. But it manifests differently: a mature person is spurred on to the height of all of his abilities, even to deeds of heroism. Age does not present any limitation. Sexual power remains even when the baser sex drive no longer exists, for sexual power and sex drive are not the same.

As soon as a man gives room to pure love, whether it be the love of a man for a woman or vice versa, love for a friend, for parents or for a child, it is all the same. So long as it is truly pure it will bring, as a first gift, the opportunity for casting off karma, which can very quickly be redeemed “symbolically”. It “dries up” because it no longer finds any affinity, receives no further nourishment in him! Thus he is set free and can begin his ascent through redemption from the unworthy fetters that hold him down.

The first intuition this love awakens is the feeling of being unworthy of the beloved one. This process may be called the beginning of modesty and humility, thus the acquisition of two great virtues. This is followed by the urge to hold one’s hands protectively over the other so that no harm may befall him from anywhere. This desire to “bear the other in one’s hands” is no empty saying, but signifies the rising sentiment quite correctly. This, however, means surrendering one’s self and is a strong desire to serve, which alone would suffice to cast off all karma within a short time, provided this volition remains constant and does not give way to purely sensual urges. Finally, pure love engenders the ardent wish to do really great things for the loved one, never to hurt or offend him by thought or word, much less by a vile action. The most delicate consideration comes alive.

This purity of intuitive feeling must then be preserved at all costs, and placed above and before all else. No one in this condition will ever think or do any evil. He simply cannot do so; on the contrary, his intuitions are his best protection, his greatest strength and the most benevolent adviser and helper.

In His Wisdom, the Creator has thereby provided mankind with a lifebelt that he may hold onto and lift himself up by, and which touches every human being during his time on earth more than once!

This help is available to all. It makes no distinction as to age or sex, whether a person be rich or poor, of high or lowly birth. Hence love is the greatest of all of God’s gifts! He who grasps it is sure of salvation from every sorrow, every depth!

Love is capable of pulling man up with the force of a tempest to the Light, to God who is Love. —

As soon as love stirs in a human heart, inspiring him to bring light and joy to another, not to drag him down through impure desires, but to protect and uplift him, he thus serves the other without being
conscious of it, for he thereby becomes a selfless and joyful giver. The act of serving makes him free!

To find the right way in this matter it is only necessary to observe one thing. All men have one great and strong desire in common: truly to be, in their own eyes, what they are considered to be by those who love them. Such desire is the right path! It leads directly upwards.

Many opportunities are offered to men to pull themselves together and soar upwards, but they do not grasp them.

Man of today is just like a man to whom a kingdom is given, but who prefers to fritter away his time with children’s toys.

It is quite understandable, and to be expected, that the mighty powers which are given to man must smash him if he does not know how to control them.

Thus sexual power must destroy individuals and entire nations wherever its principal function is misused! The purpose of procreation is only of secondary importance.

And what help does sexual power give to every person, so that he may recognize and live this principal function!

One need only think of the sense of sexual modesty! It awakens along with sexual power and is given as protection.

Here, too, as everywhere in Creation, there is a triad to be recognized, as well as the fact that everything becomes ever coarser in the process of descending. Sexual modesty, as the first consequence of sexual power transitioning to the sex drive, is intended as a restraint to keep man on his height from yielding, animal-like, to sexual indulgence.

Woe to a people who disregards this!

A strong sense of sexual modesty provides against the possibility of a man ever succumbing to sexual indulgence! It protects him from physical passion, for in the natural course of events it will never permit him an opportunity to forget himself even for a fraction of a second.

Only forcibly and willfully can man push aside this precious gift in order to behave in a bestial manner! But such forcible interference in the Creator’s cosmic order must become a curse upon him, for the thus unleashed power of the physical sexual instinct in its uncontrolled state no longer accords with what is natural.

Where a sense of physical modesty is lacking man becomes the slave instead of being the master, is hurled from his human level to below that of an animal.

Man must realize that a strong sense of physical modesty alone precludes the opportunity to fall. It is thus his strongest defense.

The greater the sense of physical modesty the nobler is the instinct and the higher man stands spiritually. Indeed it is the best measure of his inner spiritual worth! This standard is unmistakable and easily discerned by everyone. In suppressing or pushing aside this outward feeling of physical modesty the finer and more valuable qualities of the soul are simultaneously suppressed, as a result of which the inner man is rendered worthless.

It is an unmistakable sign of a deep fall and certain decay when, under the pretext of progress, mankind begins to “rise above” the sense of physical modesty, this precious gem which benefits him in every way! Whether it is under the guise of sports, of hygiene, of fashion, of child-rearing, or many another welcome excuses. Decline and fall cannot be prevented, and only horrors of the worst kind can still bring a few individuals back to their senses.

And yet it is made so easy for man on earth to follow the path leading upwards.

All he needs to do is to become more “natural”. To be natural, however, does not mean to go about half-naked or to walk about barefoot in eccentric clothing! To be natural means to listen attentively to one’s inner voice and not to forcibly disregard its warnings! Solely to avoid being regarded as old fashioned.

Unfortunately more than half of all people today have fallen so far and become too dull to understand these natural intuitions. They have already restricted themselves far too much. It will end with a great cry
of shock and horror!

Happy is he who can then re-awaken the sense of physical modesty! It will be his shield and support when all else collapses.
63. “I am the resurrection and the life, no man cometh unto the Father but by me!”

Coming from the Divine, Jesus was right in using these words because He was the only One who could overlook and really explain everything. His Message, which cannot be separated from Him personally, shows the clear path up to the Light amid the confusion arising from erroneous views. For all human spirits this means the possibility of a rising or a resurrection from the World of Matter into which they are immersed for their further development. Such a resurrection means life for everyone!

Please listen carefully: All that is base and all that is evil, i.e., all that is called Darkness, exists only in the World of Matter, both in gross matter and in ethereal matter! He who grasps this aright has gained much already.

When a man’s thoughts are evil or base he does immense harm to himself. The main strength of his volition then flows forth like a magnetic ray toward the lower surroundings, where in turn it attracts, through its weight and its greater density, ethereal matter which is correspondingly denser and thus darker, and as a result, the human spirit, from which this volition issues, is enveloped by this dense kind of matter. Also if a human mind is primarily bent on worldly things, for example if he is under the spell of a passion for something which need not necessarily be immorality, gambling or drinking, but can also be a marked partiality for anything of an earthly nature, his spirit will be covered by a more or less dense ethereal cloak through the process I have already mentioned.

This dense and consequently dark cloak prevents all possibility of the spirit rising upwards, and persists as long as the spirit does not change the nature of its volition.

Only an earnest volition and an earnest striving for lofty spirituality can loosen and at last completely detach such a cloak, because then it no longer receives a supply of strength of a like nature and gradually loosens its grip, and finally it is dissolved and falls away, thus freeing the spirit for its ascent.

Ethereal matter must not be regarded as a refinement of visible gross matter, for it is a species quite different from gross matter and of a different nature, which however can still be called matter. It forms a transition to animistic substantiality from which the animal soul originates.

Those humans who remain in the World of Matter must eventually, in the natural course of events, be dragged into the disintegration to which all matter is subject, since because of their envelopment, they can no longer free themselves in time.

Those who of their own desire have descended into the World of Matter for their development will remain bound in it unless they continue on the right path! They are incapable of a re-emergence from it, which is tantamount to a resurrection towards the Light. — —

It should be further explained that every development of a spirit-germ longing for personal consciousness necessitates immersion into the World of Matter. Only through experiences in the World of Matter can it so develop. No other way is open to it. The spirit-germ, however, is not forced into this immersion, for it happens only as soon as its own desire to do so awakens within it. Its own desire then impels it towards the necessary course of development. Out of the so-called Paradise of unconsciousness and thus out of its state of non-responsibility.

If men in the world of matter, through their wrong desires, lose the right path that leads upwards again, back to the Light, then they will remain straying about in the world of matter.

Now try and observe the happenings in the World of Gross Matter. Observe the development and the decaying in your immediate and visible surroundings.

You will observe in the germination, growing, ripening and decaying how the process of forming works, i.e., how the basic substances combine, how they mature, followed by decomposition and how what was formed returns into the same basic substances through disintegration, that is, through falling apart in the process of decaying. You can see this clearly in water, also in the so-called weathering of rocks, in plants and in animal and human bodies. And in the same way that this happens in small things it also happens with great things, and ultimately in all cosmic processes. It applies not only to the Gross Material World which is visible to man on earth, but also to the Ethereal World, the so-called beyond...
which, however, has nothing to do with Paradise. — —

The entire World of Matter is suspended like a great wreath at the lowest part of Creation, rotating in an immense circle which takes many millions of years to complete. Thus in the great cosmic happenings everything not only revolves around itself, but the whole of Creation also continually rotates in an immense circle. Just as this great cycle resulted from the first process of combination up to its present state of completion, so it continues unwaveringly on its course in the same manner until disintegration sets in and returns the component parts to their primeval substance. The cycle, with its primeval substance, nonetheless continues steadily to rotate in order to form new worlds through new combinations, which bear virgin, as yet unused energies.

Such is the great process of evolution, eternally repeating itself on the smallest as well as on the grandest scale. And above this cycle there stands firmly anchored the first spiritually pure Creation, the so-called Paradise. In contrast to the formed World of Matter, Paradise is not subject to disintegration.

It is in this Eternal Pure-Spiritual Sphere, which stands luminously above the cycle that the origin of the unconscious spirit-germ of man lies. This spiritual sphere becomes the final goal of the human spirit again, after it has become self-conscious and thus personal in the World of Matter. It goes forth as an unconscious and non-responsible germ. It returns as an individual, self-conscious and therefore responsible personality provided that... it does not get lost on its necessary journey through the World of Matter, becoming entangled in it, but celebrates its resurrection from it as a human spirit which has become fully conscious. This is the joyful re-emergence from the World of Matter towards this luminous and eternal part of Creation.

As long as the human spirit remains in the World of Matter it partakes in a part of this great and eternal rotating movement without, of course, realizing it. Thus one day it will at last arrive at the boundary line where that part of Creation where it dwells slowly drifts towards disintegration. Then, however, it is high time for all human spirits which are still within the World of Matter to make haste and improve themselves to such an extent that they can ascend to the safe and luminous haven of the Eternal Kingdom, which means the right way and above all the shortest way of escape from the impending dangers in the World of Matter before being overtaken by them.

If the human spirits do not achieve this then it will become more and more difficult, and finally too late for them!

Along with everything else they will then be drawn into slow disintegration, in which process the acquired personal “ego” will be torn to shreds. Suffering a thousand torments they will again become unconscious spirit-germs. This is the most dreadful fate which can befall a spirit that has attained self-consciousness.

This applies to all those who have developed their personality in the wrong direction. They must therefore lose their personality as both useless and detrimental. It should be noted that disintegration is not the same as annihilation. Nothing can be annihilated. It is but a return into the primeval state. What will be destroyed in these lost ones is the personal “ego” they had acquired up to that time, a process accompanied by unspeakable torments.

Such lost or damned ones then cease to be complete human spirits, while the others are permitted to return home to the Eternal Kingdom of Joy and Light as self-conscious spirits, consciously enjoying all its splendor. —

Just as a cornfield, after a number of years, yields an ever-decreasing harvest of grain, and only receives new energy through crop rotation, so it is with the whole World of Matter. It, too, becomes exhausted after a time and must refresh its strength through disintegration and new composition. Such processes, however, require millions of years. However, even in the course of many millions of years there comes one definite year which is decisive for the necessary separation of what is useful from what is useless.

And we have now reached this point in time in the great cycle. The human spirit still dwelling in the World of Matter must at last decide to make its ascent, or the World of Matter will keep it firmly entwined for the ensuing disintegration … which is eternal damnation from which a spiritual, self-conscious resurrection and ascent towards the luminous, eternal part of Creation that stands elevated above such disintegration, will never be possible again. —
In the natural development of the whole there has, for a long time already, no longer been any possibility for spirit-germs striving to become conscious to incarnate upon this over-ripe earth-plane, because they would require too long a period to make a timely departure from the World of Matter as individual self-conscious spirits. In the natural course of events the path of the spirit germs encounters only such parts of the cosmos which are similar in the fact that their necessary development requires a length of time at least equal to that needed by a spirit germ for its completion. Only the sameness of stages of development opens the way for the spirit germs, while a more mature part of the cosmos would create quite insurmountable barriers for unfinished spirit germs. Thus here too there can be absolutely no question of an injustice and a deficiency. Therefore, every human spirit is, at the same time and in the same highest state of maturity as its material environment, able to stand matured at the boundary of that part of the World of Matter in which we currently dwell.

There is not one human being who could not be mature! The disparity among men is but the necessary consequence of their own free volition. The World of Matter is now transitioning from a state of over-ripeness to a process of disintegration while simultaneously drifting towards a new birth.

For the cornfield of the human spirits, however, the time of harvesting has arrived, and with it the separation. That which is mature will be uplifted towards the Light through the effects of the Natural Laws which permit the ethereal cloak gradually to be cast off, leaving the spirit thus freed from its burden consciously to swing upwards to the realm of a homogeneous nature, of all that is eternally spiritual. That which is unfit, however, will be retained in the World of Matter by the self-willed density of its ethereal body. The fate of these latter is that their ethereal bodies will remain subject to the changes now beginning in the World of Matter, and they will have to suffer under the most painful disintegration lasting thousands of years. The magnitude of their suffering will finally affect the human spirit in such a manner as to make it lose its self-consciousness. In this process the form of the image of God, the form of man, acquired in the course of becoming conscious, again disintegrates. After the complete disintegration of matter back into primeval substance, that which has become unconscious spiritual substance is again set free and, in accordance with its nature rises upwards. Then, however, it does not return as a conscious human spirit, but as an unconscious seed which at some time or other, through a newly-awakening desire, starts its whole course again from the beginning in a new part of the world.

Looking out from His height, i.e., looking down from above, Christ, as always, chose His words in such a way as to describe as a quite natural process the resurrection of the spirit-germ from the World of matter into which it had descended.

Try to imagine yourself standing above the World of Matter.

Below you, spread out like a field, lies the World of Matter in its many species. Spirit-germs, coming from above, now descend into the World of Matter. Gradually, over a long period of time and at many intervals, complete human spirits emerge which have become self-conscious through their experiences in the World of Matter, and which through their urge to strive upwards have been able to cast off all that is material and leave it behind. These thereby celebrate their resurrection from the World of Matter!

But not all germs rise to the surface as matured spirits. A good many of them remain behind and must perish therein, useless. —

Everything is exactly the same as with a wheat field.

Just as with the grain of wheat, all the mysterious and actual development takes place in the soil needed for that purpose, so the principal development of the spirit-germ takes place in the general World of Matter. —

With each one of His statements Christ always illustrates some natural happening in Creation. — —

Whether He said: No man cometh to the Father but by My Message, or by My Word, or by Me it is one and the same thing. It means: “No man can find the way except through what I say.” One expression means the same as the other. It is also the same whether He says: “Through My Message I bring you the possibility of resurrection from the World of Matter and with it life” or “I am, by My Word, resurrection and life for you.”

Men should grasp the meaning and not persist in confusing themselves ever anew by haggling over words. — — —
64. What separates so many people from the Light today?

Like deepest night, ethereal darkness has blanketed this earth! For a very long time already. So dense and firm is the suffocating embrace that every ascending light-perception is like a flame which, without oxygen, loses its power, quickly fades and collapses in on itself. Dreadful is this ethereal condition, now manifesting its worst effects. Anyone permitted to glimpse these happenings for even five seconds would, from sheer horror, be deprived of all hope of salvation! —

And all this has been brought on through the fault of men themselves. Through the fault of their propensity for what is base. Here mankind has been its own worst enemy. Now even those few who are again earnestly striving upwards are also in danger of being swept into the depths, towards which others are now developing at an amazing speed.

It is like an entanglement which is followed by inevitably being sucked up. Sucked up into the sultry, tenacious swamp, in which everything disappears without a sound. It is no longer a struggling, but only a silent, mute, eerie choking.

And man does not recognize it. Spiritual indolence blinds him to this fateful happening.

But all the time the swamp is sending forth its poisonous emanations, which slowly weary those who are still strong and alert, so that they too will fall asleep and, lacking strength, perish.

That is the state of affairs on earth today. It is not a picture that I am unfolding, but life! Since all ethereal matter bears forms, created and animated through men’s intuitive perceptions, such a happening is actually taking place continually. And this is the environment that awaits men when they must leave this earth, and cannot be led upwards to the more luminous and beautiful regions.

But the Darkness grows ever denser.

Therefore the time draws near when for a while this earth must be left to the reign of the Darkness, without direct help from the Light, because humanity through their volition forced it upon themselves. The consequences of the volition of the majority were bound to bring this ending. — It is the time which John was once permitted to behold, when God hides His face. —

Night is all around. Yet in the deepest distress, when everything, even that which is better is in danger of sinking, at that same time a new dawn will break! But the dawn will first bring on the labor pains of a great purification, which is unavoidable before the salvation of all serious seekers can begin; for a helping hand can not be offered to all those who pursue base ends! They shall fall headlong into those terrible depths where alone they can still hope for an awakening through such torments that they must come to loathe themselves. Those who with sneers and apparent impunity have hitherto been able to hinder the upward striving ones will become silent and more pensive, until finally, whimpering, they will beg for the Truth.

Then it will not be so easy for them; they will be relentlessly led through the millstones of the inexorable Laws of Divine Justice, until in experiencing they come to the recognition of their errors. —

In the course of my travels I could see that a firebrand was hurled among indolent human spirits with my Word, which declares that no man can lay claim to Divinity; while just at this time many efforts are made to discover God within oneself, thus ultimately to become God!

Hence uneasiness frequently arises through my Word, with mankind rebelliously seeking to defend themselves against It, because they only wish to hear soothing and reassuring words that seem pleasant to them!

Those who so rebel are simply cowards, who would like nothing better than to hide from themselves, only to remain in the darkness, where they can indulge in sweet and peaceful dreams to their heart’s content.

Not everyone can bear to be exposed to the Light of Truth, which clearly and mercilessly shows up the defects and stains on their garment.

With smiles, derision or with hostility such people would like to prevent the coming of the day when the feet of clay supporting that flimsily constructed idol, their “ego” will be clearly revealed. Such fools
only play masquerade games with themselves, which will be relentlessly followed by the gray of Ash Wednesday. With their wrong views they really only want to idolize themselves, make themselves feel good and be comfortable on earth. From the outset they regard anyone as their enemy who disturbs them in their indolent placidity!

However, this time no amount of rebellion will be of any use to them!

The self-idolatry evident in the assertion that there is Divinity in man is a base attempt to grasp at the sublimity and purity of your God, thereby defiling what is most holy to you, to which you look up in the most blissful trust! —

There is within you an altar for the worship of your God. This altar is your intuitive faculty. If this is pure it is directly connected with the Spiritual Realm and thus with Paradise! At these moments you too can fully sense the nearness of your God, as often happens in times of deepest sorrow and greatest joy!

Then you perceive His nearness in the same way as it is constantly experienced by the eternal Pure Spirits in Paradise, with whom you are closely connected at such moments. The strong vibration caused by the stirring of great joy or of deep sorrow pushes everything earthly and low far into the background for a few seconds, thereby setting free the purity of the intuitive perception, thus immediately forming the bridge to the homogeneous purity that animates Paradise!

This is the most supreme happiness for the human spirit, this crown of all Creation. The eternal ones in Paradise live in it continually. It brings the glorious feeling of being safe and secure. They are then fully conscious of the nearness of their great God, in Whose Power they stand, while realizing as a matter of course that they have reached their greatest height, and will never be able to behold God.

This, however, does not depress them, but in the recognition of His unapproachable Majesty they find jubilant gratitude for the inexpressible mercy he has always shown towards the arrogant creatures.

And this happiness can already be enjoyed by man on earth. It is quite right to say that in deeply solemn moments earth-man senses the nearness of his God. However, using this wondrous bridge of the consciousness of God’s nearness as a claim to possessing a spark of divinity becomes sacrilege.

Hand in hand with such a claim goes debasement of Divine Love. How can God’s Love be measured by the standard of human love? Moreover, how can It be valued even below this human love? Look at those people who picture the highest ideal of Divine Love as simply enduring silently and also forgiving everything! They would recognize Divinity in the fact that It tolerates any misbehavior from far lower creatures, such as only the greatest weakling or the most cowardly human being would do, for which he is despised. Just reflect what a monstrous indignity this implies!

Men would like their sins to go unpunished, and then finally even to please their God by allowing Him to forgive their sins without having to atone for them! Such presumption shows either the height of narrow-mindedness, unpardonable laziness, or the realization of their hopeless weakness in summoning the good volition to strive upwards: The one, however, is as reprehensible as the other.

Imagine Divine Love! Crystal clear, radiant, pure and great! Can you then imagine It to be as sentimentally weak and degradingly indulgent as mankind would like It to be? They want to build up a false greatness where they wish for weakness, they give a false picture only to deceive and reassure themselves about their own shortcomings, which make them willing servants of the Darkness. Where is the freshness and power that unquestionably belong to the crystal purity of Divine Love? Divine Love is inseparable from the utmost severity of Divine Justice. Indeed It is such severity itself. Justice is Love, and Love in turn lies only in Justice. In this alone lies Divine Forgiveness.

The churches are right in saying that God forgives everything! And truly forgives! Contrary to men, who go on condemning a person even after he has atoned for some trivial offense; and by such thoughts they burden themselves with twice the guilt, because they do not act according to the Will of God. Here human love lacks justice.

The effect of the Divine Creative Will is to purify every human spirit of its guilt as soon as it strives upwards, whether through its own experiences or through its voluntary efforts at improvement.

If it returns to the Spiritual Realm after having gone through the mills of the World of Matter, it stands pure in the Kingdom of its Creator; it matters not what its guilt may have been! It is just as pure as one who has never sinned. But first its path will take it through the effects of the Divine Laws, and in this
fact lies the guarantee of Divine Forgiveness, of His Mercy!

Do we not often hear today the horrified question: How could God allow such years of tribulation? Where does love, where does justice come in? The question is asked by mankind, by nations, often by families and the individual human being! Should this not rather prove to him that God’s Love is after all different from what many would like to imagine? Just try to visualize the all-forgiving Love of God all the way through to the end in the way man insists on portraying It! Without personal atonement, tolerating everything, and ultimately even offering generous forgiveness. It must produce a pathetic result! Does man consider himself so precious that his God should suffer under this? Thus more precious even than God Himself? What all is contained in this human presumption. —

On calm reflection you must stumble over a thousand obstacles, and can come to a conclusion only when you belittle God and make Him imperfect.

But He was, and is, and remains perfect, regardless of man’s opinion.

His Forgiveness lies in Justice. In nothing else. And in this unconditional Justice also lies the great Love which hitherto has been so misunderstood!

Rid yourselves of the habit of measuring according to earthly standards. God’s Justice and God’s Love concern the human spirit. Material substance has nothing whatever to do with this. It is only formed by the human spirit itself, and has no life without spirit.

Why do you so often torment yourselves with mere earthly trifles which you perceive as being sins but which really are not.

Only what the spirit wills in any action is decisive for the Divine Laws in Creation. This spiritual willing, however, is not thought-activity, but the deepest intuitive perception, the actual volition within man, which alone can set in motion the Laws of the beyond, and indeed does so automatically.

Divine Love cannot be degraded by men; for in It lie the inexorable Laws of His Will in Creation, which is borne by Love. And these Laws take effect according to how man complies himself therein. They can connect him with the proximity of his God, or they form a dividing wall that can never be destroyed unless man at last adapts himself to them, which means obeying them, through which alone he can find his salvation, his happiness. It is cast in one perfect piece; the great Work shows no flaws, no gaps. Any fool or simpleton who would have it otherwise will smash his head thereby. —

Divine Love effects only what benefits every human spirit, not what pleases and seems agreeable to him on earth. Divine Love goes far beyond this, because it governs the entire existence. —

Nowadays, many a person often thinks: If tribulation and destruction are to be expected in order to bring about a great purification, then God must be so just as to send out preachers calling for repentance in advance. Man must certainly be forewarned. Where is John the Baptist to proclaim what is to come?

These are unfortunate ones who think themselves so great in their empty-mindedness! Such cries merely conceal an utterly hollow presumption. They would only scourge him and throw him into prison! —

Do open your eyes and ears! Aren’t the increasing natural phenomena and catastrophes sufficient warnings? Do the conditions in Russia and in China not speak a serious language? Even lamentations from Germans in the nearby border regions can be heard often enough under the scourge of their, our enemies! But heedlessly man goes on dancing frivolously and ignoring all the suffering and misery of his fellow-men! He does not want to see and hear! —

Already two thousand years ago a preacher of repentance led the way and was followed on his heels by the Word Incarnate. But mankind tried hard to efface and obscure the pure luster of the Word, so that the magnetic power of Its radiance should gradually become extinct. —

And all those who wish to disentangle the Word from the clinging vines must soon perceive how desperately messengers from the Darkness try to prevent any joyful awakening!

Today, however, nothing will occur in the same way as it did at the time of Christ! At that time the Word came! Mankind had its free will, and the majority then decided to reject and repudiate this Word! From that time on-wards they were subject to the Laws, which were automatically linked to the free decision as it was made at that time. Thereafter men found all the fruits of their own volition on their self-chosen paths.
Soon the cycle will close. Things are piling up ever more, rising like a wall which will soon collapse and crash down upon mankind, which goes on living unsuspectingly in spiritual apathy. Finally, at the time of fulfillment, they will naturally no longer have the free choice!

Now they must reap what they sowed at that time, as well as on their subsequent wrong paths.

All who once rejected the Word at the time of Christ are today reincarnated on this earth to settle accounts. Now they no longer have the right to be forewarned, and to decide again. In the two thousand years they have had time enough to change their minds! Also he who accepts a wrong interpretation of God and His Creation, and does not exert himself to grasp It more purely, has not absorbed It at all. Indeed, it is far worse, for a wrong belief keeps one back from grasping the Truth.

But woe unto him who, in order to attract followers, falsifies or alters the Truth, because men find a more convenient form more pleasant. He not only burdens himself with the guilt of falsification and misleading but in addition he also bears the entire responsibility for those who he was able to pull along by making it more convenient or acceptable. He will not be helped when his hour of retribution comes. He will fall into the abyss from which there can be no return, and rightly so! – This too John was permitted to see and warn against in his Revelation.

And when the great purification begins man will have no time to rebel this time, or even to stem this happening. The Divine Laws of which man so much likes to form a wrong picture will then take effect inexorably.

It is just in the frightfulness of the times, the worst which the earth has ever experienced, that humanity will at last learn that God’s Love is far removed from the softness and weakness which man presumed to ascribe to It.

More than half of all the men living at the present time do not belong on this earth at all! Already for thousands of years men have sunk so low, and live in such dense darkness, that through their unclean volition they have built many bridges to dark spheres which are far below this earth-plane. In these dark spheres live those who have sunk low, whose ethereal weight never permitted the possibility of their rising to this earth-plane.

In this was contained a protection both for all those living on earth as well as for these dark ones themselves. They are separated by the natural Law of Ethereal Gravity. Down below they can give full vent to their passions, and all baseness, without doing harm. On the contrary. There, their unrestrained indulgence strikes only those of a similar nature whose base way of living in turn affects them in the same way. Thus they suffer mutually, which leads to maturing but not to further guilt. For through the suffering, self-loathing may awaken in time and with it the desire to escape from this region. The desire gradually leads to an agonizing despair, which may finally lead to the most fervent prayers and therewith to an earnest volition to do better.

This is how it was meant to be. But through men’s wrong volition things developed differently!

Through their dark volition men built a bridge to the region of Darkness. Thus they held out a hand to those living there, making it possible for them to rise to the earth through the power of attraction of similar species. Here they naturally also found the opportunity for a fresh incarnation, which was not yet intended for them in the normal course of world events.

For on the earth-plane, where through the medium of gross matter they can live together with those who are more luminous and better, they only do harm and thereby burden themselves with fresh guilt. This they cannot do in their lower regions; for to their homogeneous kind the depravity is only beneficial, because ultimately they only recognize themselves for what they really are, and come to abhor their baseness, which abhorrence helps towards improvement.

Man has now disrupted this normal course in all development through the base use of his free will, with which he formed ethereal bridges to the region of Darkness, so that those who had sunk there could be thrown onto the earth-plane like a mob, which now joyfully populates the greater part of it.

Since luminous souls must retreat before the Darkness wherever the latter has gained a firm foothold, it was easy for the darker souls, who had unjustly come to the earth-plane, to sometimes incarnate where otherwise only a luminous soul would have entered. In such a case the dark soul has found an anchorage through some person near the expectant mother, enabling it to assert itself and push aside the light soul,
even when mother or father belong to the more luminous ones.

This also clears up the puzzle of how so many black sheep could come to good parents. However, if an expectant mother pays more attention to herself and her immediate surroundings, and to those with whom she associates, this cannot happen.

Thus one can recognize it only as Love when at last the final effect of the Laws sweeps away from the earth-plane in full justice those who do not belong here, so that they fall into that realm of Darkness to which they belong according to their nature. Thus they can no longer hinder the ascent of the more luminous ones, nor burden themselves with fresh guilt, but perhaps they can still, after all, mature through disgust at their own experiences. — —

The time will certainly come when the hearts of all men will be seized with an iron grip, when spiritual arrogance will be eradicated in every human creature with terrible relentlessness. Then every doubt will vanish which today prevents the human spirit from recognizing that Divinity is not in him, but high above him. That it can only stand as the purest image on the altar of his inner life, to which he looks up in humble prayer. —

It is not an error, but a sin when a human spirit professes a wish also to be Divine. Such presumption must cause his fall; for it is equivalent to an attempt to tear the scepter from the Hand of his God, and degrade Him to the same level as that occupied by man, a level which until now he has never even fulfilled, because he wanted to be more, and aspire to heights which he can never possibly reach, nor even recognize. Thus he heedlessly overlooked all reality, not only making himself quite useless in Creation, but far worse, making himself a pernicious creature!

In the end, brought about through his own wrong attitude, it will be proved to him with incredible clarity that in his present degenerated state he does not even represent a shadow of Divinity. The whole treasure of earthly knowledge that he has laboriously accumulated over these thousands of years will then prove before his horrified gaze to be as nothing; helpless, he will experience within himself how the fruits of his one-sided earthly aspirations become useless and sometimes even a curse to him. Then let him reflect upon his own divinity, if he can! — —

A mighty voice will sound forth and compel him: Down on your knees, creature, before your God and Lord! Do not attempt to sacrilegiously raise yourself to the level of God! — —

The self-willed indolence of the human spirit cannot continue. — —

Only then can this humanity really think of an ascent. That will also be the time when everything that does not stand on a sound foundation will collapse. Sham forms of existence, false prophets and the organizations formed around them, will collapse upon themselves! Previous wrong paths will thus be revealed. Then many a self-complacent person will be terrified to realize that he is standing on the brink of an abyss and, being misguided, is swiftly gliding downwards when he proudly imagined himself already to be ascending and nearing the Light! He will realize that he opened protective gates without having the full strength of defense behind him. That he attracted dangers which in the natural course of events he would have passed over. Happy is he who then finds the right way back!
65. The call for the leader

Let us take a closer look at all those people who today are seeking a spiritual leader with special eagerness, and who, inwardly uplifted, are awaiting him. In their opinion they themselves are already thoroughly spiritually prepared to recognize him and to hear his word!

On calm observation we notice a great many factions. Christ’s Mission, for instance, affected so many people in a strange way. They formed a false picture of it. As usual, this was due to their wrong self-assessment, their hubris.

The former veneration and preservation of a natural gulf and sharp demarcation towards their God have been replaced on the one hand by plaintive begging, and always wanting only to receive without contributing any kind of effort of their own. Although they accepted the “pray” part, they refused to acknowledge the “and work”, “work on yourself” part.

On the other hand, people imagine they are so self-reliant, so independent, that they can do everything themselves, and with a little effort even become Divine.

There are also many people who only demand and expect God to run after them. Inasmuch as He had already once sent His Son, He proved thereby how greatly concerned He is that mankind should draw near to Him, indeed that He probably even needs them!

Wherever one turns there is nothing but presumption to be found in all things, but no humility. Proper self-assessment is lacking. —

It is first of all necessary for man to descend from his artificial height in order to really be a human being, and as such to begin his ascent.

Today, spiritually puffed up, he is sitting in a tree at the foot of the mountain, instead of standing with both feet firmly and securely on the ground. Therefore he will never be able to climb the mountain unless he first climbs down or falls from the tree.

Meanwhile, however, all those who went their way calmly and sensibly on the ground beneath his tree, and upon whom he looked down so haughtily, have probably arrived at the summit.

But events will come to his aid; for in the very near future the tree will tumble. When he is so roughly shaken down from his precarious perch, perhaps man will then once again come to his senses. But for him it will then be high time; he has not a single hour left to waste.

Many now think that life can continue in the same old way, as it has done for thousands of years. Stretched out comfortably in their armchairs, they are awaiting a strong leader.

But how do they imagine this leader to be! It is really pathetic.

In the first place they expect or, correctly put, demand that he should prepare the way upward to the Light for each individual! He must exert himself to build bridges to the path of the Truth for the adherents of every religious faith! He must make it so easily comprehensible that everyone can understand it without effort. His words must be so chosen that their rightness will immediately convince one and all.

As soon as man must exert himself and think for himself, then the leader is not a proper leader. For if he is called to lead and to show the right way through his word, he must naturally also exert himself for men. It is his duty to convince men, to awaken them! After all, Christ even gave His life.

Those who think in this way today, and there are many who do, need not begin to trouble themselves, for they are like the foolish virgins, they face the “too late!”

The leader will surely not awaken them, but will let them sleep quietly on until the gate is closed and they can find no entrance into the Light, because they cannot free themselves in time from the sphere of matter, for which the word of the leader showed them the way.

For man is not as valuable as he has imagined himself to be. God does not need him, but he needs his God!

Since in their so-called progress mankind today no longer know what they really want, they will at last have to experience what they shall do!
These types of people will pass by seeking or arrogantly criticizing, just as at that time so many passed Him by for whose coming everything had already been prepared through the revelations.

How can one possibly envisage a spiritual leader thus!

He will concede not one inch of concession to mankind, and will demand wherever he is expected to give!

He who is capable of serious reflection, however, will immediately recognize that just this strict and uncompromising demand for careful thinking contains what is best and what mankind, already so deeply entangled in spiritual indolence, need for their salvation! By demanding spiritual alertness right from the beginning, together with an earnest volition and self-exertion for the understanding of his words, a leader easily separates the grain from the chaff already at the outset. An automatic working lies in this, as it does in the Divine Laws. Here, too, men receive exactly according to their actual volition. — —

But there is yet another class of people who fancy themselves particularly alert!

Naturally these have formed an entirely different picture of a leader, as can be gleaned from reports. It is no less grotesque, however, for they expect him to be... a spiritual acrobat!

There are thousands who assume at any rate that clairvoyance, clairaudience, clairsentience, etc., indicate great progress, which in reality they do not. Such learned and cultivated skills, or even such a natural gift, can never rise above this terrestrial globe, and thus they operate only within low limits, can never lay claim to any height, and are therefore almost worthless.

Is that the way to help man to ascend, by showing them, or teaching them to see and hear ethereal things which are on the same level as they are?

This has nothing to do with the actual ascent of the spirit. And just as little to do with earthly happenings! They are spiritual stunts, nothing more, interesting to the individual, but utterly useless to mankind as a whole!

It is easy to understand that all such people wish for a leader who is like them, only more skilled. —

Yet there are a great many that carry matters much further in this respect, to the point of absurdity. Yet they are perfectly serious about it.

For example to these, a basic requirement for proof of leadership is that a leader must possess... immunity from catching cold! Someone who catches cold is per se disqualified; for in their opinion this does not befit an ideal leader. A strong leader must definitely and first of all be completely above such mundane trifles with his spirit.

This may sound contrived and ridiculous; but it is only based on facts, and suggests a faint repetition of the former cry: “If Thou be the Son of God, save Thyself and come down from the cross.” — — They are already calling out the same today, before such a leader is even in sight!

Poor, ignorant men! He who trains his body so one-sidedly that it is rendered temporarily insensitive under the power of the spirit is by no means great or outstanding. Those who admire him are like the children of former times, who watched with open mouth and shining eyes the antics of traveling clowns, and were filled with a burning desire to emulate them.

And a great many so-called spiritual seekers or God-seekers of today are no further advanced in the spiritual field than the children of bygone days were in this quite earthly field!

Let us consider a little further: The vagrants of olden times, of whom I have just spoken, developed themselves increasingly and became acrobats in circuses and variety shows. Their skill grew tremendously, and even now thousands of sophisticated people watch such performances every day with ever renewed amazement, inwardly thrilled.

Yet, do they gain anything for themselves from it? Although many an acrobat even risks his life during his performances, what do they take away from such hours? Nothing whatever. For even at the peak of perfection all these things will always remain strictly limited to the scope of variety shows and circuses. They will always serve only to amuse, but never lead to any advantage for mankind.

Yet people now look for such acrobatic feats in the spiritual field as the standard by which to measure the great leader!
Let such people keep their spiritual clowns! They will soon enough experience where this leads! They have in reality no idea what they are actually pursuing thereby. They imagine: only he is great whose spirit so controls his body that it no longer suffers illness!

All such training is one-sided, and one-sidedness produces only what is unhealthy and diseased! These things do not strengthen the spirit, but only weaken the body! The balance necessary for healthy harmony between body and spirit is disturbed, and as a result such a spirit finally severs itself much sooner from the maltreated body, which can no longer provide the strong healthy resonance needed for earthly experiencing. But the spirit then lacks this experience, and enters the beyond while still immature. It will have to live its earth-life once again. These are spiritual stunts, nothing more, performed at the expense of the earthly body, which should in reality help the spirit. For a time the body is a necessary part of the development of the spirit. But if it is weakened and suppressed it cannot be of much use to the spirit; for its radiations are too feeble to provide the full power that the spirit needs in the World of Matter.

If a man wishes to suppress an illness he must spiritually produce the pressure of an ecstasy on the body, as in a similar way, fear of the dentist can suppress pain. The body may be able to withstand unharmed such intense stimulation once, perhaps even several times, but not in the long run without suffering serious damage.

And if this is what a leader does or advises to do, he is not worthy of being a leader; for he is thereby transgressing the Natural Laws in Creation. Man on earth is to cherish his body as a possession entrusted to him, and he must strive to achieve a healthy harmony between spirit and body. To disturb this through one-sided suppression is neither progress nor ascent, but an absolutely incisive obstacle to the fulfillment of his task on earth, as in the World of Matter in general. The full power of the spirit as regards its effectiveness in the World of Matter is thereby lost, since he definitely needs the strength of a physical body which is not suppressed but in harmony with the spirit! He who is called master on such grounds is less than a pupil who knows nothing whatever of the tasks of the human spirit, or of what is required for its development! He is even a detriment to the spirit.

They will come soon enough to the painful recognition of their folly.

Every false leader, however, will have to undergo bitter experiences! His ascent in the beyond can only begin when the very last of all those whom he has held back or even led astray by spiritual trifling has come to recognition. As long as his books and writings continue to influence men on earth, he will be held fast in the next world, even if in the meantime he has come to a better understanding there.

He who recommends occult training gives men stones instead of bread, thereby proving that he doesn’t have even the faintest idea of what actually takes place in the beyond, still less of the complete world mechanism! — —
66. Gross matter, ethereal matter, radiation, space and time

There have been many enquiries about the meaning of my expressions gross matter and ethereal matter. Gross matter comprises everything that man can see with his physical eyes, and what he can feel and hear physically. This includes what he can see with the help of material aids, and with whatever further inventions will enable him to see. As for example everything he can see through a microscope. Gross matter is only a specific kind of Matter. The great field of all that is Matter, however, comprises several kinds which are fundamentally different from each other, and which therefore never blend with each other.

The different species of matter lie on top of each other as the lowest part or as the very end of Creation. As with every sphere in Creation, it begins with the lightest species at the top and continues downwards ending with what is heaviest and densest. All of these kinds of matter serve merely as a means of development for everything that is spiritual, which as a germ, immerses itself as into a fertile field. Just as a seed of grain needs the soil in which to germinate and grow.

Matter with its various strata remains inactive and helpless in and of itself. Not until it is penetrated and bound together by the animistic substantiality which lies above it, does it receive warmth and vitality and serve as the coverings or bodies of a great variety of forms and species.

As I have already mentioned, the different species of matter cannot be blended, but they can be bonded and combined through animistic substantiality in multiple ways. The resultant bonds and combinations produce heat and radiations. Each individual species of matter thus produces its own specific radiation which blends with the radiations of the other species with which it is combined, and together these form a halo of radiations which is already recognized today and simply called Od or aura. Thus every stone, every plant and every animal has its own radiation which one can observe and which, according to the condition of the body, i.e., the cloak or form, is quite entirely different. Therefore it is also possible to observe disturbances in this aura and recognize points of disease in the cloak.

This aura gives each form or body a special environment which constitutes protection and defense, but at the same time forms a connecting bridge to its broader environment. It also affects the inside in order to play a part in the development of the inner core in the coarsest sense; for in reality there are many more things which contribute to the overall activity in Creation which I may only explain very gradually in order to make it easy for serious seekers to penetrate the Laws of Creation.

The World of Matter is as nothing unless it is permeated by animistic substantiality. What we have been looking at now, however, was only the combination of animistic substantiality with the various species of matter. And it is only this, in turn, which provides the fertile soil for the spirit! Animistic substantiality binds, combines and animates the World of Matter, while the spirit controls all matter with animistic substantiality. As soon as the spirit, i.e., that which is spiritual, descends for its development into this combination animated by animistic substantiality, this combination quite naturally becomes subordinated to it thus also including the animistic substantiality.

Dominion is therefore bestowed upon the spirit in the most natural way. It is sad if it misuses or abuses it! The actual tools of the spirit for its development in the World of Matter consist of the radiations just mentioned. The soil needed for its development has already been carefully prepared by the animistic substantiality before the spirit descends into it. The coverings automatically envelop it protectively, and it is the spirit's task to make proper use of this equipment, which it is given to use for its benefit and ascent, not to its detriment and downfall.

It is not difficult to understand that that kind of matter which predominates in the covering of the spirit must be decisive for the combination of radiations; for in it the radiation of the kind of matter most strongly represented will naturally always predominate. And that which predominates will in turn exert the greatest influence upon the inside as well as upon the outside.

The combination of radiations is of much greater significance than mankind has been able to discover up to now. Not even a tenth of its real purpose has been suspected as yet!

The quality of the halo of radiations is decisive for the wave strength which has to receive vibrations from the system of radiations of the entire universe. The hearer and reader should not superficially pass
over this concept, but penetrate deeply into it, then he will suddenly see all the nerve-strands of Creation spread out before him, which he should learn to tap into and make use of.

He may form an image of the primordial power being poured over the Work of Creation in the form of radiation! It streams through Creation, through every part and every species. And every part and every species thereof will transmit it in a modified form. Thus the different nature and compositions of the different parts of Creation produce changes in the Primordial Radiation which also alter its color. The whole of Creation thus presents a wonderful picture of the most glorious color-radiations such as no painter could reproduce. And every part of Creation itself, every star, indeed every single object, be it ever so small and tiny, resembles a finely-cut prism which transmits every ray it receives in multiple varieties of radiant colors. These colors in turn entail ringing sounds that blend into harmonious chords. It is not the sounds that have colors, but colors have sounds. This refers to the colors of radiations, not to the dead colors applied by human hands. Dead in comparison to the colors of radiations.

Confronting this magnificent realm of radiations there stands the human spirit with its equipment of radiations derived from the various cloaks given to it. Until the sexual power awakens the process is the same as with a baby. Through their radiations the material cloaks absorb only what they need in order to mature. When the sexual power sets in, however, the spirit stands fully equipped, the gates are then thrown open, and an immediate connection is established. It now comes into contact in many and varied ways with the powers of the radiations in the great Universe!

As the human being, i.e., the spirit develops and controls the colors of his own radiations so, as with a radio, he attunes his own vibrations to these same colors and absorbs those from the Universe. The absorption may also be called attraction, or the Power of Attraction of Homogeneous Species. Regardless of what it is called the process as such remains the same. The colors merely indicate the species, and the species determines the colors. Herein lies the lost key to the true royal art of astrology, the key to deepened knowledge of healing with herbs as well as to the controversial art of physical and spiritual healing magnetism, the key to the art of living and also to the step-ladder of spiritual ascent. For the meaning of this step-ladder, the so-called Stairway to Heaven, is nothing but a simple tool which one is to use. And the meshes of this network of radiations in Creation constitute the rungs of this ladder. In it lies everything, all knowledge and the last secrets in Creation.

You who are seeking reach into the meshes of this network of radiations! Consciously, but with good volition, and humbly acknowledging your God Who provided this wonderful Creation which you may master as a child at play, providing you at last have an honest volition and throw off your arrogant presumption of knowledge. The false burden must first be cast from your shoulders, from your spirit, before you can stand upright and free.

Absolute harmony must also prevail in the composition of the radiations of the human body in order to provide the spirit with fully adequate means for its protection, development and ascent, such as are meant for it in the normal course of development in Creation. In particular through choices in foods, in physical activity, and in general through lifestyle choices in many ways, these radiations have been changed one-sidedly, which calls for a readjustment if there is to be any possibility of ascent at all. Today everything is diseased in this respect. Nothing can be called healthy. —

Man can imagine what effect the choice of foods alone has upon this system of radiations. Through the choice of foods for his nourishment man may help his body to acquire the right balance by strengthening or perhaps weakening certain radiations or by shifting the predominant ones, if they are unfavorable or hampering in their effect, so that that radiation predominates which is favorable to him and thereby normal, for only what is favorable is the normal condition.

All this, however, cannot of itself bring about ascent nor lead to it, rather it only provides a healthy soil for the full activity of the spirit, to the volition of which it is reserved to determine whether the road is to lead upwards, sideways, or downwards.

However, the body as well as the spirit must become strong as soon as one begins to pay attention to these things. At present, however, grievous sins are committed almost everywhere in these matters through ignorance. —

When I speak of gross matter and ethereal matter it must not be assumed that ethereal matter is to mean a refinement of gross matter. Ethereal matter is a completely different species and of different
consistency. It can never become gross matter, but it forms a transitional step in the upward direction. Furthermore, both ethereal matter and gross matter represent coverings only, which must be combined by animistic substantiality so that they can be animated by it.

Moving on to address these laws I must point out that the above gradations are by no means exhaustive. Therefore I wish to state here and now that, besides conscious and unconscious spirituality and animistic substantiality, currents of energy of various kinds penetrate Creation, animating the different species of matter and contributing to their development and progress, each according to its own distinct nature. These currents of energy are again only the immediate environment adjoining the activity of spiritual and animistic substantiality or, better put, which, in preceding them, prepare their field of activity. There is more, much more, the further we analyze and go into details.

One thing follows the other in order to combine with what already existed before and create ever new gradations. Everything, however, can be explained logically, because after the First Creation only that which followed from and was consistent with logic could come into being. There is nothing else. And this fact absolutely guarantees a complete solution and a clear overview. In my lectures I now offer the key! Every hearer can then have access to the entire Creation for himself.

Given all at once it would result in a work the many-sidedness of which might confuse people. But if I permit, as I have done hitherto, one thing to issue steadily from the other in the course of coming decades, it will be easy to follow and finally to survey everything calmly, consciously and quite clearly. It will be easy for him who wishes to follow me this far. To start with, before I touch on all the finer points, I want to explain the basic foundations of Creation.

The hearer and reader will probably feel like a creature to whom I first show a human skeleton and then next to it a living man in the fullness of his vigor and activity. If he had no conception of man he would not recognize the skeleton in the living man and might even claim that the two do not belong together, or at least are not the same. And so it will be with those who do not calmly follow my explanations to the end. He who does not earnestly and persistently strive to understand from the beginning will not be able to grasp the entire Creation when I come to the last explanations. He must attempt to follow only step by step. —

Since so far I have had to speak in broad outline, I shall now slowly turn to the new things. Otherwise I would be proceeding too fast. Moreover I have often been told that I offer only the gist of a subject, which is not so easily understandable to the general public. However, I cannot act differently if I am to bring everything I still have to say, for a lifetime on earth would hardly suffice for more if I were to give broader explanations. Others will come who will be able to write one or even several books about each one of my lectures. I cannot spend my time on it now. — —

Since, as I have mentioned before, ethereal matter is of a different nature from gross matter, this implies something I have not touched upon so far. In order not to cause confusion I have hitherto in many instances used popular terms, which I must now expand. This, for instance, includes the expression: “beyond time and space!”

This always referred to the transcendental. But in moving forward we must from today on say: Life in the World of Ethereal Matter “stands above earthly conceptions of time and space” for in the World of Ethereal Matter there is also a conception of time and space, but it is of a different nature and adjusted to ethereal conditions. Indeed, the conception of time and space is to be found in the whole of Creation, but it is always bound up with the nature of the species concerned! Creation itself has its limits and thus involves a concept of space.

It is the same with all the basic laws which uniformly permeate the entire Creation; in their effects they are always influenced by the particular Creation species and are subject to its characteristics! Therefore the effects of a particular law must manifest themselves differently in the various sections of Creation, which has led to great misunderstandings, to contradictions and doubts in the uniformity of the Laws of Creation and of the Divine Will, and also to the belief in arbitrary acts by the Creator. Basically, however, everything was only a result of man’s ignorance about Creation itself.

I shall postpone going into these subjects in detail until much later, as it would, at present, only divert the attention of the hearer and reader and confuse them. I will give this information as soon as it becomes
necessary for a further understanding. No gaps will remain.
67. The error of clairvoyance

Clairvoyance! How much glamour has been woven around it, what ridicule can be heard from one side, while the other side shows timid curiosity; the rest is respectful silence. Those who are clairvoyant strut about proudly like peacocks in a chicken yard. They imagine themselves to be endowed with Divine Grace, and in their conceited form of humility feel far superior to others. They love to receive admiration for something which, in reality, is just as strange to them as it is to the many curious enquirers around them. They hide their actual ignorance behind bland smiles, meant to feign knowledge, while in fact it is much more the habitual expression of their helplessness when confronted with questions which require them to have their own knowledge about this process.

In reality they know no more than the hammer and the chisel which a sculptor uses to form a work of art. Once again, however, it is a case of men insisting on making their fellow men, who have the gift of clairvoyance, into something other than what they really are, and thereby doing them great harm. This is the unhealthy state of affairs that is to be found everywhere today. The “seeing” is real enough in most cases, but it is by no means anything special; it is nothing worthy of being marveled at, much less being awe-struck by, because in reality it should be something quite natural. However it remains natural only as long as it occurs of its own accord, and is calmly left to develop without being helped along by the clairvoyant himself or by someone else. To provide this kind of help is just as damnable as assisting in the hastening of physical death.

Clairvoyance, however, only becomes of value when it is accompanied by real knowledge. Knowledge alone can provide a sound foundation for this natural ability, and thereby also the right attitude and the right goal. However, the lack of knowledge in the majority of clairvoyants is immediately obvious in the over-ambitious zeal accompanied by arrogance, as well as in the openly displayed and expressed pretense of possessing knowledge.

It is just this imagined knowledge that not only prevents such people from advancing further, but which indeed literally leads them to perdition, because it directs their efforts on to wrong paths which lead downwards instead of upwards. This occurs without the one who imagines that he knows more being aware of it. The best thing that can happen to these people is that here and there their clairvoyant or clairaudient abilities gradually diminish and disappear through some favorable circumstance, of which there are several kinds. This is salvation!

Let us now take a closer look at these clairvoyant people and their erroneous conviction which they pass on to others. They alone are responsible for this whole field being dragged into the mud as false and unreliable up till now.

What these people see is, at best and in the most advanced cases, the second step of the so-called beyond. If one were to divide the beyond into steps (not spheres), the step of the Light is about the twentieth step, just to gain an approximate picture of the difference. People, however, who are really able to see to the second step, imagine they have achieved something stupendous, while those who can see only to the first step are in most cases even more conceited.

Now it must be realized that a person utilizing his highest gifts can in reality see only as far as his own inner maturity will permit. He is thereby bound by his own inner condition! Because of the nature of things it is simply impossible for him to see, really to see, anything other than that which is homogeneous to him. That is, only that which is within the region in which he could move about freely after his physical death. But no further; for the moment he would step over the boundary prescribed for him in the beyond by his own state of maturity he would immediately lose all consciousness of his environment. In any case he would not be able to cross this boundary of his own accord.

However, if after leaving his body his soul were to be carried along by someone belonging to the next higher step, then he would at once lose consciousness in the arms of that entity upon crossing the border to the higher step; that is, he would fall asleep. On being brought back he would be able to remember only as far as his own maturity permitted him to look about while in a wakeful state, despite his clairvoyant gifts. Thus no benefit would be derived; his ethereal body however would be harmed.

Whatever he imagines he saw beyond that line, be it landscapes or persons, is never truly or actually experienced or personally seen by him. These are merely pictures being shown to him, and he even
imagines that he hears the language. These pictures are never reality. They appear so lifelike that he himself cannot distinguish between what is only shown to him and what he really experiences, because an act of will of a stronger spirit can create such lifelike pictures. Thus it happens that many clairvoyant and clairaudient people imagine they are on a much higher plane during their excursions into the beyond than is actually the case, and this leads to many an error.

Also, when many think that they see or hear Christ, this is a great delusion; for due to the great gulf caused by the lack of homogeneity, this would be utterly impossible in the Creation Laws of the Divine Will! The Son of God cannot come to afternoon tea in a spiritist circle in order to favor and please the visitors there anymore than great prophets or higher spirits can.

It is not granted to any human spirit during his earth-life, who is still bound up in flesh and blood, to move about in the beyond with such assurance and confidence as to see and hear everything there unveiled, and maybe even to simply rush up the steps. It is not quite as simple as that despite all its naturalness. Everything remains subject to the immutable laws.

And if a clairvoyant or clairaudient person neglects his earthly task in his eagerness to penetrate into the beyond, he loses more than he gains. As soon as the time arrives for him to continue his maturing in the beyond, he will take with him a gap which he can only fill on earth. Thus he cannot ascend any further and remains bound at a certain point, and he must go back to make up for what he missed before he can think about any further serious ascent. Here too everything is quite simple and natural, merely a necessary consequence of what lies behind, which can never, ever be turned aside.

Every step in a man's existence demands to be really experienced in full earnestness, with the full capacity always to grasp the present moment. Neglecting to do this causes a slackening which makes itself felt ever more acutely further along on the path, until eventually it will lead to a breakdown and finally to collapse, unless one returns in time in order to mend the faulty spot through further experience, and to make it firm and secure. This applies to all happenings. Unfortunately, however, man has acquired the unhealthy habit of always reaching beyond himself, because he imagines himself to be more than what he actually is.
68. Types of clairvoyance

For a long time I have hesitated to answer the various questions about clairvoyance, because anyone who has read my Grail Message \textit{aright} must be completely informed on the subject; provided of course that he has not read the Message as he would read a novel, to pass the time or with preconceptions. Rather, he must have delved deeply and earnestly into It and must have \textit{made every effort} to fathom the deep meaning of each sentence as such, and also of each sentence as an integral part of the Message as a whole; for that is how it was intended from the outset.

For this, the spirit must be awake. Superficial people will thus be automatically excluded.

I have repeatedly pointed out that a particular \textit{species} can only be recognized by the \textit{same species}. Naturally the species referred to here are Creation species.

Viewed from below upwards, there are the species of \textit{gross matter}, the species of \textit{ethereal matter}, the species of \textit{animistic substantiality}, and the species of \textit{spiritual substance} as the highest. Each of these species is again divided into many levels so that the danger easily arises of confusing the levels of fine gross matter with those of coarse ethereal matter. The transitions are quite subtle and in their working and effects, not actually firmly connected, but only meshing with each other.

On each of these levels life manifests in a different manner. Man has a cloak of each species of Creation which is \textit{below} the spiritual. The core itself is spiritual. Each cloak is equivalent to a body. Thus man is a spiritual core which, in the development of self-consciousness, takes on human form, which with increasing development toward the Light, becomes ever more ideal up to the most perfect beauty, while in the case of a downward development it takes on more and more of the opposite up to the most grotesque deformations. In order to avoid any errors I wish to mention especially that the gross material covering or body is not subject to this development. It is involved for only a short time, and on the gross material earth-plane can be subject only to very limited changes.

Man on earth, that is, man living in the World of Gross Matter, bears the cloaks of \textit{all} the species in Creation \textit{simultaneously}. Each cloak, each body of the different species, also has its own separate sensory organs. The gross material organs, for example, can function \textit{only within the same species}, i.e., the gross material species. A more refined development provides the possibility, under the most favorable conditions, to see up to a certain degree of finer gross matter.

People engaged in these matters call this finer gross matter “astral,” a concept which is not even really understood by those who introduced the term, much less by those who repeat it. I use this definition because it is already known. However, as is typical in occult research, this term serves only as a sort of collective term for everything that is known and felt to exist, but is not yet correctly understood, much less explained. All of the pseudo-knowledge that occultists have established up till now is nothing but a great, self-created labyrinth of ignorance, a rubbish heap of presumptions produced by intellectual thinking, which is inadequate for these things. Nevertheless I wish to stay with this much-used term “astral.” That which men see and mean by “astral” however, does not even belong to the World of Ethereal Matter, but merely to fine gross matter.

The investigators, filled with human presumptions, have not yet stepped beyond the World of Gross Matter in these fields, but have remained in the \textit{lowest species} of Subsequent Creation, and therefore make much ado with all kinds of “high-sounding” foreign words! They do not even see with their ethereal eye, but merely to the ethereal world with the \textit{transitory perception} of the gross material eye. This could be called practice clairvoyance, or partial clairvoyance.

When a human spirit lays aside its gross material body through physical death, naturally the gross material sensory organs are also laid aside, because they belong to the cloak concerned. Thus earthly death is nothing but the stripping off of the outermost cloak or shell which enabled man to see and work in the World of Gross Matter. Immediately after the human spirit has cast aside this cloak it stands in the so-called other world or, more precisely, in the planes of the World of Ethereal Matter. Here it can only work with those sensory organs of the ethereal body, which has now become its outer shell or covering. Thus it sees with the eyes and hears with the ears, etc., of the ethereal body.

It is natural that on entering the Ethereal World the human spirit must first learn to make proper use
of the sensory organs of the ethereal cloak which has suddenly been forced into activity, as formerly it had to learn to use the organs of the physical body in the World of Gross Matter. Since this different species of matter is not as heavy as gross matter, proper use of the organs is learned more quickly and easily. And this applies to each of the other species as well.

The transitional or partial sight into the intermediate planes is given to facilitate adaptation to the respective species. Through a certain tension caused by extraordinary conditions of the physical body, the gross material eye may be able to get a small glimpse of the intermediate plane between gross matter and ethereal matter, while the ethereal eye in the beginning of its activity may also, upon looking back, obtain partial sight of this same plane where fine gross matter joins coarse ethereal matter. This partial sight provides a certain support to the human spirit on its transit so that it need never feel completely lost. This applies to every border between two different species. Animistic power currents, the magnetic quality of which has a holding and binding effect, ensure that the two different species of matter cling to each other and do not form a gulf because they are never able to merge.

After the human spirit has passed through the different sections of the World of Ethereal Matter, it also lays aside its ethereal body and enters the World of Animistic Substantiality. Remaining as its outermost cloak is the animistic body, the eyes and ears of which it must now use to see and hear, until it is able also to lay aside the animistic cloaks and enter the Spiritual Realm. Only here is it really itself alone, unveiled, and it must see, hear and speak, and so on, with its spiritual organs.

Readers must keenly think through these statements of mine so that they can visualize this properly for themselves. Materializations of souls who have left the earth are nothing more than the process by which those departed ones wearing their ethereal bodies can, with the help of a medium, envelop themselves with a cloak of fine gross matter. This is probably the only exception which allows earthmen of today to clearly see and grasp fine gross matter with their physical eyes and other physical senses. They can see it and feel it because, in spite of its fineness, the same kind of sensory organs are still involved, that is, those of gross matter.

Man should therefore be mindful of the fact that gross matter can only be “perceived” by what is of gross matter, ethereal matter by what is of ethereal matter, animistic substantiality by what is of animistic substantiality and spiritual substantiality by what is of spiritual substantiality. No intermingling is possible.

However, there is one thing: a man on earth may here and there behold with his gross-material eye, and, while still in the flesh, open his ethereal eye, at least from time to time. That is not simultaneously, but consecutively. When he sees with his ethereal eye his physical sight is wholly or in part inactive, and vice versa. He will never be able to see truly ethereal things with his physical eye, nor gross material things with his ethereal eye. That is impossible. Statements to the contrary would only be based on errors springing from ignorance of the Laws of Creation. They are delusions to which such people fall victim when they assert that they can recognize ethereal matter with their physical eyes or spiritual substantiality with their ethereal eyes.

He who considers all of this rightly, and tries to picture the process clearly to himself, will recognize what indescribable confusion must at present exist in evaluating clairvoyance, that it is virtually impossible to obtain reliable information on this subject as long as the governing laws are not made known, which is something that cannot be done through manifestations or revelations in spiritist circles, because neither the revealing nor the manifesting souls from the beyond have an overall view, but must always move within the limits of their own respective state of maturity.

It is only possible to achieve an orderly explanation of the wonderful weaving of Subsequent Creation if there is an all-embracing knowledge. Otherwise it is impossible. Men, however, in their well-known morbid presumption to know never recognize this, but take on a hostile attitude toward all such teachings from the start.

They prefer to go on strut ting jauntily about in their pathetic seeking, with the result that they can never agree on anything nor achieve any real success. If they would but once show the greatness of overcoming their conceit and, without prejudice and in all seriousness, consider the Grail Message as the explanation of the world, and if they eliminated their own presumed knowledge while studying It, perspectives would soon be revealed to them which, in logical sequence, would clarify every happening not understood, and in one broad sweep pave the way to what was hitherto unknown.
However, it is well known that obstinacy is only one of the unmistakable signs of real stupidity and narrow-mindedness. None of these people ever suspect that, through such behavior they brand themselves as utterly incapable and that in the near future this brand will burn them with shame and eliminate them, because they can no longer hide or deny it.

There must be, as the basis of any assessment of a case of clairvoyance, the knowledge of which eye the clairvoyant sees with, i.e. what plane his sight pertains to and the stage of his development therein. Only then may further conclusions be drawn. The person who leads such investigations would need to have an absolutely clear knowledge about the various steps within the different species, as well as of the resulting various effects and activities within them. And therein lies the problem of the present time, in which it is the very people who presume to know, who understand nothing at all.

It is deplorable to see the flood of publications in magazines and books about all kinds of occult observations and experiments, and to read the more or less illogical and untenable attempts at explanation, which in most cases presumptuously even receive the stamp of definite knowledge, while on the whole they not only remain divorced from the facts, but even convey the opposite. And how infuriated and hostile the army of such wiseacres becomes when the structure of Subsequent Creation is put before them in simple, easily verifiable sequence, and yet without the exact knowledge of which they cannot understand anything at all. We will not even speak of Primordial Creation in this connection.

He who would evaluate or even condemn clairvoyants must know, really know, the entire Creation! As long as this is not the case he should keep silent about it. Nor should zealous champions of the facts of clairvoyance make assertions which cannot be substantiated without an exact knowledge of Creation. So many fateful errors are currently being circulated about all processes outside the World of Gross Matter that it is now high time to bring some order and lawfulness into it. Fortunately the time is not far off when a clean sweep will be made among the countless absolutely ridiculous figures in the actually very serious fields of occultism who, as everybody knows, clamor the loudest and who are most obtrusive in their teachings. Unfortunately, however, these babblers have already led many seekers astray through their behavior. The responsibility for this will not fail to manifest, and it will fall with dreadful force upon all those who attempt to deal with the most serious matters in such a frivolous manner; however, this will be of little benefit to those who have gone astray, and who have been seduced thereby; rather, they will have to suffer the damage for having allowed themselves to be so easily tempted into the adoption of false opinions. On the average, it is safe to say that for the time being it is just in the occult fields that the fine term “research” is still being used, and that consequently, most researchers are mere prattlers.

Thus, among clairvoyants there is seeing of fine gross matter, seeing of ethereal matter, and seeing of animistic substantiality. Always with the eyes belonging to the same species. Spiritual seeing, however, has remained closed to men, and it would have to be an especially called one, who for a specific purpose was so gifted that he could open his spiritual eye while he was still on the earth.

But the countless present-day clairvoyants do not belong to these. Most of them can only recognize one of the various steps of the World of Ethereal Matter, and in time perhaps more. Thus their ethereal eye is opened. It happens only rarely that the eye of the animistic body is also able to see.

If in connection with certain earthly events, such as criminal or other cases, a clairvoyant human being is called in to bring clarification, the interested person must know the following: the clairvoyant sees with his ethereal eye, and is therefore not able to see the gross material event that actually took place. But every earthly happening has its concomitant ethereal phenomena, which are often the same as the earthly happening, or at least similar. For instance, in the case of a murder the clairvoyant will see the ethereal happening which occurs at the same time, not the actual gross-material event which, in accordance with existing mundane laws, is the only standard for the courts. This ethereal happening, however, may differ in detail to a greater or lesser degree from the earthly event. Consequently it would be wrong to speak hastily of the failure of clairvoyance or of a false vision.

Let us stay with a case of murder or theft. The clairvoyant who has been asked to help with solving the crime will see partly on the astral plane and partly on the ethereal plane. He will see the location of the action astrally, that is, in fine gross matter, and the action itself he will see ethereally. To this must be added the fact that he can also see various thought-forms which came into being through the thoughts of the murderer as well as of the murdered person, or of the thief. To distinguish between all these things
must be part of the knowledge of the person conducting the investigation! Only then will the result be correct. However, a person proficient enough in such knowledge to conduct such investigations does not as yet exist. Although it may sound grotesque, since it is really not analogous, I would still like to give a secondary example by mentioning the work of a police dog, which is also used to help in the uncovering of crimes. Naturally the leader of a police dog must be thoroughly acquainted with the manner in which the dog works, and must closely and very actively collaborate with it, as is well known to experts. We only need to think of this kind of work in a much more ennobled form and we have the activity of the director of an investigation collaborating with a clairvoyant in the solution of a crime. Here also the leader of the investigation must do the actual work, observing and combining the various factors, and taking the greater part of the activity upon himself, while the clairvoyant merely remains the passively working assistant. Every judge must go through protracted studies of such activities before he may consider them. It is a far more difficult course of study than the study of the law.
In order to follow this explanation it is necessary to know that man on earth does not live in Primordial Creation but in a subsequent Creation. Primordial Creation is solely and exclusively the independently existing Spiritual Realm known to men as Paradise, the summit of which is formed by the Grail Castle, with the gate to the Divine that lies outside of Creation. Subsequent Creation, on the other hand, is the so-called “world”, eternally rotating below Primordial Creation, the various solar systems of which are subject to evolution, that is, they ripen, grow old and decay, because they were not created by Divinity directly as was the imperishable eternal Primordial Creation, Paradise. Subsequent Creation came into existence through the volition of the Primordial Beings and is subject to the influence of the developing human spirits, whose path of development leads through this Subsequent Creation. This is the reason for the imperfection therein, such as is not found in Primordial Creation, which is subject to the direct influence of the Divine Holy Spirit.

To comfort the Primordial Beings, who were extremely perturbed about the ever-increasing and more noticeable imperfection of Subsequent Creation, a Voice from Divinity called out to them: “Wait for Him Whom I have chosen... to bring you help!” — which, to a certain extent, is accurately rendered in the Grail legend, as passed on from the Primordial Creation.

Now to the subject at hand: Every earthly action can only be considered as the outward expression of an inward process. “Inward process,” meaning a spiritual intuitive volition. Each intuitive volition is a spiritual action which becomes decisive for man’s existence, because it brings about ascent or descent. In no case may it be put on the same level with thought volition. Intuitive volition impacts the core of man proper, while thought volition merely impacts a weaker outer circle. It is not always necessary for either of these to become visible on earth, despite their unfailing effect. An earthly, gross-material action is not needed for the development of a karmic burden. On the other hand, there is no earthly gross material activity that does not have to be preceded by a thought volition or an intuitive volition. Thus, the earthly visible activity is dependent upon either a thought volition or an intuitive volition, but not vice versa.

However, what is really decisive for the existence of a human spirit, for his ascent or for his descent, is most strongly anchored in the intuitive volition, to which man pays the least attention, and yet from the absolute and never-failing effects of which there is no escape, nor is there any glossing over or falsification. This alone provides the real “experiencing” for the human spirit; for the intuitive volition is the sole lever for the release of the spiritual power currents which rest in the work of the Creator, waiting only for an impulse from the intuitive volition of the human spirits, in order to immediately and greatly intensify the effect. Yet, up till now mankind have hardly paid any attention to this so important, even most important, process.

For this reason I will again and again draw attention to an apparently simple but essential point which contains everything: The spiritual power permeating the work of Creation can make contact only with the intuitive volition of the human spirits, all else being excluded from making such contact!

Even the thought volition cannot make any such connection, much less can any products of the thought volition. This fact excludes any hope that the actual principal power in Creation could ever be associated with any kind of “invention”! Against this possibility, an immovable bolt has been installed. Man does not know this principal power or its effects, although he stands in it. It is not what this or that thinker and inventor imagines the Primordial Power to be! It is invariably a matter of a far subordinate form of energy only, of which it is possible to find many more forms having astonishing effects, without mankind coming even one step closer to the actual power which the human spirit uses daily without being conscious of it. Unfortunately man trifles with this power, without being aware of the dreadful consequences of his boundless carelessness! And in his limitless ignorance he always wantonly tries to divert responsibility for the consequences onto God, which, however, does not free him from the great guilt he burdens himself with by his not wanting to know.

I will try to give a clear picture here. For example a man has an intuitive feeling of envy. Usually it is said: “Envy rises up in him!” At first this is a general intuitive feeling, of which quite often the human spirit is not even clearly conscious. This intuitive perception, however, which as yet is not clad in definite thoughts, that is, which has not as yet “risen” up to the brain, carries within it the key which alone has the capacity for establishing contact with the “Living Power”, for building a bridge to it. Immediately, as
much of the “Living Power” contained in Creation passes into this particular intuitive perception as this latter is capable of absorbing. This in turn, depends upon the particular strength of the perception. It is only through this that the human or “spiritualized” intuitive perception comes alive within itself and receives the enormous capacity to generate (not the power to generate) in the Ethereal World, making man lord among all creatures, the highest of all creatures in Creation. However, this process also permits him to exert an immense influence upon the entire Subsequent Creation, and thereby also... invests him with personal responsibility which no other creature besides him can have in Subsequent Creation; for only man possesses the appropriate ability which rests in the nature of the spirit.

And he alone in the entire Subsequent Creation bears spirit in his innermost core, and as such he alone receives connection with the Supreme Living Power resting in Subsequent Creation. The Primordial Beings in Paradise are of a spirit different from that of the world wanderers, the so-called earth-men, and therefore their capacity for connection pertains to another, higher and far stronger wave of power, which they consciously make use of, and with which they can also naturally accomplish quite different things than the world wanderers to whom earth-men belong, whose highest wave of power is but a gradation of the power resting in Primordial Creation, just as earthment themselves are but a gradation of the Primordial Beings.

What human knowledge has been lacking so far is primarily the knowledge of the many progressively weaker levels downwards of everything contained in Primordial Creation and the recognition that men themselves belong to these lower levels only. Once this understanding has really penetrated, their hitherto existing pride will fall away and clear the path for ascent.

The stupid presumption of being the highest, of even carrying Divinity within themselves, will collapse miserably, leaving behind only liberating shame. The Primordial Beings, who stand so much higher and who are of much greater value, are not possessed of such conceit. They only smile indulgently at these earthworms gone astray, just as many parents smile at the fantastic chatter of their children.

But let us return to the intuitive perception. A man’s intuitive perception thus strengthened, now immediately and automatically produces a form in a further gradation which exactly embodies the nature of the intuition! In this case then, envy. In the beginning the form stands within its creator and later beside him, connected to him by a cord through which it receives nourishment. At the same time, however, in obedience to the Law of the Attraction of Homogeneous Species, it immediately and automatically makes contact with the gathering point of the same species of forms from where it receives strong reinforcements, which, together with this young form, fashion the ethereal environment of that particular person.

Meanwhile this intuitive perception rises higher and finally reaches the brain, stimulating thoughts of a like nature, which define the goal sharply. Thus the thoughts become channels or roads upon which these forms travel towards a very definite goal, there to do harm if they find the proper soil. However, if the man who is to be the target of these forms has within himself only pure soil, i.e. pure volition, he offers no point of attack for these forms, no anchorage. Still, they are not rendered harmless again thereby, but they continue to wander about individually, or unite with their homogeneous species in gathering centers which may be called “planes”, since they are subject to the law of their spiritual gravity and therefore must form definite planes which can only admit and hold the same species. Thus they definitely remain dangerous to all those human spirits who do not have sufficient purity of a strong volition for the good, and in the end they also bring destruction upon their originators, since they constantly remain connected with them, and these continually return new flows of envy energies through the feeding cord. The forms themselves receive these from the accumulations of the collection centers. This makes it difficult for such an originator to give himself over to purer intuitions again, because he remains severely handicapped by the return flow of envy-energies which continually pull him back. He is forced to expend far greater efforts for his ascent than would a human spirit not so hampered. And it is only through constant pure volition that such a feeding cord of evil gradually decays, until it finally dries up and falls limply away. This means the liberation of the originator of such evil, provided that his construct has meanwhile done no harm; for if it has, new ties are then immediately formed which must also be redeemed.

To effect the release of such threads it is absolutely necessary for the originator again to cross paths, either on this earth or in the beyond, with any person harmed by the evil, so that recognition and forgiveness can be obtained. Consequently the ascent of the originator of such forms cannot take place
before those persons who have suffered injury have made their ascent. The connecting thread or threads of fate hold him back for as long as there is no redemption through making amends and obtaining forgiveness.

But this is not all! This intuitive volition, under the intensified “Living Power”, has a far greater effect; for it not only populates the Ethereal World, but it also directs the fate of the entire Subsequent Creation, of which the earth and all the surrounding stars are a part! Thus it also influences the World of Gross Matter. Either up-building or destructive! This should make man recognize at last the absurdities which he has already wrought, instead of fulfilling his duties which were given to him through the abilities of his spirit for the benefit of Subsequent Creation and of all creatures. Man often asks why strife manifests in nature, yet in Subsequent Creation, the Substantiate orients itself to... the nature of man! With the exception of Primordial Substantiate Beings. – But let us go further:

The products of the intuitive volition of the human spirit, the forms mentioned above, do not cease to exist after detachment from their originator, but they continue to exist independently as long as they receive nourishment from like-minded human spirits! It need not be the originator himself. They seek an opportunity to attach themselves to this or that person who is open to their influence, or whose power of resistance is weak. If evil, they are the demons born of envy, hatred and all that is similar. If good, they are benevolent beings which lovingly only promote peace and foster ascent.

With all these processes a visible earthly action by humans is not in the least bit necessary; such an act only adds further chains or threads which must be redeemed on the gross material plane, and require a reincarnation if redemption cannot be attained in one lifetime on earth.

These constructs of the human intuitive volition have inherent power because they come into being through spiritual volition in combination with the “neutral principal power” and, what is most important, because thereby during the process of their formation they also absorb animistic substantiality, which is that species from which gnomes etc. develop. The volition of an animal cannot achieve this because the animal soul contains nothing spiritual, but is animistic only. Thus this process takes place only with the forms of human intuitive volition; it must therefore bring great blessings if the volition is good, but incalculable harm if the volition is evil, since the animistic core of such forms carries its own motive power, combined with the ability to influence all that is gross material. And thereby the responsibility of the human spirit becomes enormous. Depending on its nature, its intuitive volition creates benevolent entities as well as animated demons.

Both are merely products of man’s spiritual abilities in Subsequent Creation. Their cores, self-motivated and thus unpredictable in their influence, do not originate in that part of Animistic Substantiality which has the capacity to will, and where animal souls originate, but issue from a lower gradation thereof which does not possess the personal ability to will. In the World of Animistic Substantiality, as well as in the Spiritual Sphere above it, there are also many gradations and special species, about which I have to speak separately.*(Lecture Nr. 49: The difference in origin of man and animal)

Let me add as a further explanation that animistic substantiality also has contact with a living power resting in Creation which, however, is not the same as the Living Power with which the volition of the human spirit is connected, but only a lower gradation thereof.

*It is just these possibilities and impossibilities of combinations which are the strictest maintainers of order in Subsequent Creation and bring about a firm, immutable organization in all coming into being and decaying.

So far-reaching, then, is the activity of the human spirit. Now look closely and observe properly men today, and you can imagine what havoc they have already wreaked. Especially when you consider the further consequences of the activity of these living forms which are let loose upon all creatures! It is the same as with a stone which, once it has left the hand, is no longer subject to the control and will of the thrower.

Besides these forms, the far-reaching activity and influence of which it would take a whole book to describe, there is another species which is next to and closely connected with them, but which forms a weaker section. Yet this section is still just dangerous enough to molest many people, to hinder them and even cause them to fall. They are the formations created by thoughts. That is to say, thought-forms or phantoms.
As the product of the earthly brain, thought volition, in contrast to the volition of the intuitive perception, does not have the ability to make direct contact with the neutral principal power resting in Creation. Therefore these forms lack the self-acting core of the intuitive forms, which in comparison to animal souls can only be called “animistic soul shadows”. Thought-forms remain absolutely dependent upon their creator, with whom they are connected in a similar way as the forms of the intuitive volition. That is through a feeding cord which simultaneously constitutes the road for the returning reciprocal actions. However, I have already spoken about this species in the lecture on “Thought-forms”*(Lecture Nr. 22). Therefore I need not repeat it here.

In the Law of Reciprocal Action thought-forms are the weakest gradation. Despite this their effects are still disastrous enough, and can not only bring about the doom of individual human spirits, but even that of great masses, and can even contribute to the devastation of whole parts of the world as soon as they are over-nourished and over-cultivated by men, thus receiving undreamt of power, as has happened in the last few thousand years.

Thus the whole of this evil has been brought about by men alone. Owing to their uninhibited and false intuitive volition and thought volition, as well as through their carelessness in these matters! —

These two realms, the realm of the forms of the human intuitive volition and the realm of the forms of the human thought volition, in which naturally real human spirits are also forced to live, alone formed the fields of action and the vision of the greatest “magicians” and “masters” of all time, who became entangled in them and who finally are retained there when they pass over. And today?

The “great masters of occultism”, the “enlightened ones” of so many different sects and lodges... are no better off! They are masters only in these realms. They live amid forms of their own making. Only there can they be “masters”, but not in the real life of the beyond! Their power and mastery never extend so far.

Unfortunate people, regardless of whether they have pledged themselves to the black or the white art, according to their evil or good volition... they imagined and still believe themselves mighty in their spiritual power, whereas in reality they are less than a man ignorant in these matters. In his childlike simplicity such a man stands far above these actually low fields of activity of such ignorant “spiritual princes”, that is, he stands higher spiritually than they do.

All would be well if the reciprocal effects of the work of such eminent ones could fall back upon themselves only, but such “masters” through their efforts and activities agitate these nether regions, which are of no particular importance in themselves, stirring them up unnecessarily and thereby increasing their strength, so that they become a danger to all whose resistance is weak. For others, happily, they hold no danger; because a harmless human spirit, one who enjoys his life like a child, rises without any difficulty above these nether regions, into which the pseudo-scientists burrow and probe, finally being retained there by the forms and images which they themselves have strengthened. Although this should all be taken seriously, yet seen from above it makes an unspeakably ridiculous and sad impression, entirely unworthy of the human spirit. For inwardly bloated with false conceit they busily creep and crawl about, embellished with frills, endeavoring to animate such a realm. A shadowy realm in the truest sense, an entire world of sham, capable of simulating all kinds of things. And he who first called it into existence can in the end no longer exorcise it, but must succumb to it! Eagerly many dig and delve into these nether regions, priding themselves on the tremendous height they have reached thereby. A clear and ordinary human spirit, however, can readily and without worry pass through these nether regions, not having to pause there for any reason.

What else shall I say about such “great ones”? Not one of them would listen, because in their sham world they can for a time pretend to be what, in the real existence of the living spirit, they could never hope to become; for there they must: “serve”. Then their presumption to be masters would quickly come to an end. For this reason they fight against it, because much is taken from them through the Truth! And they lack the courage to bear this. Who likes to have the entire structure of his imagination and vanity overthrown? He would indeed have to be a true and really great human being! This kind of person would never have fallen into such snares laid by vanity.

One thing in all this is very distressing: how many or, better said, how few human beings are so clear and firm within themselves, how few still command such childlike, cheerful simplicity that would allow them to safely traverse these planes, which are so wantonly created and constantly reinforced by man’s
volition. For all others, however, it evokes a continually increasing danger.

If only men could at last become really seeing in these things! How much harm could be avoided. A purer intuitive perception and pure thinking on the part of every human being would soon so weaken the dark and dismal planes of the beyond that even the struggling human spirits retained there would gain faster release, because they would be able to fight to free themselves more easily from their ever weakening surroundings. —

Just as many great “masters” here on earth experience everything as real so do human spirits in the various environments, forms and constructs in the beyond experience everything as real, regardless of whether it be in the lower or darker regions or in ethereally higher and friendlier regions... fear as well as joy, despair and also liberating redemption... and yet they are not in the realm of real life at all, rather only they themselves are really alive! All else, their quite diversified and changing surroundings, can only exist through them and through those on earth who are like-minded.

Even hell itself is but a product of human spirits, existing, it is true, and also holding serious dangers and causing terrible suffering, but it is completely dependent on the volition of all those human beings whose intuitive perceptions enable the existence of hell by supplying it with power from the neutral Divine Power which rests in Creation for the use of human spirits. Thus hell is not a Divine institution, but the work of man!

He who recognizes this aright, and then consciously makes use of this knowledge, will help many, and he himself will also ascend more easily towards the Light, in which alone all real Life lies.

If men would for once open themselves far enough to be able to get a sense of what treasure rests in Creation for them! A treasure which should be discovered and picked up by every human spirit, which means consciously made use of: and this is the neutral principal power I have mentioned so often. It makes no distinction between good or evil, but stands outside these conceptions, it is simply the “Living Power”.

Every intuitive volition of a human being is like a key to this treasure chamber and makes contact with this sublime power. Good volition as well as bad volition. Both are reinforced and animated by this “power” because it immediately reacts upon the intuitive volition of the human spirit. Only upon this volition, nothing else. Man determines the nature of the volition; this lies in his hand alone. The power as such brings neither good nor evil, but is simply “power”, and it animates what man has willed.

It is important, however, to know that man does not bear this life-giving power within himself, but only possesses the key to it in the capacity of his intuitive faculty. Thus he is the steward of this creative formative power which works in accordance with his volition. For this reason he has to render account of his stewardship, which he exercises at all times. But unwittingly he plays with fire in these matters like an ignorant child, thus causing great damage, as does such a child. Yet he need not be ignorant! This is his fault! Through parables and teachings all the prophets and finally the Son of God Himself tried to enlighten men on this point, to show men what path to take, how they must intuitively perceive, think and act in order to tread the right path!

But it was in vain. Men continued to play with this tremendous power entrusted to them only as they saw fit, without listening to the warnings and advice from the Light, which ultimately will bring about the collapse, the destruction of their works and also of themselves; for this power works in a completely neutral manner, reinforcing the good as well as the evil volition of the human spirit, and thus will not hesitate coldly to ruin the car and its driver, just as happens with any motor vehicle that is not driven the right way. Surely the picture has now been made clear enough. Through their volition and thoughts men direct the destiny of the entire Subsequent Creation as well as their own, without knowing anything about it. They promote either growth or death; they can achieve either up-building in fullest harmony or that wild chaos which we now have! Instead of building up in a reasonable manner they waste their time and energy unnecessarily in a great deal of futile trivialities. Insightful people call this punishment and judgment, which in a certain sense is correct, yet it is men themselves who have forcibly brought about everything that must now happen.

There have been thinkers and observers who already sensed all of this, but they erred when they falsely assumed that this power of the human spirit is a manifestation of personal divinity. This is an error which only arises from a one-sided observation of appearances. The human spirit is neither God nor
Divine. Such wiseacres see only the outer shell of the happening, but not the inner core. They confuse the effect with the cause. Unfortunately many false doctrines and much presumption originated from this inadequacy. Therefore let me stress it one more time: The Divine Power which always permeates and rests in Creation is given to all human spirits only on loan. As they use it they can direct it, but they do not have it within themselves, it is not inherently theirs! This power is inherent in Divinity alone. The Divine, however, uses it only for the good, because It does not know Darkness at all. The human spirits, however, to whom it is on loan, only turn it into a den of thieves!

Therefore once more I urgently call out to everyone: Keep the hearth of your volition and your thoughts pure, and you will become peacemakers and be happy! Then at last Subsequent Creation will begin to resemble Primordial Creation, where all is Light and Joy. All this lies in the hands of man, in the capacity of every self-conscious human spirit, who will no longer remain a stranger in this Subsequent Creation! — —

Many of my readers and listeners will quietly wish that in addition to my explanations, I might add a fitting picture of such a happening, a lifelike view to improve understanding. Others again might find this distracting. There may also be some who think that I would thereby weaken the seriousness of what was said, because the rendering of a living happening in these planes might easily be construed as a flight of fancy or clairvoyance. I already heard similar remarks when I published my lectures: “The Holy Grail” and “Lucifer”. Those who investigate deeply, however, and whose spiritual ears are not closed, will intuitively perceive the purpose of what I describe. The picture I wish to give about this is meant for these persons alone, for they will know that it is neither fantasy nor clairvoyance, but more.

Therefore let us take an example: A mother has taken her life by drowning herself, and in so doing has carried her two-year-old child to its earthly death along with her. Upon awakening in the beyond she finds herself sinking in a dismal, muddy body of water; for the soul’s last terrible moment has come to life in the Ethereal World. This is the place where, together with her, all homogenous species suffer continual torment. She has the child in her arms, and it clings to its mother in mortal fear, even though in her earthly act she had flung it into the water before throwing herself in. Depending on her psychic condition, she has to live through these agonizing moments for a shorter or longer period of time, that is, she must always be on the verge of drowning without ever coming to an end, and never losing consciousness. It may take decades and even longer before a genuine cry for help, uttered in pure humility, awakens in her soul. This is not so easily done; for everything around her is only of homogeneous species, there is no light. She hears only ghastly swearing and cursing, brutish words, and she sees nothing but callous ruthlessness.

In time there may gradually awaken within her the urge at least to protect her child from this, or to remove it from such dreadful surroundings and their perpetual danger and torment. Trembling with fear, while still on the verge of drowning, she therefore holds her child above the stinking, slimy surface, while many another being in her vicinity clings to her and tries to drag her down into the depths.

This leaden, heavy water is composed of the thoughts of those who have committed suicide by drowning, thoughts which have come to life ethereally but which are not yet sharply defined, as well as of the thoughts of all those still on earth who harbor similar ideas. These thoughts have contact with one another and, in the process of mutual attraction, constantly reinforce each other, whereby the torment is endlessly renewed. These waters would have to dry up if, instead of receiving homogeneous reinforcements, waves of fresh, happy and joyful thoughts would stream forth from the earth.

Worry about the child, which, as a natural maternal instinct, may gradually develop into anxious and caring love, receives enough strength to form for the mother the first saving step towards the stairway leading out of the agony, which she herself created by bringing her life on earth to a premature end. In trying to save the child from the horror into which she herself has plunged it in the first place, she nourishes within herself more noble qualities which can ultimately lift her into the next, less dismal environment.

The child in her arms, however, is not the living soul of the child she murdered when she dragged it into the water with herself. Such an injustice would be impossible. In most cases the living soul of the child frolics in sunny meadows, whereas the child in the arms of the struggling mother is only... a phantom, a living form of the intuitive perception of the murderess and also... of the intuitive perception of the child! This may be a guilt-form, i.e. arising from the pressure of a guilty conscience, or it may be a
despair-form, a hatred-form, a love-form, no matter, the mother imagines it to be the living child itself, because the form exactly resembles the child, moves like it, cries like it, etc. I do not wish to go into such details nor into their many variations.

Countless happenings could be depicted, the nature of which is always bound precisely to the deeds which preceded them.

But I wish to mention one more thing as an example of how the transition from this world into the beyond occurs.

Take the case of a woman or girl who is facing an unwanted pregnancy and who has, as unfortunately very often happens, done something against it. Even if in especially favorable cases all went well without causing any bodily harm, it is not thereby simultaneously atoned for. The Ethereal World, as the environment in which the soul lives after physical death, records everything exactly and impartially. From the moment it happened an ethereal body of the developing child has fastened itself to the ethereal neck of the unnatural mother, where it remains clinging until the deed is atoned for. Naturally the woman or girl concerned does not notice this as long as she lives in her physical body here on earth. She may perhaps have an uneasy feeling now and then as a reaction, for the small ethereal body of the child is as light as a feather in comparison with the physical body, and today most girls are much too callous to be able to feel this little burden. This callousness however, is not in the least a sign of progress, nor of robust health, but indicates retrogression; it is a sign of the soul being buried.

But at the moment of physical death the weight and density of the clinging child’s body become **homogeneous** with that of the ethereal body of the mother, which has now left its earthly vessel, and it is thus an absolute burden. It will immediately cause as much discomfort to the ethereal body of the mother as would a gross-material child’s body on earth clinging to her neck. Depending on the nature of the preceding happening, it may well increase to a breath-taking agony. The mother must drag the child’s body around with her in the beyond, and she does not become free of it until maternal love awakens within her and, setting aside her own comfort, she faithfully and laboriously tries to provide care and relief to the little body. Very often a long and thorny path has to be traversed to reach that point!

These happenings are naturally not without a certain tragicomic aspect. One need only imagine someone from whom the wall between this world and the beyond has been removed, entering a family gathering or a party. Perhaps a group of ladies is sitting there in lively conversation. One of the women or “virgins”, in a tone of moral indignation, voices a disdainful opinion of her fellow-men, and all the while the visitor sees one or even several little children’s bodies hanging from the neck of this ranting zealot or proud woman. Not only that, but every other person also has the works of his real volition hanging on to him, distinctly visible, and often in the most grotesque contrast to his words and to how he wishes to appear and assert himself before the world.

Many a judge sits with a much larger burden before the person condemned by him. How quickly his few years on earth will be over and then he will stand before his Judge where other laws pertain. What then?

Unfortunately, in most cases man is easily able to deceive the Gross Material World, while in the Ethereal World this is impossible to do. Fortunately there a man must really reap what he has sown. Therefore no one need despair if here on earth injustice temporarily has the upper hand. Not one single evil thought will remain unatoned for, even when it has not developed into a physical deed.
Occult training, meat diet or vegetable diet

The efforts aiming at occult training as well as those aiming at so-called lifestyle-reform have set a high goal, the attainment of which will mean a further epoch in the development of humanity. The time when these valuable goals will be fulfilled will surely come. The presently burgeoning efforts in this direction are merely a part of the fermentation process of this new time.

While the leaders of occult endeavors, even with the best of intentions, have taken an entirely wrong road in this field unknown to them, thereby accomplishing nothing but giving free rein to the Darkness and exposing mankind to increased dangers from the beyond, the efforts of so-called lifestyle reformers reach far beyond their commendable goal with regard to the present time! The activities of both groups must be approached in a different way. Fundamentally, psychic exercises need to be conducted on a higher level than so far. An entirely different road must be taken in order to reach the summit. The present road only leads into the base undergrowth of the beyond, in which the majority of the followers are totally entwined and dragged down by the Darkness.

The right way must lead upwards from the very beginning, and must not first lose itself in a lower environment or one that is at best on the same level. The two paths are in no way similar, and are even in their basic nature entirely different. The right way immediately uplifts the inner man, thus goes upward from the very beginning, without first making contact with the ethereal environment on its own level, much less with one that is lower; for this is not necessary, as normally there should only be a striving upwards from the earth. Therefore let me again warn you seriously against all spiritual acrobatics.

During its life on earth the spirit absolutely needs a strong and healthy body in a normal physical condition, in order completely to fulfill the purpose of its existence. If the condition of the body is changed, this shift upsets the absolutely necessary harmony between body and spirit. Only such complete harmony brings about a healthy and strong development of the Spirit which prevents morbid excesses.

A healthy and unsuppressed body will in its normal condition always quite naturally harmonize with the spirit, thereby providing it with a firm foundation in the World of Matter in which the spirit does not stand without a purpose, and thus offering the spirit the best help completely to fulfill this purpose of self-development, along with the simultaneous advancement of Creation.

Each body creates certain definite radiations which are absolutely essential to the spirit for its work in the World of Matter. Foremost among these is the mysterious sexual power, which is quite independent of the sex drive. If the harmony between body and spirit is disturbed this power of inward- and outward-directed radiations is drawn into another direction, and thus weakened for its real purpose. This hinders or paralyzes the fulfillment of the purpose of the spirit during its existence in the World of Matter, which consequently cannot achieve normal development either. At some later point in its efforts to ascend it must therefore inevitably sink back exhausted, and in the natural course of events, will have to repeat a great part of its development. For what it misses in the World of Gross Matter it cannot make up in the Ethereal World, because there it lacks the radiations of its physical body. It must go back in order to fill this gap.

Such clear objectivity is to be found in these events, such naturalness and simplicity, that it simply cannot be otherwise. Any child will understand this and take it for granted once it has grasped the basic laws aright. It will require a whole series of lectures for me to bring the vast Creation so close to mankind that they can survey for themselves everything that happens within It, backward and forwards in its most natural consequences, in the incomparable glorious lawfulness.

This diversion of the sexual power necessary for the spirit in the World of Matter can occur in many and varied ways. Through over-indulgence in sexual activity, or even by mere stimulation to this end. Also through occult training or wrong psychic exercises in which the spirit forcibly appropriates this power of the mature body, only to dissipate it in this false and unnecessary activity. In both cases it is a wrong use, which will gradually also entrain a weakening of the physical body. In turn the weakened body can no longer produce such strong radiations as are really needed by the spirit, and thus each becomes more and more ill through the other. This produces one-sidedness which is always detrimental to the right goal and therefore harmful. I do not wish to deal with other wrong paths on which the spirit also uses too much of the sexual power for wrong purposes, not leaving enough for the main purpose, such as
through the foolish reading of books which conjure up a false world in the imagination, and so on.

In all of these cases the spirit arrives in the Ethereal World still immature and also takes along a weak ethereal body. The consequences of such earthly sins are so decisive for his entire existence that every man must atone for them heavily in manifold severity. Such neglect and false activity during his time on earth clings to a man, hinder him and become ever heavier until, as already mentioned, at some point in his ascent he can continue no further and sinks back to the place where his wrong activity began. This is the point at which he still possessed his harmony.

The strength of a spirit, which through occult training was cultivated at the expense of the body, is only an apparent strength. In this case the spirit is actually not strong, rather it is like a hot-house plant which can hardly withstand any wind, much less a storm. Such a spirit is sick, not advanced. This condition resembles that of an artificially produced fever. Periodically the patient sick with fever may have extraordinary strength at his command, only to relapse even further into a state of weakness. Seconds or minutes to the one sick with fever are decades and centuries to the spirit. The moment arrives when a bitter price has to be paid for all this. Therefore I issue one more warning! —

Harmony is the only right thing everywhere. And harmony is found only in the middle way in all things. Beauty and power of harmony are celebrated so much. Why do we not accept it here, but try to destroy it at all cost?

The way all occult training has been carried out so far is wrong, even though the goal is a high and necessary one. —

The case is quite different with the leaders and adherents of the so-called lifestyle reform movement. Although they are on the right road, they wish to do already today that which will only be appropriate for future generations, and for this reason they are at present no less dangerous in their ultimate consequences for most human beings. The necessary transition is lacking. The time for the new beginning has come! But one must not jump into it with both feet at once, rather one must gradually lead humanity through the transition. Decades do not suffice for this! As it is practiced today and because the transition is too fast, the body is weakened even while having the appearance of wellbeing. And a body weakened in this way will never be able to regain its vigor!

Vegetarian diet! It is quite true that it brings about a refinement of the human body, ennoblement as well as strengthening and great restoration of health. The spirit, too, is further uplifted thereby. But all this is not immediately for mankind of the present day. Prudent leadership is lacking in all these efforts and struggles. A sudden transition to a vegetarian diet, which is so often attempted, is under no circumstances adequate for the human body of today. It is quite good when used temporarily, perhaps even for several years in the case of sick people; indeed, it may even be necessary in order to cure some ailment, or as a supportive, restorative measure, however, this is not for the long term. The patient must gradually return to the diet to which he is accustomed today if his body is to maintain its full vigor. The appearance of well-being is deceptive. Certainly it is very beneficial for healthy people to eat a vegetarian diet for a time. They will doubtlessly feel well and experience an upswing of their spirit. This, however, is the result of the change, just as every change is refreshing, refreshing for the spirit as well.

If, however, they suddenly stick to this one-sided diet on a permanent basis, they will not notice that they are actually becoming weaker and much more sensitive to many things. In most cases the calm and tranquility are not a sign of strength, but of a certain kind of weakness. It gives a pleasant, rather than a depressing impression, because it does not stem from a disease.

This equanimity resembles the equanimity of healthy old age where only the body is becoming weaker. At least it is much more similar to this sort of weakness than to the weakness resulting from illness. Suddenly deprived of what it has been accustomed to for thousands of years, the body cannot produce the sexual power which the spirit needs for the full accomplishment of its purpose in the World of Matter. —

Many confirmed vegetarians notice this in a slight abatement of their sex drive, which they joyfully welcome as progress. But this is by no means a sign that their spirit has been ennobled through vegetarian diet, only that their sexual power has been diminished, which must subsequently diminish the upswing of their spirit in the World of Matter.

Here, errors over errors abound, because man almost invariably sees only what is closest to him.
Certainly it is to be welcomed, and it is a measure of progress, if by ennobling the spirit, the baser sex drive is greatly moderated in comparison with what it is today. It is also true that eating meat increases the baser sex drive, but in these matters we must not use mankind of today as the standard; for in their case the sex drive has been cultivated one-sidedly and abnormally; it is altogether unnatural today. However, this cannot be attributed to a meat diet alone.

The moderation of the sex drive is by no means dependent on the lessening of sexual power. On the contrary, the latter is able to help the human spirit advance, and liberate it from its dependence upon the coarse drive, which is so pronounced today. In fact, sexual power is the best means to accomplish this.

In their efforts the leaders of today’s lifestyle reform movements are already to be considered pioneers of the next great evolutionary epoch of mankind, which will come about under any circumstance and press forward unstoppably, victoriously, even if it is opposed and desperately attacked by all that is old and restricted. However, such pioneers have to become leaders first! A leader must not carelessly overlook the realities of what is. He must at the same time look further into the future, even beyond all gross-materiality. Then he will realize that the method employed now will always leave a gap that will forever be felt and even in the best of structures will eventually force a collapse. The bridge is missing! The bridge to enable the bodies of today’s mankind to follow along without detriment to the activity of the spirit.

The first step in this transition is the restriction to white meat only. That is: poultry, veal, lamb and such, together with a diet higher in vegetables. Only in this way can one step slowly follow another. Until finally, in a smooth transition, the body has been changed such that it retains its full vitality on a vegetarian diet.

“Do not neglect your body.” I would call out as a warning to some! And to others the opposite: “Think of your spirit”! The right way will then develop from out of the present-day chaos.

At this point I will not address those viewpoints according to which no animal should be killed; for even plants have a soul. This only shows regressive thinking, as well as a failure to have penetrated into what have so far been the mysteries of Creation.
71. Healing by magnetism

Healing by magnetism is taking one of the leading positions in the further development of the human race.

When I speak of magnetopaths I only mean serious practitioners who are prepared to help mankind with an honest volition. Not, however, the group of those who, with a low average radiation, many words and mysterious gestures, imagine that they are accomplishing great things.

Today anxiety permeates the ranks of those courageous pioneers who for years and in numerous cases have brought to their fellow-men the best earthly gift they could bring: recovery from many an illness through the so-called magnetism of their bodies, or through the transmission of similar currents from the Ethereal World, the beyond.

Unfortunately there are continual new attempts to represent the whole class of magnetopaths as inferior, if not worse, to hinder and to suppress them. With much clamor their opponents magnify out of all proportion the individual exceptions where a base desire for money-making created dishonest characters, or where fraudulent intentions were the basis from the beginning, in which cases this beautiful gift did not even exist in the first place.

Just look around you: where do you not find impostors and swindlers! You will find them everywhere! Even more so in other vocations. For this reason everyone can see clearly the often deliberately unjust nature of such vilifications.

But envy, or even more so fear, causes the number of opponents and enemies to increase. Naturally this art of healing cannot be acquired at beer and wine drinking orgies.

It demands serious and, above all, robust and healthy human beings!

This is perhaps the deepest root of all of the envy, from which follow the major attacks, for today such conditions are not so easily fulfilled. And what has once been neglected in this respect cannot be made up for.

Besides, genuine, strong healing power cannot be acquired by learning. It is a gift, whereby the one thus gifted is ordained as a called one.

He who wishes to suppress such people proves that he does not have the welfare of humanity in mind, much less at heart. He thereby burdens himself with a guilt which must become his downfall.

The little troop of courageous pioneers need have no fear. They too are forerunners of the new age. The obstacles are only apparent, meaningless, and temporary. In reality they are a sure sign of an early, joyful and proud ascent.
72. Live in the present!

If you study mankind you will find that they fall into different categories. There is one group which lives exclusively in the past. That is to say, they begin to understand only after something has passed. As a result they can neither truly rejoice in something that is happening, nor intuitively perceive the full gravity of a matter. Only afterwards do they begin to talk about it, to enthuse about it, or to feel regret. And while constantly speaking of the past, either feeling happy or regretful about it, they continually overlook present events. It is only after something has become old, bygone, that they begin to value it.

Then there is another group which lives in the future. They set all their wishes and hopes on the future, and thereby forget that the present has so much to offer them; and they also forget to bestir themselves sufficiently for many of their dreams about the future to become reality.

Both groups, to which the majority of men belong, haven't really lived on earth at all. They just fritter away their time.

Then there will be men who, on hearing the call to: “live in the present” will imagine something entirely wrong, thinking perhaps that I would encourage them to relish and savor every moment, encouraging them to live a certain frivolous lifestyle. There are more than enough of such people who stagger through life mindlessly indulging the moment in this fashion.

With this call I do indeed demand full enjoyment of every minute, but inwardly, not superficially or only outwardly. Every single hour of the present must become a real experience for a human being! Sorrow as well as joy. With mind, thoughts and intuitive perception, he must be open wholeheartedly to the present moment and thus be awake. Only in this way can he gain the intended benefit from his life on earth. Neither in his thoughts about the past, nor in his dreams of the future can he find real experiences strong enough to impress a stamp on his spirit which he can take with him into the beyond as his gain.

If he does not live in the present he cannot mature, for maturing depends upon experiencing alone.

If during his life on earth he has not always experienced the present within himself, then he will return empty-handed and must once more wander through the time he lost, because he was not awake and did not make anything his own through experiencing.

Life on earth is like one step in the entire existence of a man, one so great that he cannot skip over it. Unless he sets his foot firmly and securely on this step, it will be quite impossible for him to ascend to the next one, for he needs the preceding one as a foundation. If a man envisages his whole existence from this earth back to the Light as it rises upwards in steps, he must realize that he cannot reach the next step unless he has properly fulfilled the previous one and stands firmly upon it. It may be expressed even more strongly: only through the complete and absolute fulfillment of each step to be experienced can the next higher one develop. If a man does not fulfill the step on which he currently finds himself through experiencing, which alone can serve him to mature, then the new step will not become visible to him, because he needs the experiencing of the previous step. Only when he is equipped with these experiences does he receive the power to recognize and ascend to the next higher step.

And so it continues on from one step to another. If he keeps his eyes fixed only on the high goal, without paying careful attention to the individual steps leading him there, he will never reach it. The steps which he must build for his own ascent would then be far too insubstantial and flimsy and would collapse at any attempt to climb them.

But there is a safeguard against this danger in the natural course of events, inasmuch as the next step can only develop after the complete fulfillment of the present step. Thus he who does not wish to spend half his existence standing upon one and the same step, nor to return there again and again, should force himself always to belong completely to the present, to grasp it aright within himself, and to experience it so as to gain spiritual benefit from it.

In doing so he will also not lack earthly benefit, for the first advantage he will gain is that he will not expect either from people or from the time more than they can really give him! Thus he will never be disappointed, and he will also be in harmony with his environment.

If, on the other hand, he lives only in the past or dreams only of the future, his expectations may well let him reach beyond the framework of the present, which must bring him into disharmony with the
present time and cause suffering not only to him but also to his immediate environment. Although one should think of the past in order to learn its lessons, and also dream of the future in order to receive motivation, one should live fully and consciously only in the present!
73. The great Comet

For years now, knowing ones have been speaking of the coming of this especially significant Star. The number of those who await it is continually increasing; the indications become more and more definite, so much so that in fact it is to be expected soon. But what it really signifies, what it brings, and from where it comes, has not yet been rightly explained.

It is thought that it brings upheavals of an incisive nature. But this Star portends more.

It can be called the Star of Bethlehem, because it is of exactly the same nature as that one was. Its power draws waters up high, brings weather catastrophes and more. The earth quakes when it is encircled by its rays.

Since the event in Bethlehem there has been nothing like it. Like the Star of Bethlehem, this Star also detached itself from the Eternal Pure-Spiritual realm at such a time as to take effect on this earth exactly when the years of spiritual enlightenment are to come to all mankind.

The Star takes its course in a straight line from the Eternal Realm to this part of the world. Its core is filled with high spiritual power; it envelops itself in material substance, and will thereby also become visible to men on earth. Unerringly and unswervingly the Comet pursues its course, and will appear on the scene at the appointed time as predetermined already thousands of years ago.

The first direct effects have already begun in recent years. He who wishes neither to see nor hear does not realize how ridiculous it is to pretend that all the extraordinary events that have already occurred are every day occurrences. For him there is naturally no help. He either wishes to act like an ostrich out of fear, or he is burdened with an extremely limited understanding. Both types must be allowed simply to pursue their way; one can only smile at their easily refutable assertions. Knowing ones though could be told where the first powerful rays are striking. But since the rays will gradually encompass the whole earth, there is no use in giving more details. It will take years to come to this point, and years before the Comet again releases the earth from its influence. The earth will then be purified and refreshed in every respect for the blessing and joy of its inhabitants. It will be more beautiful than it has ever been, which is why every believer shall look forward to the future with tranquil confidence, and not be alarmed at anything that may happen in the coming years. If he can look up with confidence to God no harm will come to him. — —
74. What must a man do to enter the kingdom of Heaven?

It would be wrong to answer this often asked question with a very definitive rule and to say: Do this and do that! *That would not be showing a way!* It would be completely devoid of life, and therefore nothing living could arise from it, such as is absolutely necessary for soaring upwards; for *life* alone contains the key which is needed for ascent.

Now if I say: “Do this and that, and don’t do the other,” I am only giving weak, external crutches on which no one can walk properly and independently, for these crutches do not at the same time help him to “see.” And yet he must *see* the “way” clearly before him, otherwise the crutches are of no use to him. Such a person would only hobble about aimlessly, like a blind man on a road he does not know. No, that is not the right thing, and would only lead once more to another dogma, which would hinder and delay every ascent.

Let man consider: Naturally, if he wishes to enter the Realm of the Spirit he must do the walking, *He* must do the walking, it does not come to him. The Spiritual Realm lies at the summit of Creation; indeed it is the highest point itself.

The human spirit, however, is still in the nether regions of the World of Gross Matter. Therefore it will probably be clear to everyone that he must first finish walking the path from these nether regions to the longed-for height in order to reach the goal.

In order not to lose his way it is imperative that he should have a *thorough knowledge* of the whole distance he has to traverse. Not only the way itself, but also everything he may still encounter along the way, the dangers which threaten him, and the help he can count on finding there. Since the road lies entirely *within Creation*, in fact *is* Creation, the wanderer who journeys towards the Spiritual Realm must become absolutely *familiar* beforehand with the Creation which leads him there. For he needs to pass through it, otherwise he will not reach his goal.

Up till now no man has been able to describe Creation in such a way as to convey the knowledge necessary for ascent. In other words, there was no one who could make the *way* to the Grail Castle, the summit of Creation, clearly visible. The way to that Castle which stands as the Temple of the Almighty in the Spiritual Realm, wherein alone pure worship exists. This is not only meant allegorically, but it exists in all reality.

The Message of the Son of God pointed out the way once before. However, in man’s eagerness to show how clever he was *It was frequently applied wrongly*, thereby misleading the human spirit and preventing it from ascending. —

Now, however, the hour has arrived in which *every* human spirit *must* decide for itself; whether it is to be "yes" or "no" for him, whether day or night, ascent to the Luminous Heights or descent, finally and irrevocably, without any possibility to reconsider. For this reason another Message from the Luminous Castle is now being given. This Message *resets* the misplaced signposts correctly, so that the right road may be recognized by all serious seekers. It is the Grail Message, the Gospel of the Grail!

Happy are all those who adjust themselves to this Message with an open mind and a free heart! They will find in It *that* which they must know in Creation, and they will see *those* rungs of the ladder which their spirit must use in order to ascend and enter into the Spiritual Realm, Paradise.

Each individual will find in it what *he* needs for his climb towards the Light with the abilities *he* possesses.

That alone brings *life*, freedom for ascent, and development of the requisite abilities of each individual, as opposed to the uniform yoke of a fixed dogma, which makes him into a slave without a will of his own, suppresses all independent development, and thereby not only hinders ascent but completely destroys it for many. —

The man who knows Creation in all its lawful activity will soon comprehend the sublime Will of God in it. If he adjusts himself to it in the right manner, then Creation, thus the way, will serve him only for a joyful ascent; for then he stands correctly in the Will of God. His way and his life must therewith be pleasing to God! —
It is not a matter of feigning a sanctimonious look, squirming contritely, kneeling, praying; but it is a matter of prayer actualized, of making it a living reality in fresh, joyful and pure-minded activity. It is not whining and begging for a way, but recognizing it with a thankful upward glance and traveling upon it cheerfully.

Thus, life that can be described as pleasing to God is quite different from what has hitherto been imagined. Much more beautiful and free! It means standing aright in Creation as is willed by your Creator through His Creation! In which, metaphorically speaking, one grasps the hand of God which He thereby offers to mankind.

Therefore I call out once more: Take everything factually, as real, and no longer metaphorically, for then you yourselves will become real instead of the lifeless shadows you now are! Get to know Creation aright in its laws!

Therein lies the way upward to the Light!
75. Thou beholdest the mote that is in thy brother’s eye and considerest not the beam that is in thine own eye

Everyone believes that he has fully understood these simple words, and yet there will be but few who have grasped their actual meaning. It is one-sided and wrong to interpret this saying as if it were only meant to teach man to be lenient toward his neighbor. Leniency toward one’s neighbor will follow by itself as a natural consequence of experiencing this statement, albeit only as a secondary consequence. He who searches in the words of Christ in this fashion does not search deeply enough, and thereby shows either that he is far from being able to make the words of the Son of God come to life or that he underestimates the wisdom of His statements from the outset. And in the interpretations of many preachers these words, like everything else, are placed into the same category as the weakness and slackness of the kind of love which the Church likes to present as Christian love.

However, man can and must use these words of the Son of God only as a measure for his own faults. If he looks around with open eyes, and also observes himself at the same time, he will soon recognize that the faults which most irritate him in others are present in himself to a particularly high degree and in a way that is annoying to others.

In order to learn to observe properly it is perhaps best if you first closely observe your fellow-men only. There will hardly be anyone who doesn't find this or that fault in another, and who openly or covertly expresses it. As soon as this happens, you should place this person, who is so critical or even indignant about the faults of others, under close scrutiny. Before long you will be surprised to discover that the very faults he so sharply censures in others are present in him to a far greater degree!

This is a fact that will astound you at first, but which will always reveal itself without exception. When judging people in the future you may safely assume this to be factual without fear of making a mistake. The fact remains that a man who gets upset about this or that fault in another person is sure to have these same faults to a far greater extent within himself.

Approach such examinations calmly. You will be able to do so, and will recognize the truth right away, because you yourselves are not directly involved, and will therefore not attempt to gloss anything over for either party.

Take a person who is habitually sullen and discourteous and who seldom shows a friendly face, a person one would like to avoid. These are the very people who expect to be treated with special kindness, and who become enraged, girls and women to the point of tears, if they meet with but a single reproachful glance, however justified it may be. This strikes a serious observer as so unspeakably ridiculous, yet sad, that he forgets to be indignant about it.

And so it is in a thousand and more different ways. Learning this and recognizing it will be easy for you. Once you have reached that stage, also have the courage to assume that you yourselves are no exception, since you found proof in all the others. Then at last your eyes will be opened about yourselves. This means a great step forward towards your development, perhaps even the greatest one! You thereby cut through a knot that today holds down all mankind! Free yourselves, then joyfully help others in the same way.

This is what the Son of God meant to say with His simple words. Such was the value of the teaching He offered with His plain statements. But man did not honestly seek for their real meaning. Pretentiously as always, he merely wanted to look down upon others leniently. This flattered his disgusting arrogance. The whole wretchedness of his false thinking, the unconcealed hypocritical pharisaism, becomes clearly evident in all his past interpretations. It was transplanted in the identical manner into Christendom. For even those who call themselves seekers have taken, and still take, everything much too superficially under their usual and customary delusion that by reading the words they must also have truly grasped their meaning. They convince themselves of this entirely as they see fit. That is not honest seeking. For that reason they cannot find the real treasure, and therefore progress has not been possible. The Word remained dead for those who were supposed to have called it to life within themselves in order to derive values from it which would uplift them.

And every sentence the Son of God gave to mankind contains such values, which man does not find,
but only because he has never sought for them diligently!
76. Strife in nature

Fools who are continually asking whether strife in Creation is right, perceiving it only as cruel, do you not realize that you thereby brand yourselves as weaklings, who are harmful for any present day possibility of ascent?

Rouse yourselves at last out of this outrageous weakness, which only allows both body and spirit gradually to sink, but never to rise!

Look around you, see and recognize, and you must bless the great motivating power which urges to fight and thus to defend, to be cautious, to be alert and alive! It protects all creatures from the deadly embrace of lethargy!

Can an artist ever reach the peak of his skill and maintain it unless he continually practices and struggles for it? This holds true regardless of the nature of his activity, or how great his abilities are. The voice of a singer would soon diminish in power and sureness, if he did not force himself constantly to practice and learn afresh.

An arm can only grow strong with constant exercise. Any slackening must lead to weakening. And so it is with every body and every spirit! However, no man can be induced to do this voluntarily. There must be some kind of compulsion present!

If you wish to be healthy, then take care of your body and your spirit. In other words, keep them in strict activity!

But what men today mean and have always meant by “caring for” is not the right thing. By “caring for” they either mean indulging in sweet idleness, which as such already holds a weakening and paralysis, or they practice this “caring for” only one-sidedly, as with any sport; in other words, they make the caring for into a “sport” a one-sided exaggeration, and thereby into frivolous and ambitious excesses utterly unworthy of serious human beings. True humanity must have the final goal in view, which cannot be reached by high jumping, swimming, running, riding or by senseless driving. Mankind and the entire Creation derive no benefit from such individual accomplishments, for which many a man often sacrifices the greatest part of his thoughts, his time and his life on earth!

The fact that such excesses could develop at all shows how wrong the path of mankind is and how men divert this great motive power in Creation only into wrong channels, thereby frittering it away in useless play, or even using it to their detriment by hindering their healthy progress, for which all means are provided in Creation.

In their human conceit men so distort the course of the strong currents of the spirit, which are meant to provide support for ascent, that instead of the intended support congestions occur, which act as obstructions that in turn increase the fighting instinct, eventually bursting and pulling everything along into the depth.

It is with such hollow would-be scientific games and ambitions that man of today primarily occupies himself. A trouble-maker in any Creation-harmony!

He would long since have fallen into the lazy sleep of idleness which must lead to decay, had it not been for the fighting instinct that fortunately rests in Creation, forcing him to bestir himself in any case! Otherwise he would long ago have arrogantly presumed that God must care for him through His Creation, just as in the dream of a fool’s paradise. And if in return he offers his thanks in a spiritless prayer, then that is more than enough reward for his God, considering that there are many who never thank Him at all!

Such is man, and in reality not otherwise!

He talks of cruelty in Nature! But it never occurs to him to examine himself first. He only wants to criticize.

In the fighting among animals there lies only blessing, not cruelty.

One only needs to observe some animal closely. As an example let us take a dog. The more considerately a dog is treated the more slack and sluggish it will become. If a dog is in the study of its master and the latter always carefully refrains from stepping upon or pushing the animal, even if it lies
down in places where it is in constant danger of being hurt unintentionally, as for instance near a door, then this is to the detriment of the animal.

Within a very short period of time the dog will lose its alertness. “Kind-hearted” people will say with loving euphemism, perhaps even touched by the wonderful “trust” the dog shows by this! He knows nobody will hurt him! In reality, however, this is nothing but a gross decline in its capacity to “be vigilant,” a marked regression in the activity of his soul.

If, on the other hand, an animal needs to be constantly on the alert and ready to defend itself, not only will its soul become and remain awake, but its intelligence will steadily grow keener and it will gain in every way. It remains alive in all respects. And that means progress! It is the same with every creature! Otherwise it will perish, because its body gradually weakens and becomes less resistant, more susceptible to disease.

The fact that men’s attitude towards the animal is in many ways completely wrong here as well will not surprise a keen observer, for man has maladapted himself completely towards everything, towards himself and towards the entire Creation, doing spiritual harm everywhere instead of bringing benefit.

If today the fighting instinct which so many people call cruel no longer existed in Creation, the World of Matter would already long since have been in a state of decay and disintegration. This instinct has a preservative effect for the body and for the soul. It is by no means destructive; although it may appear so, on the surface. Otherwise there would no longer be anything left to maintain movement, restoration and vigor for this sluggish World of Gross Matter, since man, through his errors, has so shamefully diverted the quickening effects of the all-pervading spiritual power actually intended for this purpose, so that it cannot act in the way it really should! (See earlier lectures)

If man had not failed so miserably to carry out his intended purpose, then much, everything would look different today! The so-called “fight” would not manifest in that form in which it shows itself at present.

The fighting instinct would be ennobled, spiritualized by the aspiring will of man. Its original coarse effect, instead of intensifying as it does now, would gradually have changed under the right spiritual influence and become a united, joyful incentive for mutual support, which would require the same energy as the most violent fight. The difference is that a fight is followed by exhaustion, while mutual support is followed, in reciprocal action, by a great increase in energy. Consequently, in the end and for all creatures, the replica of Creation wherein the spiritual will of man is the strongest influence, would have experienced the paradisiacal state of the original Creation where there is no longer any need for fight and apparent cruelty! This Paradise-like condition, by no means consists of idleness, but is equivalent to most energetically bestirring oneself to true, fully personally conscious life!

The fact that this could not happen is to be blamed on the human spirit! Again and again I must refer to the decisive fall of man, which I describe in detail in the lecture “Once upon a time..!”*(Lecture Nr. 80)

Only the complete failure of the human spirit in Creation through the misuse of the spiritual power entrusted to it by diverting its effects downwards instead of upwards to Luminous Heights, has brought about the present flawed outgrowths!

Already man has gambled away and lost even the ability to recognize his mistake! Thus I would only be preaching to deaf ears if I wanted to say more about it. He who really wishes to “listen” and is able to seek earnestly will find all he needs in my Message. And everywhere will he find explanations about the great failure which has wrought such unspeakably grave consequences in so many and varied forms. He, however, who is spiritually deaf, as so many are, has only the meaningless laugh of lack of understanding, a laugh that is meant to simulate knowledge, but which in reality merely indicates a flippant superficiality, and is the same as the grossest narrow-mindedness. And those who are still today impressed in any way by the idiotic laugh of such spiritually limited human beings are themselves worthless! It is here that Christ’s words are applicable: “Let the dead bury their dead!” For he who is spiritually deaf and blind is spiritually dead!

Through his abilities, the human spirit could have made the earth, which is a replica of Creation, into paradise! He has not done so, and therefore he now sees the world before him as he has distorted it through his false actions. Everything lies therein! Therefore do not, out of false sentimentality, disdain such an important matter as the strife in Nature, for it restores the necessary balance which man neglected
to carry out! Do not be so presumptuous as to call your sultry-sweet sentimentality “love,” with which man likes to label his weaknesses! Such falseness and hypocrisy must be paid for dearly!

Therefore, woe unto you, man, you rotten product of your conceit! You caricature of what you should be!

Try to observe calmly what you call Nature: the mountains, lakes, woods, and the meadows! At all seasons: The eye is drunk with the beauty it beholds. And now reflect: That which gives you so much pleasure and enjoyment is the fruit of the working of all animistic substantiality, which is below the spiritual in Creation, the power of which became your own!

Then seek out the fruits of your work, you who are spiritual and thereby call many more capabilities your own, which is why you should also have to accomplish higher things than animistic substantiality which precedes you.

And what do you find? Only feeble imitations of what animistic substantiality has already achieved, but no progress towards ideal heights in all that is alive and thus in Creation! With nothing but withered creative instincts mankind try lifelessly to imitate existing forms of the lowest kind, whereas with a free and conscious spirit, and their eyes uplifted to the Divine, they would be capable of producing very different and much more sublime things!

Men have want only cut themselves off from the greatness which is born only of a free spirit, and besides childish imitations they can therefore produce nothing but... machines, constructions, technology. All earth-bound, on a lowly plane, hollow and lifeless: just like themselves!

These are the fruits which men, as spiritual beings, have to offer in contrast to the activity of the elemental beings. This is how they have fulfilled the spiritual task in the Subsequent Creation given to them for that purpose!

How do they expect to pass when the reckoning comes? Is it any wonder if the sublime Paradise must remain closed to men with such base proclivities? And is it any surprise if now in the end the elementals, in reciprocal action, will completely destroy the work so wrongly led by the human spirit? —

When now, because of the lack of ability you showed, everything collapses upon you, then cover your face and acknowledge with shame the terrible guilt with which you have burdened yourselves! Do not again try to accuse your Creator, or call Him cruel and unjust!

You who are seeking, however, examine yourselves seriously and unsparingly, and then try to readjust your whole thinking and intuitive perception, indeed your whole being, upon a spiritual foundation, which will no longer waver like the intellectual and thus very limited foundation of the past! He who is not capable of doing so will be cast away for all eternity! —
The outpouring of the Holy Spirit upon the disciples of the Son of God, which is described in the Bible, is still an inexplicable happening to many people, and it is mostly regarded as being extraordinary, as having occurred only that one time, and therefore as having been an arbitrary act.

However, it is just this erroneous view that is the cause for the apparent “inexplicability.”

The happening was not an isolated one, not one specially brought about for the disciples, but one that has *recurred regularly* ever since Creation came into existence! With this recognition it will immediately lose its inexplicability, and it will become understandable to the seriously seeking readers of the Grail Message without forfeiting any of its greatness; on the contrary, this recognition makes it even more stupendous.

He who has attentively studied my Grail Message will already have found the solution in this Message; for he has also read the explanation given in the lecture “The Holy Grail.” There I mentioned the *regularly recurring* yearly renewal of energy for the entire Creation. It is the moment in which new Divine energy streams into the Holy Grail for the maintenance of Creation!

For some moments the “Holy Dove” appears above the Grail. This is the spiritually visible form of the presence of the Holy Spirit, which directly belongs to the “form” of the Holy Spirit, and is therefore a part of this “form.”

Just as the Cross is the spiritually visible form of Divine Truth, so is the “Dove” the visible form of the Holy Spirit. This actually *is* the form; it is not meant merely as an imaginary conception! Since I have already spoken to this at length I refer to the lecture.*(Lecture Nr. 44: The Holy Grail)*

This renewal of energy by the Holy Spirit, thus the Living Will of God which is this energy, recurs every year at a certain definite time in the Holy of Holies of the highest castle or temple harboring the Holy Grail, the only point of connection of the Creation with the Creator, and it is therefore called the Grail Castle.

This renewal may also be called the outpouring of energy, thus the Outpouring of the Holy Spirit or, still more explicitly, the outpouring of energy *by* the Holy Spirit, for it is not the Holy Spirit that is poured out, but the Holy Spirit pours out energy!

Since, on this day, the disciples were gathered in remembrance of their ascended Lord Who had promised to send the Spirit, i.e., the living Power, this remembrance provided an anchorage point for the event taking place at this time in the Pure-Spiritual Sphere to have, into a certain and commensurate degree, a direct effect upon the disciples who were gathered on earth and attuned in worship! All the more so as the way to these disciples had been more easily opened up and smoothed by the life of the Son of God on earth.

And for *this* reason the miraculous happened, which could not otherwise have been possible on earth, the experiencing of which is related in the Bible. The evangelists were able to describe their own *experiences* but not the actual happening, which they themselves knew nothing about.

The festival of Pentecost has been instituted by Christians to commemorate this occurrence, without their ever suspecting that at this approximate time each year the Day of the Holy Dove occurs in the Grail Castle, that is, the day of the renewal of power for Creation by the Holy Spirit! Naturally this does not always correspond exactly with the Pentecost festival as calculated for that purpose on earth, but at its approximate time.

At that time the meeting of the disciples coincided *exactly* with the actual happening! Later, it will also be celebrated here on earth, regularly and at the *correct* time, as the highest and holiest of all Holy Days for mankind, as the day on which the Creator perennially renews His gift of sustaining energy to Creation, as the “Day of the Holy Dove,” that is, the Day of the Holy Spirit, as a great prayer of thanksgiving to God the Father!

It will be celebrated by those human beings who at last stand *consciously* in this Creation, which they have now got to know aright in all its manifestations. Through their devout attitude at the exact time it will be possible, due to the reciprocal effect of opening themselves up, for the living blessing again to
lead down to the earth and pour into the thirsting souls in the same way that it once did for the disciples.

Peace and Joy will then reign in that not so distant time as long as men do not fail and do not want to be lost for all eternity.
Many people on earth are sorely troubled by the question of interaction between the two sexes, male and female. The only exceptions are those frivolous persons who will not be disturbed by anything at all. All others, no matter how different they may be, do seek for a solution either openly or quietly within themselves. Fortunately there are many people who are longing for valid guidelines in this matter. Whether they would then heed these guidelines however, remains to be seen. But the fact is that they worry very much about this problem, and many are oppressed by the realization of their ignorance about it.

Some have attempted to resolve this issue or to tie it to the question of marriage; however, no satisfactory basic idea has yet been arrived at, for here as elsewhere the main point is merely that man must know what he is dealing with! Otherwise, he can never come to terms with it. Uneasiness will remain.

From the outset, many people quite frequently confuse the concept of the word “sex”. They take it in a general sense, whereas it actually has a far deeper meaning.

If we wish to obtain a correct picture, we must not be so one-sided as to compress it into definitions which merely serve a purely mundane social order, and which are in many ways absolutely contrary to the Laws of Creation. In such grave matters it is necessary to delve deeply into Creation in order to grasp the basic concept.

We call the concept of female and male simply two different genders or sexes. To the majority of people, however, the word sex is drastically misleading from the beginning since in their thoughts they automatically connect the word sex with procreation. And this is wrong. In the great conception of Creation, the separation of female and male in that sense plays a role only in the outermost and densest gross material part. Not in the principal happenings.

What is a gender-sex? When the spirit-germ issues from the Spiritual Sphere it is genderless/sexless. Nor does any division occur, as is often assumed. Divisions are special exceptions which I will discuss at the end of this lecture. Fundamentally a spirit-germ always remains self-contained. In becoming conscious during its wanderings through Subsequent Creation, i.e., through the self-acting replica of original Creation, as I have mentioned several times already, the spirit-germ takes on, according to its degree of consciousness, the human forms known to us, which are replicas of the images of God, of the First Created Ones.

Here it is the nature of the spirit-germ’s activity which is decisive. Meaning the direction in which such a spirit-germ, in becoming conscious, mainly strives to develop the abilities resting within it, whether in a positive, vigorously driving manner, or in a negative, quietly sustaining way. Wherever its principal desire urges it.

According to its origin it can do both, because a spirit germ contains within itself all capabilities, one like the other, unabridged. It is complete within itself. It only matters which one of these it develops. And in this activity of the spirit-germ, even if it consists at the start of no more than strong desires which increase to an urge, the form shapes itself. That which is positive shapes the male form, and that which is negative the female form. Here masculine and feminine are recognizable already outwardly through their forms. Each is in its form the expression of the nature of the activity which it chooses or desires.

Feminine and masculine therefore have nothing to do with the usual conception of gender-sex but merely indicate the nature of the activity in Creation. It is only in the World of Gross Matter, so familiar to man, that these forms develop the procreative organs which we designate as male and female. Only the physical body, i.e., the earthly body, needs these organs for its procreation.

Thus the nature of the activity in Creation shapes the form of the actual body, male or female, of which the gross material earthly body is again but a coarsely constructed copy.

Hence sexual intercourse is placed on the step where it belongs, that is, on the lowest step in Creation, the gross material step which lies far removed from the Spiritual Sphere.

It is all the more sad, therefore, if a human spirit submits to the yoke of this activity, which is a function of his outermost covering, to such an extent that he becomes a slave to it! And unfortunately this
has become so prevalent today that it illustrates how the inestimable and high-ranking spirituality will voluntarily allow itself to be trampled and suppressed under the cover of the coarsest form of matter.

It is understandable that such unnatural activity must end badly. It is unnatural because in the natural order of things, that which is spiritual is the highest in the entire Creation, and harmony can only exist in Creation as long as spirituality, as the highest, holds the dominant position, with all else remaining subordinate to it, even in connection with gross matter here on earth.

I do not especially need to point out what a sad role a man takes who places his spirit under the control of the coarsest material covering. Of a cloak which gains its sensitivity only through the spirit and must lose it again upon being casting the cloak aside; a tool in the hand of the spirit which must be cared for to keep it usable but which must always remain only a controlled tool; for in the order of Creation there is no such thing as communism! Wherever such threatens to creep in collapse will absolutely be the consequence, since such a part has to be expelled as being diseased so that disharmony can find no further access. Through this kind of a collapse reciprocal action repairs such defective parts in Creation.

The spiritual, animistic and ethereal form of the body changes as soon as the spirit-germ changes its activity. If it changes from a negative to a predominantly positive activity, then the female form must change into a male one, and vice versa, for the predominant nature of the activity shapes the form. The transformation of the physical shell, however, cannot follow so quickly. It is not so readily changeable, and is therefore only intended to last for a very short time. Here the change manifests itself in reincarnations, of which in most cases there are many.

Hence it happens that a human spirit quite frequently wanders through its lives on earth alternately in male and female bodies, depending on its changing inner attitude. And this is necessary so that all the capabilities of a spirit germ are developed gradually.

I have already pointed out that the prevalence of the desired activity determines how the form develops, since a spirit germ will not necessarily be active in either an exclusively positive or an exclusively negative way.

The capabilities that are not made use of remain dormant but can be awakened at any time.

If however it happens that a spirit germ does develop all the positive parts then this will have so strong an effect on the negative, undeveloped capabilities, that they may be pushed out and thereby a cast off, resulting in a division. Those parts of a different nature thus cast off are then forced to awaken onto themselves and will naturally, in their wholeness develop the opposite, i.e., the female form. These are divided germs that have to find each other again in order to become a whole. Generally, however, such a process cannot be assumed.

Man’s view of a complementing soul existing for each person is correct as such, but not in the sense of a division having preceded it. A dual soul is something altogether different. I have already emphasized this in my lecture “Marriage.” *(Lecture Nr. 25) The dual soul is merely one that is compatible with another soul. Which means, a soul which has developed just those capabilities which the other soul left dormant. This then results in full complementation, in a united working together of all the capabilities of the spirit, both positive and negative. However, such complementation exists not only once but many times, so that a person seeking a complementation is not limited to merely one other particular human being. He may meet with many during his life on earth, as long as he keeps his intuitive capacity pure and alert.

Thus the conditions for a life of happiness are not nearly so difficult to fulfill as it appears at first glance to those who have only part-knowledge. Happiness is much easier to achieve than many think. Mankind simply needs first to know the laws which rest in Creation. If they live accordingly then they must become happy! At the present time, however, they are far removed from this and therefore, for the time being, those who come closer to the Truth in Creation will have to feel lonely most of the time, which, however, does not make them unhappy, but bears great peace.
79. Can old age form an obstacle to spiritual ascent?

To have the will to do what is right according to earthly conceptions or to have the will to do what is good are often very different things! What is right according to earthly conception is not always what is good!

Today it no longer suffices for someone simply to have intended to do what is right! At his first incarnation he could do that. Now more is asked of him! If he does not forcefully bestir himself finally to rise up in spiritual knowledge he will be lost without fail. Old age forms no obstacle, but is an incentive, because in old age his hour of passing over comes visibly closer! It is simply lethargy and laziness which I have often named as the worst enemy with which such procrastinators burden themselves and thereby perish.

The time of spiritual vagrancy and of laziness and smug expectation has passed. With enormous terribleness and severity the sleepers and sluggards will be struck so that even the deafest one will awaken.

However, from the very beginning the study of my lectures requires strict self-exertion, a forceful concentration of all the senses, thus spiritual vitality and full alertness! Only then is it possible to penetrate deeply into my words and truly grasp them.

And that is how it is intended! I reject all spiritual sluggards.

Even if men have buried within themselves all but one small grain of Truth which they brought with them from their home in the Spiritual Sphere, the Word must strike them like a summons, provided they take the trouble to read it uninfluenced and in all earnestness. If they then perceive nothing that resonates in their hearts, it will hardly be possible any longer to awaken them in the beyond, since they will not be able to receive anything else there either. They come to a standstill where they place themselves through their own will. No one will force them to move on, but neither will they be able to leave this World of Matter in time to escape from the disintegration, which is eternal damnation.

They will naturally take their “refusal to listen” over with them from this earth into the Ethereal World, and they will conduct themselves no differently there than they did here. How could old age form an obstacle! It is a call from Eternity which strikes them from out of the Word, but which they do not want to hear, because it is more comfortable for them not to. In the end, however, their laziness will destroy them, unless they wish to come alive in time. The question, however, reveals this love of laziness very clearly. It is the way of so many people who constantly wish to deceive themselves on the basis of any halfway acceptable pretext. They belong to the chaff which will not be strengthened by the coming storms of purification, but which will be blown away as being useless for the seriousness of real life.

They would always demand more time for consideration from their Creator, without ever beginning an ascent, which would require them to bestir themselves spiritually. For this reason it serves no purpose to expend much time on this. They are forever intending but never fulfilling their intentions themselves. They, too, are therefore lost. — — — —
80. Once upon a time..!

Four words only, and yet they are like a magic formula, for they bear within them the quality of instantly arousing a particular type of intuitive perception in every human being. This intuitive perception is seldom of the same kind. This is similar to the effect of music. Just as in music, these four words also find their way straight to the spirit of man, his real “self.” This applies, of course, only to those who do not keep the spirit completely locked within them, and who have thereby already lost their real humanity here on earth.

On hearing these words, however, every human being will spontaneously and instantly think back to some former experience. This experience arises vividly before him and with the picture also an analogous intuitive perception.

For one it will be a wistful tenderness, a melancholy happiness, or a silent longing impossible of fulfillment. For others, however, it will be pride, anger, horror or hatred. Man will always think of some experience he once had which made an exceptional impression upon him, but which he thought long since extinguished within him.

Yet nothing has been extinguished in him, nothing lost of what he once really experienced within himself. All of it he can still call his own, as something truly gained and thus everlasting. But only that which has been experienced can arise with these words! Nothing else.

If a man pays close and careful attention with an alert mind, then he will soon recognize what is really alive within him, and what can be called dead; the soulless shells of useless memories.

Of use and purpose for man, and by man we must not mean simply the body, is only that which has a deep enough effect on him during his life to leave an imprint on his soul, an imprint which is indelible, and cannot be erased. Only such imprints have an influence on the forming of the human soul and consequently also on furthering the spirit for its continual development.

In reality, therefore, only that which leaves such a deep impression is experienced and thus made one’s own. All else flits by ineffectively, or at best serves to help in the development of events that are capable of calling forth such great impressions.

Happy is he who can call many such powerful experiences his own, no matter whether called forth by joy or sorrow; for the impressions they leave will one day be the most precious that a human soul takes with it on its way into the beyond. —

Purely earthly intellectual work, such as is customary today, when properly applied, serves only to facilitate physical life on earth. Closely considered, that is the actual ultimate goal of any work of the intellect! In the final analysis there is never any other result. Not with all book learning, regardless of the field, nor with all activities whether in public affairs or in the family, with every individual or with nations, or finally with humanity as a whole. But unfortunately everything has subjected itself quite unconditionally to the intellect alone, and lies therefore within the heavy chains of the earthly limitation of the perceptive capacity, which was naturally bound to bring in its wake disastrous consequences in every activity and happening, and will continue to do so.

To this there is only one exception on this whole earth. This exception, however, is not offered to us by the church, as many will think and as indeed it should be, but rather by art! In art the intellect unquestionably takes second place. But where the intellect gains the upper hand, art is at once reduced to craftsmanship; it immediately degenerates indisputably and deeply. This is a consequence which in its simple naturalness cannot possibly be otherwise. Not one exception can be found.

Of course, the same conclusion must also be drawn in all else! Does this not cause man to reflect? Surely it must be as though scales fell from his eyes. This quite plainly indicates to the thinking and discriminating person that with everything else which is dominated by the intellect he can indeed obtain but a substitute, i.e. something inferior! From this fact man should recognize the place assigned by nature to the intellect, if anything that is right and of value is to arise!

So far only art is still born out of the activity of the living spirit, out of the intuitive perception. Art alone has had a natural and therefore normal and healthy origin and development. The spirit, however, does not express itself in the intellect, but in intuitive perceptions, and only manifests in what is generally
called a “soulful nature”. And that is just what the intellectual man of today, who is so inordinately proud of himself, likes to mock and ridicule. Thus he derides what is most valuable in man, the very thing that makes him human in the first place!

Spirit has nothing to do with the intellect. If at last man wishes for improvement in all things he must take heed of Christ’s words: *By their works ye shall know them!* The time is at hand when this will come to pass.

Only the works of the spirit bear life within them from their very origin and therewith permanence and stability. Everything else must collapse from within when its time of flowering is past. As soon as these works are to bear their fruits, the barrenness will be exposed!

Just look at history! Only the work of the spirit, thus art, has outlived the peoples who have already collapsed through the works of their intellect, which is lifeless and cold in itself. Their great, much-vaunted knowledge could not offer them salvation from collapse. Egyptians, Jews, Greeks and Romans went this way; as later did the Spaniards and the French and now the Germans – *yet the works of genuine art have outlived them all!* Nor can they ever perish. But no one has noticed the strict consistency in these recurring events. No one has thought of finding the real root of this great evil.

Instead of searching for this root, and calling a halt to the ever-recurring decline, men have blindly submitted to it, and with laments and complaints have resigned themselves to the idea that “nothing can be done about it.”

Now it will at last strike all mankind! Much misery already lies behind us, and still greater is to come. And deep suffering grips the dense ranks of those who have to some extent already been affected by it.

Think of all the peoples who already had to fall as soon as they entered their time of blossoming and had reached the summit of their intellect. The fruits which ripened from their blossoming were *the same everywhere!* Immorality, shamelessness and debauchery in various forms, followed inevitably by decline and ruin.

The absolute similarity is very obvious to everyone! And every thinking person must discover in this happening the very definite nature and consistency of the strictest Laws.

One after the other, these peoples had eventually to recognize that their greatness, their power and their glory were only imaginary, upheld solely by force and oppression, and not secured by an inner soundness.

Open your eyes, instead of despairing! Look around you, learn from the past, and compare it to the messages from the Divine that had already reached you thousands of years ago, and you *must* discover the root of the consuming evil, which alone forms the obstacle to the ascent of all mankind.

Only when the evil has been thoroughly eradicated will the path to general ascent be open, not before. And this ascent will be lasting, because it will contain something of the living spirit, which has hitherto been excluded.

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Before going into this subject more deeply, I want to explain what spirit is, as the only really living part in man. Spirit is not wit, and not intellect! Nor is it acquired knowledge. It is erroneous, therefore, to call a person “spirited” because he has studied, read and observed much and knows how to converse well about it. Or if his brilliance expresses itself through good ideas and intellectual wit.

Spirit is something entirely different. It is of a *consistency* of its own, coming from the world of its homogeneous species, which is different from the part to which the earth and thus the physical body belong. The spiritual world lies higher; it forms the upper and lightest part of Creation. Owing to its consistency this spiritual part in man bears within it the task of returning to the Pure-spiritual Realm, as soon as all the material coverings are severed from it. The urge to do so is set free at a very definite degree of maturity, and draws the spirit upwards to its homogeneous species, lifted through the power of its attraction. *(Lecture: I am the Resurrection and the Life!)*

Spirit has nothing to do with the earthly intellect, only with the quality of “deep inner feelings”. To be rich in spirit, therefore, is the same as “being soulful”, but not the same as being rich in intellect.

In order to discover this difference more easily, man should use the expression: “Once upon a time!”
A great many seekers will find clarification through this alone. If they observe themselves carefully, they will be able to recognize what has been of benefit to their souls in their earthly life up to now, or what has merely served to make their life and work in their earthly environment easier. In other words, what is of value to them not only on earth but also in the beyond, and what serves only earthly purposes but remains valueless for the beyond. The one can be taken over to the beyond by man, but the other he leaves behind at his departure as belonging only here, because it can be of no further use to him. What he leaves behind, however, is but the tool for earthly events, an aid for the time on earth, nothing more.

A tool which is not used solely as a tool, but is instead elevated to a much higher position, obviously cannot live up to this; it is in the wrong place and will thereby naturally produce many kinds of deficiencies, which in time will have quite disastrous consequences.

The first and foremost of these tools is the earthly intellect which, as a product of the human brain, must bear within itself the limitation to which anything physical-gross-material, due to its own nature, always remains subject. And the product cannot possibly be different from its origin. It always remains bound to the nature of the origin. As do the works developing from the product.

For the intellect this naturally results in the most limited, purely earthly comprehensive capacity, closely bound to time and space. Since it originates in the World of Gross Matter, which in and of itself is dead and bears no life of its own, the intellect is also without living power. This condition, of course, extends to all the activities of the intellect, therefore making it impossible to impart to its works anything that is alive.

Instead of “Once upon a time” let us now imagine the question: “What was it like in former times?” How different is the effect. The great difference is immediately perceived. The first question speaks to the intuitive perception, which is linked with the spirit. But the second question is directed to the intellect. Entirely different pictures emerge. From the outset these are limited, cold, without vital warmth, because the intellect has nothing else to give.

From the very beginning, however, mankind’s greatest guilt has been to place this intellect, which can only produce what is incomplete and without life, on a high pedestal, virtually dancing around it in adoration. It was given a place that was to be reserved to the spirit alone.

This endeavor is entirely opposed to the provisions of the Creator and thus to Nature, since these provisions are anchored in the processes of Nature. Therefore nothing can lead to a true goal, but everything must fail at the point where the harvest is due to set in. It cannot be otherwise, but is a natural happening to be taken as fact.

Only in pure technology is this different, as in any industry. It has reached great heights through the intellect, and will make even greater advances in the future! This fact, however, serves to prove the truth of my explanations. Technology in all its aspects is and will always remain purely earthly, lifeless. And since the intellect likewise belongs to all that is earthly, it is able to develop brilliantly in technology, and can accomplish really great things. Here it stands in its right place, in its real task! But wherever anything “living” thus purely human, is involved, the intellect by its nature is not adequate, and must therefore fail if it is not guided by the spirit! For spirit alone is life. Success in a specific species can always be achieved only by the activity of a homogeneous species. The earthly intellect will therefore never be able to do spiritual work! For this reason placing the intellect above life has become the grave crime of this mankind.

Contrary to the creative and thus wholly natural purpose, man has reversed his task; he has, so to speak, turned it on its head in that he has given to the secondary and merely earthly intellect the supreme place which belongs only to the living spirit. Consequently, man is now quite naturally forced painfully to seek from below upwards, whereby the superimposed intellect, with its limited capacity to comprehend,
obstructs any broader view, instead of being able to look down from above through the spirit.

If he wishes to awaken he is compelled first to “transpose the signals”. Place what is now above, the intellect, into the place given to it by nature, and restore the spirit to the highest position. This necessary transposition is no longer quite so easy for the man of today. —

This act of reversal by man, carried out in the past, which was so incisively directed against the Will of the Creator and thus against the Laws of Nature, constitutes the actual “fall of man” the consequences of which could not be more terrible; for it consequently developed into “hereditary sin”, for the consequence of elevating the intellect to the position of sole ruler was, that in the course of time, such one-sided cultivation and activity also strengthened the brain one-sidedly, so that only that part which has to do with the work of the intellect, grew bigger, and the other part had to atrophy. Thereby the part that has become atrophied through neglect can operate today only as an unreliable dream-brain, which even then is still under the powerful influence of the so-called day-brain, which activates the intellect.

Thus the part of the brain which should form the bridge to the spirit, or rather the bridge from the spirit to everything earthly is thereby paralyzed; a connection is broken, or at least very much loosened, whereby man has cut off all spiritual activity for himself and with it also the possibility of “animating,” spiritualising and inspiring his intellect. Both parts of the brain should have been developed absolutely equally for joint harmonious activity, like everything in the body. The spirit having the leading role, the intellect having the executive function here on earth. It is self-evident that because of this, all of the activity of the body, and even the body itself, can never be what it should be. This development naturally pervades everything! For it means that now the most essential factor for all earthly things is missing!

It is easy to understand that the event of cutting off was simultaneously linked with the withdrawal and estrangement from the Divine. Indeed, there was no longer any way to It.

Ultimately, this led to the disadvantage that for thousands of years already, due to the ever more extensive hereditary transmission, the body of every newborn child comes to the earth equipped with a frontal, intellectual brain so large that because of this condition, he is from the outset subject to the intellect from the moment this brain develops its full activity. The gulf between the two parts of the brain has now grown so wide, and their functions so unequal, that for the majority of all men an improvement can no longer be achieved without catastrophe.

The intellectual man of today is no longer a normal human being, for he lacks any development in the principal part of his brain which is associated with being a complete human being, since he has allowed it to become atrophied for thousands of years. Without exception, every intellectual man has only a crippled normal brain! Therefore brain-cripples have been ruling the earth for thousands of years; they regard the normal human being as an enemy and seek to suppress him. In their crippled condition they imagine that they accomplish a great deal, and do not know that the normal human being is capable of achieving ten times as much, producing works of a permanent nature which are more perfect than the present efforts! The way is open to every really serious seeker to acquire this ability!

An intellectual man, however, will no longer be able to grasp easily something that belongs to the activity of this atrophied part of his brain! He is simply incapable of it, even if he should desire it; and solely because of his voluntary restriction he ridicules everything that he is unable to attain, and which, owing to his actually retarded, abnormal brain, will never at any time be understood by him either. Just therein lies the most terrible part of the curse of this unnatural aberration. The harmonious co-operation of both parts of the human brain which absolutely belongs to a normal human being is definitely impossible for the present-day intellectual men, who are called materialists. —

To be a materialist is by no means a compliment, but evidence of an atrophied brain.

So far it has been the unnatural brain that has ruled this earth, and whose activity must in the end bring about the inevitable collapse of all things, for due to its atrophy, everything it may wish to produce will naturally bear within it disharmony and disease from the very start.

Nothing of this can now be changed any more, but one must calmly let the naturally developing collapse come about. Then, however, will be the day of resurrection for the spirit, and of a new life! The slave of the intellect, who has held the reins for thousands of years, will thus be done away with forever! Never again will he be able to arise, because the evidence and his own experience will finally force him, ill and spiritually impoverished, at last to submit voluntarily to that which he was unable to grasp. Never
again will he be given the opportunity to oppose the spirit; either by scoffing or through a semblance of righteousness by imposing force, such as was also used towards the Son of God, Who had to fight against it. At that time there still would have been time to prevent much of the disaster. But now it is too late; for in the meantime the loosened connection between the two parts of the brain can no longer be bridged.

Many intellectual men will again try to ridicule the explanations in this lecture, but, as always, except for empty catchphrases, they will be unable to present even one really objective counter-argument. Yet any serious seeker and thinker will have to take such blind zealotry simply as fresh proof of what I have set forth herein. However hard they try, it is impossible for these people. Let us therefore regard them from now on as sick persons, who will soon be in need of help, and... let us calmly await the time. No struggle and no acts of violence are needed to force the necessary progress; for the end will come of itself. Here too, through the immutable Laws of all reciprocal actions, the natural course of events will take effect quite inexorably, and also punctually. — —

Then, according to various prophecies, a “new generation” shall arise. This generation, however, will not only be made up of new births, such as are already observed now in California and also in Australia as being endowed with a “new sense” but mainly of people already living, who in the near future will become “seeing” through the many coming events. They will then possess the same “sense” as those newborn ones do now; for this sense is nothing more than the ability to stand in the world with an open and unrestrained spirit, no longer allowing itself to be suppressed by the limitation of the intellect. Hereditary sin will thereby finally be eliminated!

But all this has nothing to do with what has been hitherto described as “occult faculties.” It will simply be the normal man as he should be! To “become seeing” has nothing to do with “clairvoyance”, but signifies “insight,” recognition.

Men will then be able to observe everything without bias, which simply means to assess. They will see the intellectual man as he really is, with the limitations so dangerous to himself and his environment, the origin of his presumptuous lust for power as well as the dogmatism which is actually a part of it. And they will realize how for thousands of years all of mankind has suffered under this yoke in strict consistency in one form or another and how this cancerous sore, as the hereditary enemy, has always been directed against the development of the free human spirit, the main purpose in human existence! They will not avoid anything, not even the bitter certainty that the tribulations, all of the suffering and every downfall were bound to come about through this evil, and that there could never be any betterment, because from the start, any recognition was precluded owing to the limitation of the perceptive capacity.

But with this awakening, all of the influence and all of the power of these intellectual men has ceased. For all time; for then a new and better age for mankind begins in which the old can no longer survive.

This will bring the inevitable victory of the spirit over the failing intellect, longed for by hundreds of thousands today. Many of the masses who have hitherto been led astray will still recognize the fact that until now they had completely misinterpreted the term “intellect.” The majority simply accepted it as an idol, without examination, just because the others did the same; and because all its adherents always put on airs of being infallible, absolute rulers through force and laws. That is why many do not even take the trouble to expose the real hollowness of these people, and the deficiencies concealed thereby.

Nevertheless, there are those who for decades already have been fighting against this enemy with tenacious energy and conviction, in secret and to some extent also openly, occasionally being exposed to the most severe suffering. But they fight without knowing the real enemy! And this has naturally made success more difficult. Indeed, it has made it impossible from the outset. The warriors’ sword was not well sharpened, because they always nicked its edge by striking at non-essential things. With these non-essentials, however, they have always struck to the side and missing the mark, wasting their own strength, and only causing division among themselves which today is growing ever greater.

In reality there is only one enemy of mankind all the way down the line: the hitherto unrestricted rule of the intellect! That was the great fall of man, his most grievous guilt, which brought all evil in its wake. That is what became hereditary sin, and that also is the Antichrist of whom it is proclaimed that he will raise his head. More plainly expressed, the dominance of the intellect is his tool through which men have fallen prey. To him, the enemy of God, the Antichrist himself... Lucifer (* Lecture Nr. 89: The
Antichrist!

We are in the midst of this time! He dwells today in every human being, ready to ruin him; for his activity turns man immediately away from God as a quite natural consequence. He cuts off the spirit as soon as he is allowed to rule.

Therefore, let man be keenly on his guard. —

Now man must not diminish his intellect, but he must make it what it is, his tool; not, however, his authoritative will. Not his master!

Man of the coming generation will be able to regard the past only with disgust, horror and shame. Similar to the way we feel upon entering an old torture chamber. There, too, we perceive the evil fruits of the cold, calculating domination of the intellect. For surely it is an indisputable fact that anyone possessing but a little inner feeling, and thus spiritual activity, could never have devised such atrocities! Altogether it is no different today, only somewhat more camouflaged, and the agony of the masses is the same rotten fruit as was the individual torture in olden times.

On looking back into the past, man will only be able to shake his head in sheer amazement. He will ask himself how it was possible to quietly endure these errors for thousands of years. The answer, of course, is simple: by force. It can be recognized quite clearly anywhere one looks. Leaving aside the times of remote antiquity, we need only enter the aforementioned torture chambers which can still be seen everywhere today, and the use of which does not lie so very far back.

We shudder as we look at these old implements. What cold brutality, what bestiality do they reveal! Hardly anyone today will doubt that this activity of the past represented the most heinous crime. An even greater crime was thus perpetrated upon the criminals. But also many an innocent person was dragged brutally from family and freedom, and cast into these dungeons. What lamentations, what screams of pain sounded here from those who, completely defenseless, were at the mercy of their tormentors. People were compelled to suffer things the contemplation of which simply fills one with horror and loathing. Instinctively everyone asks himself whether it was really humanly possible to inflict all this on defenseless human beings, and moreover under the guise of the law. Of a law that after all had once been obtained only by force. And then, confessions of guilt were forced from suspects again through physical pain, so that they could then be murdered at leisure. Even though these confessions of guilt were only extracted under compulsion, in order to escape these insane physical tortures, they nevertheless satisfied the judges, who needed them to comply with the “letter” of the law. Did these so narrow-minded ones really imagine that in this way they could whitewash themselves before the Divine Will as well? And escape the inexorable working of the basic Law of Reciprocal Action?

Either all of these people who dared to pass judgment on others were the scum of the most hardened criminals, or it was the morbid limitation of the earthly intellect showing itself clearly. There can be nothing in between.

According to the Divine Laws of Creation every person in authority, every judge, no matter what office he holds here on earth, should never stand in his actions under the protection of his office. He alone and purely personally must himself, like any other person, bear unprotected the full responsibility for anything he does in his office. Not only in the spiritual but also in the earthly sense. Then everyone would take things much more seriously and carefully. And so-called “errors” whose consequences are forever irreparable, will certainly not occur again so easily, to say nothing of the physical and psychic suffering of the victims and their relatives.

But let us further consider the so-called “witch trials” which are also part of this subject!

Anyone who has ever had access to court records of such trials would, overcome by burning shame, wish never to be numbered among this mankind. In those days, if anyone even had knowledge of healing herbs, either through practical experience or through tradition, and if he used this knowledge to aid sufferers asking him for help, he was subjected to relentless torture from which he was released only through death by fire if his body had not already succumbed to these cruelties.

At that time even physical beauty, especially chastity that did not yield willingly could be sufficient cause.

And then the horrors of the Inquisition *(Trials for heresy)! Relatively few years separate us from “that
Just as today we recognize this injustice, so also did the populace at that time feel it exactly the same way, since the “intellect” had not yet limited them quite so much. Here and there feeling broke through in them, i.e., the spirit.

Do we not recognize today the absolute narrow-mindedness in all this? The irresponsible stupidity?

Although these things are spoken of with an air of superiority and a shrugging of the shoulders, yet fundamentally nothing has changed. The stupid presumption towards everything not understood is still exactly the same! Except that instead of these tortures men now publicly scoff at everything which, owing to their narrow-mindedness, they do not understand. Many a person would do well to search his heart and think seriously about this without sparing himself. Any person who has the capacity to know something which others are closed off from, who may be able to see the ethereal world with ethereal eyes as a natural happening, will be regarded as a swindler by heros of the intellect, i.e., people who are not quite normal, possibly even before a court; in the very near future this will no longer be doubted much less brutally attacked.

And woe unto him who does not himself know what to make of it, but naively speaks of what he has seen and heard. He must fear the consequences as did the first Christians under Nero with his helpers always ready to murder.

Should he even possess different abilities which can never be grasped by absolute intellectuals, then he will most certainly be mercilessly hunted, slandered and ostracized unless he complies with everyone’s wishes; if at all possible he will be rendered “harmless” to use a fancy phrase. Nobody has any qualms of conscience about it. Even today such a man is regarded as fair game for anyone, some of whom may be very unclean inwardly. The more narrow-minded, the greater the delusion of cleverness and the proclivity to conceit.

Man has learned nothing from these happenings of days gone by, with their tortures, burnings at the stake, and the ludicrous trial records! For even today anyone is still free to defile and insult with impunity all that is unusual and not understood. In this respect it is no different now from what it was then.

Worse than the proceedings of the courts of law were those of the Inquisition which were instigated by the Church. Here the screams of the tortured were drowned out by pious prayers. It was a mockery of the Divine Will in Creation! Representatives of the churches of those days thus proved that they had no idea of Christ’s true teaching, nor of the Godhead and Its Creative Will, Whose Laws lie irrevocably anchored in Creation where they take effect in the same way as they have from the beginning and as they will to the end of time.

God endowed the human spirit in its very nature with the free will to decide. Only in this free will can it mature as it should, refine itself and develop fully. Therein alone lies the possibility for it to do so. Crippling this free will, however, presents an obstacle if not a forced regression. Christian churches, however, as well as many religions, fought against this Divine ordinance, opposing it with the greatest cruelty. By means of torture and finally through death, they sought to compel people to pursue courses and make confessions which were against their conviction, thus against their will. Thereby they violated the Divine commandment. More than that, they hindered men’s spiritual progress and threw them back by centuries.

If only a spark of true feeling, thus of the spirit, had shown itself, this should and could never have happened! Therefore, only the coldness of the intellect worked such inhuman barbarities.

As history shows, even many a Pope permitted the use of poison and dagger to realize his purely earthly wishes and aims. That could only happen under the domination of the intellect, which in its triumphal march subjugated everything and stopped at nothing. —

And supreme above all, the Will of our Creator lies immutable in the inevitable course of events. On passing into the beyond every human being is divested of earthly power and its protection. His name, his position, everything is left behind. Only a poor human soul passes over, there to receive and what it sowed. Not a single exception is possible! Its path leads through all the wheels of the absolute reciprocal action of Divine Justice. There is no church, no state, but only individual human souls who must personally account for every error they have made!
He who acts against God’s Will, and thus commits a sin in Creation, is subject to the consequences of this transgression. It matters not who he may be and on what pretext he acted. Be it an individual under the cloak of the church or of the law... a crime committed against the body or against the soul is and remains a crime! Nothing can alter it, not even the semblance of justice which is by no means always what is right; for of course the laws, too, were made only by intellectual men, and therefore must bear earthly limitations within.

Just consider the law in so many countries, namely in Central and South America. A man who today holds power, and enjoys all of the honors associated with it, may even tomorrow be thrown into prison or be executed as a criminal, if his opponent succeeds in seizing the reins of this government through an act of violence. Should he not be successful, then it is he who, instead of being recognized as the ruler, will be looked upon as a criminal and be persecuted. And all the public institutions serve the one as willingly as they do the other. Even a world traveler will often have to change his conscience as he would his clothes when passing from one country to another, in order to remain in good standing everywhere. Something which may be considered a crime in one country will often be permitted or perhaps even welcomed in another.

This is naturally only possible in the achievements of the earthly intellect, but never where the intellect must occupy its natural place as a tool of the living spirit; for he who listens to the spirit will never neglect the Laws of God. And where these laws are used as the foundation there can be no flaws, no gaps, but only a uniformity that brings in its wake happiness and peace. In their basic features the expressions of the spirit can always and only be exactly the same everywhere. They will never stand in opposition to each other.

Also jurisprudence, the healing arts and statesmanship are bound to remain merely imperfect crafts wherever the intellect alone forms the foundation, and the spiritual is lacking. It simply cannot be otherwise. While naturally always assuming the true conception of “spirit”. —

Knowledge is a product, but spirit is life, the value and power of which can only be measured according to its connection with the origin of the spiritual. The closer this connection the more valuable and powerful will be the part which emanated from the origin. But the looser this connection becomes, the more distant, alien, isolated and weak must be the emanated part, i.e. the human being concerned.

All of these facts are so simple and self-evident that it is impossible to comprehend how the intellectual man, so gone astray, can pass them by over and over again as if he were blind. For what the root provides, that also sustains the trunk, the blossom and the fruit! But in this as well, the hopeless self-limitation in understanding reveals itself. They have toiled to erect a wall before themselves which they can now no longer see over, much less see through.

However, with their conceited, superior and mocking smile, with their arrogance and looking down upon others less deeply enslaved, they must sometimes appear to all spiritually alive people like poor, sick fools who, in spite of all pity, must be left to their delusion, because their limited understanding even allows facts that prove the contrary to slip by without making any impressions. Every effort to bring about an improvement must simply prove as fruitless as trying to heal a sick person by hanging a new and resplendent cloak around his shoulders.

Today materialism is already past its climax, and now, failing everywhere, it must soon collapse. Not without also tearing down much that is good. Its devotees are already at the end of their ability, and will soon become confused about their work and then about themselves, without perceiving the abyss that has opened up before them. They will soon be like a flock without shepherds, one not trusting the other, each pursuing his own way, and yet still proudly looking down upon others. Not thinking matters out carefully, but merely following old habits.

With all signs of the outward semblance of their hollowness, they will end by blindly falling into the abyss. They still regard as spirit what are but the products of their own brains. However, how can lifeless matter produce living spirit? They are proud of their meticulous thinking in many things, but quite unscrupulously and most irresponsibly leave gaps in the most important.

Every new step, every attempt at improvement, will ever again have to carry within it all the barrenness of the intellectual work, and thus the germ of inevitable doom.

All that I am saying here is neither prophecy nor baseless prediction, but the unalterable consequence
of the all-animating Creative Will, Whose Laws I have already explained in previous lectures. He who follows me in spirit along the paths that are clearly indicated therein must also survey and recognize the necessary end. And all the signs for it are already here.

People cry and moan, they see with disgust how the excrescences of materialism take on scarcely believable forms today. They beg and pray for deliverance from the affliction, for improvement and recovery from the unlimited downfall. The few who have managed to save some stirring of their inner life from the tidal wave of the incredible happenings, who have not suffocated spiritually in the general downfall that deceptively bears the name of “progress” proudly on its brow, feel like outcasts and backward people, and are also regarded and ridiculed as such by the soulless followers of modern life.

* A laurel wreath to all those who had the courage to refrain from joining the masses! Who have proudly stayed behind on the steeply sloping path!

He who today, for this reason, still considers himself unfortunate must be a sleepwalker! Open your eyes! Do you not see that everything that oppresses you is already the beginning of the sudden end of materialism, which at the moment only appears still to rule? The whole structure is already collapsing, without any assistance from those who have suffered and must still suffer under it. Intellectual mankind must now reap what for thousands of years they have produced, nourished, reared and acclaimed.

In human reckoning it is a long time, but for God’s self-acting mills in Creation only a brief span. Wherever one looks, everywhere, there is failure. It surges back and heaps itself up menacingly like a heavy rampart that will soon topple over and crash down upon its admirers, burying them beneath the ruins. It is the inexorable Law of Reciprocal Action which during this manifestation must have a terrible effect, because in spite of the many kinds of experiences gained, there has never in thousands of years been any change towards higher things; on the contrary, the same wrong road has been trampled wider and wider.

Despondent ones, the time is at hand! Hold up your heads, which you have so often had to hang in shame when injustice and stupidity were able to cause you such deep suffering. Just look calmly today at the opponent who thus sought to oppress you!

Already the fine raiment worn until now is very badly tattered. The figure in its true form is at last visible through all the tears. The exhausted product of the human brain, the intellect, which allowed itself to be enthroned as spirit, less confident but no less conceited... looks forth uncomprehendingly!

Take the bandage confidently from your eyes and look about you more keenly. Even the perusal of newspapers which are otherwise quite good reveals all sorts of things to the clear-sighted. There are desperate efforts to continue clinging to all of the old illusions. With arrogance, and often very coarse jokes, people seek to cover up the lack of comprehension that becomes more and more evident. A person will frequently use absurd language to judge something of which in reality he has quite obviously no shred of understanding. Today even people with quite good abilities helplessly take refuge in questionable courses rather than confess that so many things are beyond the grasp of their own intellect, on which alone they have hitherto sought to rely. They do not see the weaknesses which they only help to increase thereby. Confused and dazzled, they will soon stand face to face with the Truth, and mournfully look back over their bankrupt life, at last recognizing with shame that stupidity lay just where they thought themselves wise.

What have things already come to today? Muscleman is hero! Has a serious scientist, who after decades of struggle found a serum providing annual protection and help against fatal diseases to hundreds of thousands of people, young and old, ever celebrated triumphs as does a boxer who with purely physical, crude brutality overpowers his fellow-man? Or like a pilot, who with only a little courage, no more than any soldier in the field had to muster, completes a great flight only thanks to his excellent machine? They practically throw a victory parade over that. Yet does this in any way benefit even one human soul? It is only earthly, all earthly, meaning low in the whole Work of Creation! Entirely corresponding to the golden calf of intellectual activity. As triumph over narrow-minded mankind by this earthbound sham prince made of clay! — —

And no one sees this mad rush downwards into the gruesome abyss!

He who perceives this intuitively will, for the time being, remain silent in the embarrassing realization that he will be ridiculed should he speak. It is already a wild frenzy in which, however, there is
a dawning recognition of powerlessness. And with the growing awareness of that recognition people become even more rebellious, out of sheer obstinacy, out of vanity, and last but not least from fear and horror of the impending events. They simply do not yet want, under any circumstances, to consider the end of this colossal error! Convulsively they cling to the proud structure built up over past millennia, which closely resembles the Tower of Babel, and which will end in the same way!

This hitherto uncurbed materialism carries within it a foreboding of death, which becomes more evident every month. —

Yet in many human souls, everywhere on the entire earth, something is astir! The radiance of the Truth is still covered by only a thin layer of old, false conceptions, which the first gust of a purification will sweep away, thus setting free the core, whose light will unite with that of so many others to unfold its cone of rays, rising like a fire of gratitude to the Realm of Pure Joy, to the Feet of the Creator.

That will be the time of the much-longed-for Millennium, which lies before us in brilliant promise as the great Star of Hope!

And with this, the grievous sin of all mankind against the spirit, which has kept the spirit bound on earth through the intellect, is redeemed at last! Only that then is the right way back to what is natural, to the way of the Will of the Creator, Who desires men’s works to be great, and suffused with living intuitive perceptions! The victory of the spirit, however, will at the same time also be the victory of purest Love!
81. Father, forgive them, for they know not what they do!

Who does not know these momentous words which Jesus of Nazareth uttered when He hung on the cross. They are one of the greatest prayers of intercession ever spoken. Clear and explicit. And yet in spite of this, for the past two thousand years these words have been met with a complete lack of comprehension. They were interpreted one-sidedly. Only in that way which appeared to be agreeable to men. There was not one person to raise his voice and call out their proper meaning in all its explicitness to mankind, especially to Christians!

But not only that. Every soul-stirring event in the earth-life of the Son of God was put into a false light by the one-sidedness of the transmission. These faults, however, are not only present in Christianity; they are to be found in every religion.

If disciples place the purely personal things about their teacher and master into the foreground, then this is understandable, especially when this master was so abruptly and brutally torn from their midst, and, although utterly innocent, was exposed to the most terrible suffering and coarsest mockery, and finally put to a most agonizing death.

Such events would be deeply engraved on the souls of those who had come to know their teacher in the most ideal way while they lived together, and would quite naturally cause them to place the personal element foremost in everything they remembered. But the sacred Mission of the Son of God lay in His Word, in bringing the Truth from Luminous Heights, in order to show mankind their way to the Light. This way had been closed to them up till then, because the state of their spiritual development had previously made it impossible for them to walk on that road!

The suffering thereby wrought by mankind upon this great Bringer of Truth stands entirely alone! However, what was quite understandable and natural to the disciples resulted in many great errors in the later religion. The essence of the Divine Message receded far into the background before the personal cult of the Bringer of Truth, a cult which Christ never intended.

For this reason mistakes are now evident in Christianity which will lead to the danger of a breakdown unless the errors are recognized in time, and are openly and courageously confessed and corrected.

It can only be expected that the smallest amount of serious progress must make all of these gaps visible. So it is decidedly better not to avoid them, but to tackle them boldly! Why should the purification not be initiated by the leadership itself, cheerfully and frankly, with a free upward gaze towards the Supreme Godhead! As if freed from a pressure, which although perceived was never really recognized as such, great numbers of men would gratefully follow the call that would lead them into the light of joyful conviction! —

In following the habit of those who blindly subject themselves to the unlimited rule of their intellect, and who thereby severely diminish their ability to comprehend, they placed the same value on Christ’s earth life as on His Mission. His family relationships and all the earthly events received even greater attention than the main purpose of His Coming, which consisted of bringing enlightenment to the matured human spirits about all the real happenings in Creation, wherein alone they will find the Will of God, which is woven into it and thus guaranteed for them.

The bringing of this yet unknown Truth alone made it necessary for Christ to come to the earth. Nothing else. For without truly recognizing the Will of God in Creation no man can find the road of ascent to the Luminous Realm, much less walk upon it.

Instead of simply accepting these facts as such, immersing themselves in the Message and living accordingly, as the Bringer of Truth repeatedly and emphatically demanded, the founders of the Christian religions and churches created a personal cult as the principal foundation, which forced them to make the suffering of Christ into something entirely different from what it really was.

They needed it for this cult! Finally, in the course of further development, this quite naturally produced one great error after another, preventing them from even recognizing the right way at all.

This false structure alone, which was founded in a lack of objectivity, brought about the distortion in all of the happenings. Unbiased naturalness was bound to be lost as soon as the main cult became purely
personal! With this arose the desire to anchor the Mission of the Son of God mainly in His life on earth. Indeed this became a necessity.

However, Christ Himself proved by His whole attitude that it was the wrong course to take. More than once He clearly and sharply rejected the attention given to his person. With every word and every action He always pointed to God the Father, Whose Will He fulfilled and in Whose Power He stood and acted. He explained how mankind should henceforth learn to look up to God the Father, but He never spoke of Himself in this connection.

But since His words in this regard were not heeded, it became inevitable in the end that Christ's suffering on earth was presented as necessary, and as ordained by God, even branded as the main task of His coming to earth! According to the resulting view, He came from the Luminous Heights only in order to suffer here on earth!

As He had not burdened Himself with any guilt, there remained only one explanation: He must have taken the sins of others upon Himself in order to redeem these sins for them!

What was left but to continue to build in that manner on the foundation thus established.

And the well-known overestimation of self-worth, from which all mankind suffer, provided the nourishing power and fertile soil for this. It is the result of the great Fall of Man, which was directed against the spirit, and which I have often explained in detail. In valuating his intellect too highly man is concerned only with himself and not with his God, all of the bridges to Whom he has thus destroyed. Only a few here and there still have a very weak pathway to the Spiritual Sphere which, however, allows them to gain but a small sense, never real knowledge.

For this reason, the proper and natural thought, completely to disassociate the earthly suffering of Christ from the Divine Message as being a separate happening, occurred to no one. Nor did anyone recognize all the hostility, persecution and torture as the serious and most brutal crimes that they really were. It is a new and great wrong to euphemize them by depicting them as a necessity!

His sufferings and agonizing death on the cross certainly deserve the radiant light of highest glory since the Son of God did not shrink from such evil reception among the arrogant and vengeful people, a reception which was to be expected after the Fall of Man, but in spite of all this, He brought His so urgently needed Message of Truth to the earth for the sake of the few who were good.

The act is to be valued all the more highly, because it is really only a small proportion of mankind who wish to save themselves thereby.

But it is a new sacrilege against God when the crimes mankind committed at that time are supposed to be so mitigated through false assumptions as to make it appear that men had only been the tools of a necessary fulfillment.

It is because of these errors that many thinking men are so uncertain about the consequences of the action of Judas Iscariot! With full justification. For if the death on the cross was necessary for mankind, then Judas and his betrayal provided the necessary tool, and in the spiritual sense he should not really have been punishable. The truth about the actual happening, however, removes all such conflicts, the justified emergence of which only confirms the fact that the assumption accepted in the past must really be false. Where the right view prevails there is no room for such unresolved questions, and the quite natural happening can be considered from every point of view without running into an obstacle.

Man should at last have the courage to recognize the diminishment of the true nature of this crime, i.e. the euphemizing of it, as cowardice, which is only kept concealed by the cleverness of his earthbound intellect, the greatest enemy of everything that is able to rise above it, just as this fact always shows itself with every base fellow. Or it may show as veiled self-aggrandizement which springs from the same source! Isn’t it nice to be able to imagine being valued so highly as to have a deity take on suffering and fight only to be able to offer a place of honor in the Divine Realm of Bliss to this small human being!

In reality such is man’s basic view, plainly and bluntly expressed! This is the way it looks as soon as a firm hand tears away the glitter from its forms!

I need hardly point out that such a view can only be the result of a most seriously restricted capacity to comprehend all non-earthly happenings. Ever and again it is one of the grave consequences of the glorification of the earthly intellect which prevents any free, broad outlook. Worship of this idol, the
intellect has naturally grown steadily since the Fall of Man, until it has now developed into the earthly powerful Antichrist or, more explicitly, into all that is anti-spiritual! This is clearly evident today wherever one looks. This no longer requires a keen eye.

And since the spiritual alone can provide the bridge to approach and to understand all that is Divine, the granting of supreme power to the earthly intellect, to which all the sciences proudly confess today, is nothing but an open declaration of war against God!

Not only the sciences, but all mankind today moves under this banner! Even anyone calling himself a serious seeker carries this poison about with him.

It is therefore not unnatural for the Church also to contain much of it. In the rendering and interpreting of all the words of the Savior, therefore, much has crept in which has its origin only in the earthly intellectual cleverness!

This also is the serpent which seduces man ever again and of which the Bible story warns! This serpent of intellectual cleverness alone, confronts every man with the misleading decision: “Yea, that God said..?”

As long as every decision is left to the serpent, i.e., to the intellect alone, it will always, as has been rightly indicated in the Bible, choose what is hostile to or what leads away from God, that which is purely earthly and much lower, to which the intellect belongs as its highest manifestation. Thus it cannot grasp what is higher.

Man has been endowed with intellect so that in every life on earth he has a counterbalance pulling downwards to balance the upward-striving pure spirituality. It was given to him for the purpose of preventing him from floating in spiritual heights only, and thereby forgetting his task on earth. The intellect is also meant to facilitate and make his whole life on earth easier and more comfortable. But, above all, it is intended to transmit the strong upward drive toward what is sublime, pure and perfect, which is an absolutely inherent quality of the spirit, to that which is small and earthly, and to make its effect visible in the material world. It should act as the handyman of the living spirit, as its servant, not as the one to make decisions and take the lead! It is to help create the earthly or material opportunities for the carrying out of spiritual urges. The intellect is to be the tool and the servant of the spirit.

If, however, all decisions are left to the intellect alone, as is done now, then it ceases to be only a counterbalance and helper, but puts only its own weight into the scales of every decision with the only possible result being a sinking lower, on account of its downward pull. No other course is possible because the intellect belongs to the World of Matter and is firmly bound to it, whereas that which is spiritual comes from above. Instead of extending a helping hand to the spiritual, and becoming strong and great in doing so, the intellect, as soon as everything is left up to it, rejects and repudiates the stronger hand proffered by the spiritual. It cannot do otherwise and acts only in accordance with the laws of its own nature.

It must be remembered, however, that the earthly intellect becomes the enemy of the spirit only when it is elevated above the latter! Not before. For if it stands under the dominion of the spirit, as it is set up by nature in accordance with the Creative Will, it remains a faithful servant which can be appreciated as such. But if, contrary to the Laws of Nature, the intellect is given a position of authority, where it does not belong, the consequence is that it will suppress anything that might interfere with its remaining on the usurped throne. It automatically closes the doors which, if kept open, would throw light upon its deficiencies and narrow limitations.

This is strictly analogous to the actions of those people, who in well-ordered circumstances and under good leadership feel their abilities grow, and who then over-estimate these abilities and overthrow the old order, and who then, because of their inability to achieve what is higher, plunge a nation into poverty and distress. Just as such people can never realize their error and, both to themselves and before others, always seek only to blame past circumstances for their own incapacity, so will it be equally hard for the human intellect to recognize that it can never work in the place of the superior spirit without causing gravest harm and finally bringing about destruction. It is always the same picture, the same happening, repeated endlessly.

Men should for once think themselves calmly and deeply into this process. Everything would then quickly become understandable to them, and it would also appear most useful.
This situation also drew the veil over the great simplicity of Divine Truth for the founders of churches and religions, preventing any possibility of proper understanding.

Mankind could not have burdened themselves with anything more terrible than this voluntary limitation, this incapacity to perceive anything that lies beyond the earth, which is by far the greater part of all happenings. However, as a consequence, these happenings literally lie above their so limited horizon.

Now let anyone try to fight against the impenetrability of this wall. He would very soon have to realize the truth of the poet’s words that the gods themselves fight in vain against stupidity!

This tough wall can only be penetrated by the individual himself from within, for it was built up from within. But they do not wish to do so!

Therefore there is failure everywhere today. A picture of desolate confusion and much distress wherever one looks!

And on top of this pile of ruins there stands, hollow and puffed up with pride, the author of all this wild confusion... “modern man” as he likes best to describe himself. The “progressive” who in reality has constantly retrogressed! Expecting to be admired he even calls himself a “sober materialist.” —

One’s head aches and disgust wells up when one experiences all this, when one sees so much that is good also go down, which, in the right environment, would have flourished. And when one sees so many others suffer under all of this, then a fervent prayer forms: “Lord. You put an end to it! We cannot do it!”

Added to this are the many schisms and the ever-increasing hatred toward one another, despite the uniformity of their voluntary enslavement! Neither employer nor employee, neither capital nor lack of it are to blame, nor church or state or the different nations, but the wrong attitude of the individual alone has brought about the present state of affairs!

Even so-called seekers for the Truth are now seldom on the right road. Nine-tenths of them turn into nothing but Pharisees who look arrogantly down upon their fellow-men and criticize them, while at the same time quarrelling among themselves. Everything is wrong! First of all there must come the inevitable fulfillment of a dreadful end before some few can awaken out of their sleep.

As yet reversal is still possible. For everyone! But soon there will come a final “too late” for all time, contrary to the hopes of so many believers who favor the erroneous view that depending on the individual a more or less extended process of purification is necessary, but that in the end his path must lead back to the Light again, to eternal joy and to the bliss of the nearness of God!

This thought is an agreeable consolation, but it is not correct and does not correspond to the Truth. —

Let us once again calmly and clearly, but in broad outline, survey the great development of Creation and of man who belongs to it. In so doing bear in mind the Primordial Law of Homogeneous Species which I have often explained, with all it embraces in the way of immutable and necessary consequences in every happening:

Being heaviest, the World of Matter moves along like a large field in a gigantic cycle at the lowest edge of the entire Creation. There, beginning with the primordial seed, all is in constant motion, perpetually developing, increasingly combining and forming, right up to the globes visible to us, to which the earth belongs. In this way maturing towards full blossom and towards the fruit to which our present time corresponds, then automatically decaying in the subsequent stage of over ripeness, according to the Laws of Creation, and to dissolve again back into primordial seed, which will continually receive the opportunity of entering into fresh combinations and new forms. —

Such is the overall picture viewed calmly from On High.

Matter as such is nothing but the substance used to create forms or coverings, and comes to life only when it is penetrated by the non-material animistic substantiality in the sphere above it and set aglow by this bonding.

This bonding of matter with non-material animistic substantiality provides the basis for further development. All animal souls are formed out of animistic substantiality.

Above the two basic segments, that of matter and that of animistic substantiality, there also lies, as the
highest segment of Creation, the *spiritual one*. This is a Creation substance by itself, as my readers already know. From this spiritual substantiality issue the seed-germs which are intent on developing into self-conscious human spirits.

*Only* in the field of matter can such a seed-germ of the spirit develop into a self-conscious human spirit, much the same as a corn seed in the soil of a field will grow into a ripe ear of corn.

Its entry into the field of material substance, however, is not possible until the latter has reached a certain stage of development suitable to the condition of the spiritual which ranks highest in the entire Creation.

*That* is the time in which Creation produces the most highly developed animal body, after which further enhancement through an animal soul issuing from animistic substantiality is no longer possible.

A likeness, a repetition of this great cosmic happening, is continually provided later on for example by the earthly birth of the human soul. Indeed, the entire cosmic happening is reflected in man who is the crown of Creation, and thus the highest created being. The human soul, too, can enter the child’s body developing in its mother's womb only when this body has reached a certain stage of maturity, not before. In fact it is only the requisite stage of development as such which opens the way for the soul to enter. This moment lies *in the middle* of pregnancy.

Thus in the great cycle of cosmic events the time of the highest development of the animal body also falls in the middle, i.e., midway in the cycle of all matter! Let the reader mark this closely.

Because at that point the *animistic substantiality* of the animal soul had reached the *highest* point in the development of the physical, this condition automatically opened the way for the entrance of the *spiritual standing above it!*

Being the lowest of its spiritual species, the spirit germ could only enter into the highest masterwork of the lower animistic substantiality, i.e., into the animal body it had developed most highly.

Due to its higher nature the spirit naturally takes over all control immediately upon entering, and can henceforth lead the body it inhabits, as well as its entire earthly environment further along the road of development, something which animistic substantiality would have been unable to accomplish. In this process the spirit itself naturally develops simultaneously.

This is a cursory sketch of the activity *within* Creation, the exact details of which I shall give in later lectures, right down to the most minute parts.

We belong to the *very first* part of this ring of materiality; stand first in the foreground at the top of its cycle. There was nothing of a similar nature before us, but after us it will continue into eternity.

Thus, the part to which we belong experiences all happenings for the first time, ahead of all others. The reason why the earth plays such an exceptionally important role is because, being the most mature of the gross-material bodies in the universe, all of the decisive world events have to take place upon it. Thus what we are experiencing now and what lies ahead for us is not a repetition. It is by no means something that has ever happened in world events before! —

Let us return to the first entry of the human spirit-germs into this World of Matter, i.e., the midway point in the cycle of the World of Matter. The most highly developed animals of that time, which are today erroneously described as Primeval Men, became extinct. Only *those* bodies among them were developed towards ennoblement into which *spirit-germs* had entered instead of animistic animal souls. The spirit-germs in them matured through varied experiences, raised the animal body to the human body as we know it, and separated themselves into races and nations. – The great Fall of Man lay behind them. It was the first act involving a voluntary decision after the spirit-germs had become self-conscious, and was caused by their placing the intellect *above* the spirit, which in turn caused hereditary sin and very soon had the grave consequences of making the hollow fruits of the dominating intellect become clearly and easily recognizable. Hereditary sin is the one-sided development of the brain through the exaggerated activity of the intellect, which as such is continually passed on as inheritance. I have often mentioned this fact *(Lecture Nr. 9: Hereditary Sin)* and shall in due course speak about it in much greater detail. Hopefully, men will come forward who, following the direction shown them, will be able to help joyfully with the great work of enlightenment.
Inexorably the great cosmic cycle continued on its course. But erring mankind brought standstill and confusion into the necessary progress. In the midst of this turmoil the Jewish people came under the well-known cruel scourge of the Egyptians. Their tribulation and great longing for liberation hastened the maturing of their souls. Thus they surpassed all others spiritually, because this strong, non-sexual emotional upheaval enabled them to first of all look into themselves, and also look into the souls of their oppressors! After they had clearly perceived that neither anything earthly nor the keenest cleverness of the intellect could help any longer, whereby they also recognized the emptiness of their own souls, their spiritual eye learned to see more keenly, and gradually there arose at last a conception of the actual Godhead, truer and higher than any they had had before. And their anguished prayers rose up again with much greater fervor.

Through this the Jewish people became the chosen people who preceded all other peoples spiritually, because for their time they possessed the purest conception of Divinity. As far as it was possible at that time considering the existing maturity of the human soul.

Please do not confuse maturity of the spirit with knowledge acquired by learning, but you must always bear in mind that being spiritual is the same as being soulful!

It was the advanced spiritual maturity of the Jews at that time which enabled them to receive through Moses the Will of God clearly expressed in the form of laws, which constituted the greatest treasure and the best and most powerful support for further development.

Just as world happenings will quite naturally always concentrate only on the point of highest maturity, so they gradually came to focus at that time upon the spiritually more and more maturing human race of the Jews. —

Here again though, world events must not be confused with earthly world history, which is far removed from actual world events and most often only reflects the effects of the so often wrongly applied free will of the human spirit which always casts many stones into the actual happening, thereby often producing temporary distortions and earthly confusion.

The Jewish people of that time were ahead of the others in their religious cult and their world view therefore stood closest to the Truth.

The natural consequence was that in accordance with the Law of Reciprocal Action the annunciation of an incarnation out of the Light had to come only upon this road which, being the most correct one, could lead to the closest proximity of Truth. Through their greater distance from the Truth all the other roads were closed to such a possibility, because they were lost in errors.

Again, in conformity with the Law of Attraction of Homogeneous Species, so absolutely necessary for any activity, it was not possible for a Bringer of Truth from the Light to incarnate using any road other than that road which lies closest to the Truth, and most closely resembles it. Only this provides the necessary support and attraction, whereas erroneous views repel and directly close the road upon which the Light might come and enter.

Here too The Law of Reciprocal Action and the Law of Attraction of Homogeneous Species must inevitably become fully effective. The Primordial Laws either open or close a road in their constant and consistent effects.

At the same time this circumstance automatically offers proof that the people among whom Christ, as the great bringer of Truth was incarnated, had to have the purest conception about the Divine and its activity, that all the other religions of that time did not come as close to the Truth. Thus Buddhism for example did not and does not stand as close to the Truth, but goes astray in many ways. For the laws in Creation do not mislead. On calm reflection anyone will come onto the right track and will no longer need to waver. —

When in the course of time the Jews again allowed the intellect to dominate in their religion, breeding dishonest ambitiousness, the heavy hand of the Romans helped to keep a small group in the right recognition, so that the Word could be fulfilled.

My listeners must make the effort to go more deeply and more comprehensively into the effect of the laws of attraction of homogeneous species necessary for activity, as well as the law of reciprocal action and gravity. They must think them through in all directions and search for all the subtleties they contain.
Soon they will recognize how comprehensive, supportive and alive they are as well as recognize the life they hold. Equipped with these keys they will quickly learn to find their way in all happenings. They will have to realize that it is indeed the universal key with which they can open all doors, not with pipe dreams and unnecessary mysticism, but with the clear eye of gapless recognition. —

A spirit-germ in its still unfinished yet higher spiritual nature can only enter into a part of the world which is in a commensurate state of development, but never into one which is not adequately mature, nor into one which is overly mature, as is the case today with our part of the world, where only souls can live which have already been incarnated several times, and the process is no different with the incarnation of a Bringer of Truth from the Light. His Coming can only take place in that part of humanity which is most matured for this purpose. The conditions of all the laws had to be observed most exactly in the case of a Divine Messenger. He could only be born into those views which came closest to the Truth.

Just as a spirit-germ can enter the World of Matter only after the animistic activity has achieved the highest peak in its working, when standstill and thereby retrogression must occur unless the spirit-germ enters, so just before Christ’s Coming a point was reached in the World of Matter where the spiritual, through the confusion caused by hereditary sin, could not continue to develop! The free will resting in the spirit, instead of furthering all that existed, had cut off the upward development towards the Heights which is willed in Creation and, through the elevation of the intellect, had one-sidedly directed all its abilities to what is material only. This was a moment of the gravest danger!

Animistic Substantiality not in possession of a free will had carried out the development of Creation exactly in conformity with Nature, that is, completely in accordance with the Divine Will of the Creator. The spiritual, however, with its free will, had, through the Fall of Man, rendered itself incapable of playing its part, and brought only confusion and standstill into the further development of matter. The false use of its inherent ability to direct the Divine Creative Power, as a necessary step forward in the development of matter, was even bound to lead to descent instead of to the highest development! Through the Fall of Man the human spirit forcibly stopped any further real development; for earthly technical achievements are not actual progress in the sense of the God-willed cosmic events. Therefore the quickest aid, intervention by the Creator Himself, became necessary!

With every further century evil would have so increased that the possibility of a way to Divine Help would gradually have become entirely out of the question, because the dominion of the intellect would in the course of time have completely cut off any understanding of all that is truly spiritual, and even more so of what is Divine. Thus there would have been no anchorage available for an incarnation from the Light!

This required quick action, because the time of the Son of Man had not yet come, although He was already developing in preparation for His mission.

Out of this distress arose the great Divine Mystery that God made the sacrifice for Creation of sending down to earth a portion of Divinity in order to bring Light to those who had gone astray!

This coming of Christ was not planned from the beginning!

Only the misapplication of the free will by mankind in the Fall of Man and its consequences necessitated this Divine intervention, contrary to His initial Will! The Animistic in the World of Matter had fulfilled its task in the development of Creation, the higher Spiritual, however, had completely failed through mankind! Even worse, the Spiritual used the power of decision-making, which was granted to it for the furthering of Creation, to achieve exactly the opposite, and thus it became hostile to Divine Volition, using the Divine power it was given for its use. Man may well imagine the vastness of his guilt.

Thus the birth of Christ was not the fulfillment of the prophecies and revelations which, as a gift of God, had promised the human spirits an eternal mediator! Instead it was an emergency act for the entire Creation, which was in danger of being undermined by the erring human spirit.

Consequently, the Divine part which was then incarnated in Jesus of Nazareth must reunite completely with the Father, as Christ Himself repeatedly emphasized. He must again become One with Him. This fact also proves that He cannot be the promised eternal mediator between God and Creation, the Son of Man promised for this purpose!

This is the final advancement for Creation which had always been intended only for the end of the first part of materiality, following which Creation then has to proceed evenly and consistently, with the
Son of Man as Eternal Mediator at the summit. He at the same time is and will continue to be the highest servant of God. Christ, the Son of God, was a part of the Divine and therefore had to return again completely into the Divine. The Son of Man is the executive servant of God, sent out from the Divine, yet never again able completely to return to the God Head, since He had also received, as an inseparable possession, aside from the Divine origin, the Pure-Spiritual. Thereby and only then is fulfilled the revelation of the promise of the eternal mediator between God and His Creation, of which mankind is a part, indeed. —

This is the course of the world events until the end. One follows quite naturally out of the other. Once the Fall of Man, as well as the subsequent coming of Christ, which was not pre-ordained but an emergency act, have been correctly understood, then an understanding for the other will not be difficult and all gaps will be filled automatically. Unsolved questions cease to exist.

It was only through Christ’s Message that the gates to Paradise were unlocked for mature human spirits. Until that time, the ability correctly to understand the way there did not exist. Through delay this ability was bound to become lost again because of the aberrancy of the human spirits, unless help had come immediately. The Message was meant for earth-men as well as for those already departed, as is every Divine Message and every Word of Luminous Truth!

In the Message, after learning about the severity of the Laws, men also heard of a Love which up till then they would not have been able to comprehend, but which they were now meant to develop within themselves. However, this Message of Love did not overthrow the laws, but only expanded them. They were meant to remain as the firm foundation, the effects of which contained such love. —

Later on, attempts were made to build upon this Word of the Son of God, but I have already pointed out in the beginning of my lecture the errors that crept into these attempts through many wrong assumptions. —

Let us look at the history of Christianity. We can learn the best lessons from it and as with rays of light expose all religions. We find the same faults everywhere.

Without exception every Bringer of Truth, whether great or small, has had to suffer mockery and scorn, persecution and attack by his fellow-men, who just as they do today, always considered themselves too clever and too wise to accept the explanations of the Will of their Creator from His Messengers, especially since these Messengers never in fact issued from any of mankind’s institutions of higher learning!

Basically, the explanation of the Divine Will is always and only the interpretation of the way of His Creation, in which men live and to which they also belong. To know Creation, then, means everything! If a man has this knowledge it is very easy for him to make use of all that it contains and offers. This ability to make use of it in turn brings him every advantage. He will thereby soon recognize and fulfill the real purpose of his existence and, furthering everything, he will rise towards the Light, a joy to himself, and to his surroundings only a blessing.

But men scoffed at every Messenger and thus also at the Message itself. Not once was such a Messenger welcome by them, no matter how much good He did. He always remained an annoyance, which can of course be easily explained in view of the intellect’s hostility towards God, and in and of itself proves the fact of its hostility towards God. Christ clearly sums up all of these happenings when He speaks of the master who sent out his servants to collect what was due to him from his tenants. Instead of being met with compliance, however, the servants were scoffed at and beaten before they were sent back, ridiculed and empty-handed.

Euphemistically, it is again called a parable. In smug comfort, man always places himself next to these facts, without ever applying them to himself! Or one has the need to explain that it is a part of a distinction conferred by God upon His Messengers if they have to suffer in this manner, instead of regarding it as a crime on the part of mankind which was not willed by God.

Because the intellect needs tinsel and sham to cover its limitations, which would otherwise become too plainly visible, it makes almost desperate efforts to look down with absolute contempt upon the simplicity of Truth, which it fears can become a danger to it. The intellect needs jingling bells for the fool’s cap it is wearing. Many big words to keep attention centered upon it. Today more than ever. But contempt for the plain simplicity of the Truth has long since turned to uneasiness. More and more bells
are added to the gaudy fool’s cap which, through convulsive contortions and antics, are made to jingle louder and ever louder in order to retain the usurped throne for as long as possible.

But of late these antics have become a dance of despair, which will soon become the last dance of death! The exertions are increasing; they must increase, because in the midst of all the sounding bells, the hollowness comes through ever more clearly. And in preparation for the greatest forced leap, the gaudy cap will at last fall from the head!

Then the crown of plain Truth will be raised, radiant and calming, to the place which it alone deserves.

And those serious seekers who have become quite confused by these grotesque and incomprehensible distortions will at last receive a firm foothold and support for their view. Without any effort they will be able to fully comprehend the whole Truth, whereas up till now it cost great trouble to find even a tiny sliver.

Let us return to simplicity in thinking! Otherwise no one can fully grasp that which is great and can thus never attain to it. Think as simply as children do! That is the true meaning of the great words: “If ye do not become as little children, ye shall in no wise enter into the Kingdom of Heaven!”

The way there can never be found with the complicated present-day way of thinking. Even in the churches and religions it is no different as yet. When they preach that suffering helps one to ascend and that it is therefore a blessing from God, this contains a small grain of Truth albeit badly distorted in a euphemistic way. For God does not will that His people should suffer! He wills only joy, love and happiness! The way in the Light cannot be otherwise. The way towards the Light has stones only if man first places them there.

The grain of Truth in the doctrine of suffering is that with suffering some guilt may be redeemed. This can only happen, however, when a man consciously recognizes his suffering as justly deserved. As did the penitent thief on the cross!

Today the entire world lives their lives without point or purpose. Even those who so cleverly talk about the redemption of karma. They err, for it is even much more difficult than these would-be sages imagine it to be. For karmic reactions are not always atonements! Everyone must mark this well. On the contrary, they may drag one still further down!

Notwithstanding a reciprocal action due to guilt, ascent depends solely on man’s inner attitude. Depending on how he sets his course inwardly, whether upwards, straight on, or downwards, thus and not otherwise will he proceed in spite of all he experiences!

Here it becomes clear that he is not, nor ever can be, the plaything of fortune, but must direct his actual course through the power of his free will alone. In this respect a man’s will always remains free up to the last moment! In this every man is truly his own free master, only he absolutely must expect... the consequences to be the same as the course he set, taking him upward or downward.

If, however, he sets his course in an upward direction with insight and a firm will, evil reactions will strike him less and less, and will finally affect him only symbolically, because through his upward striving he has already been removed from the nether regions of evil reactions, even though he may still be on this earth. They pass underneath him. It is not at all necessary that a man must suffer if he strives towards the Light.

Away, therefore, with the blindfold which many placed before their eyes so that they would not tremble at the sight of the abyss that has yawned before them for a long time. Temporary relief from anxiety afforded by such a blindfold is not strength-giving help, but only a waste of time through negligence which can never be retrieved.

Man has never yet had the correct explanation and reason for the suffering on earth. Therefore palliatives were given as a narcotic which, over and over again, is thoughtlessly handed out to the sufferers in more or less clever language. This is the great fault of one-sidedness in all religions!

And if a desperate seeker should require too precise of an answer, then that which is not understood is simply pushed into the realm of Divine mystery. Where all paths of unsolved questions must eventually end up, as in a safe harbor. However, these paths thereby reveal themselves as the wrong ones!
For every right path also has a clear ending; it must not lead into impenetrable thickets. Whenever the “inscrutable ways of God” have to serve as an explanation there is an alignment of unmistakable ignorance present.

There need not and must not be any mystery within Creation for man; for God wills that His Laws working in Creation should be well known to man, so that he can adjust himself accordingly, and with their help can complete and fulfill his course through the world more easily and without going astray in ignorance.

One of the most fatal conceptions, however, continues to be that of regarding the brutal murder of the Son of God as a necessary atonement for mankind!

To think that this brutal murder of His Son would reconcile God!

Because no logical explanation can be advanced for this peculiar conception, one again awkwardly slips behind the frequently used protective wall of Divine mystery, i.e., a process which can never become understandable to man!

Yet God is so clear in everything He does. He is lucidity itself! He created Nature out of His Will. Therefore what is natural must also be right! Given the fact that the Will of God is absolutely perfect.

But the propitiatory sacrifice on the cross must be unnatural to every sane mind, since it is also unjust against the innocent Son of God. All twisting and turning is useless. A man should rather frankly confess that such a thing is truly beyond all comprehension! No matter how much effort he expends, he will never come to any conclusion, and in this case can no longer understand his God.

But it is God’s Will that He should be understood! And He can be understood, since the expression of His Will clearly rests in Creation and never contradicts itself. Only men in their religious studies endeavor to introduce what is incomprehensible.

The arduously erected structure for the fundamentally false idea of a necessary vicarious sacrifice in the death on the cross is already destroyed by the words of the Savior Himself at the time when He was nailed to the cross.

“Father, forgive them, for they know not what they do!” Would this intercession have been necessary if the death on the cross was meant to be a necessary propitiatory sacrifice? “For they know not what they do!” This is an accusation of the gravest kind. A clear indication that what they were doing was wrong. That this deed was nothing but an ordinary crime.

Would Christ have prayed in Gethsemane that this cup of suffering might pass from Him if His death on the cross was necessary as a vicarious sacrifice? Never! Christ would not have done so! It was because He knew that the torture awaiting Him was only the consequence of the free will of man. And therefore He prayed thus.

For two thousand years men have blindly passed this by with empty minds, accepting instead what is absolutely impossible.

It is indeed distressing to hear the frequently expressed idea that the favored among today’s disciples of Jesus, male as well as female, are blessed by physical afflictions, as for example stigmata!

Such a view, of course, only originates in the false interpretation of Christ’s suffering on earth. Indeed there could be no other consequence. I still have to mention what grave, personal consequences this can entail.

How much thoughtlessness and what base slavish mentality are required to imagine the Almighty Creator of the Heavens and the Earth as acting in such a way! It is without doubt the most sinful debasement of the Sublime Godhead, for the conception of Whose Essential Nature the most beautiful cannot be beautiful enough and the best not nearly good enough, in order to come anywhere near to the reality! And they dare to think of the great God as being capable of demanding that man whom He has created should writhe in pain before Him when He accords him grace?

How can ascent follow from such a view!

Men form their God the way they wish to have Him; they dictate the direction of His Volition! And woe unto Him if He is not what they think He ought to be, he is then rejected forthwith, just as in proof of this they condemn and attack those who dare to see God as much greater and more sublime. There is no
greatness in man’s past conceptions. On the contrary, these conceptions merely bear witness to man’s unshakable belief in his own worth, and God is to beg favor from this mankind, from whose bloodstained hands He received back His Son, scorned, mocked, scourged and tortured, His Son Whom He had once sent out to help them with the Message of Salvation!

Even today they maintain that all of this was, for God, a necessary conciliatory sacrifice? When Christ Himself in His agony and utter despair at their blindness cried out: “They know not what they do!”

Is it still possible at all to lead mankind on to the right road? The most drastic happening is still too weak to accomplish this. When will man at last recognize to what depths he has actually sunk! How empty and hollow are the conceptions he has constructed for himself!

As soon, however, as one digs a little deeper one finds selfishness encapsulated in its purest form. Although everywhere there is high-sounding talk about God-seeking, this again is great hypocrisy and the usual self-importance entirely devoid of really serious longing for pure Truth. Only self-deification is sought, nothing else. No one seriously strives to understand God!

With a superior smile they disregard and quickly push aside the simplicity of Truth, for they imagine themselves to be much too knowledgeable, much too high and much too important for their God to still deal with simplicity. In their honor He must be much more complicated. Leave it to children, old women and the unlearned. Anyhow, it is not for men with such well-trained intellects, with such intelligence, as are found among the educated of today. Let the ordinary man concern himself with that! Education and learnedness can apply their standard of greatness only to the degree of difficulty of comprehensibility! —

Ignorant indeed are those who think thus! They are not worthy of receiving another drop of water from the Hand of the Creator through His Creation!

They have so limited themselves as to preclude the possibility of recognizing the radiant sublimity which lies in the simplicity of the Divine Laws! They are literally incapable of doing so or, to put it more bluntly, too stupid owing to their one-sidedly stunted brain, which up till now they carry around with them like a trophy of the highest achievement even from the hour of their birth.

It is indeed an act of mercy of the Creator to leave them to perish in the edifice they have erected; for wherever one looks all looks is hostile towards God, distorted by morbid delusion of grandeur of all men of intellect, whose incapacity is slowly becoming evident everywhere.

And this has been going on with increasing intensity for thousands of years! It has inevitably contaminated churches and religions with the corrosive evil which was the inevitable consequence of the Fall of Man, wherein man decided in favor of the absolute dominion of the intellect.

This wrongful domination has at all times deceived those it has enslaved in everything that concerns the Divine. Even in all that is Spiritual!

He who does not overthrow this throne within himself and thereby become free, must perish with it!

One can no longer speak of poor mankind, for they are knowingly guilty, as guilty as ever a creature could be! The words: “Forgive them, for they know not anymore what they do!” are no longer appropriate for mankind of today! They had more than one opportunity to open their eyes and their ears. They act in full consciousness, and all reactions must therefore strike them with full force, unabated! —

If now when the ring of all the past happenings closes, then the reaping, the harvest, and the separation will take place for part of the cosmos, the first one to have matured in all of creation. Never since the creation of the entire World of Matter has this ever occurred before, because our part of the cosmos precedes all others in the eternal cycle; it is the first to have to experience this!

And that is also the reason why two thousand years ago the Son of God incarnated on this earth. It was a world event that took place on the most mature first part of all materiality, but which will never repeat itself, because for the ensuing parts the effects that took place here will always continue on. Therefore it happens that this part enters as the first into a new happening which has never been before, but which will subsequently always repeat itself. It is the falling apart of formed materiality that occurs as a natural result of over ripeness. —
It is accomplished! The way to the Light and thereby to eternal life for individual spirits has been shown! Human spirits may now consider for themselves in this final hour which path they wish to take: either to eternal damnation or to eternal bliss; for according to the Divine Will they have the free choice!
For a long time now attempts have been made to find the right interpretation of the known gods of past ages, and to find a proper connection with the present time. Called ones and scholars alike are seeking for a solution which will bring complete clarification.

However this will only be possible if the solution provides a comprehensive and unbroken survey over all the ages, from the beginning of the human race to the present day! Otherwise it will again remain incomplete. It is of no value simply to pick out the period in which the well-known cults of the Greeks, Romans and Germanic peoples who worshipped their gods flourished. As long as the explanations do not simultaneously include all processes of formation and disintegration as being quite natural within themselves, they are wrong. So far, in spite of all the cleverness employed, the attempts which have been initiated have always resulted in eventual failure, they could not hold up before the deeper intuitive perception. Without connection with preceding and subsequent eras they hung in the air.

Upon close examination of the evolution of man, nothing else can be expected. —

The hearers and readers of my Grail Message should be able to figure out the actual facts in these matters, which have in part even been relegated to the realm of sagas and legends, or else one assumed them to be merely the fantastic constructs of religious beliefs, formed and conceived from observations of nature and put in the context of daily life.

It should not be hard for the thinker and investigator to find more in the old lore of gods than mere myths. He must even see the actual happening clearly! Follow me if you wish. I will lead you to understanding.

Here I refer back to my lecture: “Father, forgive them, for they know not what they do” *(Lecture Nr. 81)*. In that lecture I gave a brief description of the history of mankind on earth from the very beginning until now. I also gave a glimpse into the further development, and in so doing I showed you how, in the middle of a cycle of Creation, the Animistic, which stands lower than the Spiritual, had achieved, in the even lower-lying World of Matter, its own highest level of ability. And how, in the course of this fulfillment, it opened the way for the higher Spiritual to penetrate, a process which repeats itself continually in Creation. I also explained how in the highest animal body developed by the animistic, called primeval man, there was created the possibility which only then, that is, during the climax of its development, permitted a spirit-germ to enter. This event did occur and will always be provided anew at this point of development in Creation. Thus, into the most highly developed animal of that time there entered something new, the Spiritual, which had not been in it before.

It must not be hastily concluded from this process that such happenings will continuously repeat itself in the same part of the World; for this is not the case! It happens only once in the same part.

During further development the law of the Attraction of Homogenous Species irrevocably blocks a repetition in the same part of the World. Attraction of similar species is in this case the equivalent of admittance during a very specific period of development, in which, through a certain state of semi-maturity of materiality, spirit germs floating near the border can hurl themselves like shooting stars into this receptive materiality, in order to be absorbed there, to be enveloped, i.e., encapsulated and held fast at points which are ready to receive them, in this case the most highly developed animal bodies of that time. It is exactly the same as on a small scale as a simple reflection in a chemical process of amalgamation, the bonding of a foreign substance is only possible at a very specific temperature of the absorbing mass, after this particular temperature or heat again caused a very special state of the mass which can be reached only at this particular degree. The slightest divergence from these exact conditions prevents an amalgamation, and the substances repel and reject each other.

In this case homogeneity consists in a specific state of their respective maturity, which only appears to indicate great contrasts, since it is kept in balance through the higher and lower levels of the two parts to be amalgamated. The maturity of the lowest point of the spiritual is similar to that of the highest point of the animistic lying below it. Only at this exact point of meeting is an amalgamation possible. And since the World of Matter in its development always moves in a gigantic cycle emerging, blossoming, ripening, and decaying through over-ripeness, while the spiritual lies above it, this process of sparking amalgamation can occur only at a very definite point in time while the World of Matter passes by. It is a
spiritual impregnation of the World of Matter, which, through the working of the animistic, has been swelling toward it, fertile and ready to receive.

Once a particular part of the World has passed this point in its forward movement, the possibility of spiritual impregnation by spirit-germs ceases for this part, and the part following it takes its place. For the first part, however, a new stage commences in which maturing spirits can find access, and so it continues. In this lecture I do not have room to unfold the whole world picture, but a serious investigator may well form an idea of the further progression. —

Due to its higher nature, the spiritual, though still in its unconscious state, exercised its vital influence in a tangible manner upon everything as soon as it entered the World of Matter and began to dominate. How the spiritual then gradually raised the animal body to the level of the present human body should no longer be incomprehensible to any of my readers*(Lecture Nr. 7: The Creation of man).

However, the development of the animal bodies of the most highly developed species of that time, into which no spirit-germs incarnated, came to a standstill, since the animistic element within them had already attained its highest state, and the power of the Spiritual needed in order to advance further was lacking, and with this standstill, over-ripeness quickly set in, to be followed by retrogression and disintegration. For these species there were only two possibilities, either development into a human body through the power of the spirit, or decay and extinction. Thus these mature animal species became completely extinct. —

Let us now trace this initially unconscious spirit-germ in its slow development of consciousness as a human spirit, and let us accompany it spiritually as it penetrates step by step its surrounding cloaks and environments.

This is not so difficult because the process of development is quite plainly visible externally. One need only observe the human races still in existence on earth today.

For instance the spirit of the most primitive men, which include the so-called savage tribes, and also the Bushmen, Hottentots, and so on, has been in the World of Matter for just as long a time, but they have not kept pace in development, or, after ascent had already taken place, either in this world or in the beyond, they have retrogressed so far that they could only be incarnated in such low surroundings! Through their own guilt and in the natural course of events they either remain on, or are once again on, a very low level, as a result of which their outlook upon the non-gross material environment is far from being of an uplifting nature.

The spiritual urge to see more than that which is on its own level rests within the spirit-germ as a part of its essential nature, and therefore has a strong effect even in the lowest stages of development. This is the living motive power within the spirit, the special element which is lacking in other kinds or species in Creation. The possibility for this desire to see or perceive is always given for only one step above the one it stands upon at the time, and no further. It is for this reason that these human souls standing on a low level, who have been negligent or sinful in their development to such an extent, can sense or perceive through clairvoyance only similarly base entities.

There are mediums and clairvoyants among all races, regardless of what level they belong to!

Here I must once more especially mention that when I speak of “seeing” or “sensing” I mean only that which is “personally seen” by the clairvoyant, according to my explanation. However, what is truly and personally seen by “seers” of all times, is at most only a fourth of what they see. And this again can be but one step above their own inner maturity, and no more. There is no other possibility. At the same time, though, this constitutes a great natural protection for every clairvoyant, as I have repeatedly stated. For this reason, it must not be assumed that mediums and clairvoyants are necessarily as matured and inwardly advanced as are those things which they describe as having “seen” since the purer and more luminous heights, happenings, and spirits are only shown to them in living pictures by spirit guides and higher entities! Clairvoyants, however, self-deceptively and erroneously, imagine that they actually experience all of this. Thus there is often great surprise at the baseness of character of many mediums, who describe things as though they had occurred and been experienced by them, things which do not seem to fit their own characters at all, or only very little. —

Therefore I speak here only of the narrow scope of actual personal seeing by mediums and clairvoyants. The rest is not considered.
Mediums and clairvoyants of all times are actually meant only to serve the purpose of helping mankind to ascend more and more through their gifts, not as leaders, but as instruments. Mediums could never be leaders because they are much too dependent upon currents and other influences. They are meant to be doors which open from time to time for the purpose of furthering development. Rungs in the ladder of ascent.

Realizing the fact that races standing on a low level of spiritual development are able to see only into an equally low environment, with but little leeway in an upward direction, it is not hard to understand that among the low human races we find primarily the fear and worship of demons. That is what they are able to see and perceive.

So much for a superficial consideration. However, I shall go deeper with my explanation, although it means deviating from a clear overview.

The spirit of the lower human races which was left un-developed or has again degenerated is naturally still spiritually blind and deaf or has again become so. Such a person cannot see with his spiritual eye, something that has unfortunately not been possible for any man even to this day.

The man still on the lower stage, however, cannot even see with his animistic eye anymore than with his ethereal eye, he can only see with his gross material eye, which becomes ever sharper in the wilderness through the necessary personal struggle with his fellow-men, with animals and the elements, whereby he gradually also learns to distinguish finer and finest gross matter.

Thus in the beginning they notice phantoms! entities which have only been formed and are sustained through men’s fear and anxiety. These phantoms, without life of their own, are completely dependent upon the intuitive senses of man. They are attracted or repulsed by them. This is in accordance with the Law of the Power of Attraction of all Homogeneous Species. Fear always attracts such forms produced by fear and anxiety, so that they appear to lunge at the frightened human beings.

Since these phantoms are connected by stretchable feeding cords with their authors, themselves very frightened human beings, every fearful man is therefore always indirectly connected with the mass of people that are fearful and afraid, thus receiving additional nourishment which increases his own fear and anxiety all the more, and which may finally even drive him to despair and insanity.

Fearlessness or courage, on the other hand, absolutely repels such phantoms in a natural manner. Therefore, as is well known, the fearless man always has the advantage.

Is it then surprising if among the lower races so-called medicine-men and sorcerers emerged, whose caste was founded by clairvoyants, since they were able to observe how such forms, erroneously considered entities with a life of their own, are “banished” through inner concentration, by averting fear through leaps and contortions, or through concentration or courage-arousing incantations.

If they come up with ideas which appear impossible, and they thereby seem ridiculous to us, that does not alter the fact that they are doing something which is quite right within the limits of their horizon and their ability to comprehend, and that we are the ones who lack understanding because of our ignorance.

It happens, of course, that among the followers of these sorcerers and medicine-men there are many men who have neither mediumistic nor clairvoyant abilities in any way, especially since in connection with this position they gain influence and income, which men on the lowest levels are just as unscrupulously intent on chasing after as are those of the high white race. These non-clairvoyant successors then simply imitated all the actions of their predecessors without understanding what they were doing, even adding a few more follies in order to make a greater impression, because they only sought favor with their fellow-men, thus becoming the crafty impostors who seek only their own advantage, but do not have the slightest idea about the real meaning; yet that today that is how the whole caste is judged and dismissed.

This then is the reason why we first of all find only fear and worship of demons among the lower human races. It is what they are able to see and what they fear as being of a different kind. —

Let us now proceed to somewhat higher stages of development where the ability to see reaches further, be it through clairvoyance or only through unconscious sensing, which is also a part of inner seeing. In these higher stages of development, further enveloping layers are pierced from the inside.
upwards by the encapsulated spirit, which is awakening more and more.

Therefore they already see more friendly entities or know of them intuitively, and will thus gradually lose their demon-worship. And so it continues. Higher and higher. It becomes more and more luminous. With normal development the spirit pushes ahead further and further.

The Greeks, the Romans and the Germanic peoples, for instance, could see still further! Their inner seeing reached beyond the World of Matter into the higher Animistic Sphere. In their more advanced development they could finally even see the Lords of the Animistic beings and of the Elements. A few mediumistic individuals among them, by virtue of their ability, could even enjoy a closer relationship with them since these latter, as created beings of the Conscious Animistic Sphere, have at least some affinity to that animistic substantiality of which man, also carries a part within him aside from his spiritual part.

To see, to feel and to hear the animistic beings was the highest possible achievement in the stage of development of the peoples at that time. It is only natural that these peoples should then look upon the mighty Lords of the Elements, whose activity and nature were so different from their own, as the highest possible. They called them gods, and called their lofty, really existing, fortress-like seat, Olympus and Valhalla.

Any outward expression of the inner seeing and hearing of men is always dependent upon their respective personal capacity of comprehension and expression. Thus the Greeks, the Romans and the Germanic peoples depicted the same Lords of the Elements and of the animistic, in accordance with views forms and conceptions prevailing at their time in their environment. Despite some differences in their descriptions, all were the same, however!

If today, for example, five or more really good clairaudients are assembled, and all of them simultaneously hear a particular sentence spoken in the beyond, then only the sense of what they heard will be rendered uniformly, but not the actual words! Each will report the words differently, even hear them differently, because even the reception is effected by many personal elements. It is the same as with music, which is perceived quite differently by listeners; yet the direction of the effect produced is fundamentally the same. I must only gradually go into details regarding the far-reaching secondary phenomena in the relationship between earth-man and the Universe, as today it would divert us too far from the main topic. —

When in later times called peoples, that is, those with the most highly developed inner life (intellectual development does not count in these matters), were able to burst through this boundary of the Animistic Sphere as they matured through experiencing, their seeing or intuitive sensing penetrated to the threshold of the Spiritual Realm.

The natural consequence was that their past gods as such had to topple and something higher had to replace them. Nevertheless they unfortunately did not advance to the point of being able to see spiritually.

Thus the Spiritual Realm remained closed to them, because the normal course of development was halted at this point, inhibited by the ever-increasing growth of intellectual conceit.

Only a few exceptions protected themselves from this standstill, such as Buddha and a few others who, by renouncing the world, succeeded in continuing their development in a normal manner and in seeing spiritually to a certain degree!

This renunciation of the world, or turning away from mankind, for the purpose of further spiritual development, became necessary only through the generally increasing one-sided cultivation of the intellect which is hostile to the spirit. It was a natural form of self-protection against the increasing spiritual decline, which would not be necessary at all if the general development were normal. On the contrary, when a man reaches a certain height in his spiritual development he must continue to strengthen himself through further activity, otherwise he will become lax, thus quickly ending further development. Standstill then ensues, easily leading to retrogression.

Although in the case of Buddha and of others further spiritual development succeeded only to a certain degree, i.e., not completely, the distance separating them from other men nevertheless grew large, so that such normally developed human beings came to be regarded as Divine Envoys, whereas it was only their further spiritual progress that led quite naturally to a new conception.
Those human beings who had risen above the masses, which had come to a spiritual standstill or were partly regressing, always merely stood at the open door to the Spiritual World, where they could perceive certain things vaguely, but could never see clearly! Yet they distinctly sensed and intuitively perceived a powerful conscious uniform guidance coming from above, from a world into which they were never able to see.

Yielding to this intuition they now formed the idea of the one invisible God! Without knowing anything further about Him!

It is therefore understandable that they regarded this God, Whom they had merely sensed, as the highest spiritual being since the spiritual region was new to them and they were still standing only on its threshold.

Thus their new idea of an invisible God was correct only in terms of the fact as such, but not in terms of the concept, for their conception of Him was wrong! The human spirit has never conceived of God as He really is! Man thought of Him merely as the Highest Spiritual Being. And this gap in the further development even shows itself today in that many human beings persistently cling to the idea that they have something of the same nature as He Whom they perceive to be their God!

The fault lies in the halted spiritual development.

Had this development continued, then maturing mankind, transitioning from the old gods of the Animistic Sphere, would not instantly have conceived this One God to be an Invisible God. First they would instead have been able to intuitively see, above the Lords of all the elements, called gods, the Primordially Created Spirits, whose seat is the Grail Castle, the highest castle of the Spiritual Sphere! And again, in the beginning they would have considered these Primordially Created ones as gods, until they had developed themselves inwardly to such an extent that they would have been able to not merely intuitively perceive them, the true images of God, but also to hear them spiritually. From these they would have received tidings of “One Supreme God existing outside of Creation!”

With their intuitive perception directed in this manner they would, through further spiritual maturing and development, have finally become capable of joyfully receiving Divine Messages out of the actual Divine Sphere from a Messenger of God! That is from outside of Creation, thus beyond their capacity to see.

That would have been the normal way!

As it was, however, their development came to a halt on the threshold of the Spiritual Sphere, and even regressed quickly through the fault of man.

Thus the time came when, as an emergency measure, a strong Envoy from God had to be incarnated in Jesus of Nazareth in order to helpfully grant a Message of enlightenment from the Divine sphere to humanity which was still too immature for it, so that seekers lacking in the necessary maturity could hold on to it initially at least in faith.

For this reason the Son of God, who had been sent to the aid of erring mankind, had no choice but to initially demand faith and trust in His Word.

A desperate task. Christ could not even say everything He had wanted to say. Therefore, there were many things He did not speak of, such as reincarnation, and other matters. The spiritual immaturity which confronted him was too great for these matters. And He Himself sorrowfully said to His disciples: “I would still say many things unto you, but you would not understand!”

Thus not even His disciples, who misunderstood Him in many things. And if Christ Himself already knew that He was not understood by His disciples while He was on earth, it is obvious that later on, in the transmission of His Word, many errors occurred, errors which man tries to cling to with tenacity even today, unfortunately. Although Christ demanded only faith in His Word on account of the immaturity of that time, He required those who were of serious volition to make their initial faith come “alive” within them!

This would have led them to conviction. For he who confidently followed His Word would again progress in his spiritual development, and would thus gradually advance from faith to conviction of the truth of what Christ had said!
Therefore the Son of Man will now demand conviction instead of faith! He will also demand it from all those who profess to carry Christ’s Message within them and pretend to follow it! For he who is not yet able to carry within himself the conviction of the Truth of Christ’s Divine Message, which is one with and inseparable from the Grail Message, has not attained the maturity of spirit which is required for entrance into Paradise! Such a person will be cast out! Quite irrevocably!

Even the greatest intellectual knowledge will not provide him a pass-through! He must naturally remain behind and be lost for evermore. — —

The fact that in its development the humanity of this part of the World still stands on the threshold of the Spiritual Realm, and for most of them even far below this, is merely due to their own lack of volition, the self-conceit of their know-it-all intellect. This was the reason for the complete failure to develop normally, a fact which in the meantime must have become evident to some. —

The various religious cults of mankind do not by any means originate from fantasy, but show sections of life in the so-called beyond. Even the medicine-man of a Negro or Red Indian tribe is profoundly justified based on the low stage of development of his people. The existence of rogues and impostors among them does not discredit the matter as such.

Demons, wood-nymphs and sylphs, as also the so-called old gods are still today, unchanged, in the same place and carry on the same activity as before. Even the highest seat of the great Lords of the Elements, Olympus or Valhalla, was never fairy tales, but was really seen! However, that beyond which mankind, having come to a standstill in their development, has never been able to see, are the pure-spiritual Primordial images of God, who also have a lofty seat which they call the Grail Castle, the highest castle in the Pure-spiritual Sphere, and thus in all of Creation. Standing as he did on the threshold of the Spiritual Sphere man could only receive knowledge of the existence of this Castle through inspiration, because he was not spiritually mature enough to perceive even this intuitively.

All is life! Only men, who consider themselves progressive, have turned aside and back again towards the depths, instead of moving forward. —

Now it must not be expected that with further development the conception of God as taught by Christ and in my Grail Message would change again! This will now remain forever as it is, for there is nothing more. Upon entrance into the Spiritual Realm, which has not as yet been accomplished, and by achieving perfection therein, every human spirit can ascend to the point where in the end his inward experiences will lead him to the absolute conviction of this fact. Standing consciously in the power of God he could then do the great works he was called to do from the beginning. He would then never again pride himself on possessing Divinity within himself. This delusion is nothing but the stamp and the seal of his present immaturity!

With the right consciousness he would then feel true humility and a liberating desire to serve, which is always demanded by the pure teachings of Christ.

Only when missionaries, preachers and teachers will base their activity on the foundation of the knowledge of the natural development in all Creation, and thus on the exact knowledge of the Laws of the Divine Will, without being erratic or leaving gaps, will they really be able to achieve true successes that are spiritually alive.

Unfortunately every religion is now nothing but a rigid form, only ardously holding together its inert substance. After the necessary transformation, however, the hitherto inert substance will become invigorated and break through the cold, dead, rigid forms, roaring forth jubilantly over the entire world and among all peoples! —
83. Called

Germans, it is said, are called to become the leading people, spiritually and in the world! Numerous books point to it and many good prophecies and visions which cannot simply be dismissed as figments of the imagination very explicitly repeat the same idea over and over again. While many of the books are only written to raise the morale of the Germans in their great distress, and to prevent the good from becoming totally overgrown by the despair at the evil new forms of such distress, whoever seeks to concern himself seriously with the future of this people, which is to emerge only out of the wreckage of the present conditions, will find that a kernel of wisdom and truth must nevertheless lie in these allusions to a great future.

Yet I say very purposely: “Out of the wreckage of the present conditions!”; because out of the present conditions themselves there is but one way: further decline and downfall!

Take a calm look at the people as they currently are! Look carefully among the more mature young adults for the coming race, the next German generation. It is fundamentally poisoned in body and soul. The few noticeable exceptions stand out as eccentrics; however, for an entire people, they are insignificant.

The few exceptions to the ever further declining environment seem so starkly exaggerated that they begin to look grotesque and are close to being the object of general ridicule, of being considered abnormal, morbid, useless dreamers and fools!

The grotesque contrast, however, is not due to the few laudable exceptions but to the sinking environment, which in its hopeless fall becomes ever further removed from the more or less normal condition of the soul. People no longer perceive that it is their own fall that removes them from the sound and solid ground where the few are still standing; instead they have the false impression that these few are abnormal and have their heads in the clouds of childish fantasies from where they will soon fall, disenchanted, only to become everyone’s laughing stock.

However, it will not be too much longer and their eyes will lose all derision, only to make room for the horror of finally having to realize that the ones they have mocked until now are holding the correct and solid position, while they themselves are sinking into the worst excrement and will gradually suffocate. They themselves prepared this excrement and will now be inexorably engulfed by it!

The worst part is that this disgraceful state of affairs cannot be imputed to Germany’s enemies but to the Germans themselves.

This great time of fermentation is similar to the process of boiling, in which all dirt rises to the top. Now that everything is moving toward a momentous purification process, what is seen from the outside is only the upward-swirling froth or scum of the real German people, which prevents recognition of its sound base and makes it appear as though everything is already irretrievably lost. This however is not the case! The more densely the unclean scum coalesces to form a blanket at the top, the more clarified and pure the main part below will become; then, when the sobering effect of terrible events brings on a cooling off from the seething caused by current conditions and the resulting distress, one fissure after another will tear into the rigid scum from below. This will suddenly show the purity and clarity which had formed beneath the dirty, worn-out blanket, confusing the senses.

Then the clarified part will break through victoriously, with tremendous force, and it will tear away the withering scum which will no longer be able to stand between events and the true core of the people!

The victor, however, will not be a new generation yet to come, or today’s German youth growing up with their souls in such a pathetic, diseased state, which let itself be poisoned and which must be swept away like chaff before the first breath of fresh air because, prematurely ripened, it followed wrong paths with unrestrained self-indulgence to the point of the destruction of any actual foundation. The victor will be the old; that which has been, which will suddenly emerge purified, like refined steel, from the senseless chaos as the unshakable bedrock on which alone the new up-building can take place!

Look inside yourselves, mature German men, mature German women, do not look to the coming generation which can and must only learn from you. You hold the future in yourselves, you alone who have still experienced the past as your foundation!
Up till now, you have faced the senseless goings-on without comprehension, and for that reason, you have not yet intervened! At last give help to the enervated youth with the old German strength which does not know weak indulgence and in which strictness towards self as well as others blazes up powerfully, feared by falseness, mushiness and weakness!

The only reason for the temporary paralysis of your invincible, sound volition was amazement beyond measure at how the current events are even possible, not agreement with or joy over the depravity of the body, and no less of the soul.

And now you, who have allowed yourselves as well as the generations that will follow you to be bound in chains in this way; you have the duty to break these chains yourselves, rather than expecting a solution to come from your successors!

You, however, who are leisurely waiting for and counting on the fulfillment of high prophecies, do not fool yourselves! Without action even the best of prophecies cannot be fulfilled! The “waiting” itself puts a stop to that possibility.

And your arguing over interpretations and times of possible fulfillments is as dangerous and corrupting to Germany’s future as is the German plague of endless divisions in internal politics, which shows clearly that until now no truly German national-spirit has existed. It could always be found only in individuals! Only in times of greatest danger did the masses sometimes stand together; but even then, not always. Where has there ever been a truly German people, animated by a free, proud spirit? Any rabble-rouser found easy access, his wicked game always finding fertile ground.

Dancing without a care, and with a shrug of the shoulders they hear the wails of despair of entire segments of the German people who suffer daily under the hatred of the enemy.

Promises and prophecies however speak of a chosen people! Can the German people as they present themselves today, even be eligible? Do they look chosen? The answer to this question is self-evident.

A calling is a peculiar thing. Christ already cautioned us: “Many are called but only few are chosen!” This means that of the called ones only a few achieve actual fulfillment. The reason for this is that they themselves have to bring about this fulfillment through unflagging striving, extraordinary activity and diligence. And as it is with individuals, so is it also with nations! To be called simply means to bear the capacity for fulfillment within; it does not mean that this fulfillment will fall into the lap of the called one. Only if the called one, i.e., the one empowered, applies himself completely and makes use of all of his abilities with iron, unwavering diligence, in hard striving and tenacious struggle, will the help from above come to him in extraordinary ways which will lead him to victory, in other words to the fulfillment of his calling. However, this should also not be misunderstood; for the approach of strong help from above is not to be taken figuratively. The power for the final victory is always available. Only through his striving does the called one have to develop the talents he was given to that point where he encounters this power, which can then unite with him!

Thus, it is quite different from what many called ones often have thought. To be called is an obligation! A called one has the sword of victory placed into his hand in order to do battle through his capabilities. It is always up to him to use it for delivering the blow. Therefore, do not dream away the time in which you are already ordained to accomplish great things, which alone will make you victorious provided you bestir yourselves. For this too, there may come a “too late” in which case victory will be ten or a hundred times more difficult to achieve.

Since anyone can see that the German people, as it shows itself today, cannot be considered as the “chosen” one. Yet prophecies always bear the possibility of fulfillment. It is therefore clear that many changes will have to occur within the German people. They will not change voluntarily, as has been shown in the last few years, during which the German spirit, to which each German has to contribute his part, has been on a downward rather than an upward trend. As a consequence they will be forced to provide the field and soil so that the needed German spirit can finally grow out of the great distress. What cannot be achieved in peace and joy will finally have to be accomplished through suffering. If the suffering up until now did not suffice, the blows will have to fall harder and with greater severity, eventually a point will be reached where all stubborn resistance will either break or submit. The individual still has the free choice between breaking and submitting since he has to reap the rewards for either, depending upon the decision he then makes.
Therefore, the closer the fulfillment, the greater the suffering to be expected. Blessed is he whose
decision leads to his happiness.

Of course in the world happening the chosen people cannot be limited to one nation. Thus it is *not* a
matter of the German people in the narrowest sense, just as it is never a matter of *one nation* per se in any
world event, however one nation can play a *role* in effecting many of the happenings. The nature and
extent of its role is shaped by each nation alone.

Decisive for the coming world epoch is only the race, not a nation. At the time of decision the *white*
race is the highest of them all in their development. The fact that Asia and other parts of the world were at
one time more advanced than Europe is no longer of any significance in the present time, the time of the
final reckoning not only for humanity on this earth, but for the entire part of the world to which this earth
belongs. The respective condition in *the hour of decision* alone matters; and in this respect the white race
now stands at the top. For this reason Europe could likely be battleground in the earthly sense. As I have
clearly pointed out in my Lecture “Gods, Olympus, Valhalla”*(Lecture Nr. 82), every reincarnation takes
place in an environment matching the condition of the soul to be incarnated. It is therefore possible for a
white person on a severely regressed spiritual level to incarnate in a low Negro tribe. Of course, the
opposite is true too. Now, among the white race the *true German spirit* is to be considered the highest!
That is the German spirit in all its purity and greatness. Several times in the past, the beginnings of an
upswing were made, without ever reaching the real height, with the exception of a few individuals, who
must always go forth and lead the way. These few individuals manifested the capabilities of their race.
The German spirit shall become an example and a leader in the final ascent of humanity. Not the spirit as
it is now, but as it shall become, as it is capable of becoming and as it definitely *will* become in the future
experiencing!

Now this is *not* meant to refer *exclusively* to that nation which is *called German*. Every concept in a
world event reaches much further and is not defined so narrowly. The potential for this German Spirit as
it is intended can also be carried in any member of any other nations. It is meant objectively in its
capabilities, and by no means in a national sense. However, it is *primarily* members of the German people
who carry all of the necessary basic traits within themselves for this future Spirit; to which victory and
leadership among humanity are reserved.

Beware therefore, you Germans, and apply all of your energies so that you, who because of your
potential are called, will also *be chosen*. The chosen *people* will be made up of chosen individuals, and all
of you are candidates for this. That is why the chosen people will not be made up exclusively of Germans,
but also of parts of other nations which, from a spiritual perspective belong to it. This is not confined to
the borders of the German nation.

Do not fritter away the high assignment which is awaiting you! Tear yourselves away from the
superficiality of current thought about all of contemporary life and become what you can and should be: *one* Spirit, *one* people, which is to lead others by example. If you miss the precisely allotted time for this,
during which the entire cosmos works to support you, then instead of ascending, you will fall with such
terrible force that you will be irretrievably condemned, never to be resurrected again. Being called
requires the highest commitment of all of one’s energies! Hold this warning in your mind, always!
Wave upon wave of indignation floods over countries and nations caused by my statement that man bears nothing of the Divine within himself. This shows how deeply conceit has taken root in the souls of men, and how much they dislike separating themselves from it, even though their intuitive perception surfaces now and then, warning them and allowing them to recognize that my statement must be true after all.

Their resistance, however, does not alter this fact. The human spirits are still smaller, still more insignificant than they had imagined, even when they have finally managed to come to the conviction that they are lacking anything Divine.

Therefore I wish to go still further than I have done so far, and expand the picture of Creation in order to show to which level man belongs. For it is hardly possible for him to begin his ascent without knowing beforehand exactly what he is and what he is capable of. Once this becomes clear to him he will also finally realize what he is meant to do!

That, however, is very different from everything he wills today! What a difference indeed!

This no longer awakens compassion in the person who is privileged to see clearly. By “seeing” I do not mean the seeing of a clairvoyant, but that of a man who possesses true knowledge. Instead of compassion and pity today only anger must arise. Anger and contempt at the stupendous arrogance shown towards God by hundreds of thousands daily and hourly ever anew. There is not a grain of knowledge in their conceit! It is not worth wasting even a single word on this.

What I will say from now on-wards is meant for the few who, in pure humility, can still attain to a certain degree of recognition without first having to be so crushed, as will soon happen in accordance with the Divine Laws, in order finally to provide admission for His true Word and to till the fertile soil for It!

All of the empty and wordy concoctions of the earthmen who presume to have knowledge will crumble away, along with the currently quite infertile soil!

It is indeed high time for this empty flood of words, which acts like a poison upon all that strives upwards, to collapse in all its hollowness. —

Hardly have I established the fact that the Son of God and the Son of Man are two separate personalities than there appear treatises intended to clarify in theological-philosophical complexities that this is not so. Without addressing my arguments impartially, attempts are made to maintain the old error at all costs, even at the cost of all logical objectiveness, in the unclear manner of existing dogma. They stubbornly rely upon single sentences out of ancient writings to the exclusion of all independent thought, making it the unexpressed requirement that hearers and readers must not think, much less sense intuitively; for otherwise it would be quickly recognized that nothing is explained by this flood of words, for from front to back it remains impossible to draw a proper conclusion. But it is still more obvious that all the many words lack a connection with actual events.

He who finally succeeds in opening his eyes and ears in these matters must without difficulty recognize the emptiness of such “teachings.” They are but a last desperate clawing which can no longer be called clinging to what has hitherto been their support, a support which in the coming events will soon prove to be nothing.

The explanation is based on phrases, the correct transmission of which cannot be proved; on the contrary, it is impossible to fit them logically into the course of world events, thereby clearly showing that their meaning has been distorted by human brains in the course of transmission. Not one of these sentences can be integrated in the events that happened and in the intuitive perception without leaving a gap. Yet only when everything comes to a conclusion through the completion of its cycle, without any fantasy or words of blind faith, only therein is every happening explained in the right manner! —

But why make the effort if man does not wish to be freed from such obstinacy! Therefore, may that come to pass which in the circumstances must now come to pass. Only a few years will finally and absolutely change all that. —

In horror I turn away from the believers and from all those who in their false humility think they
know better, who therefore do not recognize a simple truth but even smile at it indulgently or benevolently wish to improve upon it. How quickly will just these persons become small, so very small, and lose all support, since neither their faith nor their knowledge offers them any such support. They will gain the path which they so persistently desire and upon which they can no longer return to life. The right to choose has never been denied them.—

Those who have followed me so far know that man originates in the highest sphere of Creation: the Spiritual Sphere. But there are still many differences to be noted in the Realm of the Spiritual. Man on earth, who presumes himself great, who often does not shrink from dragging his God down by regarding Him merely as being the highest on that level to which he himself belongs, who sometimes even dares to deny or disdain Him, is in reality not even that which many a soul with true humility imagines itself to be. Earth-man is not a created being, but merely a developed being. That is a difference too great for man to imagine. A difference which he will never manage to survey freely.

Beautiful are the words and welcome to many which numerous teachers utter in their efforts to increase the number of their adherents. Yet even these ignorant teachers are themselves convinced that all the errors they spread abroad are the truth, and do not realize what great harm they thereby do to mankind!

Only certainty about the answer to that great question: “What am I” can lead to ascent! If this question has not been completely and uncompromisingly solved beforehand, ascent will become bitter and hard; for men do not voluntarily submit themselves to the kind of humility which would help them attain the right path on which they could actually walk! This has been proved clearly by all of the past events right up to the present time. Even in their efforts to be humble these men either turned themselves into slaves, which is just as wrong as being presumptuous, or reached far beyond the actual goal, placing themselves upon a road the end of which they can never reach, because the nature of their spirits does not suffice for this. They will fall headlong into a depth which will shatter them since they had presumed themselves to be too high before. —

Only the Created Ones are images of God. These are the Pure-Spiritual ones in that Original Creation out of which all else developed. In their hands lies the main guidance of all that is spiritual. They are the ideals, the eternal prototypes for all humanity. Earth-man, on the other hand, has only been able to develop by patterning himself after this perfect Creation. Starting out as an unconscious, small spirit germ, and then developing into a self-conscious personality.

Perfected by keeping to the right path in Creation, he will take on the likeness of the images of God! He himself is never an actual image of God! There lies a great gulf all the way down to him!

But even from the actual images of God, the next step is still far from being next to God. Therefore man on earth should at last recognize all that lies between him and the Sublimity of the Godhead, which he tries so hard to usurp. Man on earth imagines himself, in his state of eventual perfection, to be Divine or at least to be a part of Divinity, while in reality, at his greatest height, he will only be the likeness of an image of God! He is permitted to enter the forecourt in the entrance hall of the actual Grail Castle as the highest distinction which can be bestowed upon a human spirit. —

Cast aside this presumption at last which can only hinder you and make you miss the luminous path. Dwellers in the beyond who wish to give well-meaning advice in spiritist circles do not have knowledge, for they themselves lack the necessary recognition. They would rejoice if they were permitted to hear of it. There will be great lamentation also among these, once they recognize how much time they have wasted in frivolous play and obstinacy.

What applies to the Spiritual World also holds true for the Animistic Sphere. Here the Lords of all the Elements are the Primordially Created Animistic Beings. All the animistic beings which gain consciousness, such as the mermaids, elves, gnomes, salamanders, and so on, are not Created Ones, but have merely developed out of Creation. Out of the Realm of Animistic Substantiality, starting out as unconscious animistic seed-germs they have developed into conscious animistic beings. During the process of and consistent with gaining consciousness, they also assume human forms. There is the same gradation here in the Animistic Sphere as exists in the higher Spiritual Sphere. According to the nature of their activity the Primordially Created Elementals in the Animistic have male and female forms, just the same as the Primordially Created Beings in the Spiritual Sphere. Hence the conception of gods and goddesses in the olden times, which I have already pointed out in my lecture: “The Gods – Olympus –
Valhalla"*(Lecture Nr. 82). —

A great uniformity characterizes all of Creation and the world!

The reader and hearer of my lectures should always work within himself, scrutinizing my lectures keenly, laying probes and building bridges from one lecture to another, as well as out to the great and small happenings in the world! Only then will he be able to understand the Grail Message, and he will find that it gradually shapes itself into one complete whole, leaving no gaps. Again and again in all the happenings the reader will come back to the basic features. He can explain everything and deduce everything without having to change one single sentence. He who detects gaps lacks full understanding. He who does not realize its great depth and all-embracing character is superficial, and has never tried to penetrate the spirit of the Truth brought here and make it come alive.

He may join the masses who, full of self-complacency and believing they already possess the highest knowledge, follow the broad road. Presumptive knowledge prevents such lost beings from recognizing, in other things which have been said, the vitality lacking in their own pseudo-knowledge. Wherever they look, whatever they hear, everywhere their self-satisfaction with what they imagine they hold firmly in their hands blocks them. Not until they reach the boundary line, where all untruth and sham are inevitably rejected, will they recognize that their hand, when they open it, contains nothing which would enable them to continue on their path and to ultimately enter the Kingdom of the Spirit. Then, however, it will prove too late to retrace their steps and to accept what they previously rejected and disregarded. There is no longer sufficient time for that. The gate to the entrance is locked. The last opportunity is missed. —

Only when man actually becomes what he should be and ceases to cling to what he wishes to be can he speak of a true humanity. He must always remember that he only issued out of Creation, by no means directly from the Hand of the Creator.

“That is quibbling with words, for basically it is just the same, only expressed differently,” say the arrogant, rotten, sterile products of this humanity because they will forever remain incapable of perceiving the great gulf that exists. Once more they are fooled by the simplicity of the words.

Only He who becomes inwardly alive will not carelessly ignore this, but he will try to intuitively perceive the immeasurable distances and sharp lines of demarcation.

Were I now to show all the divisions of Creation already, then many an “inwardly” great person would lie shattered on the ground, upon recognizing that such words contain Truth. They would be crushed by the realization of their own smallness and insignificance. The frequently used expression “earth-worm” is applied justly to those who today still boast of their cleverness and “spiritual superiority” but who soon, very soon, must be the lowest in all Creation, if they don't in fact belong to the condemned.

The time has now come to comprehend the world as such aright. There is justification in separating that which is temporal from that which is spiritual, also in earthly life. These terms probably originated from the proper intuitive sense of some human beings, for they reflect the difference existing right through the entire Creation. We can also divide Creation into Paradise and the World, i.e., into the spiritual and the temporal. Here, the spiritual is not excluded from the temporal, but the temporal is excluded from the spiritual.

We must call the World the World of Matter, which is also animated by the pulse of the spirit. The Spiritual is the Spiritual Realm of Creation, Paradise, from which everything that is material is excluded. Thus we have Paradise and the World, the spiritual and the material, Primordial Creation and evolution, which may also be called self-acting subsequent replication.

Creation proper merely consists of Paradise, the Spiritual Kingdom of today. Everything else is only developed, i.e., it is no longer created. And what has been developed must be designated as the World. The World is transient and develops from the emanations of Creation, which it emulates and models itself after as an image, it is animated and supported by spiritual emanations. It matures and then disintegrates again when over-ripe. The spiritual, however, does not age, but remains forever young or, in other words: eternally the same.

Guilt and atonement are only possible in the World! This is due to the imperfection of the subsequent development. Guilt of any kind is utterly impossible in the Realm of the Spirit.
He who has seriously read my lectures will be absolutely clear about this. He knows that nothing of the Spiritual which flows through the world can return into the Pure-Spiritual Realm as long as even a speck of a different species from its journey remains attached to the Spiritual. The smallest speck makes crossing a border into the Spiritual Realm impossible. The spirit will be held back, even if it had advanced to the very threshold. With this last remnant still attached the spirit cannot enter because the different and baser consistency of this speck does not allow entrance. Not until the moment when this speck severs itself and sinks back does the spirit become completely free, thus attaining the same light consistency as prevails in the lowest plane of the spiritual sphere, thereby constituting the law therein, and it is not only able, but is compelled to cross over the threshold at which it was previously held back by the last particle.

This process can be considered and described from many angles, but it remains exactly the same, regardless of the words used to illustrate it. I can embellish it with the most fantastic stories, can use many parables to make it understandable, but the fact in itself is quite plain and simple, and is produced by the effect of the three laws I have so often mentioned.

And ultimately it may rightfully be said that no sin can occur in Paradise, i.e., the Pure-Spiritual, which remains untouched by any guilt, because it was created by the Holy Spirit Himself. Consequently, only that which is created is of full value, while subsequently, in that which evolved therefrom as a replica of Divine Creation and which is left entirely to the human spirit as stomping ground for his development and strengthening, it is possible for guilt to be incurred through the wrong volition of these indolent human spirits, and this guilt must be atoned for and redeemed before the Spiritual is able to return. If in following a self-chosen urge spirit-germs issue from Creation, i.e., from Paradise, in order to wander through this world, one can naturally say by way of illustration that they are like children who leave home in order to learn and finally to return fully matured. This expression is justified if taken as an illustration. However, everything must always remain as an illustration, and must not be converted to something personal, as men always attempt to do. Since the human spirit only burdens itself with guilt in the world, such a thing not being possible in the Spiritual Sphere, it is natural that it cannot return to the Spiritual Realm until it frees itself from this burden of guilt. I could give a thousand different illustrations of this; they would all have to have the same fundamental meaning which I have so often described in the working of the three simple basic laws.

It sounds strange to many people when I describe the process objectively, because illustrations flatter man’s conceit and self-love. He much prefers to live in a dreamland, because everything sounds much nicer there, and he imagines himself to be much more important than he really is. In so doing he makes the mistake of refusing to see the objectivity therein, but instead works himself into imaginative fantasy, thus losing his way and his support and is then horrified, and perhaps even indignant, when I plainly and in all simplicity show him how Creation is and what part he actually plays in it. For him, the transition is like that of a small child, who in the tender hands of a mother or grandmother, listened happily and with sparkling eyes and cheeks flushed with excitement to fairy tales, only later to see the reality of the world and of people. A reality altogether different from the beautiful tales, and yet, upon a keen, retrospective look at these fairy tales, it is basically the same. This moment is bitter but necessary, otherwise the child would be unable to make any progress and would, being “unworldly,” suffer greatly and perish.

It is no different here. He who wishes to ascend further must at last come to understand Creation in all its reality. He must stride firmly on his feet, and no longer lose himself in sentimentality which may be alright for an irresponsible child, but not for a mature man, whose power of volition penetrates Creation, either in a supportive or in a disruptive way, uplifting or destroying him in the process.

Girls who read novels which misrepresent and only veil the reality of life will, through the fanciful illusions thus awakened, quickly experience bitter disappointments in life, very often even become broken for their entire time on earth, falling easy prey to unscrupulous deceitfulness, which they had approached trustingly. It is no different with the development of a human spirit in Creation.

Therefore away with all metaphor, which man never learned to understand, since he was much too lazy for the seriousness of proper interpretation. It is time for the veils to fall so that man can see clearly whence he came, what duties his task bestows upon him, and also whereto he must return. He needs to be shown the right path! And he will find this path clearly marked in my Grail Message, provided he wishes to see it. The Word of the Grail Message is alive so that only those who carry the genuine desire within their soul will find in abundance! It automatically repels all else.
To those who are conceited and who only seek superficially, the Message will remain a book with seven seals!

Only he who willingly opens himself will receive. If from the beginning he approaches reading with a sincere and undistorted mind, then everything he seeks will be revealed in glorious fulfillment! But those whose hearts are not completely pure will be repelled by this Word; or the Word will close itself off to deceitful eyes. They will find nothing therein! Thus each will receive the verdict exactly according to how he confronts this Word. —

The time for dreaming is over. The Word brings the Judgment. It automatically separates the human spirits through the difference in the way they grasp it. This process, however, is so simple and natural that it will seem too simple for the majority of people; therefore once again they are unable to recognize the great and powerful Judgment which is released thereby.

The Judgment lies in the days of this first separation of all human spirits, which the respective reception of the new Word of God imposes on each individual! It does not lie only in the later consequences resulting from that separation, whereby everyone has to complete the path which they had decided upon and on which they will find their reward or punishment.

In order first to arouse all men one more time, and to give them an opportunity for serious reflection, during which some may perhaps still reach out for that rescue rope which alone leads out of these lowlands there will come events of such severity that stubborn mankind would never dream they are so near at hand. How easily much of this could have been avoided! Now it is too late, however. May the grueling events still turn to a blessing for many as long as they finally realize the uselessness of false prophets and leaders upon whom they now rely so heavily; because only the Truth will outlast the coming time victoriously and permit recognition of the God-appointed leader, to whom alone the power is given to help in the desperate spiritual as well as earthly distress! —
85. And a thousand years are as one day!

Who among mankind has even grasped the meaning of these words, in what church are they interpreted aright? In many cases they are merely taken as a conception of life without time. But there is nothing in Creation which is not limited in time and space. The very meaning of the word Creation must contradict such a conception, for what is created is a work, and every work has a limit. And whatever is limited is not space-less. And whatever is not space-less cannot be timeless.

There are various worlds of different species where human spirits dwell according to their spiritual maturity. These worlds are more or less dense, closer or more remote from Paradise. The more remote they are the denser and thus heavier they are.

The conception of time and space becomes narrower as density increases, as substance becomes more solid in the World of Matter, and as the distance from the Spiritual Realm increases. The earth belongs to that part of the World that ranks second in density. Thus there is still another World part that is even denser, therefore even more narrowly limited in the time- and space concept.

The different conception of time and space arises from the more or less elastic ability of man's brain to absorb experiences, which in turn is adapted to the density of his environment, i.e., to the nature of the world in which his body dwells. Thus we must speak of different conceptions of time and space in the different parts of the World.

There are World parts which are situated much nearer to Paradise, i.e. the pure-spiritual world-part, than is the part to which the earth belongs. Those closer parts are of a different kind of materiality, which is lighter and less solid. Consequently they provide the possibility of expanded, fully conscious experiencing. Here we call it day-conscious experiencing.

The worlds of matter which are of a different nature belong to fine gross matter, as well as to coarse fine matter, and also to pure fine matter while we at present live in the world of absolute Gross Matter. The more rarefied matter is, the more permeable it is. The more permeable a species of matter is, the wider and more expanded is the field of possibilities for conscious experiencing or, let us call it the impressionability for the human spirit dwelling in the body.

In a coarser and denser body, with its correspondingly denser brain as a transit point for external happenings, the human spirit living therein is naturally more firmly segregated, closed off, or walled in, than in a more permeable and less dense species of matter. Therefore in the denser medium it can only perceive inwardly or be impressed by happenings on a more limited scale.

The less dense a species of matter is, the lighter and higher it will naturally be, and it will also be more translucent and therefore brighter. The nearer it is situated to Paradise, due to its lightness, the more luminous and sunny it will be, for it permits the radiations issuing from Paradise to pass through.

The more a human spirit from out of its body, and due to a lighter, less dense environment receives the possibility of sensing real life, the more it will be able to experience inwardly, so that in the time of one earth-day it can absorb far more experiences in its particular environment than can an earth-man with his denser brain in his heavier and more solid surroundings. According to the nature of the permeability, i.e., according to the lighter, more luminous nature of its environment, a human spirit is able, through easier absorption, to experience in the time of one earth-day as much as in the time of one earth-year; in the Spiritual Realm itself, it can experience in the time of one earth-day as much as in a thousand earth-years!

Thus the saying: “There, a thousand years are as one day.” Hence in the wealth of experiences, which increases with the growing maturity of the human spirit.

Man can best picture this if he thinks of his dreams! In a dream lasting a single minute of earth-time he is often able to perceive, to really experience in his spirit, an entire lifetime! He lives through the happiest as well as the most painful things, he laughs and weeps and experiences his ageing, yet he has used the time of only a single minute. In his earth-life the same experiencing would consume many decades, because the time and space of earthly experiencing are too narrowly restricted, as a result of which each single stage advances more slowly. Man on earth can experience so rapidly only in his dreams, since during sleep the fetter of his brain has been partially removed from the spirit, while in the
more luminous World parts, he always stands in this vivid and rapid experiencing as no longer fettered, and later as a completely free spirit. For the actual experiencing of a thousand earth-years he needs no more time than one day!
86. **Intuitive perception**

Every intuitive perception immediately forms a picture. In the formation of this picture the cerebellum*(Medical term for small brain) participates as the bridge for the soul to control the body. It is *that* part of the brain through which you receive your dreams. It is in turn connected with the frontal brain or cerebrum, through the activity of which thoughts are generated that are more closely tied to space and time and which eventually constitute the intellect.

Now pay close attention to the process! You will be able to distinguish clearly whether the intuition speaks to you through the spirit, or whether it is feeling that speaks to you through the intellect!

The activity of the human spirit evokes the intuitive perception within the solar plexus, thereby simultaneously impressing the cerebellum. The *effect* of the spirit. Thus it is a wave of energy *issuing* from the spirit. Man naturally perceives this wave in that spot where the spirit within the soul is connected with the body, in the center of the so-called solar plexus, which passes the wave on to the cerebellum which is impacted by it. In accordance with the specific nature of the various impressions received, the cerebellum, like a photographic plate, forms a picture of the process as willed by the spirit or which the spirit in its strong power formed through its volition. *A picture without words!* The frontal brain receives this picture and seeks to describe it in words, thereby generating thoughts which then find expression in language.

In truth the whole process is very simple. I will repeat it: with the help of the solar plexus the spirit makes an impression on the bridge provided for it, thus impressing a definite volition in power waves upon the small brain, the instrument given to it for this purpose, which immediately passes what it received on to the frontal brain. In the process of transmission a slight change through consolidation has already occurred, because the small brain adds something of its own nature to it. The instruments within the human body which are at the disposal of the spirit work like interlocking links of a chain. However they all serve in a *forming capacity only*; they cannot do otherwise. They form everything transmitted to them in accordance with their own special nature. Thus the frontal brain receives the image transmitted to it by the cerebellum and, in accordance with its somewhat coarser nature compresses it for the first time into narrower conceptions of space and time, thereby condensing them and bringing them into the more tangible ethereal world of thought-forms. Next the frontal brain forms words and sentences which, through the organs of speech, penetrate as formed sound-waves into the World of Fine Gross Matter, there again to produce a new effect brought about by the movement of these waves. Thus the spoken word is the result of the images transmitted by the frontal brain. The latter can also direct the course of the effect towards the organs of locomotion instead of to the organs of speech, whereby words are replaced by writing or action.

This is the normal course of activity of the human spirit in the World of Gross Matter as willed by the Creator.

It is the *right* way, which would have brought about a healthy subsequent development in Creation, making it utterly impossible for mankind to go astray.

Man, however, voluntarily abandoned the course prescribed for him through the nature of his body. Self-willed and stubborn, he interfered in the normal working of the chain of his instruments by making the intellect his idol. Thus he concentrated his whole energy upon the training of the intellect, on this single point, alone, one-sidedly. As a result, the frontal brain, placed in a position of originator, was put under disproportionate strain in comparison to all of the other cooperating tools. Naturally, a heavy price was paid. The uniform and harmonious co-operation of all the individual links was upset and hindered, and with it every right development. The frontal brain *alone* was subjected for thousands of years to an excessive strain, which forced its development far beyond everything else. The result is curtailment of the activity of all the neglected parts which, being used less, were bound to remain weaker. Foremost among these is the cerebellum, which is the instrument of the spirit. Thus it follows that the activity of the human spirit as such was not only severely obstructed, but it is often completely cut off and remains turned off. The possibility of proper intercourse with the frontal brain over the bridge of the small brain is buried, while a direct connection between the human spirit and the frontal brain is utterly impossible since the latter’s nature is not at all suited for it. The frontal brain is absolutely dependent on the full activity of the cerebellum, which it is to *follow* according to God’s Will, if it is properly to fulfill the task assigned to it.
The nature of the cerebellum is required in order to receive the vibrations of the spirit. There is no way of bypassing it, for the work of the frontal brain is to prepare the transition to Fine-materiality and Fine Gross Matter, and therefore it is of a quite different and much coarser nature.

In the one-sided cultivation of the frontal brain lies the hereditary sin of earth-man against his God or, more precisely, against the Divine Laws, which are laid down in the right allocation of the bodily instruments, as they are in the entire Creation. Observance of the correct allocation would automatically have indicated the straight and right road of ascent to the human spirit. As it was, however, man in his ambitious conceit interfered with this machinery of healthy activity, and he singled out one part and cultivated it above all while disregarding all the others. This was bound to bring imbalance and stagnation in its train. If the course of natural events is hampered in this way, disease and failure must ensue, ending finally in chaos and collapse.

This, however, does not apply only to the body, but first and foremost to the spirit! Through this violation, the unequal cultivation of the two brains, the cerebellum was suppressed through neglect over the course of thousands of years, and the spirit was thereby hampered in its activity. This became hereditary sin, since with time the one-sided over-cultivation of the frontal brain is already passed on to each child through physical inheritance, since, from the outset, it becomes unbelievably difficult for the child’s spirit to awaken and grow more powerful, because the necessary bridge, the cerebellum, is no longer easily passable and very often cut off completely.

Man has not the faintest idea what irony and condemnation lie in the terms “large brain” and “small brain” which he created! An indictment regarding his transgression against Divine ordinance could not be stated in a more devastating manner! He thus characterizes precisely the gravest of his earthly sins, for in his wicked self-will he so mutilated this fine instrument of his physical body, which is meant to help him on earth, that not only is it unable to serve him any longer in the way ordained by the Creator, but it must even lead him to the depths of destruction! In this man has sinned much worse than drunkards or those who destroy their bodies by becoming slaves to their passions!

To this they add the impertinence of expecting God to explain Himself in a manner they can understand in their willfully distorted physical bodies! They make this demand after having committed such a sin!

In the natural course of development man could easily and joyfully have ascended the steps to Luminous Heights if he had not outrageously interfered with the Work of God! Cursed be he who will not gratefully grasp the last life line! He will be doomed, so that he may no longer brew and spread mischief and sin and pour suffering over mankind, as he has done until now! There was no other possibility than that such brain cripples would fall into an insane delusion of grandeur, which in great measure they still hold to this day! The man of the future will have normal brains which will work uniformly and thus only support each other harmoniously. The cerebellum, called the small brain because it was stunted in its growth, will now grow in strength as it attains to its proper activity until it is in the right proportion to the frontal brain. Then there will be harmony again, and all that is rigid and unhealthy must disappear!

But let us now turn to the further consequences of the hitherto false mode of living: The cerebellum, which is proportionally much too small, makes it difficult for the truly serious seekers of today to distinguish between what is genuine intuitive perception within them and what is merely feeling. I have already said it before: feeling is produced by the frontal brain through its thoughts impacting the body’s nerves which, in reflection impose upon the frontal brain the impulse for the so-called imagination.

Imagination consists of pictures generated by the frontal brain. They are not comparable to the pictures the cerebellum forms under the pressure of the spirit! Here we have the difference between the expression of the intuitive perception as the consequence of an activity of the spirit, and the results of feeling issuing from physical nerves. Both produce pictures which the uninformed person finds it almost or entirely impossible to distinguish, although the difference between them is enormous. The images of the intuitive perception are genuine and full of living power, while the images of feeling, i.e., the imagination, are illusions, produced with borrowed energy.

But the difference is easily detected by anyone who knows the process of development in all of Creation and then observes himself attentively.

In the case of intuitive images, which arise through the activity of the cerebellum as a bridge for the
spirit, the image appears *first*, unmediated, and passes only thereafter into thoughts which then influence the emotional life of the body.

In the case of images produced by the frontal brain the process is reversed. Here, thoughts must *come first* in order to form the basis for the pictures. However, all this occurs so rapidly that it almost seems to be one and the same thing. With a little practice in observation, however, man can very soon learn to distinguish the nature of the process exactly.

A further consequence of this hereditary sin is the confusion in dreams! For this reason, man can today no longer assign *that* value to his dreams which they are really meant to have. The normal cerebellum, influenced by the spirit, would render dreams clear and unconfused. That is to say, they would not be *dreams* at all, but *experiences* of the spirit, received and transmitted by the cerebellum while the frontal brain rests in sleep. The dominant power of the frontal or day-brain, however, radiates and impacts the sensitive cerebellum even during the night. In its present weakened condition the latter receives the strong radiations of the frontal brain simultaneously with the experiences of the spirit, creating a mixture much like a double exposure on a photographic plate. This results in the confused dreams of today.

The best proof is the frequent appearance in dreams of words and sentences which originate *only* in the activity of the *frontal* brain, which alone forms words and sentences, because it is more closely bound to space and time.

For this reason man is no longer, or at least very inadequately, receptive to spiritual warnings and instructions through the cerebellum, and is consequently far more exposed to dangers which he could otherwise escape through spiritual warnings!

Thus, besides the evil consequences already mentioned, there are many others brought about by man’s interference with Divine Ordinance, for in reality *all evil proceeded from this failure alone which is so clearly visible to everybody today and which was merely a fruit of vanity resulting from the appearance of woman in Creation.*

Therefore, man must at last tear himself away from the consequences of this hereditary sin if he does not want to be lost.

Like all else, this requires effort. Man *must* awaken from his comfortable indolence to become at last what he should have been from the beginning! A Supporter of Creation and transmitter of Light to all creatures!
87. The World Teacher

The World Teacher is the Son of Man. He is called World Teacher not because He is to teach the World, and will perhaps found a religion that unites the World, or more specifically the earth, or better still humanity on earth, or that dominates the earth; rather, He is called World Teacher because He explains the “World” and brings the teaching about the World. That which man really must know! He teaches how to recognize the “World” in its automatic working, so that earth-man may adjust himself accordingly, thereby making possible his conscious ascent in the recognition of the actual Laws of the World!

Thus it is a cosmology, a teaching about the world, about Creation.

Behind this true World Teacher, visible to pure clairvoyants, stands radiantly the great Cross of Redemption, as once it did with Christ! It can also be said that “He bears the Cross”! Which, however, has nothing to do with suffering or martyrdom.

This will be one of the “living and radiating” signs, which no imposter or magician, however accomplished, will be able to simulate, and by which the absolute genuineness of His mission can be recognized!

This otherworldly happening is by no means without a connection, i.e., merely arbitrary, and it is therefore not unnatural. The connection will immediately be understood as soon as the true meaning of the actual “Cross of Redemption” is known. The Cross of Redemption does not have the same meaning as Christ’s Cross of Suffering, through which mankind could indeed not be redeemed, as I have already explained in detail in the lecture “Crucifixion” (*Lecture No. 55), and have repeated many times. It is something quite different, again of apparent simplicity, yet of immense greatness!

The Cross was already known before Christ’s time on earth. It is the sign of Divine Truth! Not merely the symbol, but the living form for it. And since Christ was the Bringer of Divine Truth, the undistorted Truth from which He came and with which He was in direct connection, bearing a part of It within Himself, this Truth was alive and living, attached to Him both inwardly and outwardly! It is visible in the living, thus shining and spontaneously radiating Cross! It may be said that It is the Cross itself. Wherever this Radiant Cross is, there also is Truth, since this Cross cannot be separated from Truth; rather they are both one, because this Cross displays the visible form of Truth.

The Cross of Rays, or the radiating Cross, is therefore the Truth in its original-inherent form. And since man can ascend only through the Truth, and in no other way, the human spirit finds true redemption only in the recognition or knowledge of Divine Truth!

Now, since redemption lies only in the Truth, it follows that the Cross, that is, the Truth, is the redeeming Cross, or the Redeemer’s Cross!

It is the Cross of the Redeemer! The Redeemer, however, is the Truth for mankind! Only knowledge of the Truth, and consequently, the use of the way that lies in or is shown in the Truth, can lead the human spirit out of its present state of derangement and error upwards to the Light, and can liberate and redeem it. And since the Son of God Who was sent, and the Son of Man who is now coming, are the sole Bringers of the undimmed Truth, bearing It within Themselves, They must both naturally also bear the Cross inseparably within and upon Themselves; that is, They must be Bearers of the Radiant Cross, Bearers of Truth, Bearers of Redemption, which for humanity lies in the Truth. They bring redemption in the Truth to those who accept It, i.e. those who walk on the path shown. – What is all the clever talk of men compared to this? It will fade away in the hour of need.

It was for this reason that the Son of God told men that they should take up the Cross and follow Him, which means to accept the Truth and to live accordingly! to conform to the Laws of Creation, learning to understand them fully, and to make use of them, in their automatic activity, only for the best of purposes.

Yet what has the restricted mind of man once more made of this simple and natural fact! A doctrine of suffering desired neither by God nor the Son of God, His Messenger! And they have thereby taken a wrong path, which is not in accordance with the path shown, but which instead leads far away from the Will of God, which wishes to lead only to joy instead of to suffering.

For mankind, it is naturally a terrible symbolism that at that time, the Son of God was nailed by them
to the very representation on earth of the form of the Truth, and tortured to death, thus suffering earthly death on the symbol of the Truth which He brought! The Cross of Suffering adopted by the churches, however, is not the Cross of Redemption!

“He who stands in the Power and in the Truth” is what is said of the Son of God. The Power is the Will of God, the Holy Spirit. Its visible form is the Dove. The visible form of Truth is the spontaneously radiating Cross. Both were seen living on the Son of God, because He stood in them. Thus with Him it was a natural and self-evident manifestation.

The same will also be seen on the Son of Man! The Dove above Him, the Cross of Redemption behind Him; for He again, as the Bringer of Truth, is inseparably linked with them, “Who stands in the Power and in the Truth!” They are the unmistakable signs of His genuine Mission to fulfill the prophecies. They are the signs that can never be imitated. They are indestructible, warning, and, despite the terrible gravity, they are at the same time promising! Before these alone all Darkness must retreat!

Look upwards! As soon as the inexorable harbingers of His coming have appeared, clearing the way for Him of the obstacles that human conceit heaps upon it, the bandage will fall from the eyes of many who are granted the grace to recognize Him thus! Then, forced by the power of the Light, they will have to bear witness openly.

Not one of the many false prophets and leaders of today is able to prevail against this; for in the two sublime signs, which no one but the Son of God and the Son of Man can bear, God Himself speaks for His Servant, and all human wisdom must fall silent at once. —

Watch for that hour, it will be nearer than all men think.
88. The Stranger

Once more Darkness had settled over the earth. Triumphant it cast its shadow over men, and barred their way to the Pure-Spiritual Realm. The Light of God had withdrawn from them. The body that had served It as an earthly vessel hung bleeding and ravaged on the Cross, a victim of the protest of those to whom It wished to bring happiness and holy peace.

At the summit of the entire Creation, in the radiant vicinity of God, stands the Grail Castle as the Temple of Light. Great sorrow prevailed there over the human spirits gone astray in the depths who out of hostility and with their blind know-it-all attitude, closed themselves off from the Truth and allowed themselves to be driven by the hate-filled Darkness so far as to commit this crime against the Son of God. The curse thus created by mankind fell heavily on the whole world, pressing them into an ever greater limitation of understanding. —

In grave wonder, a youth beheld this monstrous happening from the Castle of the Grail... the future Son of Man. He was already then being prepared for His Mission, a process which took thousands of years; for He was to descend well-equipped into those lower regions, where Darkness reigned through the volition of mankind.

A woman’s hand was gently laid on the shoulder of the dreaming youth. The Primordial Queen of Womanhood stood beside Him, and spoke in a sad and loving voice:

“Take in the full impact of this event, dear Son. Such is the battlefield through which you will have to pass in the hour of fulfillment; for at the request of the murdered Savior, God the Father grants that before the Judgment you shall once more proclaim His Word to the faithless, in order to save those who are still willing to listen to It!”

The youth bowed His head in silence and sent up a fervent prayer for strength, for the echo of such great Divine Love reverberated mightily within Him!

The tidings of another, final possibility of Grace spread rapidly through all the spheres, and many souls implored God to grant that they might be permitted to help in the great work of the redemption of all those who still wish to find the way to God. The Love of God the Father granted this to many a soul, which was thereby helped in its ascent. In grateful joy the host of these so blessed souls jubilantly gave a solemn pledge of loyalty for the fulfillment of the opportunity to serve which was granted them.

Thus were prepared those Called ones, who were later to hold themselves at the disposal of the Envoy of God at His hour of fulfillment on earth. They were carefully developed for these tasks and incarnated on earth at the right time, so that they might be ready whenever the Call reached them; to listen for this Call remained the first fulfillment of their duty.

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Meanwhile the legacy of the murdered Son of God, His Living Word, was exploited on earth solely for selfish purposes. Mankind had no conception of the true Principles of Christ. On the contrary, they gradually grew into such a wrong and purely earthly servility that eventually they rejected anything else as not coming from God; they still do so today, rejecting and attacking whatever does not conform to the loathsome and mushy sentimentality they desire, and whatever does not practice a similar, very unwholesome and slavish human self-worship. Everything that is not built upon the supremacy of mankind is simply labeled as false and as not belonging to the Word of God. This behavior, however, actually only conceals the apprehensive worry that the long-felt hollowness of the false structure might become apparent.

This is what the sacred legacy of the Son of God was turned into! Upon such degrading assumptions, His clear words were interpreted and passed on, in ways which were all too human. Adherents were solicited by wooing human weaknesses, until some earthly power could be gained, which has always been the ultimate goal. Then, however, their brutal cruelties very soon showed how far removed from the real understanding of the misconstrued Christ-Principle its bearers were, and how little they lived it. Continually and ever more clearly there was proof that the very ones who claimed to be the bearers of the Christ-Principle were shamelessly and unpardonably the worst enemies and greatest offenders against the true Christ-Principle! After Christ’s life on earth the whole of history, from the beginning of the churches,
sets forth these facts so clearly, in letters so indelibly engraved and branded, that they can never be denied or attenuated. The stigma of conscious hypocrisy was indelibly established throughout the long history of individual and mass murders under criminal invocations of God. Even today many parts of this structure are being expanded, only in different forms adapted to the present time.

Thus, thanks to the willingness of all of the human spirits, the Darkness became ever denser as the time approached when the Son of Man had to be incarnated upon earth.

Joyful activity in the elements heralded the earthly birth. Angels lovingly accompanied Him down to this earth. Primordial Beings formed a solid rampart around Him and around His earthly childhood. His earthly youth was allowed to be bright and sunny. In the evenings He saw the Comet, radiant above Him, like a greeting from God the Father; He regarded it as nothing unusual, as one of the other stars, until the bandage which He had to wear during His bitter training on earth was put before His eyes.

Then life around Him seemed strange; only a great unquenchable longing filled His soul, and grew to restlessness, to continual nervous seeking. Nothing of what the earth had to offer could satisfy it.

With the ethereal bandage over His eyes, He now stood on hostile ground facing the Darkness on a battlefield where everything dark could have a firmer foothold than He Himself had. Therefore it was only natural that wherever He sought to undertake something He found no response and no success, but always and only the Darkness erupting in hostility. As long as the time of fulfillment for Him had not arrived, the Darkness could always remain stronger, and could inflict material damage on Him wherever He engaged in earthly affairs in some way, whether in private, business or government affairs; for everything earthly quite naturally had to confront the Envoy of God with nothing but hostility, because all human volition today is directed against the true Will of God, in spite of the alleged search for Truth, behind which there always lurks only self-conceit in various forms. The Darkness easily found willing creatures everywhere to hinder the Envoy from the Light, and to injure Him grievously and painfully.

Thus His time of learning on earth became the path of suffering.

Just as the Spiritual exerts its influence, with great power and an apparently magnetically attracting and holding effect upon animistic, ethereal and gross material substances, so in a similar and much more powerful way must that which has its origin above the spiritual in Subsequent Creation exert its influence on everything that lies below it. This is a perfectly natural process and could not be otherwise. However, its effect only appears to be similar to the power of attraction. The power of attraction in the traditional sense is effective only among homogeneous species. Whereas here it is a matter of the existing power of the stronger in a purely objective and most noble sense! It is not to be thought of in an earthly human way; for in the World of Gross Matter this Law, like everything else, has been coarsened in its effect through the actions of men. The outward form of the natural effect of this dominant power manifests as a magnetic attracting, uniting, holding together and controlling power.

Now because of this Law, men felt themselves magnetically drawn to this veiled, more powerful Stranger from On High, although often with hostile resistance. The dense veils He wore around Him could not entirely obstruct the penetration of this power which was alien on earth; while on the other hand this power could not yet radiate freely in order to exert that irresistible might which it will have after the falling away of the imposed veils at the hour of fulfillment. This caused conflict in the intuitive perceptions of men. The very being of the Stranger was enough to awaken in those who met Him hopes of the most varied kinds which, because of their attitude, unfortunately were always concentrated on merely earthly wishes, which they nourished and fostered within themselves.

The Stranger, however, could never heed such wishes, since His hour had not yet come. Thereby many were often greatly disappointed through their own imaginings and, strange to say, even felt deceived. They never reflected that in reality it was only their own selfish expectations which were not fulfilled and, indignant about this through their disappointment, they laid the responsibility on the Stranger. Yet He did not call them; rather, they forced themselves upon Him, and clung to Him, because of this Law which was unknown to them, and they often became a heavy burden to Him, with which He journeyed through those years on earth that were provided to Him for His time of learning.

Men on earth perceived something mysterious and unknown about Him which they could not explain; they sensed a hidden power which they did not understand, and in the end, in their ignorance,
they naturally suspected only intentional suggestion, hypnotism, and magic, depending on the nature of their incomprehension, whereas in fact none of these were involved. Their original affection and awareness of a strange attraction was then very often turned into hatred, which expressed itself in moral stone-throwing and attempts to defile Him from Whom they had expected much too soon.

No one took the trouble of making a just self-examination, which would have revealed that it was the Stranger, living by Himself with different views and ideals, who was exploited by the obtruders, rather than them being exploited by Him, as they made themselves and others believe, in their bitterness over the non-fulfillment of their desires for a life of ease. They blindly repaid the kindness shown to them with senseless hatred and enmity, similar to the way Judas had acted.

But the Stranger on earth had to endure everything patiently, for it was only a quite natural consequence of His existence, so long as mankind was still living in aberration. At the same time, however, such experiences provided the necessary hardening, which slowly wrapped itself around His otherwise ever-present helpfulness like an armor, thus tearing a chasm between His readiness to help and mankind... through the wounds inflicted upon His soul, which effected a separation, and which can only be healed through the complete transformation of mankind. From that hour on, these wounds inflicted on Him have formed the gulf which can be bridged only by that man who wholly follows the road of the Laws of God. This alone can serve as a bridge. Everyone else must be dashed to pieces in the abyss; for there is no other way over it. To remain standing before it leads to destruction.

At the exact hour, even before the end of this arduous time of learning, it came to pass that He met the Companion Who, as a Part of Him, was to journey with Him through earthly life, to participate in the great task according to Divine Ordinance. Herself a Stranger on earth, She joyfully entered the Will of God through Her own recognition, and gratefully merged with It, in order to become absorbed in it.

Only then came the time for the Called ones, who had once solemnly pledged their loyalty for their service to God! The granting of their petition had been carefully carried out. At the appropriate time they were incarnated on earth. Under faithful guidance they were equipped in the earthly sense with everything they needed for the fulfillment of their respective tasks. It was brought to them, given to them, so conspicuously that they simply could not consider it as anything other than a gift, a loan for the hour of the fulfillment of their former promise. At the precise moment, they came into contact with the Envoy, first through His Word, and then also personally... But many of them, although they sensed the Call, and intuitively perceived something unusual in their souls, had in the meantime in the course of their earthly-life, permitted themselves to be so ensnared by purely earthly matters, and to some extent even by the Darkness, that they could not summon up the strength to conquer themselves for the true service, for the fulfillment of which they were permitted to come to the earth for this great time. A few did show a faint willingness to fulfill, yet their earthly faults prevented them. Unfortunately there were also those, who although they entered into the path of their mission, sought from the outset first of all to gain earthly advantage for themselves thereby. Even among those of earnest volition there were some who expected Him Whom they were to serve, to smooth their way to the fulfillment, instead of the reverse. Only a few isolated ones really showed themselves capable of growing into their task. In the hour of fulfillment these were given tenfold strength, so that the gaps were no longer noticeable, and in loyalty they became capable of accomplishing even more than the large number could ever have achieved. —

It was with grief that the Stranger on earth saw the havoc among the group of the called ones. That was one of the most bitter experiences for Him! Much as He had learned, much as He suffered at the hands of men... before this last fact He stood uncomprehending; for He found no excuse whatsoever for this failure. In His conception a Called one, who, in the granting of his petition, was specially guided and incarnated, could do no other than faithfully carry out his task in the most joyous fulfillment! For what other purpose was He on earth! Why had he been faithfully protected up to the hour when the Envoy needed him! Everything was given to Him solely for the sake of his necessary service. So it was that the Stranger, upon meeting the first Called ones, put His full trust in them. He only regarded them as friends, who simply could not think, intuitively perceive and act in any other way than in the most steadfast loyalty. Was it not the highest, the most precious privilege that could fall to the lot of a human being. The possibility never entered His mind that even Called ones could have become impure during their time of waiting. It was inconceivable to Him that any human being, in view of such grace, could or would wantonly waste and trifle away the real purpose of his earthly-life. With the faults clinging to them they only appeared to Him as being in dire need of help... Thus he was struck all the harder by the dreadful
recognition when He had to experience that even in such exceptional cases the human spirit is not reliable, and that it shows itself unworthy of the highest blessing, even with the most faithful spiritual guidance!

Deeply shaken, He suddenly saw before Him mankind in all their unspeakable wretchedness and depravity. They filled Him with disgust.

More oppressive desolation befell the earth. The instability of the false structure of all that mankind had hitherto produced became ever more apparent. Proof of their incapacity came to light ever more clearly. With increasing confusion everything slowly began to waver, with one exception: Man’s self-conceit in his own imagined abilities.

It was this self-conceit that sprouted more abundantly than ever, which was quite natural, because conceit always needs the soil of narrow-mindedness. Increasing narrow-mindedness must entail the rampant growth of conceit.

The craving for importance grew into feverish convulsions. The less man had to offer, the more his soul, which sensed only too well that it was sinking, cried out in anguish for liberation, and the more obtrusively he then, in his false need for balance, pursued outward, earthly frills. Human honors. Even if in quiet moments men at last began to doubt themselves, this only made them the more eager to have at least a reputation for knowledge. At all costs! Thus things went rapidly downhill. In the fear-producing recognition of the approaching collapse, each in his own way finally thought to numb himself, letting the outrageous state of affairs continue to take its course. He closed his eyes to the menacing responsibility.

“Wise” men, however, proclaimed the time of the coming of a strong helper out of the distress. But most of them wanted to see this helper in themselves or, if they were modest, at least to find him within their circle.

The “faithful” prayed to God for help out of the confusion. But it became evident that these small earthmen, even with their plea in expectation of a fulfillment, sought inwardly to impose conditions upon God by wishing that this helper should correspond to their views. Such is the extent of earthly narrow-mindedness. Mankind can believe that an Envoy of God needs to adorn Himself with earthly honors! They expect Him to adapt Himself to their narrow-minded earthly opinions in order to be acknowledged by them, and thereby to win their faith and confidence. What incredible conceit, what arrogance, lies in this fact alone! In the hour of fulfillment the conceit will be completely shattered, along with all those whose minds indulged in such delusion! —

Then the Lord Called to His Servant, Who was walking on the earth as a Stranger, that He should speak and give tidings to all those who were thirsting for it!

And behold, the knowledge of the “wise ones” was false, the prayers of the faithful were not genuine; for they did not open themselves to the Voice that came forth from the Truth, and which therefore could only be recognized where the spark of Truth within man had not been buried by earthly flaws, the domination of the intellect, and all things that tend to drive the human spirit from the right path and cause its downfall.

The voice found resonance only where prayer came from a truly humble and honest soul.

The Call went forth. Wherever it struck it brought disturbance and dissipation. But in places where it was earnestly awaited it brought peace and happiness.

The Darkness listened up, began to stir restlessly, and massed ever more densely, heavily and darkly around the earth. Here and there it snarled maliciously and spat hatefully into the ranks of those who wished to obey the Call. Ever more closely it surrounded those Called ones who, through their failure, were forced to sink away into the Darkness, to which they had thereby voluntarily held out their hand. Their former solemn vow bound them fast to the Envoy spiritually, and drew them to Him at the hour of the approaching fulfillment, while their faults formed obstacles and repelled them from Him, for they made a connection with the Light impossible.

As a result, only a bridge for hate could be formed, a bridge for all the hatred of the Darkness for all that is Light. And so they intensified the path of suffering of the Envoy from the Light until it became a Golgotha, joined only too gladly by the majority of mankind; especially those men who imagined that
they themselves already knew and were following the path of the Light, as once did the Pharisees and Scribes. All this created a situation in which mankind proved once more that they would again commit exactly the same crime today that they once committed against the Son of God. Only this time in more modern form, by symbolic crucifixion through attempted moral murder, which according to the Laws of God is no less punishable than physical murder.

It was fulfillment after the last opportunity of mercy had been frivolously neglected. Traitors, false witnesses and slanderers came from the ranks of those who had been called. Base minions of the Darkness ventured to approach in ever increasing numbers, feeling safe since the Stranger on earth kept silent in fulfillment when confronted with this filth, as He had been commanded to do, and as once the Son of God had done when He also was silent before the howling mob that wanted to have Him nailed to the cross as a criminal. But when the disloyal renegades in their blind hate already thought themselves close to victory and the Darkness once more assumed that the Work of the Light had been destroyed, because it hoped that the Bearer of this Work had been rendered quite impotent on earth, then this time God revealed His Will with Omnipotence! And then... even the mockers sank trembling to their knees before His splendor, but... for them it was too late!
89. A Final Word

Be on your guard, spirit of man, for your hour has come! The time which you so ardently desired, which is granted to you for your development, you have spent it only in wickedness!

Beware of your presumptuous intellectual conceit, which has thrown you into the arms of the Darkness, the Darkness that today holds you triumphantly in its clutches! Based on your own volition!

Look upwards! Your Lord is near! You are standing in the Divine Judgment!

Mankind, wake up from your stupor, from the frenzy which already surrounds you with the sleep of death. Wake up and tremble. I say woe unto you! You renegades, you who in your narrow-mindedness and limited outlook swarm around the golden calf of earthly transience, like moths attracted by a deceptive brightness. It was because of you that Moses, in his wrath of disappointment, once shattered those tablets of the Laws of your God that were to help you ascend to the Light. This breaking of the tablets was the living symbol of the fact that the entire humanity did not deserve to have knowledge of this Will of God, of the Will which they rejected in their wanton behavior and earthly arrogance, in order to dance round a self-made idol and thereby to pursue their own desires! Now, however, the end is at hand in the final reaction, the consequences, the retribution! For you will now be smashed by this Will you once so frivolously rejected!

Therefore awaken, the Judgment is upon you! Neither lamentations nor pleading will help any more; for you were given thousands of years to come to your senses! But you never had time for that! You did not want to, and even today, with incurrable arrogance, you think yourselves much too wise. You do not want to see that it is just in this that the greatest stupidity reveals itself. Through this, you have in the end become troublesome vermin in this world, no longer knowing anything other than willfully to revile all Light, because with your insistence on burrowing only in the Darkness you have lost every possibility of seeking with a free upward gaze, of recognizing or of being able to bear Light.

Thus you have branded yourselves!

Therefore, as soon as the Light once more shines forth, you will stagger back dazzled, and sink irretrievably into the abyss that has even now opened up behind you, waiting to swallow those who have thus been rejected!

There you shall be bound in an inescapable grip, so that all those who strive to follow the path to the Light may, in blissful recognition, find this path free from your presumption and your desire to accept tinsel instead of pure gold! Sink into that death-dealing horror, which you have prepared for yourselves with the most stubborn striving! In the future you shall no longer be able to obscure the Divine Truth!

How zealously they try, these little human beings, to push their ridiculous pseudo-knowledge well into the foreground, and how they thereby confuse so many souls who could be saved if they did not fall into the hands of spiritual highwaymen, who creep around the first stretch of the right path, apparently following the same road. But what do they really offer? With grand gestures and hackneyed phrases they proudly take their stand on traditions, the true meaning of which they have never understood.

There is a very apt popular saying: they are threshing empty straw! Empty because they have not picked up the real kernels, for which they lack understanding. One comes up against such narrow-mindedness everywhere; with dull obstinacy they ride upon the phrases of others, because they themselves have nothing to contribute.

There are thousands of these, and again thousands who imagine that they alone possess the true faith! Wherever they meet with anything beyond their comprehension they humbly, and with inner satisfaction, warn against arrogance! These belong among the worst! They are the very ones who are rejected even now, because in their religious stubbornness they can never be helped. No horror, no lamenting and no petitioning will be of any avail if they ever realize their error. They did not want it otherwise, they missed their opportunity. There shall be no mourning over them. Each moment is far too precious still to be wasted on those who think they know everything better; for they will never come to an awakening from their obstinacy anyway, but will blindly perish in it! with slimy sickening words and assurances of their faith in God, their purely imaginary recognition of Christ!

No better off are the masses who attend their Church Services with the regularity and dutifulness they
apply to other work; because it is necessary and useful, expedient. Partly also out of habit or because it is the “custom.” Perhaps also out of simple prudence because, after all, “one never knows to what ultimately it might be good for.” They will vanish like a breath in the wind! —

More to be pitied are those researchers who, with really earnest and inquiring minds, still fail to rise up from the jungle in which they burrow tirelessly, expecting to discover in it a way to the beginning of Creation. Nevertheless it is all of no avail, and there is no excuse for it! Besides, there are only a few, a very few. Most of those who call themselves researchers become lost in meaningless trifling.

The great remainder of mankind, however, has no time for “introspection”. Apparently they are much harassed human beings, overburdened with work in order to achieve fulfillment of their earthly desires, their daily needs, but ultimately also of things greatly in excess of that. They do not notice that along with fulfillment, their wishes also increase, whereby a final goal is never realized, and thus the one striving can never find peace or the time for inner awakening! Completely lacking a high goal for eternity, he allows himself to be hurried through his earth-life, enslaved to his earthly desires.

Exhausted by such activities, he must, of course, also care for his body through rest, diversion and entertainment. So of course he has no time left for anything beyond the earthly, for the spiritual! But should his intuitive perception announce itself occasionally and very softly regarding what comes “after death,” then he becomes somewhat pensive for a few moments, but never allows himself to be stirred and awakened by it; instead, he then represses all such things, brusquely and quickly, complaining that he cannot occupy himself with them even if he really wanted to! He simply does not have any time for it!

Many would even wish to see opportunities provided by others. Often there are even accusations against fate and grumbling against God! Naturally every word is wasted on such as these, because they are never willing to acknowledge that it had been up to them alone to shape their lives differently!

For them there are only earthly needs, which always increase with every success. They have never seriously wished for anything else. They have always raised all kinds of obstacles against it. They have frivolously relegated it to the fifth or sixth place, only to be thought of in dire need or at the approach of death. Until now it has remained for everyone a matter of secondary importance for which there remains plenty of time!

And if one day there presented itself, plainly recognizable, the opportunity to concern oneself seriously with this subject, then immediately new and special wishes would arise which are nothing more than excuses, such as: “First I still want to do this and that, then I am quite ready.” Exactly as Christ once said!

Nowhere is there to be found the seriousness which is absolutely necessary for this most essential of all matters! It has always seemed too remote to them. For this reason they are all rejected now, all of them! Not one of them will be admitted into the Kingdom of God!

Rotten fruit for ascent, who only spread further decay around them. Now reflect for yourselves as to who can still remain then! A sad picture! but unfortunately only too true. —

And now, when the Judgment wears mankind down, they will very quickly kneel in the dust! But just imagine already today how they will kneel then: in all wretchedness, but at the same time arrogant once more; for again they will only complain and beg that help may be given to them!

The heavy burden which they have imposed on themselves, and which finally threatens to crush them, should be taken from them! That will be what they beg for! Can you not hear it? Their petitions are for the alleviation of their torment, but without at the same time one thought for their own inner improvement! Not one honest wish for a voluntary alteration of their hitherto wrong deliberating, of their purely earthly pursuits! Not one wish to recognize and acknowledge bravely their present errors and faults.

And then, when in their great distress the Son of Man steps into their midst, no doubt all their hands will be stretched out to Him; they will whine and beseech Him but once again only in the hope that He will help them in the way they wish, that is, that he end their suffering and lead them to new life!

But He will push away the majority of these petitioners like poisonous vermin! For after receiving help, all such supplicants would immediately relapse into their old faults, poisoning their environment at the same time. He will accept only those who plead to Him for strength finally to pull themselves together
for permanent improvement, and who humbly strive to throw off all former stubbornness, and joyfully greet the Word of Truth from the Light as redemption! —

The Son of Man! Even today mankind wishes him to be only according to their own ideas and presume that they may measure Him by their intellectual criticism! That they may approach Him with the time-consuming babble of their own opinions.

Fools, it is this attitude which will inflict terrible wounds on you! Exactly for that reason you will be rejected forthwith, since it is the same way in which you once approached the Son of God, whom you have not recognized aright to this day. Now, at the hour of the Judgment, the Son of Man will not bring explanations about which you can exchange long-winded opinions, but His Word contains commandments which have to be followed quite unalterably by you, if you do not want to perish! —

This is the last Word for now. From now on experiencing will testify to the truth of my Message!

The human spirits have from the outset placed themselves on the wrong foundation. Therefore, on average, everything they now think and do is wrong and distorted.

For this reason understanding of the Grail Message, as well as of the previous Message of the Son of God, will only become possible when a human spirit casts aside everything that it has built up with its imagined understanding, and starts from the very beginning! There is no other way! In this they must first become like children again! Building a bridge from the present errors is impossible. From the ground up everything must be completely new, growing and becoming strong from out of simplicity and humility. He who cannot or will not do this will be hopelessly lost along with the others. —

If mankind were helped in the way they ask in the hour of danger and need, then everything would be quickly forgotten once more, as soon as the terror was lifted from them. With their lack of understanding they would again begin to criticize unscrupulously instead of reflecting, and this is no longer permitted with regard to salvation! That time has now passed.

The wasting of time, such as was done until now, is quite impossible in the future, since the existence of this part of the world must hasten toward its end. Henceforth for every human spirit it is: Either – Or! Salvation from self-created entanglements or destruction therein! The choice is free, yet it cannot be put off but must be made immediately. The consequences of the decision are definite and irrevocable! Hesitation is as good as a decision to perish! Everything will be erased except that which is really good and is able to come to recognition and which does not include that which today considers itself good!

Those who will be saved will, as if released from a great pressure, breathe a sigh of relief and exult after the repulsive and unclean Darkness, along with the creatures that like to cling to it, will at last be forced to sink to where it belongs!

Then the earth, finally purified of all pestilential thoughts, will arise virginal, and peace will blossom for all mankind!
Men! When the hour comes in which the purification and winnowing must take place on earth, in accordance with the Divine Will, then watch for the promised, in part supernatural signs *in the sky!*

Do not then allow yourselves to be confused by *those* men and also churches who have already long ago surrendered to the Antichrist. It is sad that until now not even the churches have known *where* to look for this Antichrist, although it has already been active among all of mankind for so long. With only a little alertness they should have recognized it! Who can possibly act in a more anti-Christian manner than those who at the time fought against *Christ Himself* and finally even murdered Him! Who could have revealed themselves in a worse and more obvious way as being the Antichrist!

They were the leaders and representatives of earthly religion; the *true* teaching of God, as revealed in and through the Son of God, did not fit into their own structure. Indeed, the true Message of God could not be reconciled with it, since the structure set up by the earthly priests and dignitaries was aimed primarily at earthly influence, earthly power and expansion. They proved quite clearly thereby that they were servants of the human intellect, which is directed solely towards earthly knowledge and earthly power, and is hostile and obstructive to anything that is beyond earthly comprehension! Now since God as well as the spiritual remain completely outside the range of earthly intellectual knowledge, it is actually the intellect which is clearly the only real obstacle! Thus, by its nature, it is opposed to all that is Divine and all that is spiritual! And therefore, as a logical consequence, so are all those men who accept their intellect as being the highest and best thing, seeking to build upon it alone!

The religious leaders of those days were afraid of losing influence among the people through the enlightenment of the Son of God. As everyone today knows, *this* was the main reason for the slander they sought to spread against Christ and ultimately for the execution of the Son of God. They nailed Him to the cross as a blasphemer of the very God Who had sent Him to bring enlightenment, and Whose servants they professed to be!

How little did they really know *this* God and the Will of Him Whom they pretended to serve, in whose honor and earthly defense they, however... murdered this Son of God, the Divine messenger!

This was clearly the disastrous result of the fact that they were slaves of the earthly intellect, which only fought to maintain its influence. They gave themselves over to the Antichrist as tools and executioners, having secretly built a throne to him within themselves. For this satisfied their human weaknesses, such as their presumption, arrogance and vanity.

Whoever expects clearer proof cannot be helped; for there is nothing more in opposition to Christ, the Son of God, and His Words! And indeed Antichrist signifies the fighter *against* Christ, against man’s redemption in God’s Message. The earthly intellect drove them to it! This very intellect, the poisonous product of *Lucifer,* is his instrument which has become the greatest danger to mankind! Thus the disproportionate over-development of the human intellect grew into the hereditary sin for man! Behind this, however, stands Lucifer himself as the Antichrist in person! *He* is the one who was able to raise his head through men! He, the only real enemy of God! He acquired the name of Antichrist through his hostile struggle against the Mission of the Son of God. None other would have had the strength and the power to become the Antichrist.

And in his warfare against the Will of God, Lucifer makes use not merely of *one* man on earth but of nearly all of mankind, thus leading them to destruction under the effect of the Divine Wrath! Whoever cannot grasp *this* most obvious fact, the fact that only *Lucifer himself* could be the Antichrist who dares to oppose God, will never be able to understand anything of all that takes place outside the World of Gross Matter, that is, outside of what is purely earthly. Such a one must already today give himself up as lost.

And as it was then, *so is it still today!* Indeed it is far worse. Also today many religious representatives will wish to fight bitterly to maintain the earthly intellectual ordinances hitherto upheld in the temples and churches.

It is precisely this human intellect, blunting all nobler intuition, which is one of Lucifer’s most dangerous cultivated outgrowths which he was able to spread among mankind. All slaves to the intellect, however, are in truth *Lucifer’s servants,* who are accomplices in the terrible collapse which must thus
beful mankind!

Since no one looked for the Antichrist in the intellect, it’s terribly extensive propagation was made so much easier! Lucifer triumphed; for he thereby cut mankind off from any way of comprehending anything lying outside the World of Gross Matter. From real life! From the point of first contact with the Spiritual, which leads to the proximity of God!

With this he set his foot upon this earth as lord of the earth and of the greater part of mankind!

No wonder, then, that he could penetrate all the way to the altars, and that earthly religious representatives, even those of the Christian churches, were bound to become his victims. For they too expect the Antichrist just before the predicted Judgment. In this respect the great Revelation in the Bible, like many other things, has not yet been understood.

The Book of Revelation says that this Antichrist will raise his head before the Judgment! But not that he is yet to come! If it is said therein that he raises his head, this clearly indicates that he must be here already, but not that he is yet to come. It means that he will be at the pinnacle of his dominion shortly before the Judgment!

Listen to this warning call, you who have not yet become spiritually deaf and blind! Make the effort of thinking very seriously about it yourselves; for this is what is demanded of you now! If you remain indolent in this respect you give yourselves up as lost!

If one lifts the protective cover from the lair of a poisonous snake which then suddenly realizes that it has been exposed, it will naturally try to lunge at the ruthless hand in order to bite it.

It is no different here. Finding himself exposed, the Antichrist will quickly protest through his servants; on being unmasked he will make a great outcry, and try in every possible way to maintain himself on the throne which mankind so willingly offered him. But all this he can only do through those who worship him within themselves. Therefore, keep a sharp watch on your surroundings from now on, as the conflict begins! By their very outcry you will recognize all the more clearly each and every one who belongs to him! For once again, as they did before, they will walk in fear of and in opposition to a pure Truth!

The Antichrist will again try desperately to retain his influence on earth. Observe his lack of objectivity in defense and in offense; for again he will use only slander and suspicion, since his followers are incapable of doing anything else. It is impossible to confront the Truth and refute It.

Thus the servants of Lucifer will this time call the Messenger of God the Antichrist, a blasphemer, just as they once did the Son of God! However, everyone must recognize this as a weak defense, lacking in any logic. How can He be called the Antichrist, who exposes Lucifer and forces his machinations to the surface. This is but a new form of what was done when they made the Son of God out to be a blasphemer, for the sole reason that His explanations did not accord with human opinions. Be on the alert wherever such an attempt is made; for such men only seek therewith to protect Lucifer in order to uphold his reign on earth. In that place there is a center of Darkness, even if the people tend to appear in bright earthly garments, even if they are servants of a church.

Do not forget what happened when the Son of God was on earth, but bear in mind that still today the same Antichrist, with a far greater human following, is striving to retain dominion over the earth, to escape destruction and to continue to obscure the true Will of God.

Therefore watch carefully for all the promised signs! Each individual must make his final decision. Salvation or destruction! For this time it is God’s Will that everything which again dares to oppose Him shall be lost!

Being negligent in this will now be your Judgment! – The Divine Insignia will not appear above a church, nor will any earthly church dignitary bear the sign that proves that he is the Messenger of God! But only He Who is inseparably linked with the Signs, Who therefore also carries them with Him, living and radiating, as once did the Son of God when He dwelt on this earth. They are the Cross of Truth, living and radiating within Him, and the Dove above Him! They will become visible to all those who are blessed to see spiritual things, so that they may give testimony to all people on earth; for there will be among all peoples those who this time will be permitted to “see”, as the last Grace of God! — — —

These Sublime Signs of the Holy Truth can never be affected. Not even Lucifer, who must retreat
before these signs, can achieve this, and much less can a human being. Therefore he who still seeks to set himself against these Divine insignia henceforth opposes God, he is an enemy of God. He proves thereby that he neither is nor ever was a servant of God, no matter what he has hitherto pretended to be on earth. Being a slave of the intellect he is a servant of Lucifer, the Antichrist, and together they will now, through God’s Will, incur the Judgment!

Be on your guard, lest you should also be among such!
91. And it was fulfilled..!

High rose the waves of injustice at the time of the Pharaohs. Immorality and crime triumphed and the enslavement of Israel had reached its peak.

It was then that Abdruschin stepped onto this earth! The Light had thus taken the first step towards the salvation of those human souls that yearned to strive towards the Light! The great distress of the Jews had so purified them, and the agony of their oppression had rendered their souls so sensitive, that among the people of the time they were the only ones receptive to the vibrations coming from Luminous Heights down to the depth.

Only the most extreme suffering had, after a long period of time, shaken and loosed the souls of the enslaved Jews to the point that they were finally able to sense the finer vibrations in the cosmos, awakening in them the tentative desire to come closer to God. This desire eventually rose into ardent supplication.

This yearning cry to the Light for help did not go without a reciprocal effect. So long as these people kept their thoughts and intuitions directed earthward, of course, nothing different could flow back to them in the returning reciprocal action. However, when they finally directed their sight upward toward the Light with earnest, truly humble volition, it was possible, in reciprocity, for the Light current to flow more intensely into their souls. The desperate cry of the people had thus been heard. The Savior came!

He came in fulfillment of the Divine Will from which He originated. It therefore remains an immutable law that wherever He sets His foot, hostility must arise in places where anything is in opposition to the just Will of God, while pure peace and happiness will arise where Justice in its real sense forms a part of life.

Because Abdruschin, then as now, carries within Him the living Will of God from out of which originate the laws of Creation and because He is God’s Will incarnate, He is able to initiate all of the final effects of the spiritual laws in Creation merely by His being.

For each individual as well as for whole nations the form of the release of the final effects will always be in accordance with what the end of the self-chosen path holds, i.e., exactly according to the kind of direction they themselves had set voluntarily. If the direction tends toward Darkness, then horror will be the inevitable consequence, while if it tends toward the Light, happiness and peace will follow. Even if the path to these ends still stretches so far ahead of the human spirits that they imagine they have time, much time for a final and ultimate decision... when Abdruschin walks among them as part of the living Will of God, then the end of all paths will draw near rapidly, spontaneously, and without any transition, as a natural law, and therein lies the Final Judgment!

The end approaches rapidly toward release through Abdruschin’s radiating magnetic power, so that man’s soul cannot follow its path as it has done until now, but must immediately receive the fruits of what it sowed, and at the same time the works of all souls will be subjected to the Judgment. Their works flourish as long as they are in accordance with God’s Will, but they collapse if they are not in full harmony with It. This includes all activities, starting with family and marriage and extending to career and occupation, be it in trade, industry, commerce, economics or affairs of state. Everything is equally subject to the quick activation of the spiritual laws in accordance with Divine Justice! Man cannot stop or delay, hide or cover up anything; powerlessly he has to submit to the demands of true Justice even though it may not manifest in accordance with his earthly views!

God’s Will incarnate is like a live contact igniting the spark which triggers a release wherever His earthly presence touches the individual man as well as the entire people. His presence forces the reckoning and everywhere everything must rush to a decision, the final one which is still possible for everything in existence.

Thus He becomes the Judgment without He Himself having to sit in judgment. Because of His origin He is like an automatic key for the conclusion of each and every happening; the Sword which merely needs to stand in the world for everyone and everything to separate themselves upon it! —

Since the injustices done by the Egyptians cried out to the Light through the suffering of the Jewish people, Abdrushin, following the laments, went out ahead of the Son of God in order to bring Judgment
upon the Egyptians, to set the Jewish people free; and this was done so that they, purified by the ordeal, would someday fulfill their calling as the most mature people of the time to receive the Son of God when the time for this had come! —

Thus the emissary sent for the Divine Judgment came to Earth in the person of a Prince of the mightiest of Egypt’s neighboring states. As an Arabian prince He bore the name Abdruschin. This is equivalent to: Son of the Holy Spirit.

He frequently visited the Pharaoh’s palace and this fact alone brought about the release of the spiritual laws for the entire people. This was the only way for Moses then to announce all of the punishments, which were quickly fulfilled! The fulfillment came through Abdruschin who, as a part of the living Will of God, had to bring equalizing justice on earth in the automatic release of spiritual laws, the impact of which also manifested gross-materially.

Thus the people of Egypt in their iniquity and immoral ways were severely smitten and judged by the Will of God; the Jewish people thus became free for their ascent and for the fulfillment of their calling, which was to prepare within their circle the soil for the reception of the Son of God.

It was the beginning of a cycle which contained momentous happenings and which must close with the return of Abdruschin to this Earth! The possibility for ascent to unimagined heights was therewith put into the hands of humankind. —

At that previous time Abdruschin had subjugated, among others, a highly evolved people of Indian origin. Among them there was a seer who through the presence of Abdruschin was able to receive high revelations. The seer's mission should have been to announce these revelations since they would have helped men to an easier and quicker ascent. Instead, however, he retreated completely within himself, lived isolated from his fellow men, and processed his extraordinary knowledge only for himself, just as many also do today. Even today, people who are knowing or who have become knowing, in most cases withdraw within themselves or, wherever feasible, even shut themselves off from all people, for fear that they will not be understood or even be ridiculed. Often, they do so in order to enjoy this knowledge for themselves, and to revel in it.

Such behavior, however, is wrong. Whoever receives higher knowledge is to pass it on in order to help others; for he too received it as a gift. He could not acquire it. Namely the reception of revelations imposes obligations. Typically, however, it is only the seers of minor things, which are of no value to anyone, who broadcast everything to the whole world, and thereby cause damage to those who have actually become knowing ones, because these are then lumped together, and given no value. For these reasons, among others, many of the knowing ones, who would otherwise speak, remain silent.

Thus the seer at that time failed in his real mission. He was present when Abdruschin’s mortal earthly cloak was put into the grave. Then, however, he was powerfully overcome, and on the highest inspiration he engraved on a large stone in the tomb all of the happenings, starting with Abdruschin’s origin in the Divine, His tasks during His journey through the worlds up until His re-unification with the Divine and His final mission. The record engraved into the stone also includes the current era with all happenings.

Abdruschin’s tombstone, hidden still to this day from curious human eyes, bears the same symbol as the one on the tombstone covering the mortal remains of the Son of God. The revelation of this fact remains reserved to an hour of earthly fulfillment. But the time for this is not far off. —

The beginning of the circle began to vibrate. The events began to unroll. The crowning event was the Son of God’s coming to Earth for the intended salvation of mankind and all of Creation.

Yet, humanity did not recognize this salvation. With the beginning of earthly well-being, spiritual indolence surfaced again, deadening any acuteness of their intuitive senses and as a following result human conceit grew rampant and like suffocating briers, enveloped the human soul ever more tightly, cutting it off from all vibrations from the Luminous Heights.

Thus the Message from the Light brought by the Son of God found little resonance in the human souls which had once again become so restricted and narrow. The Great Bringer of Light was murdered as being inconvenient to them. —

At that time the Indian Seer from the time of Abdruschin’s life on Earth received the opportunity to
atone for his onetime failure. Grace permitted him to be born on Earth once more, as Kaspar, one of the three Kings from the Orient, who recognized the Star and searched for the child. This provided him with the opportunity to redeem the karma he had burdened himself with because of his silence during the time of Abdruschin; for Abdruschin’s mission is closely connected with the mission of the Son of God. But here too he failed once more together with the other two kings. The purpose of their mission was not only to travel to Bethlehem and to bring gifts to the child one time and then to vanish. They had been chosen and appointed to recognize the Son of God and then always to stand by His side, in order to facilitate all purely earthly matter! During His entire sojourn on earth. They were to provide Him earthly support with their power and their wealth. For this purpose alone they had been born into their particular circumstances, predestined for this before birth and then gifted with clairvoyance so that they could easily fulfill that which they had asked for.

But they failed in this, including the erstwhile seer who failed for the second time. —

The pure radiance was lost from the high Message of the Son of God from out of the Truth, which was not properly understood even at that time and which became more and more distorted and often wrongly interpreted by subsequent spiritual leaders. Darkness spread over all mankind, across all lands. —

This open cycle however, vibrated unhindered and ever growing, bringing the world ever closer to the hour when the inevitable closing of the cycle must occur in the return of the Divine Will incarnate. The end will now be connected with the beginning. In this lies release and the final reckoning of all happenings! It brings on the Great Cosmic Turning Point!

The great Cosmic Turning Point! Urgently needed in order to prevent the world from being driven towards complete destruction as the result of man’s wicked self-delusion. And Abdruschin once again came to this Earth to close the cycle, to release all spiritual laws which are badly knotted because of man’s evil volition and thereby to fulfill what has been prophesied for thousands of years, as warning and admonition:

“The Judgment!”

Patiently He waited, carefully observing the wrongful activity of humanity, experiencing much of it on his own person, then again awakening hostility where something was not in accordance with the Divine Will and bringing peace where there was the right orientation toward the Will of God. He waited until the call from God to begin had reached him.

Since the Darkness in the meantime had forced its way into everything that was formed through man’s activity there was for Him mostly sorrow and hopeless struggle as long as He remained bound and was not allowed to unfold His power. The radiations within Him were densely shrouded so that they would not bring the strong releases which are part of the World Judgment too early. Only at the hour of the Cosmic Turning Point did these shrouds gradually fall off him.

Until this happened, however, He was able to proclaim once more the Word of Truth, undistorted, as had already been brought by the Son of God, so that those who truly and in earnest seek for the Light have the opportunity to gain salvation in the Judgment, for those human souls who truly and earnestly seek the Truth, who yearn for spiritual ascent rather than only for earthly ascent under the pretense of spiritual seeking, will find their anchor of salvation in this Word! For anyone other than these, it is not given. They will remain blind and deaf to It according to the law of absolute reciprocity, for they do not deserve salvation. They will be blind and deaf also in the beyond after their earthly death even though they must live.

In order to point to the beginning of this cycle of happenings which must close at this Cosmic Turning Point, He now brought to humanity the Divine Word of Truth again under the name of Abdruschin which He bore then! It is meant for those who through timely recognition will survive the Judgment.

A pointer to facilitate a future overview! Men will gain understanding of this after the purification, when the confusing and false souls will have been eliminated, while the ascent can begin for all others in renewed flourishing. —

And suddenly the hour of fulfillment of the prophecy for the great Cosmic Turning Point had arrived! Abruptly, it seemed, just as it did in Egypt before. Only those who were directly involved knew about it
while humanity was sound asleep. This was in preparation for great things, and, after the long period of learning on earth, Abdruschin entered into the mission which placed Him before humanity as the Son of Man who was prophesied, so that humanity must judge itself upon Him! For, as explained previously, He is the Judgment, but He does not sit in judgment. —

Even though up to the cosmic turning point severely restrained on earth by dense cloaks, Abdruschin already worked spiritually during His learning phase, releasing spiritual laws, albeit faintly, yet absolutely, always and only where He had personal contact in individuals as well as in their works; in this way punishing or rewarding impersonally everything that confronted Him, merely by His being! The effect of this living Natural Law could not be entirely prevented. What was unsound and false could not reap anything sound or right through Him; hypocrisy or sanctimonious self-delusion, in which so many quite often live, could naturally not expect any benefit, but always and only expect harm in the inexorable release of the laws of reciprocity.

Quite naturally, then, conceited people in their severe lack of self-recognition did not see therein the just results of their own inner life but considered only the outward happenings as originating from Abdruschin; they attacked Him, berated Him and cast suspicion on Him, all of which often brought oppression to the first half of His earthly path. Then, however, He brought the Judgment to Creation!

As King Imanuel in the universe, as Parsifal for the Primordially Created ones and in the spiritual realm, and finally, as the Son of Man for the world of gross matter on this planet Earth. Three in one, working simultaneously, a Divine mystery. It is a process which is incomprehensible to developed human spirits, in which the primordially created ones, however, already have a part; for they, too, are able to work here on Earth while, at the same time fulfilling their service in the Grail Castle on high.

With the Cosmic Turning Point the restrictive shrouds fell away from Abdruschin. This resulted in an unimaginable increase in power which Abdruschin henceforth can and must consciously send out into those directions which are predetermined by God’s Will for the purpose of destroying all that is unsound, and of thereby freeing that which is sound from the harmful pressure which held it down and prevented its free ascent toward the Light.

Thus the much longed-for Kingdom of God on Earth, once promised to the righteous as the Kingdom of the Millennium, will finally arise. It will be forcefully imposed with the supernatural and superhuman power with which the Emissary of God was endowed for the fulfillment of the Promise!

And once again the Indian seer, later to be King Kaspar from the Orient, was granted the opportunity to redeem his two-time failure. As his last opportunity he was permitted to co-operate in the final happening, albeit this time not on earth, rather spiritually.

Now every prophecy was being fulfilled, inexorably, irrevocably, as it is in God’s purpose! Not one of them remains unfulfilled; for already the cycle is slowly beginning to close! And now His Divine part connects with the part Abdruschin-Parsifal even in His earthly body itself so that in this gross-material plane there now arises Imanuel who was once promised to all humanity through the prophet Isaiah! The fact that men tried to represent the promise of Imanuel, Son of Man, as being one and the same as the promise of Jesus, Son of God, merely shows the inadequacy of human comprehension, notwithstanding the most explicit, unambiguous biblical records. If due to inadequate orientation it was an understandable mistake to want to assume the concept for the designations Son of God and Son of Man to be one and the same and because the faithful were too timid to conceive of the idea of two persons, at least the distinct reference to two completely different names in these prophesies should have led to the conclusion that they definitely refer to two different persons. Therefore, blessed are all those who will be able, at the last hour, to gain this recognition within themselves!

Amen!
Closing Word

Abdruschin has now completed His Message to mankind. After completion there now arose in Him the God-sent Son of Man

I M A N U E L

who was promised by the Son of God, Jesus Himself, for the Judgment and the Salvation of mankind, after prophets of old had already pointed to Him. He bears the insignia of His high mission: the living Cross of Truth, radiating out of Him and the Divine Dove above him, the same insignia as were borne by the Son of God.

Awaken, mankind, from the sleep of your spirit!
Appendix
The Ten Commandments of God

The first Commandment

I am the lord thy God! Thou shalt have no other gods but me!

He who is able to read these words aright will doubtless already see in them the sentence for many who do not observe this most exalted of all the Commandments.

“Thou shalt have no other gods!” Many a man reads far too little into these words. He has made it too easy for himself! In the first place he probably thinks of idolaters only as those people who kneel before a row of wooden figures, each one of which represents a particular god; perhaps he also thinks of demon-worshippers and others similarly gone astray, at best calling them to mind with pity, but he does not include himself among them. Just take a look at yourselves calmly for once, and examine yourselves as to whether perchance you belong to them after all!

One person has a child who really means more to him than anything, for whom he would be able to make any sacrifice, forgetting all else. Another sets earthly pleasure far above everything, and with the best volition would in the end be absolutely incapable of renouncing this pleasure for anything, if he were faced with such a challenge as afforded him a voluntary decision. Yet a third again loves money, a fourth power, a fifth a woman, another earthly recognition, and again in all these things they all ultimately love only... themselves!

That is idolatry in the truest sense. The First Commandment warns against it! Forbids it! And woe to him who does not obey it to the letter! This infringement avenges itself immediately, for such a person must always remain earthbound when he passes over into the Ethereal Realm. In reality however he has only bound himself to the earth through the attachment to something which is upon the earth! He is thus held back from further ascent, loses the time given to him for it, and runs the risk of not emerging from the Ethereal Realm in time to rise therefrom to the Luminous Realm of the free spirits. He will then be swept along into the inevitable disintegration of all material substance, which serves to purify it for its resurrection and its new formation. But for the human soul this is ethereal and spiritual death of all the personal consciousness it had developed, and therewith also the destruction of its form and its name for all eternity!

Obedience to this Commandment is meant to give protection from this terrible fate! It is one of the most exalted Commandments, because it remains the one most necessary to man! Unfortunately, he is all too apt to yield to some attachment which finally enslaves him! But whatever he allows to become an attachment he therewith makes into a golden calf, setting it in the highest place, making it a false god or idol beside his God, and very often even above Him!

Unfortunately there are only too many “attachments” which man has created for himself, and which, with the utmost thoughtlessness, he readily adopts! An attachment is the predilection for something earthly, as I have already pointed out. Naturally there are still many more of them. But he who acquires an attachment is “attached” as the word correctly indicates. He is thereby attached to the gross material when he enters the beyond for his further development, and cannot easily detach himself again from it; he is thus retarded, held back! This can indeed also be called a curse that remains a perpetual burden to him. The process is the same, no matter how it is expressed in words.

If in his life on earth, however, he puts God above all else, not only in his perception or merely in words, but in his intuition, thus truly and genuinely, in reverential love that binds him as to an attachment, then through the same effect this binding will at once cause him to strive upwards when he enters the beyond; for he takes with him the reverence and love for God; it supports him and bears him finally towards God’s vicinity, into Paradise, the Primordial Creation, the abode of the pure spirits who have become free from all burdens, and whose binding leads only to God’s Luminous Truth!

Therefore pay strict attention to the keeping of this Commandment. You will be protected thereby from many unfavorable blows of fate, for the release of which there may not be enough time remaining!
The second Commandment

Thou shalt not take the name of the Lord thy God in vain!

It is the Name that awakens and brings into focus the concept in man! Whoever dishonors a name and dares to debase it thereby debases the concept! Bear this in mind at all times!

This clear Commandment of the Lord, however, is the least observed of all the Ten Commandments, thus the most transgressed. This non-observance takes a thousand different forms. Even though man thinks that many of these transgressions are quite harmless, just superficial expressions, nevertheless it remains a transgression of this explicitly given Commandment! Just these thousand-fold forms of allegedly just harmless non-observance degrade the Holy Name of God, and with it the concept of God which is always closely associated with the Name, robbing It of Its Holiness before men, and indeed even before children, making It commonplace, by dragging It down into general phraseology! Men do not shrink from venturing into the ridiculous with this. Not one of the many expressions will I cite; for the Name is far too high and sublime for that! But everybody needs to observe this for even one day, and he will probably be aghast at the enormous accumulation of transgressions of the Second Commandment by human beings of both sexes, among old and young, right down to children who are hardly able to form a proper sentence yet. For the youngsters twitter as they hear the old ones sing! For this reason, it is often just this debasing of God which is one of the first things that young people learn through the only apparently so harmless transgressions against God's Laws!

The effect, however, is the worst of all the transgressions! It has spread abroad in an absolutely devastating way among all mankind, not only with Christians, but also among Muslims, among Jews and Buddhists; the same can be heard ad nauseam everywhere! What value, then, can the Name “God” still hold for man! It is debased, is respected not even as much as the smallest coin! Much worse than a worn out garment. And this man of the earth, otherwise so would-be-clever, regards it as harmless, and sins in this more than a hundred times a day! Where is there any reflection! Where the least stirring of the intuitive perception! You, too, have become completely deadened to it, and listen calmly when the most sacred of all concepts is thus trampled into the dirt of everyday life! But do not be deceived! The debt ledger in the beyond is therewith mercilessly charged for everyone who has sinned in this respect! And just this is not so easy to expiate because it is attended by such far reaching ill consequences, which must avenge themselves unto the third and fourth generation, unless one day there is some person in this chain of descendants who recognizes this evil practice and calls a halt to it.

Therefore try to combat the harmful habit in the circle of your acquaintances. But above all first sever your own threads of karma with all the energy you still possess, so that your debt ledger will not become greater than it already is in this respect. Do not believe that atonement will be easy because hitherto you intended no evil at all with this! The harm is none the less exactly the same! And the sin against the Commandment remains absolutely unchanged! You knew the Commandment perfectly well. If you did not really strive to become clear about its significance, then that is your fault! Nothing can therefore be written off for you on that account! Listen and act, so that you become capable of redeeming much while still on earth.

Otherwise the morass which awaits you when you enter the beyond, and which places itself obstructively in the path of ascent, will be terrifying.

Yet not only the individual human being, but also the authorities have shown their opposition to this Commandment and also to the Word of God for centuries, in that they forcibly demanded of human beings the taking of oaths, compelling them to commit the transgression with the threat of severe earthly punishment if they did not comply with the demand. But the punishment in the beyond is far more severe, and it falls upon all those who exacted the oath, not upon those who had to take it under pressure. Christ as well reiterated explicitly when He said: “Let your communication be yea or nay; for whatsoever is more than these cometh of evil!”

And indeed the authorities had the power to give the decisive weight to the words Yes or No by punishing a deception before court in the same way as perjury! In this way they were able to raise the value of the words before court to that level which they needed to pass judgment. It was not necessary to lead people by force to the transgression of God's Commandment for that reason! Now they shall receive their sentence in the beyond. More severe, and stricter than they had ever assumed as they mocked
reciprocal action. There is no escaping this!

But the churches and their representatives carried it even further; with invocations to God, they subjected their fellow-men to the most terrible tortures, and finally again with invocations to God they burned them if they had not already succumbed to their tortures beforehand. The Roman Emperor Nero, well known to all and notorious for his cruelty, was not so bad, not so damnable in his tortures of the Christians as was the catholic church with its enormous record of sins in regard to the Laws of God! First, he did not murder and torture nearly so much, and second, not with such sanctimonious invocations to God which in this manner must be numbered among the greatest blasphemies which it is possible for a person to perpetrate!

It avails them nothing if these same churches today condemn what in those days had unfortunately been perpetrated through them for all too long; for they did not voluntarily abandon it!

And even today there is not much difference in the mutual hostility, only in a more restrained, more modern form! In this, too, only the form has changed in the course of time, not the living core! And this core alone, which one so likes to conceal, counts before the Judgment of God, never the outward form!

And this present, only apparently harmless form was born out of the same unspeakable spiritual arrogance of the representatives of all the churches, as hitherto. And where this damnable arrogance is not present, there is to be found an empty conceit based on the earthly power of the churches. Often enough these vices result in the most unseemly hostilities, interwoven in addition with earthly calculations towards extending influence, if not even towards a yearning for great political importance.

And all this with the Name of “God” on their lips, so that I want to call out again as did the Son of God: “By your deeds you have marked my Father's houses as dens of murderers, by considering them to be in your honor! You call yourselves servants of God's Word, but you have become servants of your own arrogance!”

Every Catholic thinks himself far better before God than a Protestant, without there being any cause for it, but every Protestant thinks himself more enlightened, more advanced, and thus nearer to his God than the Catholic! And these are all those who claim to be followers of Christ, to form themselves according to His Word.

Both parties are fools, who rely on something that does not count in the least before the Will of God! Just all these sin far more against the Second Commandment of God than adherents of other religions; for they abuse the Name of God not only with words but through the deed, with their whole manner of living, even in their so-called worship service. To every thinking and closely observing person they give only a horrible example of meaningless forms and empty thought. Just in the boundless conceit of wishing to make themselves and those around them believe that they already possess a place in Heaven ahead of those of other faiths, they desecrate the concept of God most deeply! It is not the outward form of church rites, baptism and so much else that matters! The inner man alone has to stand before the Judgment! The inner man alone has to stand before the Judgment! Remember this, you haughty ones, to whom it has already been announced that on the Day of Judgment, puffed-up, they will proudly set forth with banners and gorgeous raiment to receive their reward joyously. Yet they will never reach the Realm of the Spirit at the foot of God's Throne, because they will receive the reward they deserve before they get there. An icy blast will sweep them away like worthless chaff; for they lack pure humility within themselves, and true love for their neighbor!

By their nature they are the worst abusers of the Name of “God”, the most flagrant transgressors of the Second Commandment!

They all served Lucifer, not God! And thus they scorn all the Commandments of God! From the first to the last! But mainly the Second, the transgression of which in this manner represents the blackest defilement of the concept of God in the Name!

Beware of continuing to pass over this Commandment lightly! From now on, watch yourselves and your surroundings keenly! Reflect that if you faithfully keep nine of the Commandments and disregard one of them, you will still be lost in the end! When a Commandment is given by God, that is already proof that it must not be taken lightly, that it is absolutely imperative that it be fulfilled! Otherwise it would never have been given to you.

Do not dare to pray if you are unable to vibrate with your whole soul in the words, and beware lest you reveal yourselves as thoughtless prattlers before your God; for thereby you would be guilty before
Him of misuse of the Name of God. Before you ask Him for something, consider carefully whether it is needed urgently! Do not become entangled in formal prayers to be rattled off at certain times, as has become the bad habit in all religious practices. This is not only misuse of God's Name but blasphemy! In joy or need, an ardent intuitive perceiving without words remains far more valuable than a thousand spoken prayers, even if this intuitive perceiving lasts only a fraction of a second. For such intuitive perceiving is then always genuine, and not hypocritical! And therefore it is never a misuse of the concept of God either. It is a sacred moment when the human spirit wishes to cast itself in supplication or gratitude before the Steps of God's Throne! This must never become habitual chatter! Not by the servants of a church either!

That man who is capable of using the Name of God on every possible and impossible occasion in daily life has never had the faintest idea of the concept of God! He is an animal, not a human being! For as a human spirit he must possess the ability to perceive inwardly a divining of God, even though it be but once in his earth-life! But this once alone would suffice to deprive him of any desire to transgress the Second Commandment thoughtlessly! He will then eternally bear within himself the need to utter the Name “God” only on his knees and in the highest purity of his whole inner being!

Whoever does not have this is far removed from even being worthy of God's Word, much less of entering God's Kingdom! Of enjoying His blissful proximity! For this reason it is also forbidden to make a picture of God the Father according to man's concepts! Every attempt at this is bound to lead to nothing but a pitiful belittling, since neither the human spirit nor the human hand is enabled to see even the most minute part of the reality in visions, and to retain it in the earthly way in a picture! The greatest work of art in this matter could signify only deep degradation. A Single Eye, in Its unutterable radiance, suggests everything. – Thus exalted is the Greatness, inconceivable to you, which you embrace in the Word “God” and which with careless audacity you often dare to use as the most ordinary of empty and thoughtless expressions! You will have to render account of this conduct of yours!
The third Commandment

Thou shalt keep the Sabbath Day holy!

Who takes the trouble to experience a Commandment with his intuitive perception. Any serious-minded person should be horrified at the frivolous way in which children and adults alike treat the Commandments of their God. The Commandments are learned and superficially discussed at school. One is glad if he has taken in the words and is able to give some information, should he be asked about them. When he leaves school, to enter working life, these words are soon forgotten, and with them their meaning. This is more than enough proof of the fact that he was not really interested at all in what his Lord and God demands of him. Yet, He does not even demand anything, but gives in love to all men what they need urgently! For the Light perceived how far human beings were going astray. So, like a teacher, God faithfully showed them the way that leads to Eternal Life in the Luminous Realm of the Spirit, thus to their happiness. Whereas disobedience must lead to misfortune and ruin for mankind! Just for that reason it is not really correct to speak of Commandments. Rather they are very well-meant advice, pointing out the right way through the World of Matter, which the human spirits themselves wished to get to know. Yet, even such a beautiful thought has no effect on man. He has become far too obsessed with his own thought processes, and will see or hear nothing other than the views he himself has constructed, on the basis of his small earthly knowledge. He does not perceive how the World of Matter is constantly carrying him further, ever further, to the boundary where for the last time he is faced with Either – Or as the decision which now remains decisive for his entire existence, and according to which he must follow his path so chosen to the end, without being able to turn back from it again. Even if, in the end, recognition should come to him. It will then be too late, and the recognition will only serve to increase his torments.

To help man to gain recognition in time, in spite of his having strayed onto wrong paths, God gave him in the Third Commandment; the advice to keep the Sabbath Day holy! With the fulfillment of this Commandment there would indeed have gradually arisen for every human being, in the course of time, the longing to strive towards the Light, and with this longing the way would finally also have been revealed that would bring him upwards to the fulfillment of his wishes which, growing ever stronger would have condensed into prayer. Today, at the time of the Cosmic Turning Point man’s condition would have been different! He would be spiritualized, mature for that Kingdom which must now come.

Therefore, you listen and act so that fulfillment of the Commandment will prepare your way. Thou shalt keep the Sabbath Day holy! You! The words state quite clearly that you are to sanctify the Sabbath Day that you are to make it holy for yourself! The Sabbath Day is the hour of rest, thus when you rest from the work imposed upon you by your path on earth. But you do not sanctify the hour of rest, the day of rest, if you merely wish to care for your body. Nor will you do so by seeking diversion in games, drinking or dancing. The hour of rest should lead you to quiet reflection in your thinking and intuitive perceiving, to review your earth-life up to the present, especially always the past working days of the last week, and to draw practical applications from them for your future. Six days can always be reviewed; a longer period is easily forgotten. It is then inevitable that your intuitive perception will slowly rise to a higher level, and you will become a seeker for the Truth. Once you are a true seeker, a way will be shown to you. And just as here on earth you tread a new, hitherto unfamiliar path only carefully, so must you also proceed cautiously step by step on the new spiritual paths which open before you, in order always to keep firm ground under your feet. You must not jump ahead, for then there is a greater danger of falling. Through this kind of thinking and intuitive perception, during the rest hours of your earth-life, you will never lose anything, but only gain.

No one sanctifies an hour of rest by going to church, unless at the same time, during the time of rest, he is prepared to reflect on what he has heard there, in order to absorb it rightly within himself and live accordingly. The priest cannot make your day holy for you if you do not do so of yourself. Consider carefully ever again whether the real sense of the Word of God is completely in accord with your activity. In this way the Sabbath Day will then be sanctified by you; for through peaceful inner communion it has acquired that content for the purpose of which it was instituted. Every Sabbath Day will thus become a milestone on your path, which will retroactively give the days of your gross material activity that value which they must have for the maturing of your soul. Then they will not have been lived in vain, and you will advance continually. To sanctify means not to waste. The moment you neglect this you lose the time which was granted to you for maturing, and, after the Cosmic Turning-Point, the rays of which are now
slowly encompassing you, there is only a short time given to make up for what has been neglected, provided that in so doing you use all the energy you have left. Therefore keep the Sabbath Day holy! Be it in your home, or better still in Nature, which helps you to become alert in thinking and in perceiving intuitively! Fulfill thereby the Commandment of the Lord. It is for your benefit!
The fourth Commandment
Thou shalt honor father and mother!

God gave this Commandment to mankind at one time through Moses. But it has caused unspeakable anguish of soul. How many a child, how many an adult, has struggled desperately not to offend most grossly against just this Commandment. How can a child honor the father who degrades himself to the level of a drunkard; or a mother who grievously embitters the hours of the father and the entire household through her moodiness, through her unrestrained temperament, lack of self-discipline and so much else, making a peaceful atmosphere quite impossible! Can a child honor its parents when it hears them roundly abusing and deceiving each other, or even coming to blows? Many a marital incident has often made the Commandment a torment for the children, rendering it impossible of fulfillment. After all it would indeed be nothing but hypocrisy if a child were to assert that it still honored a mother when she behaves in a much more friendly way towards strangers than towards her own husband, the child's father. When it observes her tendency to superficiality, when it sees her lower herself in the most ridiculous vanity to being the weak-minded slave of every fashion fad, which so often can no longer be reconciled with the concept of earnest noble motherhood, and which deprives motherly dignity of all beauty and sublimity,... what is left for a child to base voluntary reverence for its mother on? What indeed lies in the one word: “Mother!” Yet, what does it demand. A child that is not yet contaminated must unconsciously sense within that a person of mature, serious spirit will never be able to choose to expose her physical body merely for the sake of fashion. How then can the mother remain sacred to the child! Natural reverence spontaneously deteriorates into the empty form of a dutiful habit, or depending upon the upbringing, into commonly accepted conventional politeness, and thus into hypocrisy, which lacks all upward buoyancy of the soul. Just that buoyancy which holds warm life which is indispensable to a child! And which accompanies him like a secure shield as he grows up and sets out in life, guarding him against temptations of all kinds, and remaining a strong inward refuge for him, whenever doubts of any kind assail him. Right up to old age! The word “mother” or “father” should at all times call forth a warm, fervent intuitive perception out of which the image arises before the soul in full purity, dignified, warning or assenting, as a guiding star throughout his entire earthly existence!

What a treasure is now taken from every child when it cannot honor its father or its mother with its whole soul!

Yet the cause of these torments of the soul is again only men's false interpretation of the Commandment. The hitherto-prevailing view was wrong; it limited the meaning, making it one-sided, while nothing sent by God can ever be one-sided. More wrong yet, however, was the distortion of this Commandment, in that it was to be improved according to human discretion, made more explicit by an addition: “Thou shalt honor thy father and thy mother!” In this way it became personal. This was bound to lead to errors; for the Commandment in its right form is only: “Thou shalt honor father and mother!”

Hence it does not refer to particular, specific persons, whose nature cannot be determined and foreseen at the start. Nothing so illogical ever occurs in the Divine Laws. On no account does God demand that something be honored which does not absolutely deserve to be honored!

On the contrary, this Commandment embraces the concept of fatherhood and motherhood instead of the individual personality. Therefore it does not primarily address the children but the parents themselves, demanding of them to honor fatherhood and motherhood! The Commandment imposes absolute duties upon parents, always to be fully conscious of their high task, and therewith also to bear in mind the responsibility it involves.

In the beyond and in the Light one lives not with words but in concepts.

For this reason putting these concepts into words can easily lead to a restriction occurring, as becomes obvious in this case. Woe unto those, however, who have not respected this Commandment, who have not taken the trouble to recognize it aright. It is no excuse that hitherto it has so often merely been misinterpreted and wrongly perceived. The consequences of not keeping the Commandment are felt even at procreation and with the entry of the soul. Things would be very different on this earth if the incisive Commandment had been understood and fulfilled by man. Quite different souls could then have incarnated, who would have been incapable of permitting the corruption of morals and ethics to such a degree as exists today! Just look at the murdering, at the wild dances, look at the orgies into which
everything is building up today. The crowning, as it were, of the triumph of sultry currents of the Darkness. And look at the uncomprehending indifference with which the decline is accepted, and even encouraged as being right or as always having existed.

Where is the man who takes the trouble to recognize the Will of God aright, who, swinging himself upwards, seeks to grasp the comprehensive greatness, instead of ever again stubbornly compressing this great Will into the wretched limitation of the earthly brain, which he has made into the temple of the intellect. He himself thereby forces his gaze to the ground, like a slave who walks in chains, instead of lifting it upwards, expanding it with radiant joy to meet the ray of recognition.

Do you not see the pitiful position you place yourselves in with every conception of all that comes to you out of the Light! Be it Commandments, the Promises, the Message of Christ, or indeed the whole of Creation! Nothing will you see, nothing will you recognize! Indeed, you do not even seek really to understand a single thing! You do not take it as it is; rather you seek desperately to reshape everything ever again into the inferior opinions to which you have succumbed for thousands of years. Free yourselves from these traditions at last. You do have the power to do so at your disposal. At any moment. And without your having to make sacrifices. But they must be thrown off with one push, with one act of will! without eyeing it longingly, and trying to retain any of it. As soon as you try to find a transition you will never become free of what has been, but the old will ever again tenaciously drag you back. It can be easy for you only if you sever all the old with one slash, and thus step before the new without any old burden. Only then will the gate open to you; otherwise it will remain firmly shut. All that is required is one, really serious, volition. It is the happening of a single moment. Just as the awakening from sleep. If you do not rise from your bed at once you become tired again, and joy in the new day's work flags, if it is not lost altogether.

Thou shalt honor father and mother! Make this now a sacred Commandment for yourselves. Bring honor to fatherhood and motherhood! Who today still knows what great dignity lies in them. And what power to ennoble mankind! Human beings who unite here on earth should become clear about this; then every marriage will be a true marriage, anchored in the spiritual! And all fathers and mothers will be honorable according to the Divine Laws!

For children, however, this Commandment will become sacred and alive through their parents. They will simply be unable to do anything other than honor father and mother from out of their souls, regardless of the individual nature of these children. Indeed the very quality of their parents will compel them to do so. Woe then unto those children who do not absolutely fulfill the Commandment. A heavy karma would fall upon them; for which they would then provide ample cause. But in the reciprocal action obedience will soon become a matter of course, a joy and a need! Therefore go forth and heed the Commandments of God more earnestly than hitherto! That means, observe and fulfill them! So that you will become happy! —
The fifth Commandment
Thou shalt not kill!

Yes, beat your chest, oh man, and proclaim loudly that you are no murderer! For, surely, to kill is to murder, and according to your conviction you have never transgressed this Commandment of the Lord. Proudly you can step before Him, and without fear and anxiety look forward, filled with hope, to the opening of this particular page in the Book of your Life.

But have you ever considered, in this regard, that there is for you also a deadening, and that to deaden means the same as to kill?

There is no difference between them. You alone made this difference up, in your form of expression, in your language; for the Commandment does not say one-sidedly: Thou shalt kill no gross material earth-life! But in a broad, comprehensive way, it says succinctly: Thou shalt not kill!

For example, a father had a son. Petty ambition drove the father to insist that his son should go to college, at all costs. But this son possessed gifts that urged him to do something else, for which college would be of no use to him at all. So it was quite natural that the son felt no inclination toward such forced studies, nor was he able joyfully to summon up the energy. The son was obedient. At the expense of his health he exerted himself to comply with his father's will. However, since it was against the son's nature, against the gifts he bore within him, it was quite natural that his body also suffered under it. I will not pursue the case here any further; it is repeated in earthly life so often that the cases would run into the hundreds of thousands, and even more. But it is an irrefutable fact that through his ambition or obduracy the father here sought to deaden something in this son which was given to the son to be developed on earth! In many cases he is successful in actually deadening it, since its development in later life is hardly possible anymore, because the healthy main strength for it has been broken in its best time, wantonly wasted on things alien to the boy's nature.

The father thereby committed a severe trespass against the Commandment: Thou shalt not kill! This is quite apart from the fact that by his action he deprived mankind of something which might have been of great benefit to them through the boy! However, he must consider that although the boy is or can be spiritually related to him or to the mother, nevertheless before the Creator he remains a personality of his own, whose duty it is to develop for his own benefit the gifts he received on coming to earth. Perhaps the Grace of God had thereby granted the boy redemption of a heavy karma, in that he was meant to invent something, which in some way would bring great benefit to mankind! The guilt of this prevention weighs all the more heavily upon the father or the mother, who set their petty earthly views above the great threads of fate, and thereby abused their parental power.

It is no different when parents are capable of allowing the petty earthly calculations of their intellect to prevail in connection with their children's marriages. How often is a most noble intuitive perception of their child therewith ruthlessly stifled, through which action the child may indeed be given freedom from earthly cares, but at the expense of his soul's happiness, which remains more incisive for the child's existence than all money and earthly possessions.

Naturally the parents should not indulge every dream or wish of a child. That would not be fulfilling their parental duty. But serious examination is demanded, which must never be one-sided in the earthly sense! However, it is just this examination in a selfless way which is seldom or never employed by parents. Such cases exist in a thousand forms. It is not necessary for me to say any more about it. Reflect on it yourselves, so that you do not transgress this most weighty Word of God in the Commandment! In so doing unimaginable paths will open up to you!

However, it is also possible for the child to stifle the justified hopes of its parents! If it does not develop its inherent gifts as is necessary in order to achieve great things, once the parents have accommodated the child by letting it choose the path it asked for. This, too, leads to the killing of noble intuitive perceptions in his parents, and the child has transgressed the Commandment in a ruthless way!

This also applies when a man in some way deceives true friendship or the confidence someone gives to him. He therewith kills and injures in the other person something which bears real life! It is transgression of God's Word: Thou shalt not kill! It brings him bad karma for which he must atone.

You see that all the Commandments are but the best friends for mankind, in order to protect them
faithfully from evil and from suffering! Therefore love them and respect them as a treasure, the guarding of which brings you only joy! —
The sixth Commandment

Thou shalt not commit adultery!

The very fact that there is another Commandment which states: “Do not let thyself lust after thy neighbor’s wife!” shows how little the meaning of this Sixth Commandment corresponds to the respective earthly laws.

“Thou shalt not commit adultery” can also read: “Thou shalt not break the peace of a marriage!” By peace one naturally understands also harmony. That at the same time stipulates what a marriage should really be like; for where there is nothing to break or to disturb, the Commandment, which is not governed by earthly interpretations and regulations, but by the Divine Will, does not apply either.

Hence a marriage only exists where harmony and peace reign as a matter of course. Where one always seeks to live only for the other and to make him happy. One-sidedness and the deadening boredom so often leading into temptation are then completely and forever precluded from the outset, as well as the dangerous craving for distraction or the illusion of being misunderstood! Murder weapons against any happiness! These particular evils simply cannot arise in a proper marriage where one really lives for the other, because the idea of being misunderstood, and also the craving for distraction, is merely the consequence of a pronounced selfishness which seeks to live only for oneself, but not for the other!

Where there is true love of soul, however, the mutual cheerful abandoning of self is something completely natural, and reciprocally, it is impossible for one party to be disadvantaged. Provided that the level of education does not show too great a gap!

That is a condition required by the Law of the Attraction of Homogeneous Species in the great Universe, which must be complied with if happiness is to be complete.

But where peace and harmony are not to be found, the marriage does not deserve to be called marriage; for then it is not one, but merely an earthly partnership which as such obtains no value before God, and therefore cannot bring blessing in that sense which is to be expected in a true marriage.

Hence the sixth Commandment, as a strict prerequisite, relates to real marriage according to the Will of God! No other kind is protected. But woe unto him who dares to disturb a true marriage in any way! For the triumph which he imagines he has gained here on earth awaits him in quite a different form in the ethereal world! Horrified, he would like to flee from it, when he has to cross into the realm where it awaits him.

It is adultery in the most far-reaching sense where even the attempt is made to separate two souls who truly love one another, as is often done by parents when some earthly circumstance or other is not in accordance with their wish! And woe also to the woman, woe to the man, be they young or old, who out of envy or flirtatiousness consciously brings discord or even a rift between such a couple! Pure love between two human beings shall be sanctified before everyone; it shall inspire everyone with reverence and respect, but not with desire! For it stands under the protection of God's Will!

If a feeling of such unclean desire seeks to arise in a human being, then he should turn away and look with a clear gaze only among those people who have not yet attached themselves to another soul.

If he seeks earnestly and with patience, he will definitely find a person who is compatible with him in the way willed by God, with whom he will then also be happy without first burdening himself with guilt, which can never bring or warrant happiness!

The great mistake of these people is often simply that they go out of their way to yield to the pressure of a feeling which at the outset is always weak, and then to retain it forcibly within, nurturing it with artificial fantasy until, gaining strength, it fills them, torments them, and even drives them to sin! Thousands of human spirits would not have to be lost if only they would always pay heed to the beginning, which, if it is not created by intellectual calculation, merely arises from a flirtatiousness unworthy of a human being, which in turn has its origin in the pernicious practices of earthly family life and particularly in social practices! It is just these which are often nothing short of marriage markets, no more decent than the undisguised slave-trade of the Orient! Therein lies a breeding-place for the seeds of adultery.

You parents, be on your guard lest you become guilty of adultery in regard to your children, by being
too intellectually calculating! Countless parents are already so entangled! It takes much for them to free themselves again from it! You children, be careful that you do not become breakers of the peace between your parents, or else you too will be guilty of adultery! Ponder this well. Otherwise you make yourselves enemies of your God, and there is no such enemy who would not eventually have to become subject to destruction under unspeakable agonies, without God lifting a finger! You must never destroy the peace and the harmony between two human beings.

Hammer this into yourself, so that it may always stand as a warning before the eyes of your soul. —
The seventh Commandment
Thou shalt not steal!

A thief is regarded as one of the most despicable of creatures. A thief is anyone who takes something that belongs to another without his consent!

Therein lies the explanation. To obey this Commandment rightly, a man need do nothing more than always to distinguish clearly what belongs to the other person! Everyone will immediately say to himself that this is not difficult. And with that he already dismisses the matter. Certainly, it is not difficult, just as it is not really difficult to obey all of the Ten Commandments, if only one genuinely wishes to do so. But the condition always remains in place, that man really knows them properly. And it is in this that many fall short. In order to obey this Commandment, have you ever truly given thought to what actually is the property of another, from which you must not take anything?

There is his money, jewellery, clothes, perhaps also a house and farm, with cattle and all that goes with it. But the Commandment does not state that it concerns only gross material, earthly goods! Indeed, there are values far more precious still! A man's property includes his reputation, the esteem in which he is held in public, his thoughts, his individuality, as well as the confidence he enjoys from others, if not from all, then at least from this or that person! Having come this far many a prideful soul will become rather less self-confident with respect to the Commandment. For ask yourself: have you never attempted, perhaps in good faith, to shake or completely undermine someone’s confidence in another through cautionary warnings? If you have done so, you have quite literally robbed the one who enjoyed this confidence! For you have taken it from him! Or at least you have made the attempt to do so.

You have also robbed your neighbor if you know something of his circumstances and pass on this knowledge without the permission of the one concerned. You can recognize from this how gravely entangled in the net of guilt are all those who seek to profit from doing such things, or make them their business, such as credit agencies or the like. The self-entanglements as consequence of such activities in continual transgression of the Divine Commandment entail a net so enormous that these people can never free themselves and remain abandoned to damnation; for they are all more heavily burdened than gross material burglars and thieves. Guilty, and akin to receivers of stolen goods, are those who support and encourage such “businessmen” in their sinful activity. Every upright and honest man, whether private individual or businessman, has the right and the duty to demand disclosure and, if necessary, records directly from anyone who comes to him with a request, whereupon he can decide how far he can trust him and comply with his wishes. All else is unsound and reprehensible.

Fulfillment of this Commandment at the same time also has the effect of awakening the intuitive perception more and more, and of developing and uncovering its abilities. Man thereby obtains the right knowledge of human nature, which he lost only out of indolence. Gradually he will lose his dead, mechanical traits, and will become a living human being once more. Genuine personalities arise, whereas the herd-animal that is bred today must disappear.

Take the trouble to reflect deeply about this, and see to it that in the pages of your debt register you do not after all find this Commandment much transgressed indeed!
The eighth Commandment

Thou shalt not bear false witness against thy neighbor!

If you assault one of your neighbors and beat him so that he suffers injury, perhaps robbing him as well, then you know that you have harmed him and will become subject to earthly punishment. Yet you give no thought to the fact that at the same time you are also entangled in the threads of a reciprocal action which is not subject to arbitrariness, but takes effect justly, down to those minute stirrings of your soul to which you pay no heed at all, and for which you lack any intuitive awareness. And this reciprocal action bears no relationship with the earthly punishment, but works wholly independently, silently by itself, yet so inescapably for the human spirit that in all Creation he no longer finds any place which can protect and hide him.

When you hear of such a brutal assault and violent injury you are indignant. If people close to you are the victims, you are alarmed and horrified! Yet it disturbs you little if on occasion a person who is not present is being put in a bad light by another through clever, malicious words, or often just through very expressive gestures, which imply more than can be said in words.

Bear in mind, however: a gross material attack is far easier to redress than an attack on the soul, which must suffer from having its reputation undermined.

Therefore avoid all scandalmongers as you would gross material murderers!

For they are just as guilty and very often even worse! Just as they take no pity on the souls they themselves harass, so no helping hand shall be offered to them in the beyond when they beg for it! Cold and merciless is the unwholesome inner urge to disparage others who are frequently even strangers to them; coldness and mercilessness a hundred times greater will therefore confront them in the place which awaits them when one day they must leave their physical bodies!

In the beyond they will remain ostracized and deeply despised, even in the eyes of robbers and thieves; for all of their kind have a malicious and despicable feature in common, from the so-called gossip to the depraved creatures who do not shrink from bearing false witness under oath, at their own request, against a neighbor to whom they should have had plenty of reason to be grateful in many things!

Treat them as you would poisonous vermin; for they do not deserve otherwise.

Since all mankind completely lack the high, common goal of attaining to the Kingdom of God, they have nothing to say to each other at those times when two or three of them are together; therefore they cultivate the cherished habit of talking about others and are no longer able to perceive how disgraceful it is, because they have lost their perception of it completely through constantly indulging in it.

In the beyond they shall continue to sit together and indulge in their favorite topic until the time granted for the last possibility of ascent, which might have brought them salvation, has passed, and they are drawn into the eternal disintegration, in which all gross material and ethereal kinds of matter come to be purified from every poison carried into them by human spirits who are not worthy to retain a name!
The ninth Commandment

Do not let thyself lust after thy neighbor's wife!

This Commandment is sharply, clearly and directly aimed against the carnal-animal urges which... alas... man only too readily allows to arise the moment an opportunity presents itself!

With this we have touched immediately upon the crux of the matter, presenting the greatest snare for human beings, to which almost everyone succumbs as soon as they come in contact with it: the opportunity!

The urge is merely awakened and guided by the thoughts! Man can very easily observe in himself that the urge does not stir, cannot stir when pertinent thoughts are lacking! It is entirely dependent upon them! Without exception!

Do not say that even the sense of touch can awaken the sexual instinct; for that is wrong. It is only a delusion. The sense of touch awakens only the thought and this in turn the urge! And for the awakening of thoughts the opportunity that presents itself is the strongest means which men must fear! For this reason, however, avoidance of the opportunity is also the greatest defense and the greatest protection for all human beings of both sexes! It is the anchor of salvation in the present distress, until all mankind have become so strong in themselves that they are able to keep the hearth of their thoughts pure as a healthy matter of course, which is unfortunately no longer possible today! Then, however, a transgression of the Commandment will be absolutely impossible.

Until then many purifying storms will have to rage over mankind, but that anchor will hold if every striving person makes an earnest effort never to provide the tempting opportunity for two members of the opposite sex to be together alone!

Let each one impress and burn this upon his memory; for it is not so easy to free one's soul from the transgression again, since another party is also involved! And the possibility for a simultaneous ascent is rare.

“Do not let thyself lust after thy neighbor's wife!” This does not only mean a married woman, but the female sex in general! Thus also daughters! And since it is clearly stated: “Do not let thyself lust!” the reference is merely to the sex drive, not to an honorable wooing!

There can be absolutely no mistake about these clear words. Here it is a matter of the stern Law of God against seduction or rape. As well as of defilement through the thoughts of a secret desire! Even this desire, as the starting-point of the full evil of a deed, is a transgression of the Commandment, entailing punishment through a karma which in some way or other must be redeemed inescapably before the soul can again be free from it. This happening, which human beings mistakenly consider a small matter, is sometimes even decisive for the nature of the next incarnation on earth, or for their subsequent fate in this earth-life. Therefore do not take too lightly the power of thought, the responsibility for which naturally attaches itself in equal measure! You are answerable for the most casual thinking; for it already causes harm in the Ethereal World. That world which has to receive you after this earth-life.

But if lusting goes even as far as seduction, i.e., a gross material deed, then you may well fear the retribution if you are no longer able to atone for it physically and psychically on earth!

Whether the seduction took place in a flattering or in a demanding way, or whether it even led to the woman's consent, the reciprocal action will never waver; it has already set in with the desire, and all shrewdness, all artfulness only add to its gravity. The ultimate consent does not cancel it!

Therefore be on your guard, avoid every opportunity, and do not treat this matter casually! Above all, keep the hearth of your thoughts pure! Then you will never violate this Commandment!

Nor will it serve as an excuse for someone to pretend that there was the likelihood of marriage! That would really be thinking the greatest of lies. A marriage without love of the soul is not valid in the sight of God. Love of the soul, however, remains the best protection against infringement of this Commandment; for one who truly loves always wills only what is best for the loved one, and therefore can never make unclean wishes or demands, against which this Commandment is directed above all!
The tenth Commandment

Thou shalt not covet thy neighbor's house, nor his farm, nor his cattle, nor anything that is his!

He who seeks to make a profit through honest work and honest business dealing can look forward calmly to the proclamation of this Commandment during the Great Reckoning, for it will pass him by without striking him a blow. Actually it is so easy to fulfill all the Commandments, and yet... just look at all men in the right way, and soon you will come to recognize that even this Commandment, the keeping of which should really be quite natural for man,... is not kept, or only very seldom, and then not joyfully, but only with much effort.

It is as though an unquenchable desire races over all men, white, yellow, brown, black or red, to envy his fellow-creatures for what he himself does not possess. Better expressed: to envy him everything! This envy already contains the forbidden coveting! Transgression of the Commandment is thus already complete, and becomes the root of many evils that cause man’s rapid downfall, from which he frequently never rises again.

The average man, strange to say, rarely values what he calls his own, but always only that which he does not yet possess. The Darkness assiduously sowed greed, and the human souls, alas, yielded only too willingly, so as to prepare the most fertile soil for the woeful seed. Thus, in time, coveting the possessions, of others became the basis of all activity of the majority of mankind. Starting with simple wishing, through cunning and the power of persuasion, finally intensifying to the boundless envy of continual discontent, and even to blind hatred.

Any and every means of gratification was recognized as perfectly fair, provided it did not conflict too flagrantly with earthly law. In the growing greed for possessions, God’s Commandment remained unheeded! Every man considered himself really honorable as long as he was not called to account by an earthly court. To avoid such accountability however, cost him no great effort, for he used utmost caution and keenest intellectual cleverness when it was his intention to damage his fellow-men ruthlessly, and when it became necessary in order to obtain some cheap advantage for himself. It did not occur to him that, in reality, this cost him far more dearly than all earthly goods could ever benefit him! So-called cleverness trumped everything! But cleverness according to present-day concepts is in itself nothing more than the blossom of cunning, or an escalation of it. It only remains strange that everyone meets the cunning man with distrust, but the clever man with respect! The general basic attitude brings out the absurdity. The cunning man is an amateur in the skill of gratifying his desire, while intellectually clever people have become masters of it. The bungler cannot clothe his intentions in attractive forms, earning only pitying contempt. Whereas to the adept there flows the most envious admiration from those souls who indulge in the same proclivity! There is envy here also, because on the soil of present-day humanity even admiration for the same kind cannot be without envy. Men do not know this powerful motivator for the many evils; they no longer even realize that this envy in many different forms controls and guides all their thoughts and actions at the present time! It is rooted in the individual as well as in entire peoples; nations are guided by it; it causes wars as well as factions, and unending strife, even where only two people have to confer about something!

Where is there obedience to the Tenth Commandment of God one would wish to call out warningly to the nations! With merciless greed each one of the earthly states strives to gain only what the other possesses! They shrink neither from individual murder nor from mass murder, nor from enslaving entire peoples, only in order to raise themselves to greatness thereby. The fine speeches about self-preservation or self-defense are only cowardly excuses, made because they themselves feel distinctly that something must be said in order to somewhat mitigate or excuse these monstrous crimes against the Commandments of God!

But it avails them nothing; for inexorable is the stylus that engraves disobedience to the Commandments of God in the Book of the World Happening; un-breakable are the threads of karma which thereby attach themselves to each individual, so that not even the slightest stirring of his thoughts and deeds can be lost without being atoned for!

He who is able to survey all these threads will see the terrible Judgment that has now been brought on! Confusion and the collapse of what has been built up until now are only the first mild consequences
of this most shameful of the violations of the Tenth Commandment of God! No one can show you mercy when the full effect henceforth increasingly begins to overwhelm you. You have not deserved otherwise. It will bring only that which you have forced upon yourselves!

Tear the ignoble coveting completely out of your soul! Consider that a state, too, is only made up of individuals! Eschew all envy and hatred towards those people who in your opinion possess much more than you yourselves! Indeed, there is a reason for it! But the full blame for your inability to recognize that reason is yours alone, in that you have voluntarily forced upon yourselves the enormous limitation of your ability to comprehend, which was not willed by God, and which was bound to appear as the consequence of your wretched adulation of the intellect!

He, who in the new Kingdom of God here on earth will not be content with the position allotted to him through the effects of his own self-woven threads of Karma, he is not worthy of being given therewith the opportunity to atone with comparative ease for old burdens of guilt clinging to him, and at the same time also to mature spiritually, so as to find the way upwards to the home of all free spirits, where only light and joy reign!

In the future, every malcontent will be relentlessly snatched away, as a useless disturber of the longed-for peace, as a hindrance to healthy ascent! But if there is a kernel of good still within him, which guarantees a speedy transformation, then he will remain subjugated by a new earthly law, for his own good and for his last salvation, until the recognition about the absolute rightness of the wise Will of God arises in him; right-ness for him also, who only out of the short-sightedness of his soul and out of self-willed stupidity could not recognize that the bed in which he now lives on earth is solely of his own making, as the absolute consequence of his entire existence hitherto, of several lives in the beyond as well as on earth, not the blind result of arbitrary chance! Then he will at last recognize the only thing he needs for himself is precisely what he experiences and where he stands, also the circumstances into which he was born and everything connected with them!

If he works diligently on himself he will rise up not only spiritually, but in the earthly sense as well. However, if he defiantly wants to force a different path for himself, ruthlessly and to the detriment of his fellowmen, then this can never serve him to his true advantage.

He cannot say that the proper recognition of the Commandment shall and must be given him by God so that he can comply and change himself! It is only presumption and a new sin if he first expects or even demands proof of the error of his view, so that, convinced of the contrary, he can believe! It is he and he alone who made recognition totally impossible, who left the right path on which he stood at the beginning! The possibilities for recognition were already given to him by God for the path which he had asked to be allowed to walk! Now that he has, with evil willfulness, badly buried them, how dare he expect God to be his servant, and open this pit again! Childish behavior! It is precisely this presumption, this demand that will make it most difficult for man to atone for the blasphemies thus committed! I say to you: any thief will find it easier to free himself from guilt than will a human soul who dares to expect or to demand that God should redeem him from his own greatest sin by granting him a new gift of recognition! It is just this, which is the gravest burden of sin, which man has loaded upon himself in the most grievous opposition to God's Will!

It will be a hard struggle for the human souls before they are able to free themselves from the habitual transgressions of the Tenth God-Commandment, that is, to effect change in themselves which will at last let them truly live in accordance with it in thought, word and in the deed! But suffering and destruction, here on earth and in the beyond, await all those who are unable to do so!

Amen!
Life

Man’s conception of life has so far been erroneous. All that he has called life is nothing but impelled motion, which must be regarded as merely the natural effect of real life.

Therefore in the whole of Creation it is only the after-effect of this more or less strong motion, which forms, matures, maintains and dissolves everything. The human intellect has investigated this motion as being the highest, finding his limits therein. Man cannot proceed further in his investigation because he himself is a product of this motion. As it was the highest he could comprehend he simply called it “power” or “living power” or he simply called it “life”.

It is neither power nor life, however, but only a natural and inevitable effect of these, for power only exists in life itself, is one with it and inseparable from it. Since power and life are inseparable, and since Creation is formed, maintained and again disintegrated by movement alone, we cannot speak either of power or of life within Creation.

Thus he who would speak of the discovery of Primordial Power, or even of the exploitation of Primordial Power by machines, is greatly in error, because Primordial Power is not to be found within Creation at all. He mistakes something else for it and erroneously calls it “power” in accordance with his own idea. Such a man thereby proves that he has no idea of the processes in Creation, or of Creation itself, for which however, he cannot be blamed, for he shares his ignorance with all his fellow-men, whether they are learned or uneducated.

For this reason I have spoken from the very beginning in my Message of a “power” streaming through all Creation, since it was the only way in which I could make many things comprehensible to men.

Otherwise they would not have grasped my explanations at all. Now, however, I can go further in these matters and furnish a picture which reflects in a rational way the processes in all happenings. This description is novel, rather it changes nothing of my previous explanations, but everything remains exactly as I have stated, and it is real. What I am now saying only appears to be new because this time I explain it from a different perspective.

In so doing I provide a solid foundation, a large vessel, into which man can place all that has been said in the preceding Message, thus filling it with constantly moving, effervescent content, which combines into one whole, implicitly belonging and merging together. Thus man obtains a complete and consistent overview, inexhaustible to him, of all the great happenings hitherto unknown to him, including his own existence and evolution, which survey harmonizes in every way.

The hearer and reader should now try to picture in his mind what I am about to unfold:

Life, real Life, is something completely autonomous, something completely independent. Otherwise it could not be called “Life”. Such Life, however, is in God alone! And since besides God nothing is truly “living” it follows that He alone holds the power which lies in Life. Thus He and He alone is the Primordial Power, or simply the “Power”, so often referred to! And again, in this Power there is Light! Here again the expression “Primordial Light” is just as false as the expression “Primordial Power”, for there is but One Light and One Power: God!

The existence of God, of Power, of Light, i.e., of Life, as such already cause the Creations! For the Living Light, the Living Power, cannot avoid radiations. And these radiations contain all that is necessary for Creation.

Radiation, however, is not the Light Itself!

Hence all that exists outside of God has its origin only in the radiation of God! This radiation however, is a natural effect of the Light. And this effect that has always existed from all eternity.

The strength of the radiation is naturally greatest in the proximity of the Light, so much so that there can be no other movement in it than the absolute, taut forward motion, which is an intrinsic quality of the radiation. Thus it issues from God and proceeds into fabulous distances, the extent of which a human spirit is unable to imagine.

However, when this absolute forward propulsion, which is equivalent to an immense and constant
pressure, comes to the point where it at last eases off a little, the nature of the movement changes from the hitherto only straight forward movement to a *circular kind*. This circular movement is produced by the simultaneously acting attraction of the Living Power which retracts all that has been thrust beyond the border of the full radiation to that point where only the forward movement prevails. This causes the circulating motions in an *elliptical* form, since it is *not an independent* motion, but one that is produced only by being thrust beyond a certain point and subsequently being retracted again by the attraction which rests in the Power, i.e., in God Himself.

In these rotating movements, in which the immense pressure of the original radiation has diminished, it is natural for a slight cooling off to take place which in turn causes a certain deposit to be precipitated.

This deposit sinks deeper or recedes further away from the original strongest radiation, but is still held by the all-pervading attraction of the Power, while simultaneously retaining enough of the forward thrust of the radiation to again produce new rotating movements, which always remain within ever different but very definite limits. Thus one deposit after another is precipitated, in which elliptically rotating planes of motion form, one after the other, causing accumulations of substance and finally ever more solid forms, receding further and further away from the Original Radiation and its enormous forward pressure.

The resulting gradations form planes in which specific species consolidate and cohere, depending on the degree of their cooling. I have already described these planes or species in my Message as being the great fundamental planes of Spiritual Substantiality in the uppermost region of Creation, under which successively range the Spheres of Animistic Substantiality, of Ethereal Substance, and finally that of Gross Matter, with their many sub-divisions. Naturally, the more perfect species remain higher, thus closest to the Point of Origin, because they most nearly resemble It and are most strongly affected by the attraction of the Living Power. — —

As I have already said, this radiation of the Light working in such an unfathomable way has always existed, from all eternity.

But God did not allow this radiation to penetrate further and have an effect beyond the limits at which the absolute forward drive of the stream still forms a straight line, so that the pure Divine Radiation without any cooling off and consequent precipitations remained completely clear and luminous. This formed, together with God Himself, the eternally Divine Sphere! In this lucidity there could never be any turbidity, nor can there be any deviation, any modification. Only perfect harmony with the Source, with the Light Itself, was possible. And this Sphere is inseparably connected with God, because *this* radiation of the Living Power, being its natural effect, can never be avoided.

To this Divine Sphere, which because of its close proximity to the Living Power is subjected to a pressure unfathomable to the human spirit, belongs the actual Castle of the Grail as the outermost boundary and anchorage point, as a terminative counter-pole, so to speak. Thus, the Grail Castle still stands within the Circle of Divinity and has therefore existed from all eternity and will remain unchanged for all eternity, even if some day Creation should have to fall to ruin.

Thus it was from all eternity. It is something the human spirit is unable to comprehend.

It was not until God, in His Volition, sent forth the great word: “*Let there be Light!*” that the rays shot beyond the boundary which was willed until then, out into the light-less Universe, bringing movement and warmth. This was the beginning of Creation, which gave birth to the human spirit and was able to become his home.

God, the Light, does not need this Creation. Should He limit His Radiation again to its inevitable extent, so that only a Sphere of Divine Purity would remain into which no turbidity can ever enter, as it was before, then the end of all that has been subsequently created would be at hand. Man would then also cease to exist, as he can be conscious only within Creation! —

The immediate radiation of the Light can produce *only* that which is perfect. However, within the changes to this initial pressure which occur through the ever-increasing distances, this original perfection diminishes, because in the progressive cooling-off, individual particles constantly separate themselves and remain behind. Purity in perfection requires the pressure of Divine Radiation at its greatest intensity, such as is possible only in the proximity of God. The pressure creates motion which in turn produces warmth, heat and white heat. Pressure, however, is but the resultant effect of the power, and not the power
itself, just as the radiations come into existence only under the pressure of the power, but they are not the power itself. Therefore the radiations within Creation are but the consequence of a corresponding motion, which in turn depends on the particular pressure at the time. Thus, where there are no radiations in Creation there is no motion, or, no “life”, as man erroneously calls it. For all motion radiates, while stagnation is nothingness, an absence of motion which men call death. Thus the Great Judgment comes about only through the increased pressure of a Divine Ray, passed on through an Envoy from God incarnated in the World of Gross Matter, to Whom God has given a spark of His Living Power. Only that which swings aright in the Laws manifesting the Power of God can withstand the pressure of this Living Power-Spark, which naturally cannot be as strong as the enormous pressure of the Living Power in God the Father Himself! That which swings aright will be strengthened by this pressure, but not to the point of white heat, for which the radiation of the power-spark is insufficient. The radiation of the power-spark, however, is amply sufficient to unhinge all disturbing elements, thrust them out of their false movements, and crush and disintegrate them. Thus the Great Judgment of God follows quite automatically and in no wise depends on an arbitrary act of the Divine Envoy. It is simply the result of the Law of Radiation, which was bound to come into being in consequence of the radiation of God’s Power; for all that moves aright, in thought and in deed, radiates a violet color in the World of Gross Matter.

On the other hand that which is of the Darkness, of evil, or strives towards it, be it in thought or in desire, is of a murky yellow color. These two colors are fundamental for the Judgment! Depending on the strength of a volition or deed the radiations are either weak or strong. With the coming of God’s Envoy an unaltered Ray of Divine Light enters Creation and thereby also this earth. Divine Light strengthens and uplifts all that is good, i.e., all that is of the earthly color violet, while all that is of an earthly murky-yellow will be disintegrated and destroyed by It!

The radiation is stronger or weaker according to the nature and strength of a volition or deed. And this again forms the nature and strength of the judging effect of the Divine Light-Ray with unswerving justice!

It may well be said that Creation is encompassed and penetrated by a gigantic network of many-colored radiations. These radiations, however, are but the expression of the diversified movements which originate from the pressure of the Living Power in God. In other words: God in His Living Power holds Creation. All this is right, no matter in what form it is expressed, only the proper origin and process of further development must be known accurately if one wishes to put it to good use.

Just as the highest degree of heat causes white heat, so is it in the Divine Sphere, while with a decrease in temperature other colors gradually appear, and in the cooling off process everything becomes more and more dense!

To continue my explanations with the aid of these earthly conceptions, I will say that the human spirit can never reach the state of white-heat, because it originated in a sphere where the pressure was already becoming weaker and where it was consequently no longer able to produce this highest degree of heat. Thus in its origin the human spirit is of a species which cannot consciously withstand this highest degree of power. Or one can also say: Only at a very specific point of cooling off is it possible for that which is spiritual to come into being and become conscious. Furthermore, the species in which the “spirit” originates is merely a deposit precipitated from the Divine Sphere, which was bound to form itself owing to the slight decrease in temperature, and so on.

This process then expands further in a stepwise fashion. The first precipitation from the Divine Sphere forms the Pure-Spiritual Sphere in which the Primordially Created Beings originate. Only that which precipitates from them produces the species from which the human spirits can evolve. The deposit precipitated out from the latter species in turn produces the Sphere of Animistic Substantiality, out of which the Ethereal Substance separates, which in turn produces Gross Matter as the last deposit. However, each of the fundamental species named here, including the Divine, contains many intermediate spheres, which, as transitions, must provide the connection.

The first precipitation from the Divine Sphere is, as is easily understandable, the most rich in substance and it could therefore produce self-consciousness immediately, producing the so-called Primordially Created Beings, whereas the deposit precipitated after this first precipitation is not quite so strong and must gradually develop towards consciousness. It is from this second precipitation that the human spirits originate.
Due to the richer substance of their species, and because they constitute the first deposit from the Divine Sphere, the Primordial Beings stand at the highest heights in Creation, while the human spirits issued only from a subsequent precipitation, and naturally, even at their full maturity the human spirits cannot reach the height of the species of the Primordial Beings, which is much richer in substance, but must remain on the level of their own species. In order to rise higher they lack something which cannot be supplemented, unless something of the Living Power of God were given to them directly. This, however, cannot take place in the natural course of events, but would have to originate from a living part of God placed into Creation, since His inherent, only truly living power, cancels out the cooling of the radiation which would otherwise have to occur naturally during the transition. He alone, therefore, through His own immediate radiation, is in a position to add something to a human spirit which makes it possible for the spirit to cross the border to the region of the Primordial Beings.

When the radiation was first thrust beyond the boundary-line of the Divine Sphere, i.e., at the beginning of Creation, an addition was formed on the other side of the eternal Grail Castle which stands at the outermost boundary of the Divine Sphere. This addition stands in the most spiritual part of Creation and allows the Primordially Created Ones on their side also to visit this new section of the Castle in the Spiritual World, up to the limit set by their species. One step beyond this border, i.e., into the Divine Sphere, would mean instant loss of consciousness and dissolution in white-heat, if... they were able to take such a step. But this is impossible, because the much greater pressure of the Divine Sphere, to which they are not accustomed, would simply throw them back or, in other words, would prevent them from entering. In an absolutely natural manner it bars their entrance without the necessity of any further action.

The situation is similar for the developed human spirits with respect to the Primordially Created Ones and their realm.

Thus the Grail Castle with its spiritual extension today constitutes the intermediary point between the Divine and Creation. All the radiation necessary for Creation must flow through the Castle, and owing to the nature of His Origin, which combines Divinity with Spirituality, the Son of Man, as King of the Grail and as the only Mediator, is able to cross the border into the Divine Sphere from Creation. This is the reason why the mystery of this union was necessary.

Paradise lies only far below this Grail Castle and the Sphere of the Primordially Created Ones as the highest and most beautiful sphere for those human spirits who have fully matured in the Divine Will through obeying the Laws of His Radiations. — —

I will not go into details here so as to avoid undue expansion of the picture of these happenings in principle. I shall publish books on these matters so that earthly scientists can study the individual processes, such as the development within the various spheres, their relationship to one another, etc. Nothing must be passed over lest there be a gap, which would immediately call a halt to human knowledge.

Thus, when the spirit of an earth-man returns, matured after a long journey, to the boundary ordained for its species, i.e., to the point where it encounters stronger pressure, then the spirit cannot glow more intensely than it already does by virtue of its full maturity. The higher pressure of an even greater power would have to cause the nature of its species to dissolve and become incinerated, transforming it into the degree of increased heat, which would cause the loss of its ego. It could then no longer exist as a human spirit, and would have to be incinerated as it is consumed by the White Light, while even in the region of the Primordial Beings it would become unconscious through the higher pressure prevailing there.

Thus, the White-Light, i.e., the Radiation of God, in which only that which is Divine can exist consciously, carries within itself all the fundamental components of Creation which deposit themselves, in the gradual process of cooling off in a downward direction; in this movement they are formed, and as forms they combine, but no longer merge into each other, because the requisite pressure is lacking. With every degree of cooling a certain precipitation forms and remains behind. First the Divine, later the Spiritual and then the Animistic, until finally only Ethereal Substance and Gross Matter sink still further.

Thus Creation is actually the precipitation formed with increasing cooling off of the White Light, the Radiation of the Living Light. The Spiritual, as well as the Animistic, can only form and become conscious at a very specific degree in the process of cooling off, which is equivalent to the decrease in pressure of God’s Radiation.
If I speak here of the melting or dissolution of the human spirit when the pressure of the Light Radiation becomes too great, this must not be seen as the Nirvana of the Buddhists as these might like to interpret my explanation. My present explanation merely concerns the happenings as they occur from the Light downwards, whereas Nirvana is meant to be the ultimate goal for the way upwards.

Here the way would be blocked; for in order to ascend from the earth into the Spiritual Kingdom, into Paradise at the highest boundary of which this point of dissolution is to be found, every human spirit must already have attained to the highest maturity as a “conscious ego”. Maturity according to the Divine Will and not according to human conception. Otherwise the human spirit cannot enter this Kingdom. But if it has matured so far as a self-conscious spirit, it will be held back strictly, and repulsed at the boundary by the increased pressure of the Divine Sphere. It cannot proceed any further! Nor does it want to do so. It would never be able to enjoy bliss in the Divine Sphere because it cannot live there as a human spirit but would have dissolved, while in the Spiritual Kingdom, in Paradise, it finds eternal bliss, and in its gratitude thinks no more of wanting to be completely dissolved.

Besides, in the fullness of its maturity, the human spirit is needed for the uplifting and perfecting of the spheres lying below it, which as even further precipitations are capable of withstanding even less pressure than the human spirit. There the human spirit is the greatest, because it can endure, even needs stronger pressure. — — —

It is the task of the human spirit in these lower regions, through its inherent power, to open everything that stands below it as much as possible to the influence of the pure Radiations of the Light; and thereby, as a mediator capable of being penetrated by higher pressure, to act for the benefit of all else, because it can receive this higher pressure and distribute it as a purifying element that destroys everything that is unclean.

Regrettably man has proved to be a bad steward in this regard. It is true that everything in Creation that was meant to develop did develop up to the present time following the pressure or urge; however, it developed in the wrong way, because here man not only failed, but even misdirected this development downwards instead of upwards! For this reason only hideous caricatures of everything came into being instead of natural beauty.

To be natural, however, means to ascend, to strive upwards, following the attraction of the Living Power. For where there is naturalness everything strives upwards only, just as every blade of grass, every flower and every tree does. Thus that which was led by man’s volition only outwardly resembles that which it was supposed to support.

Casually viewed, a rich inner life, for instance, may often be confused with emptiness presenting itself on the outside as smugness. Initially, pure reverence for beauty manifests in a way which is similar to base lasciviousness, for both exhibit a certain degree of gushy enthusiasm, except that the one is genuine, and the other false and only serves as a means to an end. True loveliness is thus substituted by vanity and true service by selfish ambition. And so it is with everything that man brought forth. Only rarely do his ways lead towards the Light. Almost everything is inclined towards darkness.

All this must be rooted out completely so that in place of the current Sodom and Gomorrah the Kingdom of God may now come upon the earth! Everything must finally turn towards the Light, and for this man is the mediator!

— — —

Of the Light Itself, of God, I will not speak here. The subject is too sacred! Besides which man would never be able to grasp it, he must be eternally content with knowing that God is!
Order of the lectures

For your guidance!

1. What seek ye?
2. Awake!
3. Silence
4. Ascent
5. Responsibility
6. Fate
7. The creation of man
8. Man in Creation
9. Hereditary sin
10. Son of God and Son of Man
11. God
12. The inner voice
13. The religion of love
14. The redeemer
15. The mystery of birth
16. Is occult training advisable?
17. Spiritism
18. Earthbound
19. Is sexual abstinence necessary or advisable?
20. The Last judgment
21. The conflict
22. Thought forms
23. Morality
24. Watch and pray!
25. Marriage
26. The claim of children on their parents
27. Prayer
28. The Lord's Prayer
29. The worship of God
30. Man and his free will
31. Modern psychic science
32. Wrong courses
33. Ideal human beings
34. Cast all your guilt upon Him
35. The crime of hypnotism
36. Astrology
37. Symbolism in the fate of man
38. Faith
39. Earthly possessions
40. Death
41. Departed this Life
42. Miracles
43. Baptism
90. The Antichrist
91. And it was fulfilled..!

Closing Word

Appendix:
The Ten Commandments of God
1. I am the lord thy God! Thou shalt have no other gods but me!
2. Thou shalt not take the name of the Lord thy God in vain!
3. Thou shalt keep the Sabbath Day holy!
4. Thou shalt honor father and mother!
5. Thou shalt not kill!
6. Thou shalt not commit adultery!
7. Thou shalt not steal!
8. Thou shalt not bear false witness against thy neighbor!
9. Do not let thyself lust after thy neighbor's wife!
10. Thou shalt not covet thy neighbor's house, nor his farm, nor his cattle, nor anything that is his!

Life