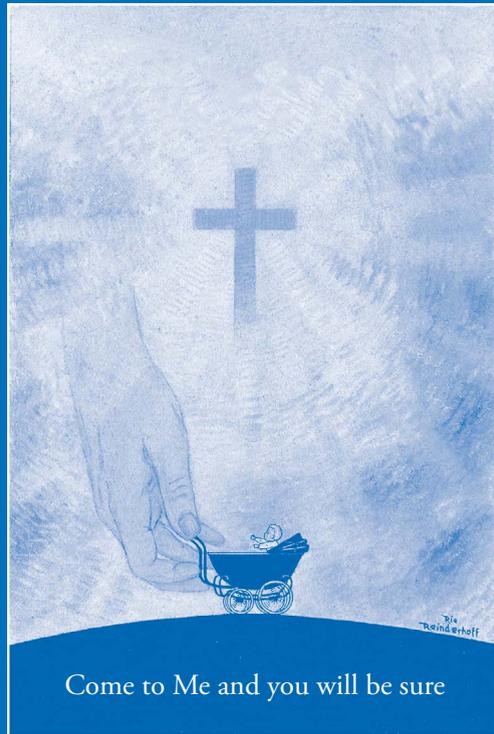


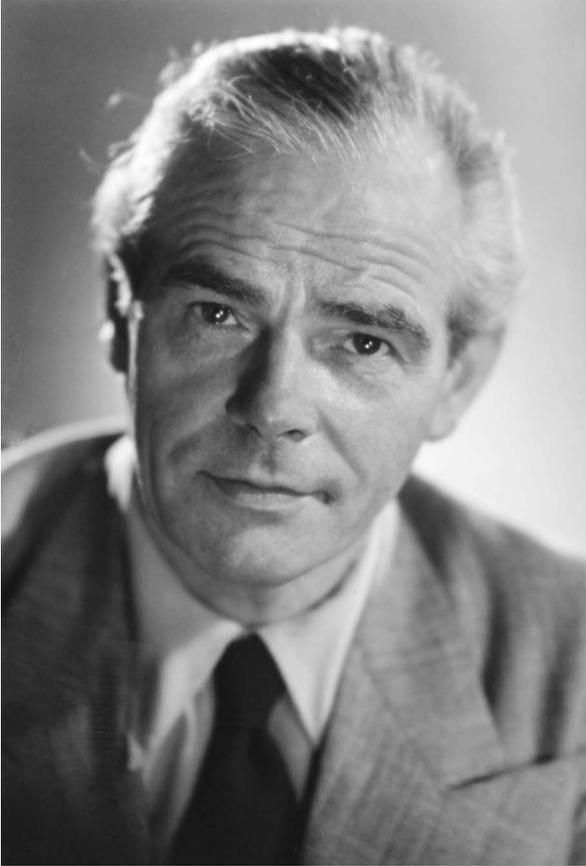
Jozef Rulof

# Question and Answer

Part 2



The Age of Christ



Jozef Rulof  
1898-1952

Jozef Rulof

# Question and Answer

Part 2



The Age of Christ

## Contact and copyright

The Age of Christ

Braspenningstraat 88, 1827 JW Alkmaar, the Netherlands

Tel: 00 31 (0)728443852

E-mail: [info@rulof.org](mailto:info@rulof.org)

Website: [rulof.org](http://rulof.org)

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Illustration on the cover: drawing by Rie Reinderhoff based on the pointers for the cover design which Jozef Rulof received as a vision during one of the contact evenings.

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# Word by the publisher

Dear reader,

This book belongs to the series of 27 books which came to earth via Jozef Rulof between 1933 and 1952. These books are published by Foundation Spiritual-Scientific Association “The Age of Christ”, which was set up in 1946 by Jozef Rulof. As the board of this foundation, we guarantee the original text of the books which we are making available today.

We have also published an explanation for the books, which contains 140 articles. We consider the publication of the 27 books and this explanation as an inextricable whole. For some passages from the books, we refer to relevant articles from the explanation. For instance (see article ‘Explanation at soul level’ on [rulof.org](http://rulof.org)) refers to the basic article ‘Explanation at soul level’ as you can read that on the website [rulof.org](http://rulof.org).

With kind regards,

The board of directors of the Foundation The Age of Christ  
2020

# Book list

Overview of the books which came to earth via Jozef Rulof in the sequence that they were published, with the years in which the content of those books was realised:

A View into the Hereafter (1933-1936)  
Those who came back from the Dead (1937)  
The Cycle of the Soul (1938)  
Mental Illnesses seen from the Other Side (1939-1945)  
The Origin of the Universe (1939)  
Between Life and Death (1940)  
The Peoples of the Earth seen by the Other Side (1941)  
Through the Grebbe Line to Eternal Life (1942)  
Spiritual Gifts (1943)  
Masks and Men (1948)  
Jeus of Mother Crisje Part 1 (1950)  
Jeus of Mother Crisje Part 2 (1951)  
Jeus of Mother Crisje Part 3 (1952)  
Questions and Answers Part 1 (1949-1951)  
Questions and Answers Part 2 (1951-1952)  
Questions and Answers Part 3 (1952)  
Questions and Answers Part 4 (1952)  
Questions and Answers Part 5 (1949-1952)  
Questions and Answers Part 6 (1951)  
Lectures Part 1 (1949-1950)  
Lectures Part 2 (1950-1951)  
Lectures Part 3 (1951-1952)  
The Cosmology of Jozef Rulof Part 1 (1944-1950)  
The Cosmology of Jozef Rulof Part 2 (1944-1950)  
The Cosmology of Jozef Rulof Part 3 (1944-1950)  
The Cosmology of Jozef Rulof Part 4 (1944-1950)  
The Cosmology of Jozef Rulof Part 5 (1944-1950)

# Explanation of the books by Jozef Rulof

The foreword of this explanation is:

Dear readers,

In this 'explanation of the books by Jozef Rulof', as publisher we describe the core of his vision. In this way, we answer two types of questions which we were asked during the past few years about the content of these books.

Firstly, there are the questions about specific subjects such as for instance cremation and euthanasia. The information about such subjects is often distributed over the 27 books with a total of more than 11,000 pages. This is why, for each subject, we have put relevant passages from all the books together and summarised them each time in an article.

The distributed information is the result of the knowledge building in the book series. In the article 'explanation at soul level', we distinguish two levels in this knowledge building: the social thinking on the one hand and the explanations at soul level on the other hand. For his first explanation of many phenomena, the writer limited himself to words and concepts which belonged to the social thinking of the first half of the previous century. As a result, he attuned himself to the world view of his readers at that time.

Book after book, the writer also built up the soul level, whereby the human soul is the main focus. In order to explain life at soul level, he introduced new words and concepts. In this way, new explanations came, which supplemented the information from the previous round about particular subjects.

However, usually the explanations at soul level did not supplement the first descriptions, but they replaced them. In this way, for instance in social terminology it can be spoken about a 'life after death', but at soul level the word 'death' has lost every meaning. According to the writer, the soul does not die, but it lets go of the earthly body and it then passes onto the following phase in its eternal evolution.

The unfamiliarity with the difference between these two explanation levels ensures a second type of questions about words and views in the books about which current social thinking has changed in relation to the first half of the previous century. In this explanation, we explain those subjects from the soul level. As a result, it becomes clear that words such as for instance races or psychopathy no longer play a role at soul level. These words and the related views were only used in the book series in order to connect with the social thinking in the time period that these books were realised, between 1933 and 1952. The passages with these words belong to the then spirit of the

times of the readers and in no way represent the actual vision of the writer or the publisher.

When currently reading these books, that is not always clear, because the writer does not usually mention explicitly at what explanation level the subject is dealt with in a particular passage. This is why, as publisher, for a number of passages we add a reference to a relevant article from this explanation. That article then explains the subject dealt with in that passage from the soul level, in order to express the actual vision of the writer on that subject. For cultural-historical and spiritual-scientific reasons, in the 27 books we do not make any changes to the original formulations of the writer. For the readability, we have only adapted the spelling of the Old Dutch. In the online version of the books on our website [rulof.nl](http://rulof.nl), all the linguistic changes can be requested upon demand per sentence.

We consider the publishing of the 27 books and this explanation as an inseparable whole. This is why, on the cover of each book and in the ‘word by the publisher’, from now on we will refer to the explanation. For a wide availability, we have published the 140 articles of this explanation as e-book (visit [rulof.org/download](http://rulof.org/download)), and all the articles are on our website [rulof.org](http://rulof.org) as separate web pages.

The relevant passages from all the books by Jozef Rulof which we have based the articles on are also an integral part of this explanation. Together with the articles in question, these passages have been combined in book form and are available as the four parts of ‘The Jozef Rulof Reference work’, in the form of paperbacks and e-books. Furthermore, on our website at the bottom of most articles a link has been included to a separate web page with the source texts of that article.

With the publication of the 27 books and this explanation, we aim to contribute to a substantiated understanding of the actual message of the writer. This was worded by Christ with: Love one another. At soul level, Jozef Rulof explains that it concerns universal love which is not engaged with the appearance or the personality of our fellow being, but focuses on his deepest core, which Jozef Rulof calls the soul or life.

Kind regards,

On behalf of the board of Foundation The Age of Christ,

Ludo Vrebos

11 June 2020

# List of articles

The explanation consists of the following 140 articles:

## **Part 1 Our Hereafter**

1. Our Hereafter
2. Near-death experience
3. Out-of-body experience
4. Spheres in the hereafter
5. Spheres of Light
6. First sphere of light
7. Second sphere of light
8. Third sphere of light
9. Summerland - Fourth sphere of light
10. Fifth sphere of light
11. Sixth sphere of light
12. Seventh sphere of light
13. Mental regions
14. Heaven
15. The Other Side
16. Children spheres
17. Meadow
18. Dying as passing on
19. Death
20. Spirit and spiritual body
21. Cremation or burial
22. Embalming
23. Organ donation and transplantation
24. Aura
25. Fluid cord
26. Euthanasia and suicide
27. Apparent death
28. Spirits on earth
29. Dark spheres
30. Land of Twilight
31. Land of Hatred and Lust and Violence
32. Valley of Sorrows
33. Hell

34. Dante and Doré
35. Angel
36. Lantos
37. Masters
38. Alcar
39. Zelanus
40. Books on the Hereafter

## **Part 2 Our Reincarnations**

41. Our reincarnations
42. Memories of previous lives
43. World of the unconscious
44. Aptitude and talent and gift
45. Child prodigy
46. Phobia and fear
47. Feelings
48. Soul
49. Grades of feeling
50. Material or spiritual
51. Subconscious
52. Day-consciousness
53. From feeling to thought
54. Solar plexus
55. The brain
56. Exhausted and insomnia
57. Learning to think
58. Thoughts from another person
59. What we know for sure
60. Science
61. Psychology
62. Spiritual-scientific
63. Universal truth
64. Connection of feeling
65. Loved ones from past lives
66. External resemblance to our parents
67. Character
68. Personality
69. Sub-personalities
70. Will
71. Self-knowledge

72. Socrates
73. Reincarnated for a task
74. Reincarnated supreme priest Venry
75. Alonzo asks why
76. Regret remorse repentance
77. Making amends
78. Reincarnated as Anthony van Dyck
79. Temple of the soul
80. Books about reincarnation

### **Part 3 Our Cosmic Soul**

81. Our cosmic soul
82. Explanation at soul level
83. There are no races
84. Material grades of life
85. Human being or soul
86. Against racism and discrimination
87. Cosmology
88. All-Soul and All-Source
89. Our basic powers
90. Cosmic splitting
91. Moon
92. Sun
93. Cosmic grades of life
94. Our first lives as a cell
95. Evolution in the water
96. Evolution on the land
97. The mistake by Darwin
98. Our consciousness on Mars
99. Earth
100. Good and evil
101. Harmony
102. Karma
103. Cause and effect
104. Free will
105. Justice
106. Origin of the astral world
107. Creator of light
108. Fourth Cosmic Grade of Life
109. The All

110. Animation of our cosmic journey

#### **Part 4 University of Christ**

- 111. University of Christ
- 112. Moses and the prophets
- 113. Bible writers
- 114. God
- 115. The first priest-magician
- 116. Ancient Egypt
- 117. Pyramid of Giza
- 118. Jesus Christ
- 119. Judas
- 120. Pilate
- 121. Caiaphas
- 122. Gethsemane and Golgotha
- 123. Apostles
- 124. Ecclesiastical stories
- 125. Evolution of mankind
- 126. Hitler
- 127. Jewish people
- 128. NSB and national socialism
- 129. Genocide
- 130. Grades of love
- 131. Twin souls
- 132. Motherhood and fatherhood
- 133. Homosexuality
- 134. Psychopathy
- 135. Insanity
- 136. The mediumship of Jozef Rulof
- 137. The Age of Christ
- 138. Illuminating future
- 139. Ultimate healing instrument
- 140. Direct voice instrument

# Jozef Rulof

Jozef Rulof (1898-1952) received all-embracing knowledge about the hereafter, reincarnation, our cosmic soul and Christ.

## **Knowledge from the hereafter**

When Jozef Rulof was born in 1898 in rural 's-Heerenberg in the Netherlands, his spiritual leader Alcar already had great plans for him. Alcar had passed on to the hereafter in 1641, after his last life on earth as Anthony van Dijck. Since then, he had built up a vast knowledge about the life of the human being on earth and in the hereafter. In order to bring that knowledge to earth, he wanted to develop Jozef into a writing medium.

After Jozef had established himself as a taxi driver in The Hague in 1922, Alcar first developed him into a healing and painting medium, in order to build up the trance that was needed for receiving books. Jozef received hundreds of paintings, and by means of their sales the publication of the books could be kept under their own control.

When Alcar began passing on his first book 'A View into the Hereafter' in 1933, he gave Jozef the choice of how deep the mediumistic trance would become. He would be able to put Jozef into a very deep sleep and take over his body in order to write books outside the consciousness of the medium. Then Alcar would be able to use his own word choice from the first sentence in order to explain to the reader from that time how he himself had got to know the reality at soul level, which the eternal life of the human soul is central to.

Another possibility was to apply a lighter trance, whereby the medium could feel what was being written during the writing. That would enable Jozef to grow along spiritually with the knowledge passed on. However, then the build-up of the knowledge in the books series would have to be attuned to the spiritual development of the medium. And then Alcar could only give the explanations at soul level if the medium was also ready for that.

Jozef chose for the lighter trance. As a result, Alcar was somewhat limited in the words which he could use in the first books. He let Jozef experience this by writing down the word 'Jozef' in trance. At that same moment, Jozef woke up from the trance, because he felt he was being called. In order to prevent this, Alcar chose the name 'André' in order to describe the experiences of Jozef in the books. Alcar also changed or avoided other names and circumstances in 'A View into the Hereafter', so that Jozef could remain in trance. In this way, the reader does indeed learn in this first book that André

was married, but not that this happened in 1923 and that his wife was called Anna.

In order to remain in harmony with the life of feeling of Jozef, Alcar allowed his medium to first experience for himself what was described in the books. For this purpose, Alcar let him leave his body, so that Jozef could perceive the spiritual worlds of the hereafter for himself. The books describe their joint journeys through the dark spheres and the spheres of light. Jozef saw that after his transition on earth, the human being ends up in the sphere to which his life of feeling belongs.

In an out-of-body state, he was also witness to many transitions on earth. By means of the description of this, it is recorded in the books what exactly happens to the human soul upon cremation, burial, embalming, euthanasia, suicide and organ transplantation.

### **Jozef gets to know his past lives**

The name André was chosen by Alcar, because Jozef had once borne that name in a past life in France. Then André was an academic, and the commitment to investigating everything thoroughly could help in order to deepen the explanation level of the books step by step.

For instance, in 1938 Jozef was able to receive the book 'The Cycle of the Soul' from master Zelanus, a pupil of Alcar. In this book, Zelanus described his past lives. In this way, he showed how all his experiences in his past lives have ultimately built up his life of feeling, and ensured that he could feel more and more.

In 1940, Jozef had developed far enough in order to experience the book 'Between Life and Death'. As a result, he got to know Dectar, his own past life as a temple priest in Ancient Egypt. Dectar had increased his spiritual powers in the temples to a high level, as a result of which he could experience intense experiences in an out-of-body state, and in addition he did not neglect his earthly life. Those powers were now necessary in order to reach the ultimate grade of mediumship: the cosmic consciousness.

### **Our cosmic soul**

In 1944, Jozef Rulof was so far developed as 'André-Dectar' that he could experience spiritual journeys through the cosmos together with Alcar and Zelanus. By means of the descriptions of those journeys in the book series 'The Cosmology of Jozef Rulof', the highest knowledge from the hereafter was brought to earth.

Now the masters Alcar and Zelanus could finally describe the reality as

they had got to know that as the truth themselves. It was only now that they could use words and terms which describe the core of our soul and thus reveal the essence of the human being.

In the cosmology the masters explain at soul level where we come from and how our cosmic evolution began because our soul split itself from the All-Soul. André-Dectar now got to know his past lives on other planets, and the gigantic development path which his soul has gone through in order to evolve from a rarefied cell on the first planet in the universe to the life on earth.

In addition, with the masters he visited the higher cosmic grades of life which await us after our earthly lives. The cosmology describes where we are going, and in what way our lives on earth are necessary in this. This casts a cosmic light on the meaning of our life and the essence of the human being as soul.

### **The University of Christ**

The masters could travel all the cosmic grades and pass on this ultimate knowledge because they were helped themselves by their order of teachers. This order is called 'The University of Christ', because Christ is the mentor of this university.

In his life on earth, Christ could not pass on this knowledge because the mankind there was not ready for that. Christ was already murdered for the little that he was able to say. However, he knew that his order would bring this knowledge to earth, as soon as a medium could be born that would no longer be killed for this.

That medium was Jozef Rulof, and the books which he received heralded a new age: 'The Age of Christ'. Christ himself should have limited himself to the core of his message: the selfless love. In the Age of Christ, through Jozef Rulof his pupils could give a detailed explanation of how we raise ourselves in feeling by giving universal love and as a result reach higher spheres of light and cosmic grades of life.

Under the assignment of his masters, in 1946 Jozef set up Society The Age of Christ, in order to manage the books and paintings. In that same year, he travelled to America to make his knowledge received known there, in collaboration with his brothers who had emigrated. Just like in the Netherlands, he held trance lectures and painting demonstrations there.

Back in the Netherlands, in addition to the hundreds of trance lectures, he also held contact evenings for years, in order to answer questions from readers of the books. In 1950, master Zelanus was able to write the biography of Jozef entitled 'Jeus of Mother Crisje' with the name 'Jozef' and the child-

hood name 'Jeus', without breaking the trance.

The masters knew that mankind would still not accept the University of Christ, despite all the knowledge and efforts passed on by Jozef. Science will only accept a proof of life after death if that is achieved without a human medium, so that influencing by the personality of the medium can be excluded.

That proof will be supplied by what the masters call the 'direct voice instrument'. They predict that this technical instrument will bring a direct communication between the human being on earth and the masters of the light. At that moment, Jozef and other masters will be able to address the world from the hereafter, and be able to give mankind the happiness of the certain knowledge that we live infinitely as a cosmic soul.

In order to prepare himself for this task, Jozef passed on to the hereafter in 1952. At the end of his book 'Spiritual Gifts', master Zelanus had already mentioned that, after the transition of Jozef, Jozef and the masters will no longer approach human mediums, because the ultimate knowledge from the hereafter can already be found in the books which Jozef was able to receive during his earthly life.

1951



# Contact evenings

held in the building

‘Ken U Zelfen’

De Ruyterstraat 41 in 's-Gravenhage

from 11 October 1951 to 6 March 1952

by Jozef Rulof



## Thursday evening 11 October 1951

Good evening, ladies and gentlemen.

(Hall): "Good evening."

Good evening. I have a letter here. Who was this from, who just put it down here? Who just came and brought that letter? I have a letter, which I answered, and I wrote: I cannot give any consultations at home, I already receive ...

(Lady in the hall): "Mr Rulof, that is me."

And madam, what is the intention of your question? You also write ... May I deal with it here? Not so pleasant, is it?

(Lady in the hall): "No, not at all. Which is my reason."

Yes, but these are not problems, madam, which I deal with at home, because then I would be overrun with people and I would not be able to do anything else. The arguments still come: "Can you not make an exception ...?"

No, that will not work, I heal ...

"Yes, but you just have to say it, sir, then ... You just have to tell me: what should I do?"

Look, that is the same as a consultation. Then they received a blow from other magnetizers which made their heads reel and then they were terribly off the mark, and then they come back to me, then they say: "Yes, but don't you know that then?" I say: "No, madam, I have nothing to do with all the magnetizers in The Hague and in the world. The society does not have any magnetizers." And then they still want me to ... the people want advice; not just for healing, but also for other things, and then that is difficult. So I write here: *I can ... received your letter, I do not receive anyone at home for consultations. But you can ask the question on Thursday evening in the 'Ken U Zelven' building.*

And that is not possible, of course, is it? And I will not go into that either, madam, because this is heading towards social states which I do not go into. I only talk about the books and spiritual problems.

Do you think that is bad? Do you think that is a pity?

(Lady in the hall): "Yes, I do."

I want to give you another opportunity during the break. Just come to me. Have you not been here before? Then it is very difficult, indeed. I will talk to you during the break.

I have here: *The human being who let himself be embalmed during the time of the Egyptians, so remained in the ground as a mummy for thousands of years, must this personality wait for his first reincarnation until his rarefied body has*

*dissolved? Does this reincarnation go ahead anyway? I was led to believe that he would have to wait. My friend told me that it was not necessary. Will you explain this question for us, who is right?*

From who is that?

(Gentleman in the hall:) "Yes."

Your friend said that that spirit, that personality did not have to wait?

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): "He said that, that he did not have to wait and that that reincarnation went ahead directly."

And who is that friend of yours? Does he come here too?

(Gentleman in the hall): "Yes, but he is not here now."

But that was well sensed, because that reincarnation goes ahead.

We have spoken here about embalming several times. What happens now if you let yourself be embalmed, in Egypt, France, England, and everywhere you go in the world, so hundreds of lives, ? What finally happens because there is a body of yours lying there, and there and here and there and there? What finally happens to your personality now if you let yourself be embalmed everywhere? Do you know that too? Which of you knows the answer?

(Gentleman in the hall): '... who regularly knew something.'

You already heard it, Mr Brand. If you let yourself be embalmed here and there and everywhere by the life, by the body, then you miss a part of an aura. There is something lying there, even if it is a mummy, but life is lying there. That is unconscious life and by means of legal medicines you preserve - you know about embalming, I do not know exactly all the things that are needed for that, but fine - you preserve something, and you miss that completely on the other side, your spiritual personality lacks that in aura. Because you assume that the personality is the feeling with knowledge, but the life on the other side is the astral life of feeling. Can you feel, where I want to steer this? So you keep on missing something of your own life, you start to fragment your life. And finally, if you let yourself be embalmed everywhere, that is a psychopathic state. You are still not psychopathically ill, but you are physically weak, unconscious, because the life ... You have perhaps just thirty-five or forty per cent of the hundred per cent in strength, life, which you actually get and possess in a new life. Is that clear? Did you know that it goes that far with embalming? That goes that far.

Now there are ... In Amsterdam, a lady asked Master Zelanus the question about that book which I threw on the ground here, from that Spalding (B.T. Spalding: 'Meesters uit het verre Oosten'. The original English title is: 'Life and Teaching of the Masters of the Far East'. Published: California, DeVorss

en Co. Publishers.), and she asks Master Zelanus, that also comes back to that: "Is it true now? Is that possible? And what is the purpose of it?" There are yogis - in that book - in the East, who are that far that they preserve their bodies, so the body does not die. Then they can ... in a thousand years they come back and then they descend into that body again, and then they live again.

Isn't that nice? Is that possible?

(Gentleman in the hall): "No, that is not possible."

Wonderful, Mr Berends. Master Zelanus says: "No, those occult laws do not exist." And then he went to Christ, that Christ would be born through Mary and had to accept being a child. Because that occult law which Spalding describes there does not even exist; you cannot look through it, then you already have to be very deep, if you want to know those laws. Then Master Zelanus says: "But what would you do with that old rust? Why not accept a new life? Youthful, new blood, new eyes." No, there those yogis preserve a shrivelled body like that, they want to be born again in that, in that old, old body, don't they, that mummy-like being, and they like that, that is art, that is occult art.

Sir, I have never read such nonsense anywhere before. That is also in that same book which I flung there on the ground ... Eh, thump. Oh, am I not allowed to say thump? Then I am back again in 's-Heerenberg; that is not good. I always have to be sure that I don't end up in 's-Heerenberg, here. But that same question, that same situation from that book ties in with that embalming. When God gives us a new birth because we are attracted by father and mother, we become new, we get a new voice, new eyes, we are completely new, a new body, very much 'newly made', really beautiful, with blond curls or black curls ... No, there goes an Indian yogi ... because they are all masters, you know, sir, madam, they are high ... that is about the great masters of the East, and they crawl ... they prefer an old body to a new, new body. But how sensible we are. And if you challenge that then they say: "That Mr Rulof knows everything."

But now you, and then that gentleman again, and now the occult law, and now Our Lord. Christ took the most perfect and purest path, He was born in the child, through Joseph and Mary. Do you see? And what Christ has to do, that is for sale for a yogi? Christ took and had to take the natural, only divine path back by means of fatherhood and motherhood. And the yogis there build up bodies, bodies. Egypt, British India, ladies and gentlemen, they can now learn from us at the moment. Just let them come, those, those, those ... What did I say again, madam?

Do you see, sir, are you satisfied?

(Gentleman in the hall): "Yes."

I did not say hardly anything to you, but we made it. I suddenly saw you over there. We were both ... No, not both, we were in Egypt, not both, not both. We were taking a walk there and then I came across your face and then I said ... What did I say? Yes. See, a human being can get lost. Do you mind, Mr De Wit? (laughter)

Do you know, ladies and gentlemen, why I had to bark all at once the last time? You will say: what is that now? I heard: "Do you understand that man now?"

(To someone in the hall): What did you say?

(Lady in the hall:) "Yes, you said it, your dog was there."

No, Mr De Wit was nodding. I think: because of the talking he is falling asleep, then I will just bark. (laughter) And he was suddenly awake. He did not sleep again. He got a fright. Didn't you, Mr De Wit? And that animal ... I was at home, I said to my wife: "Do you know what it was about?"

"No", she says, "the dog was ..."

I say: "No, Mr De Wit was sleeping." (laughter) But I only told about it this evening, you see. Did you mind?

(Mr De Wit:) "No."

But you didn't mind this? See, then I begin, then I do something. Then I react to something. My dog Fanny says: "Will I waken him up?" I say: "do it", and then I bark. You see, also a good inspiration. Don't you think so? I react, I react to everything. Who knows what else will happen here in an evening. Just wait.

We will continue. 'Could you answer the following questions for me? Can a woman who is a mother for society' ... Is a woman a mother for society?

(Lady in the hall): "Not a mother."

Oh, not a mother. Oh, there was a 'not' in front of that, I didn't see that ... 'is mother, experiencing motherhood for the universe in the profession which she carries out?'

You mean the human being in society who is not a mother, so that is a woman who has not had any children? That doesn't make any difference, you know! Can that woman, that mother, that woman ... We therefore cannot talk about mother at the moment. You can talk about motherhood anyway, because the soul, the spirit - I told you the last time - which lives in the motherly body, is already motherhood; and because we, the life of feeling, the personality descends into motherhood, we get a step higher as evolution, so the natural evolution continues irrevocably. Soon we will stand before karma and cause and effect, before new births - won't we? - by means of cause and effect, motherhood, fatherhood; we spoiled motherhood, we destroyed fatherhood, we murdered and committed arson, then the karmic laws come.

That is clear, isn't it, we talked about that the last time.

‘For example, I could mention a teacher who knew for certain from a young age: I will become a school teacher later. The game she played with other children was always schools.’ Yes, there are people like that, whose profession they carry out is in their blood, as it were. There was something in me too. Not school ... yes, playing schools too. I was always giving orders in the past, you know. One person has this, another person has that. ‘And they therefore irrevocably achieve their goal.’

That is true. Now we will just answer that.

Look, now you can ... motherhood and fatherhood ... motherhood for nature and for the cosmos, that is natural, that lies outside of this. Now you mean to say, now you want to ask and you want to know: Can I experience motherhood through my work, my task? And especially if you are dealing with children.

Madam, miss, that is the highest type of development which you can give the human being. I remember, at school we had a teacher, and that was nice, but she was not nice. In the beginning she liked me, well, then she says: "He is stupid, Crisje, and on the other hand he bombards me with questions." But there was something in her which I did not see in Crisje, and then I didn't like her. And there was another one, and she was a sweet child; now we say 'a sweet child', but she was a sweet lady. And we did everything for that lady. We already enjoyed it when she went and stood before the class. And everything which she said; nice, kind. And she thought: oh well, those children do not understand that anyway.

But the four of us, the five of us, Anneke Hosman and Theet Bouwman and along with my friends from 'Jeus I' - that is not in it - but then we went, we went to play on the heathland, and then I was, one of us, was the teacher. Well: "How much is four plus four?" Well ... well. "No, you must not say it like that, you are far too insolent, because the teacher is not nearly as insolent as you." See, that was it already. "And you must not do it like that, because the teacher never hits", she never hits you. "No, you cannot do that." (Then) another person had to carry on until we were the teacher. That got through to us like that. And if we could just say good day to the teacher and could show her the doves, because she saw the doves at every moment: "Come and have a look, miss, I have another, we have young doves again." And that was happiness for us, because she was a lovely person, a lovely child.

And if you bring that to your children too, Miss Bruning, then those children will still carry you, later when you are eighty years old. That is the most lovely thing, but that is also being a mother in society. I too have, I too have become a bit of a school master. They call me father; I am not a priest, I don't want that. (laughter) They call me curate.

But being a school master is: awakening the life of feeling of the child, of

the personality. And that takes ... If you want to begin with that and you want to touch cores, then you take for one core, before the child knows who you are, you take six months, in order to let one thing come out of your personality, that they say: "Oh, she does not want that, but that." The child needs time for that and you too, it takes six months. And then you have laid a little foundation for yourself, a little foundation.

Just put me in your class, then I will immediately point out the mistakes which you are removing. I want to be just as obedient as the rest, you know. And talking, looking, descending into the child, is the nice(st) thing there is. I longed for that when I was a child at school. I ... We had arguments with everyone. That master was good at telling stories. There was one master, who understood it and he was a friend of Tall Hendrik. "Hendrik, he, he is something, he looks at you and he also looks behind. He only wants to know what you have to tell him", he says, "and then he is gone."

And I was always gone. I looked into his eyes in the morning, I think: oh, he does not need me this morning. And then I was gone, I was gone in thought. I just sat there messing about, and I was not there. Sleeping ... now and again I was sitting like that and then I was in the Montferland, I was sitting at the top of a tree, carrots at Aunt Trui's ... eh ... (laughter). And suddenly the bell went and it was over, I had to go home. I did not learn anything, I did not learn throughout my whole life.

But if it was something to do about life, about this ... about a tadpole and about a frog ... Do you know what frogs are? Tadpoles? It was about rabbits, and pigs and horses and cows ... my dear ... and chickens. Good heavens, have you ever seen a porcupine in the evening, about eleven o'clock in the evening? Do you know what a porcupine can do at eleven o'clock in the evening? I don't know either. (laughter) But then we were sitting on that feeling and then we entered that life and then we all enjoyed ourselves.

I take myself ... And if you can do that, and the sisters and the teachers, we have more of them here, who can do that ... Look, I am always ... I was busy as a child, not like now, but still all the time, I act, I want an opportunity - Master Alcar taught me - in order to make me popular, loved by the human being. But I do not do that with a will. I am just nature, I first make myself that nature ... a complete consciousness, I want to be like that and I will be like that, and then I will not have to think anymore.

So, when Master Zelanus began, and I had to begin with myself, then all those horrible things with me, those wild things, and this and that, that had to go. And now I have received, laid down, one character for society. In that state, I cannot be any different than that. And I balanced that out to a hundred percent and that belongs to: manners. "Yes, madam. Yes, sir. Yes, indeed, madam", you see, "Oh, of course, sir, naturally. No, sir, that is not

right, not, it is not like that." "What did you say?" "No, sir, it is like that. Yes, indeed, yes, yes. Good day, sir, good day, madam", and then we continue. Manners, that is bowing, that is accepting, understanding things from the human being, even it does not concern me and they say something about it: "Yes, sir, it is true, it is awful."

But then I start to act from my life of feeling, my consciousness. So I do not go into the people, but I accept their state so that I am open to that moment for the human being. Now people want to bring me into their state, where I must not be in. Soon, then I will act.

But if I was standing before a class, that is society - and that is difficult, but the nicest work there is - and I was to send out, I was to radiate, again and again, every morning; you have the children. Then, I guarantee you, in one week, in seven days, the children will change with regard to you. And then they will say at home: "Mother, I don't know what ..." We said: "I don't know what happened to that person, but she, she, she, she is completely different."

The teacher had experienced something, for example: a beloved family member had died, and I looked through that, we looked through that, there was still someone. How sweet that teacher is today, this week, isn't she. But that is not real, she is sitting on 'the coffin'. I think: someone has died in her family, she is mourning, she is mourning, she is not sweet, she is mourning; and then we got a bit of sadness from her, but we did not dive into it. A fortnight later she had forgotten her corpse and her loved one, then it was: 'Hunky Dory', then she began again. (laughter) You see, we got sadness from her, and it was not love, not reality. We looked through that like children. A child is extremely sharp.

You see, in society, if you build up being a mother, being a mother for everyone, and especially for the class, then you are busy mastering, mastering universal spiritual happiness and possession, love, everything. And when you can also try that and do that with adults - then we stand before the adult conscious being - then it even more difficult, of course, but then it happens of its own accord, because we tried it with the children. Isn't it true? Or am I just telling stories, teachers? Just chase me out of the class, you know. Are you satisfied?

Now we have here: 'Where does this knowing for certain and tough perseverance from a pre-school child like that come from?' Well, that is the character. You write here ... 'I knew, I was playing at schools' ... That is already central consciousness, that is also national consciousness; that has nothing to do with a country, does it?; but that is already social feeling in order to participate in building up. And now you are: "I want to become a teacher." Men are men: "I will become a school master." You often have that. Children know beforehand what they will do later. And that has already been built

up, that is also reincarnation, that has already been built up in previous lives. Because you cannot be born with this consciousness. Getting it just like that, that is not possible. So you already built that up in previous lives, in order to start being part of society.

There are women and men, mainly women, who learn, study to become a doctor, dad and mum have spent a lot of money, get married, have a baby, another baby, another baby, never became a doctor; money gone. Then there was a feeling to obtain a study, a study, to gain a title; becoming a doctor is gone, other people continue. See, you now get the feeling, one mother, one person is fully conscious in that state and the other one is not. Just like that: I want to be that, I want this; and then of course the life of feeling speaks of its own accord, but you brought that with you from previous lives. Because if we begin here, then we begin with a clean slate for this life, but what there is, is all reincarnation. We are completely blank for this life. We have to deal with this light. The light in the eyes only comes after seven days; and then we start to look and then the past immediately recedes. If that child could be adult now and could speak, then reincarnation would lie completely open and then you would see into all those other lives.

Now you also say: 'Where does that certain knowledge come from?' That is already the answer, for you that is reincarnation, the previous life, but for the pre-school child that is exactly the same as for you.

You read Jeus: "What will you do later, Jeus?"

"I will write books." Haha, I had to laugh myself. And suddenly I knew that I should not laugh.

"Ha", Anneke says, "but you need money for that."

"Money or not, I will write books." Because they had cows and we had nothing, isn't it true? I say, yes, then we went to play on the clouds, I say: "You, you only understand ..." I said something completely different, you know, it is in the book. In the book it says ... no, it says so, it really says so, I say: "You only understand cows and horses and chickens and half destroyed dogs. That dog has nothing to eat. But I wrote book, and I wrote, and I have written books.' I don't know where they come from, but they are there.

(Someone says something.)

What did you think? (laughter)

Madam, did you also have something yourself?

(Lady in the hall): "No, but I thought it had to do with reincarnation."

Become hundred percent mother for your children and then you will experience - and you know that, for that matter - that you cannot even lose your love, because there are some ... tired now, they cannot be tamed.

I don't need to bark this evening, Mr De Wit, do I? (laughter)

We will begin here with Mr Reitsma. 'Now and then in our literature we

meet personalities who are visionaries to a certain degree, the past or the future passes their inner eye in pictures or flashes. For example, in the latest issue of 'Vizier' there was an article from H.J.G. In Enschede, which is in world vision Bellamy 1953. He can still remember a previous life. He cites Jozef Rulof and Pierre van Delson as souls related to him. Paul Brunton also undoubtedly belongs to these present school of visionaries.'

(Something falls with a bang. Jozef says:) "That is not my stick."

'In Secret Egypt' (a book of Paul Brunton) we see him sitting at the feet of the sphinx. He also sees in visionary images the origin ...'

And Paul Brunton does not even know the hidden meaning of the sphinx, ladies and gentlemen, Mr Reitsma. Paul Brunton still does not know the sphinx, no, he still doesn't even know the pyramid. Paul Brunton is not deep, he just tells stories, he was searching. Paul Brunton is a great boy, a great person, because he has done something for the masses. His books reach ... He has reached more people with his books than I have. It is too far, but Paul Brunton does not know the sphinx or the pyramid, even if he slept at the top of that. He spent a night in the pyramid, but he still does not know the pyramid, you need the other side for that. But Paul Brunton is wonderful.

'He also sees in visionary images the origin and the full meaning of the sphinx and of the pyramid of Giza. Just like Frederik?'

No, sir. No. Now know ... And 'Masks and Man' does not go into the pyramid so deeply either, because this is at least, let's say, that is two, three books of some 1500 pages, if you want to analyze the pyramid, with the sphinx. The sphinx ... oh, human being, just go and stand before the sphinx.

One night I was standing, I had disembodied and namely, I was standing before the sphinx and then I spoke English; I still know a little bit of it, but then I spoke really good English, it was a previous life. And I looked at them and I say: "You with your animal face, let me, give me some knowledge for a bit ..." I gave myself a fright and I think: how good that sounds. "Don't live in silence." I say: "Do not live any longer in that silence and give me a little bit of happiness, knowledge, science, spiritual science." And then I started to shout. And then I started to whisper, Mr Reitsma, then she heard me. I say: "Please, please." She did not understand Dutch. And then I started to speak Dutch, I say the Dutch word for: "Please." I think: how strange that sounds here in the East, "please" in Dutch.

And then, deep in that life, at the back in the tail, you know, the lion's body, from that spinal cord, and from those lungs, I heard at once from there: "Hhhuhh".

I say: "Can you hear me? You are sighing." The moon was in the sky, Master Alcar was standing over there, Master Zelanus was there, they wanted to see how I made myself one with the sphinx; and I reached unity. And sud-

denly ... And then I went, in the astral world I went back to sleep again, but I had learned that - then you went like that again, I let myself go, and then I remained conscious - by the building up of ... by the painting, healing; the trance was built up, you know that. And then we went through that and then we remained consciously asleep. In the deepest grade of sleep I am conscious, because my life cannot be disengaged.

And then I heard her speak. Then she says: "Go to, go to my man, my husband." That is her husband, the pyramid. "Talk to him, maybe, maybe he will let something be heard", she says. "Then come back, the way is there." She touched my heart and ... "Listen", she says, "listen", and then I got a kiss: like that. (kiss) I think: good grief, that kiss, that is touching the life, the being one with the life is the kiss of the universe, which knocked me to the ground. And then I woke up and I was shouting loudly because I was burning to pieces.

If you get wisdom, deep wisdom, did you think, Mr Reitsma, that it will not knock you to the ground? It also knocked me to the ground. But if you come in there then you go from the sphinx to the pyramid, and finally the pyramid is the husband, and the sphinx is the mother for the universe. And that mother begins from the animal-like life to the royal one.

Did Paul Brunton have that, Mr Reitsma?

You see, two large books can be written about that. I experienced the sphinx and the pyramid. Paul Brunton lay in the king's chamber and it was already a racket which he made, he could also have gone crazy that same night.

Why? If I go into that pyramid there, I want to take all of you along, then nothing will happen to you, even if you are still so unconscious. Because mysticism is not ... that cannot hit you if you know the law of mysticism and that is: there is no death. And everything which is wrong, I do not have to do with that: I am good, I am true, I am pure, I am honest. And then those Indian yogis and those maharadjas, they say: "Do not go in, sir, because you will be killed." And you will be killed. From what, sir, by what means? Fear, yes, being unconscious; your fear is still unconscious. The deeper you come, everything ... God did not create any fears and any trembling, it is the unknown for the human being which makes the heart stand still.

There was someone - I told it the last time - he says: "So true, I swear it on the health of my wife and my children, the Christ can hit me." But the man was lying, and instantly he fell down stone dead. The fear in him made his heart clot, swirl, he was dead. He was lying. And then he thought as fast as lightning: Imagine that Our Lord now sees me anyway, that I am lying; and he was lying, he was already on the ground, had already been beaten. And then they said: "God punished him." No, sir, madam, no, sir from the

church, that man was not punished, that man punished himself, he went above his head. He took ... as it says in 'Masks and Man', Mr Reitsma, that theologian who wanted to go to Jehovah, continually further on this path, higher and higher, but he forgot a ladder. And now he is dangling, Frederik says, between heaven and earth, he will not come back again, he is now in Rosenberg (psychiatric institute in The Hague). He said: "Jehovah, Jehovah." The theologian, he has become a religious maniac. If the human being goes into faith deeply, deeply, deeply, deeply into faith, then you are finally at a hundred percent, you are nothing anymore.

If you truly start to look for God ... We have a grip here on every step, you will never become crazy in this, as long as you do not go too far yourself. But if you start to look for God, look for God, look for God, as a theologian, as an ordinary human being ... How many religious maniacs are there not in the mental institutions? They all went too far; and wanted to get to know God, do not know themselves, have their feeling, but do not know how deep they are, what they can deal with, take hold of Jehovah's coat, or Jesaya, whatever they are all called, and lose themselves, no longer have any ground under their feet, that means: the conscious knowledge, the grip for yourself: I may not go too far, I do this, I am thinking, I am thinking ...

I was at home, I was writing and so far in trance that Master Alcar said - you should see how far we are going, I will give you another image - he says: "Open."

I say: "Open"? We were busy with 'A View into the Hereafter'. "Open? Everything is open. Everything is open." I was writing at home, Master Alcar in me; but we were in a temple on the other side. Everything is open, I can fly, I can go to the first sphere, to the second sphere, I see the people, I see the trees, I see the birds. And then a bird came and sat on my hand. I say: "What, what, what, open?"

"We are not in the spheres, we are in the Esdoornstraat 21, in The Hague, in Holland, on earth." He had to go back ... I had to go back. "Open, open up!"

I say: "Open?"

"Yes, Anna is not there, she is away, has forgotten the key, there is someone ringing the doorbell."

"Oooh, open." I take the key from my pocket and stand from inside prodding that door. Not to pull it, but ... And then I finally have it open, I say: "Who are you?" Where is that going? Then she thinks: Oh, my God, he is just crackers. And I say: "Oh no, that was my wife, now I know it, now I know it."

In that state, I am completely crazy, Mr Reitsma, I no longer know where I am living; for the earth, but not for the other side. Because we were in an

open space and were writing 'A View into the Hereafter', which knocked Esdoornstraat completely away. You see, that is dissolving; I am giving you the proof, that it is possible, but Paul Brunton did not have that.

I was busy with 'Spiritual Gifts'. And then it was precisely in the war ... Then I got a letter sent to my home, we would ... No, we were not yet busy. I got a letter sent to my home from the Germans: I had to go to Germany. I say the following morning, I say to my followers, I say: "Please, yesterday morning I said, Master Zelanus said: "We will begin with 'Spiritual Gifts'. And now I have to go to Berlin.

"But you are not going."

I say: "I am going." I can perhaps reach more people there than here. Just throw me in hell, I want to go to Germany. Because I have my mouth everywhere, I talk everywhere; even if bombs fall around my ears, I will talk."

"But then I will go for you."

I say: "No, sir, no history of suffering for me, I will do that myself." But oh well.

"But", they said, "yesterday morning you said: We are going to start 'Spiritual Gifts'."

I say: "Yes. Now I would like to know, I too, who is right now, Master Zelanus and Master Alcar – nonsense, or what is it? – I say, or Hitler is right, I am going to Germany."

I am walking in the street and I say to Master Alcar: "Master Alcar, you know for sure, don't you?" I say: "Here you have a letter from Hitler, if you are stronger ..." I think: the angels can do such a great deal, but I must pack my case tomorrow. I am going to Germany. And I am just not doing anything, I am going. Just try getting me out of that. What do you want?

Now I think: Now I have got them, now I have got them. I say: "With hundreds of thousands of angels? We are living in times of war, I am an instrument, I must write? is it true? Prove something to me for just now ..." Wrong, isn't it, wrong. After so many millions of pieces of proof. But I think: Well, just let him now, don't you think? Later, of course, I received a terrible beating. But, oh well, I did it.

I go home, get hold of the typewriter, I put it down. And my wife says: "Don't you have to pack your cases?"

"Pack my cases? What?" I say: "Master Zelanus has just started to write."

I say to Master Zelanus, who is standing next to me, I say: "Don't you know anything?"

"Not me", he says, "it is not my business, after all, you sent it higher?"

I say: "So you are going to write?"

"Of course, we are going to write."

I say: "But do you not know anything at all?"

"Just wait, it is already through, the cable ... the telegram is up above." He says: "I already saw where it ended up, a great deal will have to happen, but I am going to write", he says. And we start writing.

Well, at half past three, the door bell rings, a doctor comes in. I say: "Sir, are you a duck or an angel which has been sent, who are you?" I say: "When did you get the feeling this morning to come to me?"

Then he says: "At half past ten."

I say: "Then I sent the message to Our Lord." I say: So and so and so.

He says: "But you are not going." He says: "From now on you are sick. You have had a stomach bleeding." A note, my wife went to the doctor, and I was sick, with a stomach bleeding. I got eggs, milk, for nothing; I was as fit as a fiddle. And we write, in pyjamas, write, I didn't go to Germany.

The doctor was sent for; a doctor came to me.

Master Alcar says: "Did I just get you?"

I say: "Yes, you have got me, you won." I say: "Fair is fair, I bow my head." Then I sat, I sat there for a fortnight, because a doctor had to come to check.

I am, one afternoon I am busy. There is someone there. My wife is not there. I say: "Good heavens, good heavens", there is a car at the door. I say: "And there is a bicycle coming ..." No, it was not a car. I say: "There is a doctor coming, I can see him, there he is." I looked through the houses. I say: "Open the door quickly." I race into bed, you know. If all of that was from me, would you think that the other side was helping me? If I have to write books ... They sometimes say: "He is sitting scribbling all of that himself." I have hundreds of millions of pieces of proof that it is never me. It is never me.

I jumped into bed, I say: "Just let him wait." The typewriter is put away, the door opened and that man races directly to the room: "Where is the patient?" I am lying there in bed, they say: with such a head. Mr Reitsma, I became epileptic from one moment to the next. I was in the deepest physical trance there is, I became ... My eyes were suddenly yellow, blood in my eyes and no more breathing, that man looks. "Huh, huh, huh." "Just say something", he says. "Huh, huh, huh, (whispering softly with difficulty) I can't talk." I no longer had a voice, nothing left. And in the midst of all of that I thought: How real that is. (laughter)

Yes, I saw my corpse-eyes. And he raced out the door. I think: Man, how off the mark you are. He goes to an acquaintance of mine, who knew me. He says: "Now ..."

A hour later milk was already brought, butter was brought, flowers were brought. "Jozef is sick!" "Yes", that man says, "and that looks wrong. That man has leukemia." Because he had heard it. "Did you have a stomach bleed?" he asked.

I say: "Yes, a very large one five days ago."

"Yes", he says, "well, that is bad, you know, but stay calm, you know."

It went through the whole of The Hague: Jozef Rulof has cancer. "And now, good, he himself needs a doctor." Those were the spiritualists.

He was not yet out the door, the door closed; I went to the typewriter. Master Zelanus says: "We will begin." Gone, gone epileptic sleep and trance, gone yellow from my eyes, gone, the blood has gone.

When I first sat down, I say: "If only I had a cigarette now", we do not have that, "because I must recover first." I say: "How clever they are. How clever that is, Master Zelanus."

He says: "Yes, that is still Master Alcar just now. But Doctor Brands was there and Master Cesarino was there." He says: "But they brought you into the apparent death."

They brought me into the apparent death, so deeply, that that man swore ... I also spoke to him later after the war, he says: "Sir, you had a hundred percent leukemia, because the eyes, and everything, were dying."

I say: "Sir, it was gone in a second. Don't you think that is funny?"

Then he says: "Well, if they now dare to tell me that you did not have any special ... and no trance ... or whatever you are ..." He says: "I experienced it."

I say: "Two minutes later I was sitting at the table, and we continued."

I had to stay at home for six weeks, didn't I, you lie there for six weeks. That man did not come again, I got tasty milk, I got food and drink. And I think: yes, if only they had given a packet of cigarettes as well. But they did not have any. But food and drink. I say: "Doctor, would you also like some?" Well, then those people get something too. Because I got double food; I didn't even want it, I didn't even need it.

We have two books finished ... Then we wrote 'Spiritual Gifts' in six weeks' time. But Master Zelanus said: "We will not stay here, we will go to France to my castle." You remember, from 'The Cycle of the Soul'. "And we went to the tower room." And then ... my wife experienced hundreds of millions of wonders with me. And then I came up in the morning and then we sat there and she looks into my eyes and then I can just talk to her, but I am in France, we were in France. I say: "A moment ago we had a lovely horse ride. Can't you see the swans there? That beautiful nature, those wonderful cypresses. Oh, it is great." She came with me to France. We lived in France for six weeks in the castle of Lantos Dumonché. Sir, six months later I was still walking in France, The Hague was gone. I no longer felt the ground of The Hague.

You see, those are now conscious spiritual occult laws: writing, experiencing, visions. And I can tell you about a hundred thousand of them. If you can never believe, if you say sometime: "Too good to be true", sir, then evening after evening I will, I will tell about the wonders, the miracles which the masters experienced with me.

Hitler did not get me. Exactly to the second, Dr De Ruyter here in The Hague heard: "Go to Jozef, go to Jozef, go to Jozef, go to Jozef." "Yes, I will go to Jozef", then he accepted it. He was needed, was the only man, I had seen him once. He was once in my home for a patient, that was a year ago. So I had nothing to do with that man. But he was amenable, was open: "Go to Rulof, go to Rulof, go to Rulof, go to Rulof." And when he said: "I am going", then it stopped. I say: "At exactly twenty-eight minutes to eleven my message went to Our Lord, to the masters, twenty-eight minutes to eleven, at twenty-seven minutes to eleven Master Alcar was with him and says: "Go to Rulof, go to Jozef, go to Jozef, go to Jozef." He impressed it upon him. He came to me at half past three (with) the note: I did not need to go. I did not need to go to Germany either. But I would have gone.

But during those hours a doctor had to come, wherever he would come from. I say: "Whatever you do does not matter to me, but I have to leave early tomorrow." I am not going to go into hiding. Did you think that I would waste my time by going into hiding? I will go into that battle. There are also children of Our Lord in Germany. Mr Reitsma, it did not work, we wrote the books, we lived in France, in the castle of Lantos Dumonché. Just read Lantos Dumonché, 'The Cycle of the Soul'. Months later I had to go back, I could just not find The Hague again, I lived in France, so real. And that is true.

And no Paul Brunton, no Ramakrishna, had that, the yogis did not know that, Ancient Egypt did not know that. Mr Reitsma, ladies and gentlemen, that is only possible now, the masters built that up. Oh, I can tell you, I can tell you hundreds of thousands of wonders about that war, which we ... I had never had such a wonderful life before, precisely when the bodies were threatening to crack. When I was a skeleton and had to sit on the stairs seven times in order to get upstairs, then I experienced the most beautiful and the most wonderful.

If you say: "I am tired", I will laugh right in your face. And if you say: "Oh, how sick I feel", even worse. I experienced it, I saw it. We came from the Divine All. The last books of the Cosmology had to be recorded, there were another four, five, I couldn't go on, I couldn't move another step. My back was destroyed, I weighed ... I was skin and bone. If you saw me, then my chest was in the Laan van Meerdervoort and my back was still in the de De Ruijterstraat. You know that. You see. Now and again I was, I think: they look fine. It rattled, sir, when I walked past you. The Grim Reaper was laughing, I did not see him in my neighbourhood. I crawled up the stairs, I couldn't go on. I say: "Now I can't go on. I will not make it up the stairs again." I do not know how I made it upstairs, but I think: but that is not working, that is not working. "Yes", Master Zelanus says, "I am standing ...

we did our best, we wanted to break a record", and then we wrote six books in three and a half months, four and a half months. In those longest, four, five months, I experienced those books, and the cosmology.

Precisely then, sir, madam, when you have devoted yourself completely, then Our Lord reacts, I experienced that in hundreds of thousands of possibilities, sir. I crawled upstairs, and my wife did not hear it, fortunately - I crawled like that into the room and I fell flat on the floor into my room. From the door to the chair I already collapsed. Then I crawled to the chair, I hoisted myself into it, the typewriter was there, I think: now another thirty pages of the fifth part and then it is finished, and I cannot go on. That is not possible anyway, that is not possible anyway. That is not possible. That is impossible, that is not possible!

Have you ever cried out spiritually, if you can no longer go on, if you no longer have any strength ... Not to beg for strength, sir, but to bring working into that body. "But, my God, I have to work, Our Lord, I have to work, those books have to be finished, they have to be finished before the war, in God's name, give me strength. I have been in the Divine All, and what can the Divine All do now? Can the Divine All not do anything at all?" I was in the Divine all, I saw Christ there.

I say: "Is that nonsense?" Yes, I could, with my finger I could no longer press down that key, there was no longer any strength in my hand to press down a little key. I was finished, finished, completely empty. I was sitting looking like that, Master Zelanus says: "Can you see that?"

I say: "Yes, my God, my God ..."

We look through the spheres, through the fourth, the fifth, the sixth, the seventh cosmic grade, a voice comes and a light and That says: "Did you call me, André?"

I say: "Our Lord ..."

"Yes", He says, "we have to work, it must be finished." And that light lifts me up, that goes through me, and that strength; and at the same moment, there was a new folio in the typewriter and we finished typing thirty pages that same afternoon. We started immediately with the sixth part and wrote that in a fortnight, and had it ready. Strength which I still have now and where I still live in now. You see, that came straight from the Divine All. My bones, those legs of mine, well, they shouted for joy, they did not even creak anymore. Living juice from the universe, sir, light, life, Our Lord, yes, Our Lord.

And do you want in your earthly life, do you want to succumb, do you want to achieve that with a little prayer? Could Paul Brunton do that, and Ramakrishna? Ramakrishna says: "Mother water, mother water", and walked in there. He had also already got hold of the Mother. And if Vivekananda

had not gripped him by his jacket, he would have drowned.

I bumped into a tree and Mother Water talks to me every day and says: "Come, André, come, you will have peace and you will be safe in my arms."

I say: "Yes, in order to drown, of course." I say: "But you are just a big brute."

"Hey", she says, "how harsh you are."

I say: "If you ..."

In this way we stand in mysticism, Mr Reitsma, I cannot let you experience my cosmology because then you will have immediately lost your grip on the world. How deep am I now?

I say: "Mother water, you are just a big brute because you are doing it to me. And if I do not possess my concentration, then I will go into your arms and I will drown", in Dutch, isn't it? I say: "What do you do with unconscious people?"

"Yes, but they do not hear me, André. I will let you descend into me", she says, "and I will send you back to the task, which you will experience and have to accept."

I say: "What would you have done then?"

"You would have got a bath from me and I would have sent you back", she says.

I say: "Nice, in the middle of winter." That was the Suez canal (waterway in The Hague), the Suez quay, Suez canal.

Then she says: "Do you want a bit to eat from me?"

I say: "A bite to eat?" I say: "But there are no fish in that stinking water?"

Did you not experience this evening that I was standing there looking, then the sun had to ... I will continue with this because I want to give you a piece of proof; what those lads don't have, and we do. That the sun said: "And André, now this evening I have received the honour from the masters to free you from your organism because, we know it, if you come back and you say to me, the sun, how I will shine there in the Divine All, then I will free you."

I say: "I will do that." And then I was standing like that at the Suez quay, like that by that bridge, it was half past seven, just having a nice look ... lovely sunset and the sun was already talking. But a crazy person, don't you think? And then a gentleman comes and stands next to me and he says: "There are no fish here. There are no fish here."

I say: "No, sir." I say: "Fish ... Fish."

"No", he says, "but there are no fish in that stinking water, are there?"

I say: "Oh", I say, "sir, what do the fish matter to us if the life feeds you?"

Then he says: "Didn't think I know it. Sir, are you now also so troubled by being rarefied", he says, "now in the war?"

I say: "Sir, I am rarefied day and night. I float over the waters and I kiss the

moon, sun and stars."

He says: "I did not take it that far yet, sir. But I think: Sir, be careful, sir, because hunger takes you to the mental institution.

I say: "And the truth of the life speaks feeding, inspiring, spiritually ascending."

Then he says: "Sir, but then you have walked behind a funeral procession." I just say nothing. "Do you also see so many falling down in the street?" he says. He says: "But you look bad."

I say: "Yes, it is bad, it is very bad."

He says: "But there are no fish here." He says: "Go home."

I say: "Yes, sir." And I went to the sun again. I think: I was far away from him after all.

So I was sitting on a bench, I had ended up here in the rosarium and I did not know why. There were a few flowers there and I am sitting looking and those little flowers were talking to me. Lovely roses, a daisy and an ox-eye daisy. Then I heard those flowers talking to each other there: "Yes, André, oh, how lovely it is, the human being who is open to our life. May I tell you about my life? What do you think of my little sister? What do you think of my little brother?" And that went on, went on. I say: "Gosh, how beautiful that is, isn't it? But you are also quarrelsome too."

And an old woman and a man are sitting next to me, I didn't notice that either. Then he says: "Yes, sir, and a sandwich with sugarbeet does not do you any good either." (laughter)

I say: "No, sir, I cannot take it."

"Sir, but it is ... you are already talking in yourself, you are talking about the flowers."

I say: "Yes, sir", I say, "the children of God are speaking to my life", I was just like a child, I was a child, sir.

Then that man says: "We have waited a while, but it is not pleasant sitting next to you because at any moment you think that you are crazy too." (laughter) Then he says: "All the best, sir, but be careful because hunger makes you crazy."

And I kept coming across people in this way, I think: am I crazy? Oh, oh, oh, and I was standing there and I think: Now I will just go to Jeus; gone flowers, gone world, gone sun, gone moon. And when I ran past that man, I think: I will overtake them, those old people. I say: "Good day, sir, madam." I say: "It is cold, don't you think? It is cold, it is chilly." I say: "Now I will just go home again. I have wandered about for long enough, for a while in nature. Sir, it is the only thing there is left. You say: "You are crazy, you are psychopathic", but it is the only thing to descend into the life?"

"Yes, sir, if you put it like that; I really thought you were crazy."

I just put that right, I just showed that man that I was conscious. Later I met him, after the war, in the street. Then he says: "Sir, eh, you must have a flower shop, because you talk to the flowers like that?"

I say: "No, sir. Yes", I say, "the flower shop is here and there and there and there", then I started again.

And then he turned round and said: "Good day, sir, it was a real honour for me." And then he thought: Now he is crazy after all. (laughter)

But do you want to receive spiritual consciousness, unity, miss, with the children? If you treat a flower, if you treat nature lovingly, harmonically, one day - there is a lot wrong with us - when those doors have all opened, one morning the life will speak, and I experienced that during the war.

I could already do it in 1934, but woe betide, during those same war years we went through all the mysticism which the earth and the universe possess, Mr Reitsma. And did you ever really ... me here ... I can go far, I can go so far that you will no longer understand anything of me. I, because I have seen those worlds. But am I sober or am I not sober, sir? I have my happy feeling, my laughter - not that sombreness - that joy of life, I have Jeus in everything with me, with that: "Yes, sir. Yes, madam. Yes, indeed, madam." I will no longer look you in the eyes to get ten cents, I do not do that anymore either (see 'Jeus of Mother Crisje' part I). I don't do that. You see, in this way you get feeling, in this way you get space, in this way you get space. And then you should just compare the books with the books which have been written in this area by people on earth.

Well? Mr Reitsma and people and men, we have in our hands the very, very highest which mankind will ever get. I truly represent the University of Christ, because the masters who can do that ... I say: "If you are so strong then ..." "We can do everything", Master Alcar says, "but we do not have five cents for you." Also honest, isn't it? "We have the power of the Messiah in our hands and we can do everything. We will give you a wisdom which the world does not possess, you are universally, macro-cosmically deep, André-Dectar", he said to me, "but we cannot help you with five cents. We can work wonders."

This evening I have, by the way, I have brought along one of my dishes, porcelain dishes, I have brought along such a wonder, and I will lay it down here, and that is soaking wet, I only got it yesterday. You should see this wonder. Don't touch it, ladies and gentlemen, it is soaking wet. That is a mother - then I will not need to say anymore soon - and that is a mother who is searching for the spatial, the spiritual, the divine pearls, as wisdom, and they are set like pearls, with the macrocosmic spiritual pearl - with the little ones around it - in the middle. You do not know what you are seeing, such beauty, a revelation in art. And no Ramakrishna, Mr Reitsma, no Paul Brun-

ton, there has never been an instrument before for the world, for the masters on earth, who had all the gifts. Did you know that? I have all of them. I have all the physical, all the psychic. Master Alcar says: "By means of those twenty thousand gifts which we can bring about, we will build up three, and that is writing, that is painting - and that was healing - and that is speaking." Don't you think that is wonderful? I was never allowed to do psychometry, they did not want to fragment the gifts. I could have knocked them dead with proof.

It is time.

Mr Reitsma, are you satisfied?

Let's see what else is under it.

Question two: 'Are it the own thoughts here which play their part? Is this the cause? He will not know the psychic trance of Jozef Rulof.'

No, they do not know that at all. There are hundreds and thousands of mediums, trance-mediums; there is not one of them - accept it, just check it - there is not one of them in trance, or you can know everything, everything, everything. The slightest fault which by words, the wisdom ... If you possess the psychic trance, sir, then you have contact with the cosmos. Accept it now, there is not one in Holland, a hundred percent - I tell you that - trance-medium. Just check it. If it is the case, then you are allowed to shoot a bullet through my head if you want, then I will miss my ... I do not want to shout - but then you can get the light from my eyes, and everything from me, if you meet one trance-medium in Holland. It is not there in the whole of Europe, so bad. And now just read 'Spiritual Gifts'. I checked it in America. Master Zelanus and the masters are real, and do not write nonsense.

Ladies and gentlemen, it is time for the break, and now I will show you that wonder. Don't touch it, don't touch it, it is the mother who is searching for spiritual pearls, those of Christ, those of God and the universe, and that transformed into art.

I thank you.

INTERVAL

Ladies and gentlemen, we will continue again. Did you admire the thing?

(Hall): "Yes."

Worthwhile?

(Hall): "Yes."

I have Our Lord on the waters, Christ's ascension, Christ on the cross, in Gethsemane, talking to His apostles, twelve before him, fifty different symbols. Wolff also painted, but Master Alcar is also busy. This is a revelation, if you see it before you, in colour. I don't know how that paint was treated, it is impossible. But anyway, we have got them.

I will begin with: 'I read the following in 'The Peoples of the Earth'. The Messiah received his material organism by means of the connection of Joseph and Mary. In my humble opinion, Joseph and Mary were the unresisting instruments of the masters, because they entered into a connection at a moment determined by the masters, because it was a cosmic event. There was therefore no question here of the own will of Joseph and Mary. The circumstances were created and the feelings were placed in Joseph and Mary by means of which the connection could and had to take place.'

From who is that?

(Gentleman in the hall): "From me."

Sir, 'in my humble opinion, Joseph and Mary were the unresisting instruments', are you unresisting if you attract a child? Are father and mother unresisting if they reach unity for a child?

(Gentleman in the hall): "It depends on what level they are at."

Is a human being unresisting who creates, attracts, gives birth to a child? Father and mother, are they unresisting?

(Gentleman in the hall): "Yes, they are at that moment."

Is a human being ... It is not possible, sir. I will go into that unresisting of yours. It is not possible, sir. Every human being who experiences unity as man and woman and attract a child, attract a soul, so that the mother becomes fertilized, they are a hundred percent conscious for fatherhood and motherhood. And would Joseph and Mary not be that? A hundred percent is the law of nature here for giving birth, motherhood, speaking by and for the human being. Is that clear, or not?

(Hall): "Yes."

So you cannot talk of unresisting. I am only coming ... I am only taking that unresisting out of here, because you are emphasizing that. It is not possible.

(Gentleman in the hall): "...what should it be there then, if it is not unresisting?"

Yes, but here I have unresisting, it is not possible. You see, there was no question here of an own will of Joseph and Mary? They did not know any better. When Mary and Joseph experienced that unity, they did not know that Mary would give birth to the Messiah. Not one mother, not one mother knows that. There were some people in mysticism, in the East and there, who say: "I have a conscious child."

My mother said: "I am floating and I am flying and I am ending up in the heavens. I don't know what I have now, I had that with Bernard and I had that with Johan." Bernard was so wild, always unsettled; working, working, working; now Bernard flew. There are phenonema in every mother which the mother gets from the personality of the child. But of unresisting ... And there

is therefore no question here of an own will? Sir, the will, a hundred percent. Yes, but I can also add something of course.

(Gentleman in the hall): "Yes, it concerns in this case, doesn't it, for example, there are women who want children and who do not get them; they have a hundred percent feeling for that, and yet they do not get them."

Look ...

(Gentleman in the hall): " ... so here that will has not been disengaged anyway?"

Sir, the human being is so fanatical in his will if that happens, in the first place a hundred percent will for lust. There are people who experience that unity, do not want a child, so they have ... they are still a hundred percent in lust at the moment, in lust. They do not want a child, but they want to experience that unity. A hundred percent will. Here, there is no question of unresisting, sir ... If a human being is ever conscious in this state, then it is for connection with the human being, being a man, being a woman, love, love, love. For a dog and a cat if you want ... In the whole of nature you cannot talk of unresisting, because every insect knows what it is doing at the moment when the mating begins.

(Gentleman in the hall): "The difficult part to understand is ..."

What did you say?

(Another gentleman in the hall): "But people who are drunk ...?"

And then they know it absolutely. Sir, precisely under that drink psychosis, narcosis, in a manner of speaking, then the human being is still conscious of what he wants. There is no question of unresisting here. If it concerns ... If you now want to go further ... First this of the human being. So in other words, now I will see and follow the spiritual, cosmic, divine, and then you will be able to say: were Mary and Joseph forced into that? Not?

(Gentleman in the hall): "Yes."

And now there is no question of unresisting, but now you could speak of domination.

(Gentleman in the hall): "Yes, that is a question of giving a name."

No, that is not giving a name, sir. Domination is conscious inspiration, and unresisting is: well, was that me now or was it another? (Gentleman in the hall talks at the same time, but Joseph continues.) You see, that is not giving a name to the thing, now every word speaks with regard to the universe and changes the whole matter. Yes. I just want to tell you: This is completely off the mark, that unresisting, that has to go, you see.

(Lady in the hall): "Mr Rulof?"

Yes.

(Lady in the hall): "It says in the bible ... Mary was sought out, wasn't she?"

Yes, the bible says that. But who told that? Yes, you see, who wrote that?

Mary was sought out?

(Lady in the hall): "Could she not have been clairvoyant?"

Mary was at that time, when she was between the fourth and the fifth month, just as clairvoyant as every other mother who possesses that sensitivity, but she did not know anything more. At the moment that that unity came about, Joseph and Mary were perfectly ordinary people and did not know it. They came precisely, by means of the cosmic time ... I want to tell you how. I know the whole situation, the whole plan, the whole objective. When Christ wanted to be born - now we are going to that inspiration, sir - then Christ sent out His thoughts for the birth and saw two people. Then Joseph was already inspired in order to give himself.

(Gentleman in the hall): "Precisely, so not own will, he got inspiration. You are saying it yourself, aren't you?"

No, sir, you cannot take that away from me. No, sir! If you are inspired by the cosmos, by the universe in order to give birth to a child ... Sir, I will tell you something, there has never been one man on earth before who has given birth to a child by means of his thinking. There is not one man living on earth who says: "I want a boy. I will give you a child", to the mother. Or it is the mother who experiences the contact and asks: "Husband, I want a child", or it is the husband. But those feelings which enter them, which enter you, really ... not when it goes to lust, just experiencing the physical sometime, then that law from the Other Side has no contact, no concentration and no inspiration. But now father and mother are open to a child, what did you think now, sir, what would happen?

(Gentleman in the hall): "Precisely, the child therefore attracts the father and mother. Mutually, actually."

The child cannot attract anything, the child ...

(Gentleman in the hall): "But Christ did it?"

The child is ...

(Gentleman in the hall): "But Christ attracted His father and mother?"

Yes, but, sir, I say: There is no man and no woman who can attract a child, otherwise the human being would also have that in his hands, but that is not for sale. The soul which must be born inspires, not the father, but it goes through us - unconsciously, sir, it does not enforce anything in you - but it goes through us and you are ... at that moment you as a man go into creation, into evolution, into reincarnation.

(Gentleman in the hall): "Yes, exactly, oh well ..."

And none of that belongs to me and you. That is the cosmic law of birth, by means of which we serve, no more than that. So Joseph and Mary were not helpless beings, who served the universe with birth, the birth to be seen as universe, which millions of people have to do with.

That Soul who came from the Divine All, Christ, He said to the masters there: "I am going to the birth, you can no longer think about me." And then they knew it in the Divine All ... I saw that, now you can laugh at me, but I saw the whole birth of Christ in the Divine All along with Master Alcar and Master Zelanus, how Christ dissolved there, and also of millions of people here, because I had to experience reincarnation, for myself, otherwise I would not stand strong enough. Everything which you experience, you stand strong, don't you? So they can never do so, so, so, so and so; I always have the word because I experienced all the laws for birth, for dying and for insanity, diseases of the soul and everything, I experienced them on the other side.

So Christ said: "I am now birth." And then they could not ... could no longer find, no longer see Him, He had already become hazy. And on earth the contact came about with His grade, to which He used to belong. That is the tribe where Joseph and Mary came from. And that tribe, that family, who were prepared for that and that task, and that and that source, and that and that history too; all that had meaning, in order to follow and reinforce that bible, that bible after all, but those foundations for mankind, for religion, building up for the house of Israel. Because otherwise Christ would have had to begin with a new house, with a new sect, with a new foundation, and then He should not have done that, but then another person would have had to be born, and he said: "There is a God." Then it began. Do you see?

But Joseph and Mary were exactly like you and I and everyone. We are not unresisting, because I know, I know surprisingly well, if the feeling comes into me and in the human being in order to give birth to a child, for the mother, that is the most, most wonderful thing for God and the cosmos. And then they know surprisingly well what feelings are in them. A dog and a cat, sir, are a hundred percent conscious, I also talked about that the last time, they jump out the window. But it also thunders and roars in us in order to give birth too. And that is not ... that does not need to be lust, sir, but a hundred million people give birth in pure unity with the universe. And that is the thundering for birth, lightning flashes, we burst from happiness. Isn't it true? And that wonderful, wonderful feeling, sir, that does not belong to us. Only then when the personality speaks. And now, sir, we go to the human possession and now it becomes lust. Helplessness, unresisting in a grade of motherhood. You should ask me questions about that, sir, then I will make you weep, as a man I will make you cry, it is so wonderful, so deep, so incredible, incredible, that you will say: "My God, my God, what do the people know about it?"

You touch something there.

(Gentleman in the hall): "Yes ..."

You touch something there. I find it very interesting, you should present

that to Master Zelanus, then you would see what kind of lecture you would get; because he fights like - not like a devil - for Christ and for Joseph and Mary.

There was once someone who said it like that. He says: "Joseph and Mary were immaculate, they did not know ..." He says: "What a dope that Joseph was." Yes, that is social again, do you see? The Catholic Church says: "Joseph, that was not even Joseph." Can you feel what stories have been added because of this problem? Sir, wars already started, because of the immaculate conception of Mary. That Catholic Church makes it even worse, it says: "The Holy Spirit descended into her." That happened of its own accord. That is impossible, that is impossible in the universe. Joseph and Mary were physically one, and that is the very highest and the most sacred which God created. The Catholic Church considers that indecent and dirty. And Christ said: "The way you did it was good. And I have to bow", and He became a child.

Yes. There was therefore no question here of the own will. Sir, if a child is given birth to, our will has nothing more to say. The soul in the world of the unconscious, the human being whom we attract as child, as feeling, as life, that life determines the life on earth, and not I.

(Gentleman in the hall): "Yes, yes."

And are you then trying to say that I am unresisting?

(It remains quiet.)

Am I now unresisting?

(Gentleman in the hall): "Yes, if I look around me in the world, I do not have any children myself, you know. If I look around me in the world then I cannot imagine that, if children are born, isn't it true, that it happened consciously."

No, sir, I was consciously one, and got a child.

(Gentleman in the hall): "Not because of that child."

Yes, sir, it concerns a child. A hundred million people are in that unity, in that paradise, and look, experience something, and they do not know it.

"Good gracious", he says, "now they have got us. I didn't count on that." But someone else continues counting. Now we will begin. He says: "Well, little pills, just go away." Miscarriage; child gone. Another one, another one and another one.

I know someone like that who had eight children, and the man just wanted to get rid of them, and then that mother said: "But now it is finished." She read a book of mine. And do you know what I then said to that gentleman? I had to treat a patient, then I got a diagnosis. I will give you a wonderful diagnosis this evening. Then Master Alcar said: "Only a child takes away stomach aches, because the womb has been murdered." And the one operation ... from the one professor to the other for those stomach aches ... The

ovaries were diseased, the womb diseased.

And then I came, then I had to make a diagnosis. Then Master Alcar says: "There has been a lot of messing about here, but only a child can save and cure the inside." And then that man said: "I will not do that."

Sir, then one morning I dashed in and I said: "Sir, do you see that dagger?" I say: "That will go in your heart if you do not give a child to that human being. I will destroy you, I will do it."

After three weeks, four weeks, five weeks, the child was there. Then he says: "Would you have done that then?"

I say: "Well, no, dope." I say: "But she has a child."

And then that mother says: "And now sir can tell me another one." The child came, sir. Then she says: "Because I can now make amends."

In this way I fought with people for a child, and the child came. And then you should, you should just see the mother with remorse. But the infallible diagnosis, sir. When the child was born, the pains had gone. The doctor says: "What happened to you?" The birth, sir, the clean pure development of the tissues took place, and a professor was no longer needed, the diagnosis was made infallibly. Three operations for nothing. Four, five thousand guilders; gone, sir. Only the child, that is the pure diagnosis. It happened.

Those people were not willing; that child came. It proves, and hundreds of thousands of people are not willing, the child comes, it proves that the human being will never ever get hold of the birth for the soul, sir, otherwise we would be the destroyers of Mother Nature and God's creation. How many children ...

(Gentleman in the hall): "That is the same thing, this is why I say unresisting."

No, sir, the will, the will, unresisting ... The will of that universe, you must listen carefully, now I will continue again, the will of that soul becomes the love in me in order to experience the being one with my wife. I get the will, I get the being one, I get the paradise because the soul said: "Attract me and I will give you the love." Because I meanwhile go without knowing ... But now we people must know that. If you now soon ... Are you married? Well, get married quickly and just ask the woman it. (laughter) If you now meet a really sweet, a really sweet princess in the spirit, sir, and you know these books, and you both prepare yourselves for that wonderful moment, sir, then the birth dissolves, the strength and the inspiration, that dissolves in you and now the happy feeling comes in order to crush them to death. And then now try saying that you are unresisting. (laughter)

My dear man, if that feeling starts to awaken in you ... and, eh, oh well, now you probably thought that I would tell everything. (laughter)

But about that the human being, sir, the human being knows ... What

happens with the attracting of a child, the being born of a child ... "That is my child", he says and she says this. "Yes", she says, "but the child looks like me, so you have nothing to do with it", they do not know either. Sir, they know the psychology ... psychology still knows nothing about the actual birth; it is awe-inspiringly deep and beautiful. People are often afraid of asking questions about it, but there is something to it.

Yes, sir, and that happened so purely and absolutely, naturally, cosmically naturally, with Joseph and Mary, that when Joseph approached her, you see, and started to experience the silence of her life, that Mary, that good mother, and he prepared himself to pick an apple from the paradise of the universe, then they heard 'click' behind them, and then the door became locked. And he descended into her life and said nothing, nothing, nothing ... You have to think about this, sir.

If the soul wants to be born, ladies and gentlemen, children, people, and you think you can attract another child, then you are already alive, then you have already been in contact perhaps seven years beforehand with the soul which has to be born. Already seven years, seven months, seven weeks, seven hours. But the foundations are already there that the karmic law reaches awakening, sir. And I am that. I have to do with that child, or she, one of the two of us. We have to make amends, or we will get that from that child. But the karmic law, sir, now I will go even further, it dominates everything at the moment.

(Gentleman in the hall): "Precisely, also the own will." (laughter)

If you become annoying now, I will stop with it. If you continue to hammer on about that, then I will stop. You see, because I am bringing the most beautiful thing there is.

(Gentleman in the hall): "Yes." (the man says something else)

Also the own will. No, what I now said about that has already been finished and you must accept that: Yes or no. That is already finished.

(Gentleman in the hall): "Yes, but they cannot disengage karma."

Now I will include the secondary states, the incidental circumstances, built up by us, I will now include them. But I already explained the law of birth to you and now you begin again with own will. That is like putting up wallpaper, done! And we pull it off again! Do you understand this?

(Gentleman in the hall): "Yes, one is inextricably linked to the other."

No, sir, all worlds, the law of nature, birth, that is the macrocosmos, that is God, can you feel that? Do we have that in our hands? No. I explained that to you.

Now we get the attracting, now I went into the attracting of that soul; karma or no karma. I explain the feeling of the birth to you. The birth becomes the feeling and the love in me, the being one of the human being. So, I am

elevated, for a hundred percent, into that birth. Is that clear? So you mean to say: "Without will, unresisting," I become birth for so many percent, that nature can give me, that is a hundred. So I am will, birth, inspiration, love, I am now everything at that moment because I am the instrument in order to bring about that possibility.

That will has now gone?

(Gentleman in the hall): "Yes."

Has that will now gone? You see, that will has now gone. You have everything. No, I mean, that will is now set aside, we have nothing to do with will; you dissolve as a human being here in the birth of another.

(Gentleman in the hall): "Yes."

Do you see? So you are birth, you do not have to do with will, you become feeling, you become love. Isn't it wonderful? Yet it is still deep.

And now you get: the circumstances; now I passed over to karma, now I would ... I have to do with that child, that child goes through me and that child now looks like me. Don't you think that is nice? That child, that soul goes through me, and that child is the spitting image of the father. That girl looks, that boy looks like the mother, the mother now has contact with this child, that soul went through the mother and not through me, the soul did not touch me. If that soul just touches me, the materialization of feeling will come immediately. As a result of my feeling, the feeling of the child materializes, but my look and my life already lie in there. That is the form, the face of the man or the woman. Don't you think that is wonderful? That is pure and natural. So the karmic law now, we also have cause and effect, goes ... also dissolves in that birth, everything dissolves in that birth and we have to do with that and we do not have to do with that. But only then when this child now begins, then we will see or we will get, or that we have to make amends. Isn't it wonderful?

'The circumstances were created and the feelings were placed in Joseph and Mary by means of which the connection could and had to take place.' You know that. God did not make and does not make any distinction, the Messiah was also born in the normal way. That is all good. 'This is contradictory to 'Masks and Man' where Frederik says: 'The mother who does not want to give birth to children is a sponger.'

Is that contradictory to the law? Sir, now we come from the divine to the human destruction. The mother - I explained to you - deformation, deformation, deformation ... it happens every day. There is a mother who does not want a child. A nun, a priest, they sponge off mankind, because they must return to the earth, they must continue their evolution and do not want any evolution; they are spongers. And is that contradictory to reality? Yes, sir, they have kicked themselves out of the divine, harmonic births, births. They

have now fragmented their life and must go back.

(Gentleman in the hall): "I see that in previous lives, they now undergo what they caused in previous lives."

Yes, we do not have to do with that now, we do not have to do with that now.

(Gentleman in the hall): "But it is about that now ..."

No, that is going too far. Now you are going too far ... (Gentleman in the hall talks through it.) We have to do with the personality here which is not yet a mother. So now we get: are you a mother or are you not a mother? If you are not it, then it is the hardest. But it goes ahead, the plan, true or not? Then it become lust. So now we have already raped, sullied, deformed, the divine harmony for birth, we do not want any children. We do not want any ... Do you not want oneness in the case of homosexuali(ity)? What do you want now? Now that is also added, now thousands of human character traits are added which fragment and darken the birth. Isn't it clear? And that is a pure, human psychology.

(Jozef continues to read.) 'This is contradictory to 'Masks and Man', where Frederik says: 'A mother who does not want any children is a sponger', other mothers must take over the task of the unwilling mother and sometimes give birth to twenty children.'

You get that now. There are mothers who have twenty, twelve, fourteen children there; and another says: "You should see that rabbit hutch." People do not know what they are saying. And you will sense, if a child must be born, then that cannot be stopped.

(Gentleman in the hall): "Precisely, I mean precisely, if a child must be born, a father and a mother can never stop that."

No, you can get rid of it.

(Gentleman in the hall): "Not true ..."

You can destroy it, can't you?

(Gentleman in the hall): "...takes over." That cannot exist in a karmic way, can it?

You can destroy the embryo, can't you? There are possibilities for destroying that embryo, aren't there? That is therefore human destruction. Isn't that true?

(Gentleman in the hall): "Yes."

Yes, that's it. And now what? And now what?

(Gentleman in the hall): "But that soul must be born, so that feeling is also, just like with Mary and Joseph, that feeling is also placed in that father and mother."

Now I will tell you something and now we come to cosmology.

I am now the man - I will use myself as an example - and my wife, and say:

"We do not want that child." Sir, did you think now that you have that in your hands? That I murder that child? I will now give peace to the mothers and the people who have done that. Master Alcar says: "We never talk about this otherwise it will become even worse." You will stand irrefutably before murder. But, if I must attract a soul, sir, and I have the consciousness 'when it is that far then I will just get rid of it', sir, then I will not get a soul who must become a mother and will experience sixty years on earth, but then I will get a psychopath in me, and I will get rid of that; that will go back anyway. You can only - now I will go a bit further, and those are all books - you can only attract that, sir, which lives in you as love, and consciousness.

(Gentleman in the hall): "Yes."

But you have ... If you are free from karma, then that is possible.

(Gentleman in the hall): "I don't believe that."

Your karma says: "I first, I have to do with you, I will come." But now I have to live for fifty years, because that is in my aura, my life space for this birth, my plasma, that is feeling, that is plasma, that serves me for fifty, sixty years of life here. And a human being can now murder that if I come there? Is that true? Clear, isn't it? But now I turn left precisely, because I will be born there; he will not get the chance to murder me, sir, because I am birth. And that cannot be destroyed by the human being. The human being destroys an embryo, but they destroy spiritual destruction. So the destruction attracts the destruction.

(Gentleman in the hall): "Yes."

So far, sir, that the human being says: "I murdered a child", I can and the masters can say about that: "You would like that." Because that was already established.

(Gentleman in the hall): "Yes."

That soul knew that. Before the soul was born, she knew: mother will make a flaw in that, and I will come where I have to go. We do not even have that in our hands either, because then you wouldn't be here, and no one would be here, because then the human being would have the life of God in his hands and then the human being could say: "I will just send you back", and fling that life in the face of God. But we do not even get the chance for that either, because we all get destruction, psychopaths, half-conscious beings, people who must be born again and who had torn that embryo apart anyway.

Sir, I know states, I know states for suicide, where the human being committed suicide himself, and it was not suicide. And I also know states, I followed all of them and experienced with the master ... A mother came to me and says: "Yes, of course I think it is terrible, but I have destroyed an embryo of three months old and now I have pain in my stomach, can you do some-

thing about that?" At the same moment I get my vision. In the first place, my master started to treat and says: "She would like that, to destroy a soul and an embryo, but she cannot even do that, that embryo would become loose from the embryo material." Do you understand this? And then the feeling entered her, and then the mother took part for thirty-five percent to destroy that embryo, but seventy-five percent was for the soul; it was not even her. It goes that far.

You can still analyze and justify such things? Yes, sir, because murders came about by means of the human being who was not a murderer. A child went, a child, a little girl, who later walked into the water, and said: "I am going back." "Why?" the father says, the father is a spiritualist, a good one, he also had a good contact. Then they went to Holland and she walked behind the house into a ditch and drowned. And after four weeks she came back: "Father, it was my time." Do you see? And I knew those people, it hit the mark, it was good.

You will certainly feel, sir, what kind of university there is in this? No academic on earth knows that, sir, no yogi, no Egyptian, this is only in the hands of Master Alcar and the masters. This, which I am telling you this evening, is a revelation for mankind. No one in the world can explain that to you, so deeply; we can explain it humanly, destroying, unconscious - so destruction - spiritually, spiritually, spatially. And you can get the divine word from me at this moment, because I am in contact, do you see? And then you will only just say: "Yes, it is true." And you will feel that under your heart, that it cannot be any other way: it is true, true.

(Gentleman in the hall): "Yes, I also agree with you completely."

Thank you. But I like those questions because there is a lot to them. Now we get: 'Every soul is born at the time determined by the masters.' No, sir, the masters have nothing to do with that, it is no longer in God's hands, that is all possession of the soul.

(Gentleman in the hall): "Oh well, I feel it differently."

But can you feel how far it goes? God no longer has that, because you are the god who wants to be born.

'If Mary, or Joseph, had not been willing, would another random couple have had to have taken on this task?'

If those people had not been conscious, sir, then the Christ would have been with the conscious people, but Mary and Joseph were conscious giving birth and creating, no more than that.

Is it clear now? Clear now? You cannot get into it, apparently. You don't know. Well, that is a pity for me, because then it is no good to me.

I will read it out again: 'If Mary, or Joseph, had not wanted' ... Now I have explained it so much, spiritually, macro-cosmically; there is no question of

will. Now I have explained it by means of various possibilities and now you still shrug your shoulders, and that is a pity then because then we will not come any further.

'If Mary,' you write with capitals, 'or Joseph, had not been willing, would another random couple have had to have taken on this task?'

Yes, then there would have been, then there would have been no question of Mary and Joseph. They were consciously mother and father, and were creating and giving birth, it was possible, they were not eighty years old, they were that and that age, they could give birth and create, there is therefore no longer a question of will here, the Christ came, the birth of Christ came; and now you still behave like that. Do you still not know it now?

(Gentleman in the hall): "Yes, I know it now."

Then why do you not say: "Yes", then I can continue? You are making it difficult for me.

(Jozef continues to read): 'In my opinion, it is not possible that everything is cosmically arranged in order to prevent chaos.'

In the birth for the human being, sir, chaos never ever emerged. And then you should look - now we are going to another problem - and now you should look over the earth at how much, how deep the chaos is which the human being created by means of fatherhood and motherhood. And in fatherhood and motherhood, there is still not one light point taken away, one light point, one grade, one little number, one little particle of the hundred percent taken away and could be raped by the human being. The birth for the macrocosmos, in the hands of the human being, is still divinely pure; I explained that a moment ago. Don't you think that is wonderful? Otherwise - I told you - life would be for sale. And then you could make and break, and I, what I wanted; but the birth carries on. If you, and I, do not want, sir; there is a mother and a father, who now give birth to those twenty children for me, and for you, and for another. Isn't it great? Is it clear now?

(Gentleman in the hall): "Yes, but I cannot imagine what you are saying, but you get another karma through that, other circumstances. I will just say, someone in The Hague does not want a child, and the child is born in Paris ..."

Sir, I have the word again, I have the word ready again. I refuse now, and you and the woman, the mother, we refuse. Don't we? Now it goes ... now I say: Now another person is sorted out by my karma ...?

(Gentleman in the hall): "Yes."

Sir, that soul, that soul which goes there, that is connected to a group spirit, and those are the millions of people with whom we are involved, those are the mothers of one grade. That mother attracts me, I have to be born - and they refuse - because I am involved with that. If I am now involved with you

for fifty percent and you refuse me, then that other forty-nine percent of that then comes, and I have to do with those people for forty-nine percent. That means: the highest karma, the deepest karma experienced with the human being, attracts, the very first. So you are working here, and thinking and feeling, you are a human being, I have to experience the most intense karma with you, so the highest grade in karma now attracts me. And you refuse? Then forty-nine percent appears and I go to that; but I am born. Up to one percent and then I have at least a thousand fathers and mothers which I can experience, who will elevate me, and I will get my birth, then just for five percent, one percent, that fifty percent will come later. When you are that far then you will appear. Don't you think that is nice?

(Gentleman in the hall): "But why is that feeling not laid in that fifty-one percent, that it will be born?"

Why is that fifty-one percent not laid in you to do that anyway?

(Gentleman in the hall): "No, you say if you are attracted to me for fifty-one percent and to another for forty-nine percent, and I am not willing, that you then bypass the karma, take the karma of forty-nine percent. I don't understand that."

Don't you understand that? That means, sir, if you refuse to attract me - doesn't it? ,- then I have also lived there with those people, in Jerusalem, in France, and they attract me. Those people are there now. And I meet you on my way, but I come, and you come to stand before me in order to make amends for that. Can you feel that? But that birth does not let itself be stopped, it carries on. And so ... And you can only just find that now with the mothers who have ten and twelve and fifteen children because they are now outshined by the other destruction of the human being, they can now sort that out. Now we must write a book about this because you will not work it out anyway, you are clinging to something.

Do you all understand it, people?

(Agreeing voices from the hall.)

But slowly then ... Oh well, I want to make every effort.

There is also: 'In my opinion, it is not possible that everything is cosmically arranged in order to prevent chaos; one woman is allowed to not want and the other woman has to want.'

No, the other woman is ready to receive me. Ready, and I am involved with that life, otherwise she could not attract me. But there are also moments in the macrocosmos that no one can attract me, we also come to stand before that too, of course. No one could attract me to the world, than only my Crisje, mother Crisje. I was already in the first sphere, I came from a world, I was already there, I am an absolute conscious reincarnation now. And I knew Crisje, from Ancient Egypt, from there, from there, in Jerusalem, and

I know that soul from there and there and there, there. I am so deeply and profoundly one with her, almost nothing can exceed that, a deeper feeling and unity with a mother and child is no longer possible. What is that? Do you see? I know those lives. But no one else on earth would have been able to attract me because I am finished with karma. I can only receive reckonings here, sir.

If I now ... I can tell you things, I experienced them, so awe-inspiringly beautiful ... It is nonsense, because a human being does not know his past. In the past, or years ago, someone said to me: "Here like this, you have that." I said: "You will not give me that, because I still have so much outstanding." That is the reason, that is a reckoning now. You would be surprised. Don't you think that is nice? Sir, I still get reckonings from people, every day, they think that they are doing that and that, I think: Oh, there is another one from there. Not from North Brabant, you know. But then we are involved with each other, they now do it like that. And then they think that they are doing good, sir. We must never think that we are doing good, we stand before a human being and say: "Well, I don't know what it is about but I helped them." Sir, it is on the mark. Just look into that.

(Jozef continues to read.) 'Mass karma does not solve this problem either because individual karma, attracting a soul and giving birth to the child, has been achieved, has dissolved in the group karma.'

Sir, we have now dealt with that. You have felt that well. 'We have to undergo both karmas and cannot undo that, or change that.' Not that either. 'But we can, and in fact we always do that, make new karma, but must deal with karma already caused. We are now busy smashing new things to pieces.'

You have sensed all those things wonderfully. And if you just hold on to this for a moment and think through - are you doing that? - then you will feel, then you will get hold of a cosmic problem yourself and that is a great, wonderful possession, because if you hold onto this well, sir, then a book will come to you of seven hundred pages, and you will now experience that yourself. Isn't that nice? But you have sensed this well, sensed this good.

I must ... I only want ... See, that unresisting, that does not exist now, but you will also throw that away, won't you? Won't you? Will you throw it away? Yes, those eyes still do not tell me that much. Will you now throw away that unresisting, is that now done with?

(Gentleman in the hall): "Yes, of course."

Thank you.

(Gentleman in the hall): "Yes, I, I, yes." (laughter)

'We can in fact make new karma.' We know that. 'What you sow you will reap.' Sir, there you have it. 'From this it follows that the human being is unresisting at the moment and undergoes that karma passively.' Well, what

were we talking about again? That is once more ... but that goes once more to the personality, to the human being himself. 'That is not fatalism, since the human being has it in his own hands in order to make better his coming karma, new karma than the already caused one.' Also good. 'The mother who does not want to give birth to any children now and does not get them either now, has laid the seed in her previous lives for the not wanting.'

Sir, that is very good, do you see? The mother who is not a mother now, for example, that does not need to be destruction from the previous; she could be finished. Somehow she is still for here. But there are masses, millions of mothers, who do not have any children, have a miscarriage, the child is taken from the body in bits and pieces; that is karma, otherwise it is not possible, is it? That lives in disintegration, destruction. How can creation destroy something if we evolve harmonically, are ready to receive it?

'It is therefore cosmic disturbance.'

No, sir, that is in the human being. If you go into that, sir, then I can tell you why and how those tissues are destroyed, sir, and why that child is pulled out of position, sir, and why that child lies there like that, and lies like that, and lies like that, and why why why. We can explain all of that, the masters can do that. Just ask a doctor. Now we come to the doctors, the gynaecologist can get a lecture here, sir, he does not know it, why why why. Now he starts to look in the tissues; and the spirit has done it. Material disturbances can now occur by means of a step, a wrong wanting, a wrong lying, but the depth in the human being brought about the disturbance and gave the possibility. Don't you think it is nice? Infallible!

I told you the last time that there was a mother. I was involved with that. "Now", her brother says, "now she is already twelve months pregnant, and she still does not have a child now." And then the doctor waited until fourteen months. Then he says: "Are you crazy or is it me?" I say: "That doctor must have been a dope, because after nine months ... that is another five months ... in fourteen ..." Five months, then he still did not know it? Five months too late? I would start to scream. After three weeks then I would scream the walls down. Then he says: "I will not accept that any longer." Yes, what a miracle. By means of suggestion, everything was there. She was still ... She was still bigger than an ordinary mother. They thought that she would have triplets, and there was nothing, just air. Spiritual air, sir, is bad. Spiritual air is strong. The will of the human being ... Now you must just say: the human being has no will. But the will of the human being in giving birth and creating, sir, nothing can compete with that. We certainly go through steel infallibly.

'The mother who now does not want to have any children,' I have had that. 'Now the mother receives, must give birth' - which concerns me - 'to what she evoked, caused in previous lives.' We are now that far. 'Thanking you in

advance.'

Did you have anything else?

(Gentleman in the hall): "Not for the moment."

What did you say? Nothing else?

(Lady in the hall): 'May I just say something?'

Sir, is this a great problem? This is worthwhile.

(Lady in the hall tries to say something.)

If we ... those thousands there ... The University of Christ - I will come to you directly - has hundreds of thousands of books. And I have to write books about all of that, sir, my life is too short, and about all of that, about thousands of problems, human, divine, spatial matters. We will write those books when we are on the other side and the direct instrument, the apparatus, the direct voice, is ready. Then my task will be waiting for me there and that of Master Zelanus and then we will continue. Because there is not one on earth who has books like me, me. My task on the other side is to teach mankind, the colleges, the universities later ... and then they can ... they can then start to listen to those sound recordings. And that will not be long now, we will save them carefully and say: just listen first to those evenings which we gave in 'Ken U Zelven'. And now sit down, sit down and listen, my word is law! And now also about this. You can now say - there are still people-:"Could that be possible?" But I have the divine law as word in my hands, and I hear that and I see that. And if I tell you: "It is true, sir", then there is never, there is no longer any going back, because I am a thousand percent certain. I am true, in these things.

Because do you know what happened to me? I say: "Pull the other one, I want to see it first", and then they show it to me.

Did you have anything else?

(Gentleman in the hall): "But accepting is wrong."

What did you say?

(Gentleman in the hall): "But accepting is wrong?"

You should know.

(Gentleman in the hall): "You are a thousand percent certain, aren't you? You may not accept it ..."

I should know.

(Gentleman in the hall): "Yes, for yourself, but if you sit here as an audience."

Accepting is wrong.

(Gentleman in the hall): "Yes."

I can tell you, be pleased that I can tell you it: This word is truth. There is no damnation. There is no death. But now we go higher and higher and higher.

I know that you will go home there soon: Well, could that be true? Gone evening. This is the worst thing there is, sir. The most terrible thing there is. I am sick of these evenings, don't you know that? Why? Yes, one or two people who are sitting there and I can elevate and they say ... After all, you do not know my happiness; my wisdom is my happiness, my life, my strength, my inspiration. And then you still say: "Could it be true ...?" You will not get into it, you will never get into it. I would just as rather do what I used to do, digging potatoes, than this. You can take over my task immediately if you want to, because I know your feeling, your feeling. You are pleased, grateful, but I am not getting out of this what I want to get out of it.

You have to be able to experience acceptance, sir. I have experienced everything. You can ... that happiness from that wisdom ... I told you about wonders, miracles, here; and where are those miracles, where are those wonders? Oh, sir, they are perhaps lying in the street gutters of the city, but you should know that. I will not pay the least bit of attention to your happiness. Do you think this is harsh? Sir, I am doing it all for myself. I like it, you will still pay twenty-five cents. (laughter) And, sir, I will also buy a few bread rolls for that tomorrow, otherwise I would not have it. So in other words: I have to just talk, otherwise I will not have any food. Now, sir, then I will sell flowers: "Beautiful flowers!" You will see how easy I manage to sell them. I will look into the eyes of the ladies and say: "Oh, mother, I have four, five children and ..." I also have to eat, "beautiful colours, just look, beautiful colours."

That is banter, but fine, it is about this: you say "accepting". No, sir, that is still not knowing. If you could experience my word, the books, in the hells and in the heavens, then you would no longer need me. I know how difficult it is, but I also know how I got it here. I gave everything for it. I will tell you a story from the war, I can tell you a hundred thousand things like that which I devoted myself completely to, even if I was a driver. I get everything out of what I do, I think. And when the masters came then I said: "Yes, pull the other one." He says: "I will prove it to you." In the beginning we always spoke colloquial, dialect. Then Master Alcar says: "Then we are closer to each other, Jeus. Because that André whom I will now build up, he doesn't know me yet. And I must give him strength and inspiration."

Can you feel it too?

Sir, it is time.

Did a lady there have something else?

(Lady in the hall): "Yes, according to sir, the man and the woman who have contact are unresisting, and the woman who refuses has a will, that is not possible, is it?"

Is that true, sir?

(Gentleman in the hall): "I did not understand the lady at all."

The lady says ...

(Lady in the hall): "The man and the woman who have contact are unre-sisting and the woman who refuses suddenly has a will. That is not possible, is it?"

No, that is not possible. She is right, yes. You say ...

(Lady in the hall): "That is clear."

That is very clear, yes.

(Talking in the hall. Someone says): "Could you just explain because that gentleman does not understand it properly, he is a bit hard of hearing."

(Jozef begins): She says: "The people who do not want it ..." (The lady adds to it): "...who have contact and according to that gentleman do not have a will ..." (Jozef continues): "...who have contact as father and mother, have no will, and the woman who does not want any children, she has a will because she does not want the child?"

(Gentleman in the hall): "Yes."

You see, we are going to wanting, sir, that being human, animal and pre-animal and having no meaning for God, that belongs to the destruction. That is clear, isn't it?

Ladies and gentleman, was I able to give you a little something this evening?

(Hall): "A great deal."

What did you say?

(Hall): "A great deal."

Then see you on Sunday morning in Diligentia.

I thank you for your benevolent attention.

(There is clapping.)

## Thursday evening 15 November 1951

Good evening, ladies and gentlemen, my audience. I will begin here with the first question. A mother who says: 'I myself, the mother of the child, which received a vision, went and slept in her room two days after burying my child, the room in which she passed over. I wanted to give the example to my other children, who were afraid of going to sleep there. Then I was very anxious and experienced things which I cannot talk about. And I was called to that I must die. And I then called out: 'Do not take me yet, I cannot go yet for my children.' And when I was conscious again, I smelled such a wonderful smell of flowers, and for a long time.

Did I do wrong that I went to sleep in the room so soon? And did I upset my child by this?'

From who is that?

(Lady in the hall): 'From me.'

Where are you? Madam, you will perhaps not believe it, but if I have to experience a death in my family, with whom I am involved, I go and lie next to him or her in the coffin; for a time, if it is necessary. Then the study begins precisely, in a manner of speaking. We do not experience that every day, but I would want to prove it to you. If we stand before death, that is after all ... The Grim Reaper is not a horror, after all; you must talk to him.

It concerns an old patient of mine; master Zelanus and I myself have written, talked about him once. I was in contact with him and I knew that that man had to die, would die within a year and a half. A doctor was in charge of that patient. And then master Zelanus says: 'Just you go, because the doctor has gone. If you want, then help.' I say: 'Nothing can be done.' 'How do you know that?' I say: 'I can see that. That man will live for a year and a half at the most.' I say: 'But I will go.'

I had to go there. That boy also lived ... I sat on his bed, talked to him, still conscious; he had read my books, a boy of twenty-eight years, father of a child, wonderful, a very beautiful marriage. I sat next to him with the books, talked to him, gave him 'Between Life and Death', 'Between Life and Death' was not yet there, I gave him 'Those who Returned from the Dead', told him the laws. He enjoyed it, and I knew, I will get him a few more days on the street and then he will sink away, then it will be over. And that happened later too.

So I experienced the whole drama. It was at the time that I once said here: 'I wanted to die for a man.' And it was this human being. I wanted to give myself. I tuned in the fight then with Christ. I said: 'You said here: "Anyone

who wants to give his life, will receive Mine”’, and I went into that. And that became a fight for life and death. So bad, that I walked past my masters. I say: ‘I now want the Highest. Because whether that is now gossip – Christ told that before? – I would like to know that. If I have contact with you, then I can also receive that Master up there, and he will give me advice, because it concerns a human being here, and it concerns the whole cosmos, God and Christ and everything.’ And that came.

But when that boy lay in the coffin ... He was gone in a year and a half. We saw him in the street, and he started to collapse, collapse, collapse, and there he went. The brother and the mother could not look at him. And then I took that brother by his hand. I say: ‘Just come with me and look at your brother Gerard.’ And then we looked into that little face. I say: ‘Just look. If you now know what happened and what all that means ... You do not read any books yet, you do not have the time for them, you say, but now look at that body, and now know that he lives there. That boy was taken care of, he was a good human being.’ I say: ‘That is nothing.’ I say: ‘Look, we will stroke him. Just do it.’

‘Oh, eh, huh’, he stood here. He was a man of thirty-six.

I say: ‘What a wretch you are.’ I say: ‘Just stroke him, kiss him.’

‘You must not do that with a body.’

I say: ‘It is no longer necessary. It was in a manner of speaking.’

I was busy with him for a quarter of an hour, then he put his hand in his hand. ‘Cold.’

I say: ‘Very cold, isn’t it, but it does not matter. When you feel him, the heat comes.’ And suddenly heat entered that hand, that dead hand.

Then he says: ‘It lives.’

I say: ‘No, that is him. That is him now.’ I say: ‘From that world, from his personality he now gives you strength; so that the body gets inspiration again.’

‘God’, he says, ‘how beautiful that is.’

Then mother came. Mother was standing weeping. Then a few more family members came. And then I took all those people into that discarded garment and then they were no longer afraid. And what did that boy do then? He went and sat one night for two, three hours in that same room. He says: ‘Now I am no longer afraid of a body.’

I say: ‘No, now you know the body.’ I say: ‘It is no good, perfectly simple. Perfectly simple.’

And you experienced that like that. You did not do wrong with that. But you were not strong enough to experience that.

When you descend into a tomb ... You can wall me up in every tomb, madam, I will just play cards next to the corpse. I make tea. And if you want to

have that fun, then just bring me to the grave. I already told you here before: 'When I go soon, you will all get a delicious glass of wine, and then you will not sing any differently than: hooray, hooray, we are still alive.' That happens. There is no death. There is no corpse-like consciousness.

But you were not immune to that. So you went and lay in that bed, and that, the death and everything of the child, the loss, the grave – and now you come to stand before a universe – that still made you tremble. Do you feel well? And you could really have got the fright of your life. Did you not think so? How many people were not shocked by a corpse, by a dead person? But you were not ready for that. And otherwise you can just go and sleep beside the dead person, because they no longer do anything to us. Only ignorance now speaks to the human being. Doesn't it? By means of ignorance – we do not know the laws – that is still the Grim Reaper. Death lies there, which is not death.

If you just go and look 'behind the coffin', you go to where the spirit and the soul, the personality has gone, then it is possible that at that moment that person already returns, if there is light, feeling, knowledge, wisdom. And then you get a contact again with the person who has passed over.

It happened more than once that someone came back, who was still lying there in the coffin, and was already walking around here. I saw that. They were talking. They experienced everything, their own funeral. My father, the tall Hendrik, walked behind his coffin himself. Did you read that in my book? And I walked with him, those long steps of father, and when Gerrit thought that I was fooling around, he says: 'Do you have to imitate your father?' But he was here, he was here, he was here. Do you see? When I stood before his coffin ... Have you already read 'Jesús', the first part? You should read it sometime, madam.

I stood before his coffin, and his eyes immediately started to live again, the Tall One was in that. Yes, by what means? Because master Alcar wanted to give proof to this world, by means of me, by means of the Tall one, to you. Now you have that book. With that event alone we should be able to convince those unconscious masses. And then I said to the Tall one: 'Do you already have yellow spots on your face?' I say: 'Come out. Come out.' But he did not come out; he was out, he was standing next to it.

You see. This is not wrong, this is very simple. I do not hope that you will also have to experience it with your children. But then you will do it differently.

(Lady in the hall): 'Yes, I wanted to give an example for my other children, because they were really afraid to sleep in that room.'

Of course.

(Lady in the hall): 'I set an example then.'

Yes, very good, very good.

(Lady in the hall): 'I was not afraid, I was not at all fearful, but I experienced all of that in my sleep.'

Yes, of course. Yes, look, there you have it: you were not fearful, you were not afraid, but experiencing it for the full hundred percent, you did not have that, otherwise that would not have happened to you.

You can put me anywhere. Paul Brunton – we once spoke about that one evening here – entered the pyramid. He let himself be locked up. And Paul Brunton was a strong personality, and knew a lot, but not everything. Then he was warned astrally, therefore spiritually on that journey. He came to an old man somewhere, he was already attracted. He says: 'Man, man, man, go back, leave that thing.'

Why? That whole tower room, or that king's room in that pyramid of Giza will not harm you, if you have that consciousness. Did you not read and hear during the years, that researchers suddenly remained dead there? Because of those magic circles which those priests drew around those bodies. Those are magic circles, but that is: do not touch my body.

If I have the consciousness, a magic circle like that will not hurt me; we will pull it away just like that. Can you feel that? A pharaoh like that will not harm me; if you know. I am not afraid of a pharaoh, or of a priest, even if he is a hundred thousand years' old there, and he calls himself a master, an initiated, I am not afraid of the gentlemen. Why not? Because I know the law. There is no fear in space, and God did not create any fears. It is always: because the human being himself and the law in which he lives does not know. Now fear comes.

There would be no insane people, if you can explain the picture to the insane person. You will not become insane because of this, because of these books. The world, society says: 'That is all devilish carry-on, that will make you mad.' No, madam, but the human being sometimes goes too far. Remain with both feet on earth. I do too. If you need relaxation in these things, then just go to the fair. In 'Masks and Men' – I came across it this afternoon – there Frederik says to Karel, and to another: 'Now just really bark like a dog and feel that happiness.' And Karel laughed at him. He said: 'There he goes again.' But just bark, now just be really playful. Can we people do that? You see, it is becoming too serious. The human being is losing himself, and he is not prepared for millions of problems ... which are really masks for the books 'Masks and Men'.

You did that well and you wanted to give your child an example, but you were not certain for a hundred percent, otherwise you would have experienced this without effort. On the contrary, you could have experienced something beautiful, because you had spiritual contact and you could have

received everything back again.

(Lady in the hall): 'Can it not have been that I realised what my child experienced, because we were not there ...(inaudible).'

Yes, you can experience that. Did it happen in that bed? Was it there ...?

(Lady in the hall): 'Yes.'

Well, then you have, then you can ... Precisely because you are a mother, love the child, you get maternal telepathy, the natural unity with your life, and then you can experience that.

Do you believe that I am sensitive? I once went with people abroad, then I was still in the garage, and then we had to go to Brussels. In part I it says, of 'A View into the Hereafter'. Have you read that? Then I had to sleep in a hotel. They give me a room. But, good heavens, good heavens, what charged at me there, in a hotel room like that. I was simply beaten to death for five days there, I could not say anything more; I had to fight it, and everything which I had in my pockets, I gave that to the poor there, who ... with crutches and with ...

The people – we went to friends of theirs, that was a professor – went and sat at the windows to eat. I say: 'I am not going to eat there, I cannot do that.' Because the poor people stood there. And they wanted it anyway. I say: 'Fine, sir, fine.' Then that man thinks: what a strange man he is. But suddenly I took that piece of chicken and that plate, and those potatoes and everything, and I walked out the door, I gave it to those people. And then I had also eaten. And then that city did not harm me again. Then they thought of course: he is mad.

But how can I go and sit before that window, with chicken – they also had wine – and there is the poverty of the world?! Dear God, I suffocated in it, I could not do it. And they did not understand that. I just trudged along behind those people there.

'What is the matter with you?'

I say: 'I will tell you later.'

We were not yet out of that city when I shouted from happiness: 'Thank God, I can breathe again.'

'Do you understand that now', that man says, 'what kind of boy that is?'

I say: 'Sir, this is real and that of yours is false.' I say: 'I do not say that you are false.'

But when we come to stand before the life, madam, did you think that you stuff yourself full, and there is someone sitting next to you, and you let that life starve; is that possible? That is not possible, is it? Now, I went into that, no, I was in that, in that room there; I fled from there. During that time I was still kneeling and praying. I prayed that whole night, because there were fifty men and women in that room. I think: good God, good God. Yes, im-

ages, psychometrics is ...

Did you not think ... You cannot let me sleep anywhere at the moment, because I would rather lie down in nature. If you want to invite me home in order to give me peace, then do not give me any bed where twenty-five people have slept, because I will take over that whole state of those people. All the things you will take over from a child like that, if that child is yours. I just walk outside, but it is charging at me. I have become so sensitive. I explained that to you here and you now hear that.

When soon in Diligentia – which it concerns - ... That will become deadly seriousness and it is really nonsense, but you will have to remain standing on both legs, if you wish to make it through. I made it through. You will soon hear how. You can also experience that.

And in this way I take over everything from the human being and from the life, but I deal with it, because I now know the laws, know everything, death, everything of the human being, soul, spirit, personality. I saw it. I was in the hells, in the heavens. I experienced cosmic laws. I can no longer dream. I was never a dreamer, madam, because it has followed me since I was a child. Everything which I tell you, was all experienced. It has become cosmic wisdom. But the sensitivity of the human being connects you to what you love and with what you are involved. Is that not clear? So you could have experienced a lot more in that room. Terrible. I could keep on going like this.

Do you understand it? Anything else? Thank you.

(Gentleman in the hall): 'May I ask a question?'

Yes, sir.

(Gentleman in the hall): 'That lady told just now, that, when she came back into the day conscious self, that she could smell the scent of flowers.'

What did you say? (Gentleman in the hall reacts). Yes.

(Gentleman in the hall): 'Didn't she? Then, at that moment she had to be one with the child, didn't she?'

That was already contact, yes. That smell of flowers which you smelled ... And they were not in the room?

(The woman says): 'No. Had been of course.'

Were still there, were still there.

I will give you an example, Mr Berends, how far it goes. If I had a book finished – I had experienced it, and the masters had written it – then I did not say anything to my wife. But an hour later, when it was finished – for every book, it had still not been published – the flowers came, they came through the walls. The flowers were everywhere. Then she sniffed around me. I say: 'No, I did not put on any perfume.'

'Say, how lovely it smells here.'

I say: 'Look, child, that is a spiritual perfume.' Which Frederik talked

about in 'Masks and Men'.

Sir, and after all the books ... My sister came there, my sister came with flowers, the tall Hendrik came with flowers, that one with flowers. I think: look, look, look, how they know that I have finished a book. And the same for every book. The people on the stairs could already smell it: 'How fresh it smells here, it is as if you enter heaven.' I think: yes, you are in that, you are in that, because flowers, astral flowers stand there.

And now you. Madam, many people experience that. Father and mother talk about a child, children talk about parents, and say: 'What a wonderful smell we are suddenly getting,' Madam, believe it, they stand with flowers next to you. And that is true. That perfume from the other side, the astral life, that is so sharp. But now in 'Masks and Men' or in 'Spiritual Gifts' the explanation comes: how do you smell that? Eh? And you do not smell it now with your noses, with the organs, but you feel it, and by means of the feeling, the feeling makes that connection, that contact brings your organs to that state, and you smell. Do you not like that?

(Gentleman in the hall): 'Yes.'

Did you have anything else?

(Gentleman in the hall): 'Yes, I could connect something to this and that actually seems to be the same thing. We have a big boy of approximately thirty years old, he suddenly had to go to the hospital for an operation. I went with him. I entered the hospital. But that doctor did not know what was happening. Finally they had reassured him again in such a way ... Yes, that doctor, that little doctor came out of that door there, that so-called glass bell, and then he said he had to be operated upon; but he did not know what it was. At the same moment I was standing in that corridor, and then a child of ours appeared there – we had lost a child of ten days' old, thirty years ago – that child appeared behind that glass door, and it said ...'

Did you see that? Did you see that?

(Gentleman in the hall): 'I saw that. That child said: 'Dad, go home, it will be okay.' I did not expect that doctor again at all and I left.'

That is good.

(Gentleman in the hall): 'I come home. My wife says: 'Can you not smell anything?' I say: 'No, not yet.' Then she says: 'Now, those flowers smell', there were not any flowers at all.' I think: 'Eh, how strange that was.' But it is actually the same phenomenon as of that lady with that child which had passed on, and that child of ours which had become ten days' old and had also passed on.'

I say: Sir, it often happens ...

(Gentleman in the hall): 'I saw those spiritual flowers as a sensitivity of the own life.'

Yes, by means of your sensitivity ... There are people who are not susceptible to anything. Not? But an animal also smells it. And now, I once experienced it with people, now, that was a terrible pair, and when they lost something, that mother came, the woman, by means of a smell, a perfume ... 'There is something', she says, 'my God, my God, there is something.' By means of that those people changed, only because the person who had passed on, whom they had lost – and they were to blame for that – came back, only let them smell. And change came to that animal-like state of those people, because the mother was touched by that. Don't you think that is good?

(Gentleman in the hall): 'Yes, of course.'

Those things happen more often, but the human being does not always understand them.

Any more questions?

(Gentleman in the hall): 'No, thank you.'

Thank you.

I have here: 'Must the human being undergo and experience everything himself in order to master it? If this is true, then it follows from that that we have all experienced suicide or must still experience it. Is that true?'

From who is that?

(Gentleman in the hall) 'From me.'

Sir, we were all suicides. And did you really think ... You must accept of course that we have been here on earth hundreds of thousands of times. And it cannot be any different, because we come from the jungle and go to the white people, to the white race (see article 'There are no races' on rulof.org). And that takes – I explained to you and you will read in 'The Origin of the Universe' – that takes millions of years and we need thousands lives for that. Did you really think that we did not succumb during those thousands of lives? Or do you assume that we possess the heavens, the kingdom of God by means of one life? You do not assume that. And that is not possible either, and that cannot be either, because it is not that. So on that long road, through all those lives we certainly once destroyed ourselves and others. Didn't you think so? So we were suicides, sir, and we did a lot of cannibalism. We laughed so much recently, because we then decided together ... Someone who said: 'What is the tastiest part of a human being?'

Then he says: 'This, this bit', that, that palm of the hand.

Then that man there says: 'How do you know that?' That was in the East.

Then he says: 'Sir, I do not eat any people, as long as I do not get hold of any.'

Then he says: 'Then I will make sure that I always have revolvers on me.'

He came from Somali, there, which we want so much, do you know? That which Soekarno wanted to have so much, that bit.

(In the hall): 'New Guinea.'

What is it called again?

(In the hall): 'New Guinea.'

Oh yes, something like that. And people still live there who ... So, we are so happy with a piece of land, but what lives there, that still usually and generally takes part in cannibalism. There are people there who already talk Dutch and possess that consciousness; because there were a few of those cannibals on the radio. They no longer eat human flesh of course. There were a few who were called engineer so and so, and he was pitch-black. Look, there are already people there ... And then that boy himself says: 'Yes, if you go deeper into Guinea, then you will be put in a pot, on Sunday mornings, and then you will certainly not come out of there alive.' And then we talked here about the human soup. Not chicken soup, sir, but human soup.

You see, did you think that we did not do that there, when we lived in that jungle there? Or do you assume that those people must stay there, while here we get consciousness, light, life, a warm fire, good food and drink? We got consciousness and God just lets those people sit there? Is that possible? Is that possible now?

So. So you are also saddled with hundreds of thousands of suicides, and I too. Whether we still do it? Now? I do not believe that anymore. You?

Sir, if you see a suicide one day, then just do not say that that man is stupid, but then you must ask yourself – and this is how I start to think about that –: 'Am I finished for myself?' If a human being hits another, sir, what do you do then? If a human being burdens, gossips, talks about and destroys the human being, what will we do now? Am I free from that? I do not interfere in that. You see, now life becomes good, because you start to see it differently. But we have shadows behind us? No, sir, we now still drag ship loads full with us, and that is then called karmic laws. Did you not think so? That is this, and that is that, and that is like that, and that is like that, we have misery, we do not make progress; we want to, but we cannot. What is that, sir? Masks and masks and masks and masks, problems. But we have collected them, including suicide, everything. We were conscious murderers at that time; now I flatly refuse to do it.

If they want to make a general of me, I say: 'Sir, now go away quickly with your stars.' I say: 'Then I must order the people to kill another life? But I can no longer do that, can I? I am no longer interested in that. Sir, I find you long in the tooth. That of you, sir, that already belongs to the prehistoric ages.'

You no longer wish to play the general. You do not even want to, sir, be the chief of police, here like this, because you will not put any more people in jail. You not even want anything more to do with that harshness and that destruction. If you start to do this work, want to experience this life, sir, then

there is actually almost no job left in society; or you must be able to stand on your own two feet. Then you would much rather sell flowers door to door, and rags. And then you will count much more for that world, with rags, than if you sit there with a collar on and you say: 'He will get twenty years from me.' Is that true or not? 'That, a life sentence!' And there is one ... 'Death sentence!' No, my dear man, did you think that space, that God, Christ wants the human being to be murdered by the human being? That there is a judge on earth who gets the right to say: 'Twenty years. Life. Just hang him'? Would you dare to act the executioner? It is true, sir, isn't it? You no longer do that. If you – we wonder here, the books say, the masters say, I saw as a child – if you accept the ten commandments, how can you then kill? How can you then destroy the people? How can you go to Korea in order to get a ribbon?

Someone returns ... Did you not experience that drama recently? What an unconsciousness, sir. A boat comes there with those Korea fighters. It is still necessary, but that no longer concerns me. Then they say: 'What a coward.' 'Who is cowardly', Christ said, 'the human being who stabs with a knife, throws stones, or the human being who says: "Hit me, hit me"'? Who is cowardly now? Who? In what was Christ great and almighty? Just prove it. Why? Then He stood before Pilate and said: 'I am nothing.'

(Someone in the hall): 'You said it.'

Then they ... him ... What did you say? Then they spat right in His face, in His visage, tortured and beat Him; He did not say anything. If He had said one wrong thing, then He would have discarded and lost His divine attunement, which is love. What do you do now?

A boat like that comes there, those distinguished gentlemen came. A minister stands there with a paper like that in his hand: 'Eh ... what work eh ... you did. (laughter) Eh ... eh ... you have ...' Someone else comes and stands next to them, who said: 'You ... you ... you have proved that ... that you are real so ..., real, oh yes, real so ...' They break their neck over four words.

That comes from the paper, sir. That general, that minister, he read that out, two sentences; I saw that in a film, that took place in Rotterdam. I think: good grief. And you swallow that? There was one there who had lost an arm and a leg, eh, and was in ecstasy: the minister spoke to him.

There was another one and he said: 'You have proved that the Dutch soldier can take part with regard to the whole world.' Do you see? 'Eh eh ...' Also from the paper. (laughter)

And if you now go there as a human being, sir ... Do you still wish to enter there? Good heavens, good heavens, good heavens, can you change those people? Did he have his fun there in Korea? Yes, he lost a few arms and a few legs. He had his fun. Sympathy with those people? Sir, when you come to stand before these things, you become as harsh as a piece of granite. And you

are not that. Because, what does the law say? Stay out of that! Do not interfere with that destruction! Go home! And then I say, sir: 'Flowers! Beautiful flowers!' Oh dear, you should see that, there. That goes there ... You should look. Just follow them.

I am much more peaceful, sir. I no longer take part in that destruction in our society. Yes, I am mad. They find me a rebel there. No, hundreds of boys received militarism as a gift because of 'The Grebbe Line'. That major says: 'Just go away, because we have already had a few hundred here from that Jozef Rulof. Nothing can be done with you, because you have been thoroughly spoiled.' Thank you. I say: 'Say nothing, otherwise they will tug at your coat.' And they go home. Sir, do not kill. Do you see?

And what do we have ... I will give you examples, in order to show you, sir, if you begin with these things, then you will experience, what the mother experiences there, what that man experiences there, that a child returns and says: 'Father, go home, there is nothing happening.' What did you think, if we were to murder and commit arson there, that that world can reach us? Also that, also that. If we are susceptible to the good, the voice always comes from space.

But murderers, suicides, people who sully, we have been everything, we have been thieves and arsonists, and we are still perhaps that. Which of us can prove, oh, if everything must happen: 'I will not do it. I have my hands tied, that will is strong enough not to lead that hand'? Now, then we must all see ourselves again in the concentration camps, because they proved it there, people who could do it. People were so awe-inspiringly tortured. I sympathised with them, oh, oh, oh, sympathised ... They were tortured so much, because they did not want to tell anything, because then they would have betrayed people. They were – you know them, with cigarette ends – they were branded there, like before, on the back with red-hot iron, and they did not say anything.

That will, sir, now devoted for the good, yourself, space. I had awe-inspiring respect for the NSB members during the war years. Master Zelanus talked about it on Sunday. But they already get a feather in their cap from him. He says: 'You will see, André, after the war we will see many of them. Because that is the possession of the world, if they start to see it spiritually. Because the human being who has devoted his powers, can do more, and is capable of everything, when he knows.' Isn't he?

(Assenting noises)

I have sacred respect for those people, because they were the idealists for us. But I warned hundreds of them; they could know. 'Why do you not come?' I say: 'Human being, stay out of that chaos.' They did not listen. Now, I could not do anything more, nothing. They went. After the war they came back to

me: 'Do you still wish to see me?' I say: 'Come in, man, just come in.' I say: 'Was it hard?' 'Oh, human being.' 'Was it difficult?' 'Yes.' I say: 'Imagine that you had had the feeling during that and that time to be able to listen to me, then you would not have experienced that misery. I could already have let you read 'The Peoples of the Earth'; I already had that in 1940.'

But must we now not prove what we can do? And must we not earn our feeling and consciousness? And we keep on succumbing again and again and again. And there are still enough of them, sir, who commit suicide and perish from that. Didn't you think so?

You ask here: 'When Lantos was free from his body, he could only enter the astral world when the end of his actual earthly life had come.' That is about the book 'The Cycle of the Soul.' This is clear. 'But is this also the case if someone dies as a result of an accident and passes on too soon, for example?'

We recently talked about all kinds of deathbeds. The whole evening – didn't we, ladies and gentlemen who were here? – we experienced those states, about dying too soon, and that is going very far. Isn't it?

The people asked me here: 'Must you, can you give the light from your eyes, the cornea to the human being? Would you do that?'

I said: 'No, now I will no longer do it.' Why? I explained that to the people. If I go soon ... 'And if you enter the coffin, you can give the cornea and then a human being can perhaps see again because of you.' And then I said ... I said first: 'Yes. Do it. Great, wonderful.' But it is going that far, and you say I am right again, when you really now ... when people on the other side live in the first sphere, where you are harmony in everything, love, and you see back from there that that blind man who now sees, because of you, beats things to pieces, and steals from and cheats the human being – it is possible, isn't it? – then you get the pain, because you have now helped someone to begin with destruction, because that sorrow, that pain, that beating follows you in that world. Do you not believe that? So I do not even do that anymore. You can ultimately, if you stand before the laws, not give the human being anything more, nothing, nothing. You must do it yourself. This is a karmic law, a disturbance. That personality experienced something somewhere, took the light from a human being's eyes somewhere and is now walking around blind himself, otherwise that would not be possible. Do you accept that?

(Lady in the hall): 'Is that also the case for a blood transfusion?'

Oh, madam, we also talked about that here. Just the same thing. And a blood transfusion, madam, also leads to great problems, great problems. We treated those things here. Now the question is ... That is clear.

Now the question is: 'But is this also the case for someone who dies as a result of an accident?'

What do you want to know about that accident and that dying now? For me there are thousands of possibilities. Every human being now possesses an own deathbed. What is the state of dying, passing on like? The accident, how did that happen? Through your own fault? Through nonchalance? Through being wild on the road?

(Gentleman in the hall): 'A real accident, something which happens completely outside of your will.'

An accident? So a death ... I will tell you something: A friend of mine goes to Sassenheim during the war, in 1944, and goes there together with someone to get some food. He is near the tunnel, close to the tunnel on the Leidsestraatweg, and suddenly hears as it were: 'Jan, light your pipe.' Then the man with whom he cycled back from Leiden says: 'I will carry on, sir, I will see you there soon.' That man cycles on, at the same time the English come and throw bombs under the tunnel, and that man is in bits and pieces; the one who lit the pipe, is still alive now. What is that? And more people were warned in this way.

In Den Helder there were people ... He fled from danger. That house in which he lived, is still there; children went back again. Father wanted to go, could not stand it, he went to Amsterdam. Outside, on the edge of Amsterdam, he got a little house. One morning he goes to have a look, suddenly a bullet flies through his head. Dead. He simply walked towards his death. Accident? The children returned to Den Helder, now live there again; father sought his death. Thousands of things happened.

A lady in Bezuidenhout. I have heard masses of problems from the people. I asked: 'Did you experience anything? Did you experience this?' I think: how can it be. A lady flees one morning from Bezuidenhout from that huge bombing, she runs from there, cannot be stopped. And more people experienced that. Get out of here! And in the morning as early as nine o'clock, almost ... Up already at seven o'clock and everything ready, and reaches ... 'I do not know what is happening, but I want to leave.' Get a little story, go to sister, or also go into the city and they are not properly out of there when the fun begins; free. Another person wants to stay at home at all costs; is gone.

Do you see? Life itself ... You should listen carefully, it goes that far: when we are in harmony with life, the great life, the wonderful life of which we are a part, with the macrocosmos, God, if we are in harmony with that, sir, madam, would you then think that we can be destroyed by a bomb or a bullet from another, by a knife? That we could be struck down from our life? That is not possible. But because we ourselves are disharmonic, possess mistakes – we have beaten bits and pieces, sir – we get that same law back on our path, and we depart this life, we are hammered out of it. And now you have in that ... Every human being is now another problem, is a law, and now

all the transitions are personal or legislative or natural, or the life speaks. Can you feel? And now you get thousands ... Now you can write thousands and thousands of books about all those death beds and all those accidents and all those coincidences, whatever it is, and then you will still not have made it. The human being is now so deep. And it takes us there.

Which of you has anything else? You were talking about a blood transfusion; do you have anything else?

(Gentleman in the hall): 'Yes, I actually mean it like this, look, if someone passes on purely by accident, does he then experience the same thing as Lantos experienced after he became free from his material body?'

You see, I ask you that, if you go through that death because of another, such as that accident which I showed you ... I do not know whether you want to follow those people, but that man was free, it was his time. There is no question here of nonchalance, there is no question here of seeking death. Don't you think? So that is just the time of transition, because God does not know any deathbeds. And he is free.

But if we now consciously go to suicide, then we are attached to the body, we first go into the ground with the body, and then we come out of it, because that body rots away consciously under and in us. You feel those worms in your eyes, because you are attached to that – because you are the feeling for that life – you are attached to it by means of the fluid cord; that cannot be broken, because it is not yet your time. That is the greatest, the deepest torture which the human being can experience: suicide.

If you are then free, that rotting has gone, then the fluid cord rips. That must also be destroyed, because there (is) nothing more, only the bones still lie there. That fluid cord rips apart, you become free and you go, but you are still in another world, in the world in which Lantos came after his rotting process. If you do not have that, sir, then you go back to the world of the unconscious, then you become an embryo again, then you are born again on earth, you get a new body ... You are now a Dutchman, but then you perhaps end up in France or amongst the Russians. You no longer come into the jungle, but you can still be a Negro (see article 'Against racism and discrimination' on rulof.org), or a black person. It could be that Harlem in America attracts you, and then you walk there with fat cheeks and nice and black, and no one knows the Dutch who who who.

Yes, madam, America, France, Germany, the jungle and all the languages and all the peoples of the earth who live in our hearts, who are part of our subconsciousness. Sir, do not shout at a Frenchman or a Russian, it was we ourselves! Do you not feel, do you not find all of this just? Do you see? If you say that you are white, sir, it could be that the black radiance runs ahead of you, and we say: 'Ha, there you have a Negro (see article 'Against racism

and discrimination' on rulof.org). A black white Negro. Yes, it's true, isn't it?

Did you have anything else? Madam, did you have anything else?

(Lady in the hall): 'No.'

We will not begin with the blood transfusion, because that is a whole lot. If you want to know, I will go into it, but then you must formulate the question.

(Lady in the hall): 'A moment ago you said: no eye.'

What did you say?

(Lady in the hall): ' ... with that eye lending, that that was wrong, this is why I thought: is blood lending also wrong?'

Madam, a blood transfusion is just as bad as lending an eye. Now it comes down to it. You cannot live in my world, and I cannot live in yours; I no longer do it. And that is logical too. But when at a certain moment – here in the hall, I am asked that question – when it is necessary at a certain moment ... A gentleman asked that question, and he says: 'My son received a blood transfusion, is that okay?'

I say: 'Yes.' I say: 'From a physical point of view, for this consciousness of the human being, yes, why not? But where are you heading? Does the doctor know the depth of the blood?' I said. 'The blood has seven worlds and seven depths.' I said: 'The blood was checked in day consciousness and they did not diagnose any diseases.' Did they? But when we return to the past, to the third gender, madam, then the child from that and that father tuberculosis and cancer. Yes, grandfather had it too, so his blood is in me. And now the cancer comes up. I said to that gentleman: 'Do not worry, because the time for our life here is too short, because you must now be able to live a hundred and fifty or a hundred and seventy-five years – three times that generation. But then all those troubles from that blood will irrevocably appear in your body and then you will perhaps have cancer, tuberculosis, and who knows what our race (see article 'There are no races' on rulof.org), our family had in those previous centuries; that will come out.

So I am really not so keen anymore and so happy when the doctor tells me: 'Say, Mr Rulof, you will get a blood transfusion.' I say: 'Then just give me cooked soup, then I can at least also get a chicken complex, but who knows what I will now get.'

Can you feel, the blood can inspire and contaminate us. And now it is an example for the human being, a law; now you must decide for yourself what you do. Now we stand before things ...

(Lady in the hall): 'If dying is involved in that ...'

Yes, madam.

(Lady in the hall): ' ... then it becomes a bit difficult.'

Yes, madam, but I am not afraid of that dying, I want to die.

(Lady in the hall): 'No, does it not matter then ...'

You see, you see, we come ... You are still thinking humanly, I no longer do, at least not as a human being here. If your life is in the hands of spatial harmony, how could I then die five minutes too soon? That is not possible, is it? But the human being who becomes ill, already lives in disharmony. And that human being must adjust to society, to the academics, the doctor, he must accept that doctor, because that doctor who helps and is busy curing him of that social, physical disharmony. Is that clear? So you must decide for yourself what you do. And you do it, listen, because when ...

(Lady in the hall): 'If it involves the dying of your child, then ...'(inaudible).'

Yes, but I am not afraid of the Grim Reaper, because I am pleased that I am going.

(Lady in the hall): 'I do not mean that either ...'

No, you see, it is that difference of thinking and feeling which we have to do with. That is exactly the same as the human being who is pleased that he still gets a ribbon, and gets this, and can achieve that; by means of devastation; by means of destruction of the human being? We no longer do that. So I am not afraid of that death either, I have nothing to do with that death, because there is no death, I am departing this life, I am going further. And, now, let it be this evening, in five minutes' time; I would prefer it than in a fortnight's time. Do you think ...

(Lady in the hall): 'Mr Rulof ...'

Do you think that is bad?

(Lady in the hall): ' ... may I ... you?'

We are not finished yet, madam.

(To the other lady): Did you have anything else?

(Back to the first lady): Now you can begin.

(The woman says): Mr Rulof, blood transfusions are also given, and even many transfusions, but then they die anyway when it is time.'

There you have it, you see, and all that operating does not help anymore. I have had doctors as friends, I still have them, and he says: 'Now, we operated, they wanted it at all costs. We cannot say: "Yes, do not do it, because it will not help anyway."' So they still try it. They opened the body. He says: 'Well, we could close it again, because it was nothing but rotting, cancer. Four days later dead.' Could that lady have perhaps lived another five days if she had not been operated upon? Then what? A fortnight. Then what? Two months. It longer means anything to you if you are living dead, but in two months a lot can be said to another person. You could have used those two months, and could say to father, and Jacob and Nico – we are not holding Nico's hand – and to Herman and whoever, your housemates: 'Say, boy, in a few weeks I will be going away, let us talk some more.' Were they so conscious? Then

there is something, then there is consciousness, then you will say: 'Do not do it, because you will die.' If you can talk to the doctor: 'Doctor, tell me, what do you think, I am so, I know this, I know that', then that doctor says: 'So, now child, well, it is hanging by a silk thread, one half percent with regard to a hundred that you will die. You are not afraid of death, are you?' 'No, doctor.' 'Well', he says, 'let us try it, let us make that bet, let us see what happens, let us see what lives inside you.' Four days later: dead. 'Well', that doctor says, 'she would have gone anyway. And we would not have been any wiser.'

What should you do now, madam? Have the operation? You see, that is all personal. You cannot act by means of the will and the power and the life of feeling of another, you act when it comes down to it exactly as you now are.

Anything else?

(Gentleman in the hall): 'Yes.'

Yes, sir.

(Gentleman in the hall): 'I wanted to ask something. Look, if someone used to have an ulcer or a struma, if they do not operate on him, then he will die irrevocably.'

Sir, there you have the convenience of society. What did you say?

(Gentleman in the hall): 'And if you do operate on him, he will make it.'

So, now they have placed me before, if you ultimately accept everything, do you feel, you are faced with ... coincidence? No, then you are faced with complete surrender.

(Gentleman in the hall): 'Yes.'

And is that possible in this society? ...

(Gentleman in the hall): 'Complete surrender?'

That is not possible, sir. You do not even have the right to that. That's it. If you have an ulcer, or you have something else, and there has to be an operation, then just surrender to that society, because you do not yet have the cosmic, the spatial consciousness, or you would not have that ulcer. Would you? Do you see? That means, the spirit gives you harmony and harmonic life. If I am bothered by an ulcer tomorrow, do you feel, and I do not get rid of it by means of concentration, by means of that and that, and that doctor can do something about it with his knife, did you think then that I would go against his science so obstinately? Now master Alcar bows, Christ bows and God bows. Because where do those doctors come from, sir? From a school of learning which was built up in that world; the knowledge of the Other Side, the University of the Messiah, that comes to earth. The doctor rises and learns every moment. He makes that infallibly okay again like that. Now I have to bow my head to him.

Because soon – I taught the people, and that is true – there is no longer a karmic law on earth and we have nothing more to do with cause and effect.

Equipment, instruments will later come, which conquer every disease. There will soon no longer be any cancer, any more cholera, any more leprosy, any more tuberculosis; they will be connected to an instrument which feeds us cosmically. Just read 'The Peoples of the Earth'. And, sir, every misery will dissolve, nothing is immune to that, every destruction will get new food. Is that not clear? So it will have disappeared then. But when I have to bow ... If I break a leg, sir, do I not have to bow to the doctor then? It must be set, mustn't it? Those are the states of adjustment for me with regard to the wisdom. We will not avoid any wisdom.

But if it concerns life and death and I have that in my hands, outside of those miseries and those pains, then I start to think differently about that. Can you feel that? And now the human being must decide himself for the state which he gets into. And not about things which he is not yet familiar with and does not know and which will not come either. Isn't it true?

(To the sound technician): Are you already looking at that thing?

(Gentleman in the hall): 'Yes.'

Oh.

Sir, did you have anything else? Thank you.

Then I will go a bit further. I have here: 'I was brought up as a Protestant originally. There are so many questions which the church was never able to or did not want to explain to me. The readings in *Diligentia* affected me so much that I am getting answers to different questions. I have very difficult problems, including this one: I have four children, three of them are apathetic according to the doctors. One of them has already been in an institution for three years. Now, according to the doctors, I will have to give up those other two. The church says that these are beatings for sins, which I or my ancestors would have committed. I always believed that, but can now no longer accept this.'

From who is this?

(Gentleman in the hall): 'Yes, from me.'

Sir, those apathetic children have nothing to do with the church, or God, but you have to experience the state as the spirit is of this personality. You have to do with those children, those spirits, those beings, that mother, that man, that woman whom you now meet, and whom you have attracted by means of the marriage; that is and belongs to our life now, we have to do with that, otherwise you would not attract those souls. But you are not responsible for those illnesses. That life placed itself in there itself, and that is the state of that child. Is that clear? So the justice of God is already speaking here. But the human being does not understand that. You have nothing to do with those people in that state. You must ... the image ... The church hammers a bit more upon it, do you see? You still have a straw to grasp, but

you must also lose that. This is why I walked out of the Catholic church, you see; because that is impossible.

There was a boy here recently, and he was also an apathetic, psychopathic child. The father says: 'I have three of them.' He says: 'One falls from six metres down to the ground: there is nothing wrong with him. I think: thank God, he is ...' He says: 'I go downstairs. He stands up, looks at me and walks upstairs.' He says: 'You will certainly find me harsh, Mr Rulof, but you should experience it, day in day out. We are tyrannized.'

I say: 'Sir, that is your own fault.'

'Why?'

'I will tell you that.'

He says: 'The other one puts his finger outside the door, or he does something: burns his whole hand. Also falls, breaks his leg.' 'Not him', he says, 'not him. I must certainly have him.' That man is desperate, desperate, desperate.

I say: 'Sir, just take it simply. Why do you want to keep that child at home? You could be rid of it.'

You have it from that: social, karmic, cause and effect. Socialism is good, if it is good. I say: 'Sir, you have an institution there, people know the state there and people do everything for the child, which you and your wife cannot do. You pay a few cents, but then you will truly be rid of the misery. Why do you not give the child to the male teacher and the female teacher who have studied for that? You will rid of it, and you will know that the child will be taken care of. And that is not a lack of love, you will read that in 'Masks and Men'. That child will be far better off than with you.' That is that.

But when you start to ask: 'Did I do that? Did we commit those sins, that we get saddled with that?' Sir, just put it aside, because that is not possible. That is not there. Otherwise God would not be there either, and then we would not be there, and then we would all walk precisely backwards with our backs to the sun ahead. Or we would go above our heads. The whole of society would mean nothing anymore. You can just throw sun, moon and stars in the stove, if you can do it, and God too. Then just do not believe in anything else, just live it up, and thieve and steal and murder and commit arson as hard as you like, there is not a God anyway. We all used to think that, and then we let rip like I don't know what. But later, when you went to look and when you got to know those laws, here or there ... You were maybe in a temple. You have this feeling in this life, you are sitting here and another person is not sitting here. You want to read those books and another person says: 'What does that matter to me?' But you get the feeling to awaken.

Sir, just put that aside. You already have a considerable task here in order to prepare yourself along with your wife in this life for something else. You

knew that soul, those people, that personality which lives in this body, of this child, somewhere in one of the lives. And now that child let rip much worse than you; you are already that far that you have a social grip, you are harmonic, that child not yet. And now you attracted that child, because we perhaps gave it a beating there, in France, or somewhere else, in America, in Germany, I do not know. And now it comes, at a good time, after so many thousands of years we come to earth again, we grow up, we get married, we attract a life, and there is one child, one human being from all those lives, who now said to me: 'Hush, it is my turn. I am coming.' And then dad and mum are standing there. They have a child, the child is apathetic; another one, another one. You have three of them, did you say? A difficult task.

We say here – and now laugh about it - we know that we let rip. But the human being who attracts this, must accept: so, what was the matter with me there and there and there and there? And then you see it differently, you experience it differently. Sun comes anyway. You only know, you now know, and that is the convenience, that is the power again, that is the harmony again: if it is possible, you start to talk to that child. You do something nice, you do something else, you start to see the child very differently. You no longer feel strange at all towards this psychopathic, unconscious life. And that great pressure from the church has gone, because God does not punish. No, sir. Here comes our sin – see, they are nearby – but that sin comes back again. We violated a life; now it stands before us; but free, as an own independence. You have nothing to do with that, sir. But we have something to do here, and you have your child. Can also be your wife. Can be your husband.

Who is beaten in this life? The sensitive human being. The brute does not get an inner, spiritual beating. Does he? The sensitive human being, the contact between man and wife, is worn down, and the one who wears the other down does not feel anything, he does not understand that that woman or that man is making such a fuss: 'Why, I only said something.' But another person was already worn down by that. By means of a word you can stick a knife into a human being, not into his material heart, but into his spiritual heart. And that is more sensitive than the material one. Do you believe that? Because, sir and madam, we feel the knife in our soul, and not in the heart; and that is the spirit, the life of feeling, the personality.

(To the sound technician): How many minutes can be taken off?

(Gentleman in the hall): 'Two.'

(Back to the man asking a question): Have you changed a bit because of it?

(Gentleman in the hall): 'Yes, Mr Rulof.'

Do you have any more questions about it?

(Gentleman in the hall): 'No, sir.'

I thank you. I hope that I was able to give you something.  
Ladies and gentlemen, the tea is ready.

## INTERVAL

Ladies and gentlemen, I have something here. They found that. I have a long letter here.

Madam, did you give me a half a book?

‘Would the following dreams be worth a discussion?’ If so, we will ‘zu den Träumen.’ ‘If not, would you put those papers aside.’ Yes, we will first read what is in it. We are curious, madam. ‘Thanking you in advance.’ And there it goes: ‘A long time ago, even before I had become acquainted with the teachings of the masters, I dreamt the following: I was in a large empty room. The glass windows in the doors opened outwards, and were also opened. When I risked stepping on the outside edge of the floor, so by the doors, I looked into a depth. I could therefore not step out without becoming a cropper. But suddenly my gaze was attracted upwards slightly to the right and there I saw a large globe. Perhaps with the diameter of one meter. That globe was hanging between heaven and earth ...’

Like moon, sun and stars, something like that?

(Lady in the hall): ‘Only much lower of course.’

Oh, there are many of those globes there?

‘It was studded with stars,’ look ‘suns and planets.’

That one globe?

(Lady in the hall): ‘Yes.’

That single one. ‘I was really enthralled by this sight and was able to keep the dream clear for a very long time, but now everything is becoming vague. Later that same globe was hanging’ ... In your room.

(Lady in the hall): ‘In that same dream that globe came to hang in the room.’

Madam, lady, miss. (laughter) Well, you see, madam, lady, and then I could have dwelled upon it, but suddenly something else came and she told me: ‘I am not a lady at all, I am ...’ That globe with those stars and the planets, that was a dream, a portentous dream, that you would be involved with that wisdom one day.

We had a boy here one evening, who said; ‘Mr Rulof, do you not find it strange, before I knew you I was with a boss, then I dreamt that I was with a boss, and that I became involved with books there, which were to do with everything, that and that.’

(Gentleman in the hall): ‘He worked for that boss.’

Yes.

(Gentleman in the hall): 'He did not dream it, but he worked for that boss.'  
He worked for that boss.

(Jozef finishes the story.) 'And now the books are lying before me.'

In this way people have dreams which really already predict where the personality will go.

(Jozef continues for the lady.) Now that globe is, that terrestrial globe, that planet and those stars ... We have the macrocosmos in our hands at the moment, because we have received twenty, twenty-five books through the masters and we now know that globe. So that has become true, confirmation for you. Hasn't it? There is a lot in that, yes, indeed. Your whole life has to do with it.

Second: 'Perhaps a year later I dreamt that I was outside with another two people. First we were walking, but then we sat down, we talked to each other. I do not know what about. But the ground was green and hilly. Suddenly I saw a dot in the sky, very small, but in such a way that my attention was focussed on it. I do not know whether the others saw it. I did not bother anymore with them and observed that dot. Slowly that dot descended, became bigger, and finally began to take shape. When I could see this shape fully, I saw a male silhouette, no longer young, but with an unforgettable friendly face, which was surrounded by silver-grey locks. The eyes were sky-blue, and those eyes and that smile were extraordinarily captivating and soft, oh so friendly and loving. In his right hand he was holding a scroll, tied up, approximately twenty-five to thirty centimetres wide. When he had descended to his destination, was therefore still between heaven and earth, he unrolled this paper; it became a piece of perhaps half a meter long and there was a lot to read on it. But now I could no longer see the other apparition very close above the hill tops, but he remained above that. I now started to see for the first time that I was in a mountainous landscape. If people were to stretch now, they could see on the paper ...' That is remarkable, yes. '...which the shape held outstretched in both hands, as if to show it to all those men and women and children, which I also started to see for the first time. All of them were standing around the apparition, but he did not touch the earth.

I now said in a few words to my company, that I also had to be there. And I was also exactly on time in order to be able to see standing in the rear, stretching, on my toes, that everything was written in English. But I felt in a hurry, also because of the difficult standing position, and only read the signature, which was very clear, and stayed with me for a long time. Now I do not know it exactly anymore.' That is a pity. 'But the name began with Mac, and then the rest, Maclé, or something. When I had this dream, I did not yet know anyone in England, did not even know that I would also go there one day. So the landscape which I later saw in reality can now assure me that

I was also in England during that dream. The apparition was dressed in a black suit in all his sweetness, but I will never forget the eyes, face, hair and also the hands, they were of a rare beauty. During the time of this dream I followed all the lectures and the contact evenings.'

And now you want to know what that is? Look, your inner life is open, was open during that and that time to a higher wisdom. And that man there in that black, that is ... If that man, if that apparition had a heavenly garment, you would not have understood that at all. But that man means: look, I am bringing you to wisdom, through death. Black is death. You had not yet understood that light. Because he was standing on a mountain and yet that writing was visible, that scroll, he also wanted to say: I am coming ... That means, that image – if I had seen that, I would have understood immediately – that image is coming ... He comes from a space above the earth, and did not touch the earth. Therefore: 'I am becoming free from the earth, but I am connecting with your life', and that is death, that is dark, darkness, 'but I will show you what I have.'

And then he can show you anyway, even if he is above the earth, that apparition, and whoever he is, that could be God, be Christ, it does not matter, but that apparition comes from that world, and can still show you everything irrefutably, because you are standing on top of it. That being far away, Frederik says in 'Maskers and Men' is being close by. And now you have, you now have something like that here, that is far away above the earth and yet close by, because you can read in it every day. Isn't that clear? You can read in the wisdom of that world every day, if you open yourself and if you long for that. That is a very nice dream.

(Lady in the hall): 'But does the English language have something to do with that?'

You could have already had contact there with ... That English language could have been part of it for everyone there. But that was a life which you were involved with. Can you feel? You were as it were already in the time of that English language – then you were in Scotland apparently or you lived there amongst the English or wherever, or in India – but during that time you awakened as it were for this. And now you are here and now that contact comes back. That is reincarnation, because the language speaks here.

(Lady in the hall): 'And that signature, that is perhaps a pity that I now no longer know for certain?'

Now, it is no use to you, but it would ... I think that you return to a past by means of that, return to a reincarnation. And by means of that signature ... It could perhaps have been your own father, who knows.

There are people who have dreamt wonderful things, such as this, with you. For example, recently there was someone here in the hall and he says:

'I also experienced something like that. It was in the middle of the winter. I was sitting on a sledge moved by prickers.' Do you remember? 'And I used prickers to move forwards. And that path was white.'

I say: 'Completely white?'

'Yes.'

I say: 'Then that is death.'

'No, it was snow.' It does not matter. When he came there amongst people, he says: 'Continue, you, just continue.' But he wanted to look. And when he already started to look to the left at those people, then he was ... 'Then', he says, 'I had already lost something, I did not feel good. And then they said there: If you just keep that path, then you will always come to a good end.' He says: 'Mr Rulof, you will perhaps find it mad, but you were standing at the end of that path.' No? He said something like that.

(Hall): 'Yes.'

He says: 'Does that have to do with you?'

I say: 'Sir ...'

He says: 'And now I have only been here a few times, but now I understand that I am sitting in that sledge moved by prickers.'

If you now go to the right, and you stand there again with a different kind, then they can once more fool you with something, but then there is also one who says: 'Sir, just hold onto this, because then you will go safely, then you will make progress.' Just move the prickers for one path. Do you see? He saw a very beautiful vision, wonderful dream.

There are people ... Recently there was a dream in Vizier (a magazine), you will have read it, from a captain, who predicted exactly the fall of that and that and that. That admiral would die, and more of those things.

But every human being dreams. And one has rare dreams, then the personality is experiencing it again, then things are given a shaking. But awe-inspiringly sharp, infallibly sharp ...

I also dreamt a lot during that time, but then they were visions for me, see, for example, if Master Alcar found me too tired during the day, then he took me during my sleep. Or out for a moment, but he could not always do that, because then he would murder the contact, then he would start to overload that contact of disembodiment. So he had to get me in a different way, and then he gave me it like that, and then he gave me it like this. And then I saw the patient, I was sitting talking to him. And the next day I walked like that to the patient, I say: 'You did that and that, you did this, we will do that, because it is this.' And then I had already experienced it like that in a dream. Or there was a letter in my pocket and the letter started to talk. Whether that, that, or that. Then you receive the vision infallibly. Then there is therefore direct contact.

But now you can experience this by means of your own awakening, your life. You will feel, our reincarnation, our previous lives send us to dreams, send us to other countries. You stand before people and say: 'Good heavens, why do I know those people so well? Why do I feel drawn to those people?' Perhaps it is your child, your mother, your father. I am telling you, and just accept that, I saw it myself, I can, when ... Master Alcar says: 'Do you want to see your family?' He says: 'Yes.' 'Then the whole world is your family.' And then I saw hundreds of thousands of mothers of mine, fathers of mine. But I (was) also father and mother again. And I could no longer look without bumping into the body of a child of mine. No, bumping into the spirit. We have had millions of lives. And is this now all strange what we have here? I do not even want to say hello to those children of mine here (laughter). And if I start to talk as father and mother ... I have talked to people here before ...

I have here: André. How do I have my name André? That was established beforehand. Here ... That woman has now passed on. But before the war master Alcar had already prepared a letter. He says: 'Within that and that time someone will come and that will be your mother from France (from a previous life of Jozef Rulof, see 'Jeus of Mother Crisje' part III). Accept her, no one else.' Good, I waited. And after three months someone comes to me, who says: 'I saw Anthony van Dyck last night, he said: "I am Anthony van Dyck. Go to Jozef Rulof, and there is something lying there for you."' And she goes to me. Then she says: 'I must help you, for a while.'

I say: 'Yes.' And then I took that letter, I say: 'Just read that.' Then she got the dream. I had the proof.

I say: 'Yes, you are my mother from there and there and there.'

I say, and now I have her ... Then I thought to myself: now I will be saddled with her of course. For seven years – that love was awakened – I received her once every week. And then I sat and then I let mama from France sit down; and then we served together. I had to leave my work lying. And then on Wednesdays from four o'clock until half past five we went ... And then we made a nice cup of tea, and then I could start to listen to mama from France. I think: what did they get up to with me there. We served that life for seven years. And when the war came, then she had to move house, then I thought ... Then I was finally ... I say: 'Now I am finally finished with France.'

(Lady in the hall): 'Was she nice?'

What?

(Lady in the hall): 'Was she nice, or not?' (laughter)

But seven years, seven years. Can you stand it for two years, two months with a human being whom you do not know, just like that, and who keeps coming to visit?

And no, madam, she was not nice. Because she demanded like I don't

know what. She was no longer tolerant as it were in the end ... because they were her hours. And we just said nothing.

Then master Alcar says: 'If I can break you now, André, then I will do it.'

I say: 'You are very busy, but you will not get me. We will keep on going.'

And then we cultivated *ausdauer* (staying power). Just begin with that, ladies and gentleman. I had to do my work like that. *Ausdauer*. We were sitting; tea, calm, nothing ... Well, she sometimes brought a cake. Talking. Jozef started to see and Jozef told of André; he told of Jozef, and I told of the journeys in the hereafter and everything and everything and everything. For seven long years. And then the war came and then she found it strange that we did not ask for her again after the war. I say: 'Now my karma is over. Now you will stand on your own two feet.' I walked past her as if she was wind. Now I have experienced that, and I was faced with that, and with that, and with this, and that and that and that. I say ...

Master Alcar: 'Can you no longer bear it?' He says: 'No, you will not see those people again either.'

But if you know it, isn't it wonderful then?

And I can certainly explain to you, madam, miss, lady, that if you come to Scotland or Ireland, or wherever, to Russia, and there and there and there, that you are suddenly standing before a human being whom you do not know, but for whom you feel. We are not strangers to each other.

There is also a grandfather of mine here too, he is also still a mother of mine. I have three children sitting here, four. Yes, they are all children of mine. Do you see? But they do not accept it. Mr De Wit too, aren't you? You are still a little boy of mine? 'Yes', Mr De Wit says, 'I want to know.' I have never sent you from dry land into the ditch. Is it true or not? You are older and yet I can say: 'He is a child of mine.' I often say to people. 'And what do you want with those people?'

I say: 'Yes, I cannot go back and live in that time', because that is not possible after all. Because now I can take all the worlds on my shoulders, but I do not have the means. But there are children walking around here, and from you, and from me in The Hague, and they do not have food. Sir, take ten guilders there some time. In a period of five days you will be free. It is just as well that you do not know anything about reincarnations. You would have nothing left.

During wartime strange people came to me. He says: 'Sir, do you not find it strange, I had five hundred guilders in my pocket this morning', in wartime, 'I walk out into the street there exactly, and I had lost the money.'

I say: 'Sir, I know those stories.'

At a quarter to seven I waken. Master Alcar says: 'If you now make sure that you are at the corner of that and that street for a quarter to ten', at my

street corner there, 'you will meet an old woman of eighty years old. And that is also a mother from that and that time.' Then we ended up in Finland. I thought: that is a good one. He says: 'Why would I not want to give you that proof? You have lost something.' He says: 'But she needs twenty-five guilders.'

And now you can say, ladies and gentleman: 'How nice.' I would have given all of my possessions away for those contacts, because everything which I got in my pocket during wartime, during the war years with my paintings, went out again. Because then you could give something, then you could give something to the people.

I am standing at a quarter to ten at the corner, just round the corner there from my house, you know where I live. In the Willemstraat, there round the corner, near that cigar shop, the woman come toddling along on the other side. I say: 'Good day, madam.'

'Good day, sir.'

I walk on, I think: I will not go into that immediately. (laughter) And I am not yet three metres further, I stand still, she also stands still. I say: 'Good day, mother.'

'Good day, sir.'

It was a nice woman from Schevening. I say: 'Just look.'

Then she says: 'Sir, I already knew it last night, you have twenty-five guilders for me.'

I just did not say anything about Finland, where we lived. But I could have crushed her to death against my heart. But then the people will say: 'You are mad.' But I had kissed my own mother. A love of mine from that and that time. Do you not have that, madam, do you never meet that anywhere? Then it is your own fault.

But a contact like that, madam, I have thousands to spare for that, if I have them. And the infinity is like that, and life is like that. Why would you not have known that man, that Maclé in Scotland? Perhaps you have been with your mother or your father again on a visit. Isn't it nice, madam? I have the proof. I have the proof. And these are not stories, madam, these are sacred events. So many times I have ...

Master Zelanus says recently in *Diligentia* to me – and you did not hear that; during the lectures we are often talking: 'Do you see that child there of mine?'

I say: 'Yes.'

'My child.'

I say: 'How can it be.'

'Yes', he says, 'they went there and there.' And in Amsterdam he had seen his father, seen his mother, seen there. He says: 'But I will not go into it.'

They often sit in the first row. He says: 'There are two sitting here, they are here really often.' They come, and then he likes to talk to them, hey. 'He has good questions.' He says: 'They should know, that I there and there ... that we were one. With me: own blood.' He still sees his blood. Don't you like it? And that for that world, looking back here on earth. 'But', he says, 'she and he and she and she and she all stand for their own life.' You must make sure now that you get food for yourself. You cannot support the whole of mankind, because we must make sure that we are founded harmonically in our lives. That means: you must now make of yourself what you can make of it. And you cannot go back again.

And then, sir, do you mind, madam, that there is a death and that finally it comes to an end? Is it wrong? You do not see them again. But on the other side you see them. But we have done something wrong to those people, did you not think then, madam, that they would come to us again and that we would give birth, create them again inwardly, and put nappies on them? And that we would get a huge slap in our faces as father and mother? Because then you say: my child. But that is not your child. There are no children in space, they are all old souls. Then the human being says to me: 'That is an old soul, sir.' I say: 'Sir, how old are you yourself?' In space there is no being old. Read 'Masks and Men.'

We are now busy on porcelain, we have made eighty paintings; if I look at them, then my head still spins. Eighty of them went through me. Not even an hour later master Zelanus says: 'What will we do?'

I say: 'Well, what will you do?'

He says: 'Come, I will make a wonderful scenario of 'Masks and Men.'

And I am now busy with that. The first part is already recorded.

Madam, who has a million for me, then we will bring the world the film 'Masks and Men'. If you could see that in a cinema ... I think that you will see that film ten times.

(A woman in the hall says something.)

What did you say? I think that master Zelanus will just have that ready in a few days, ten days, a fortnight. And then we will go to the Loo (the palace of Princess Wilhelmina). Then I will try to get my two million. Then my dream will have been a pathetic dream, madam. You still have wonderful dreams, but if I want to start to dream and it is about the money, then I think and I always dream again about mankind: what could I give mankind with this scenario? The books of Jeus in a film, 'Masks and Men' – I have three scenarios at home – we have 'The Cycle of the Soul.' We do not have any money, we have nothing. Busy in society, but no money. Ich hab geschrieben, aber ich hab kein Geld bekommen. (laughter)

I also wrote to our prince. I say: 'Receive me for five minutes of your noble

time.’ Then I had already made a mistake, because I had high ... What should I really have written? (laughter) And then he says: ‘No, the prince cannot receive you.’

But it concerns the happiness of mankind, doesn’t it, sir? If all of us now go and stand at the Groenmarkt, for one million, like that; within half an hour we will all have lost our hands. No: there you have the mad people of Jozef Rulof. Why not, give us one million. We have masses of millionaires in the world, don’t we?

How can we get money, Mr De Wit? Say, Mr De Wit, do not say to the other people: ‘You do not know ... Oh no, do you not know how we ... false ... how we can imitate them?’ (laughter)

I already tried to get a broadcasting station once, to get between the AVRO and the VPRO: ‘Here speaks the voice of the universe.’ Voice of the universe. But that, that just eh ... And then I will do it like that. But they do not want to have me. They say: ‘Everyone knows you there.’ They read my books in the whole of the Achterhoek. But I am now wondering how I can make false money. (laughter) False money, why not? Seventy-five guilder notes. Not seventies, but seventy-fives.

We will continue, madam. Is that clear to you?

‘A while later I dreamt that I was sitting at a nice stream in the grass.’

I used to sit there too. (laughter) There you go again. Did you not all sit next to a stream, rippling like that, you know, which the poets write about: ‘The water flowed rippling along beside me.’? Have you never sat beside a stream with trout?

So there were not any trout there, were there?

(Lady in the hall): ‘No, Mr Rulof.’

‘A while later I dreamt that I was sitting at a nice stream in the grass.’

Was the stream in the grass, or the grass in the stream? (laughter)

‘I was sitting at a nice stream in the grass ... ‘ Oh yes. ‘ ... at a nice stream, under a low shady tree. The grass was velvety and soft, and the seat at that little stream was so indescribably nice, that I never wanted to leave it again. But a voice from inside said: ‘It is time.’ And then, I lingered, I was chased away from there with a soft push. I knew that I had to go. Sighing, I got up from the place and awakened immediately, of course with great regret, because of all the things you will miss. But for a long time, and this is still the case, I can feel the wonder of the place at that stream, in that beautiful and nice landscape.’

Madam, I long day and night for my little wood. I am still sitting at my Montferland and I flew through it, and there were no rippling streams, but we sat there in the woods, in the trees.

This is a dream – you dreamt that – you can dream and experience that

every day, because you can get that yourself. Can't you? You can build that up yourself, that dream. In reality.

(Lady in the hall): 'Yes, but not so nice. It was extraordinarily beautiful.'

If you ... the silence ... I do not know, before the war there by the Sportlaan Segbroek (area in The Hague). And then in the morning we sometimes went for a walk, or in the afternoon, and then you also had those streams there, that stream which ran through there, a little bridge, and then I went and stood there so often. But if there are no people there and you are sometimes somewhere else, then you feel that you are one with nature. And then you miss a lot. Because you will never get that back again, that can only be experienced there from feeling to feeling with nature, nowhere else. But this is not a dream, which possesses mysticism, spiritual attunement, this is perfectly ordinary experiencing of what you once experienced. Do you also accept this?

(Lady in the hall): 'Yes.'

Do you see? Did you have any more questions about that?

(Lady in the hall): 'No, thank you.'

Now I have no more letters, so I can point the questioner (the microphone) at the hall.

Do you have anything about anything else?

(To someone in the hall): Yes, sir.

(Gentleman in the hall): 'Yes, about the case that I once told you about at that time.'

Oh yes. And what do you want to know about that?

(Gentleman in the hall): 'That concerns a question from a moment ago, about an accident.'

Yes.

'At that time, it was during the war, I was with my father and my mother ...'

This is a good story, ladies and gentlemen, you should listen.

(Gentleman in the hall): '... then the three of us, my father, my mother and I, fell into the water ...'

Yes, in that darkness, you know, then there was no more light.

(Gentleman in the hall): 'And as a result of that my mother died the next morning. Yes. She did not drown. When she came out of the water, she was still alive. Yes. 'Now my question from a moment ago was actually to do with that. Must someone like that also go through that period of standstill until his earthly life would actually end?'

Exactly. I said to Mr Van Rossen ... What a pity that he does not add to it. Because I will not go into your life just like that, or you must lay it open. But sir walks with his mother and father, wants to bring them home, but he really

took them from dry land into the ditch. (laughter) There was no more light during the war, there was nothing more, and they walked in the darkness, and mother falls into that.

(Gentleman in the hall): 'All of us.'

Yes, all three of you. But your father stayed alive?

(Gentleman in the hall): 'My father is still alive.'

And your mother passed on. That mother just died as a result of a situation in the world and no more than that. But you have held onto that for years.

(Gentleman in the hall): 'Yes.'

You can just put it aside, because she simply went on time. And that has nothing more to do with that dying. And the proof is already there, because she was still alive. Do you see? Now she can have had a shock, she could have had pneumonia, or whatever, so she goes through a physical disturbance, now she leaves by means of that. Another walks under the tram. Takes the human being ...

Someone says ... A boy, during my time when I was a chauffeur ... Someone said: 'Go quickly to the railway.' And he drives, he drives, but he does not drive himself, but the man in the back to pieces, because he flew through the front window. What is that now? Now you can say something. Was that nonchalance? Danger? We talked about that last week, do you remember? If something ... You can actually never surrender to that driver in a taxi, if you have to do with space. Is that man so sure that he will not have an accident with you? So you already start to live in uncertainty. You absolutely step into the life of another and you let things be done to you as you want. Is that clear?

(Hall): 'Yes.'

And danger lies in that, because who can tell me that he is a hundred percent harmonically protected with his car? And now you can already start to speak about suicide. But you do not yet have to do with that, because you do not take part consciously in that suicide, in that death. But if you go into that consciously, you are also part of that suicide, and you must accept the law for 'the coffin' and the spirit, your personality. Is that clear? But just put that aside.

Did you have anything else?

(To someone else in the hall): Sir.

(Gentleman in the hall): 'I would like to come back to the lecture from last Sunday. Yes. There we talked about the four personalities in the person of Jozef.' Wonderful. 'And we talked about Dectar who had the priesthood in the temples and was the winged one. Yes. About André, Jeus and Jozef. Yes. And if we now take that winged one, Dectar, as a priest, then it is actually inexplicable how he was able to and had to lose his priesthood during all

those lives.’

He did lose them!

(Hall): ‘No.’

(Gentleman in the hall): ‘Not Dectar.’

What is priesthood? What is that? Who longs in you to sit here? Who is that of you?

(Gentleman in the hall): ‘I myself.’

Those who were born here in The Hague?

(Gentleman in the hall): ‘Now, probably not.’

There you have it. That is perhaps also someone from the temple, sir. Because you can think sharply, you ask good questions, you have got a great longing to read those books, to listen to me, here, in this life now. Sir, did you learn this here in The Hague?

(Gentleman in the hall): ‘Not yet.’

There you have it now. That Dectar in me, that is the mysticism, so characteristics in my life of feeling which are open to mysticism. He already had feeling when we lived ‘beyond the coffin’. You know the books ‘The Origin of the Universe’ (originally this book was published in three separate parts) and you know how that went. Then we went to ancient Egypt. And then ‘Between Life and Death’ originated. Now we return. By means of which – I love it that you ask that question, but you are also it yourself – by means of which master Alcar could now begin to build up that André, for this life? By what means? Do you know it?

(Gentleman in the hall): ‘By means of your subconsciousness ...’

No, by means of Dectar, because he lived as feeling in me, and we knew him as a life and as a priest. There were still no great winged ones there, I now have that. And that is sound. If you read that, and we are rid of that pharaoh, and Venry says: ‘There will come a time ... that is nothing here’, he says. But you read that in ‘Between Life and Death, didn’t you?’ ‘This’, he says, ‘those few people ... We live for ourselves, but you are busy mastering your feeling. And one day, when you are ready, then you will reach thousands and thousands of people.’ And I have already reached them now.

But the person whom master Alcar built up, was a new one, and that is André, and Jeus and Jozef now have to listen to him. I stand here in the evening often as Jeus, Jozef, and André. And I often take over from André, but that changes here all evening. I often go further, then I am immediately in contact with master Zelanus. We often played this evening here, that master Zelanus spoke to you; I was out again, because I already went outside of myself, and then master Zelanus was already busy. Master Alcar stood here one evening, said a few words. ‘Fortunately they did not recognize me’, he says, but you could have felt it from the wisdom. Isn’t that nice?

(Gentleman in the hall): 'Yes, indeed.'

Now you get ... I say to Mr Van Rossen just now: 'You are called Nico, aren't you? Now, this one, who is now a man, he has to do with that child of the old days. This personality listens and wants to yearn, but that man, that child of the old days still lives in him. And would you think that that child is also already conscious? Do you not fight every day against feelings from the old days which still live in you and which do not wish to be mysticism by any means? Are there no feelings in you, ladies and gentlemen, which still find it perfectly ordinary, but are not a part of spiritual research by far? Have all those feelings in you started to yearn, are they hungry? Who is sitting here listening? But there is a lot to that. And all of you are (that). And in this way, master Alcar says, you start to understand yourself. And we have to do with your youth. Do you sometimes not do something which still has attunement to your youth or twenty years ago, when you beat left and right from you? And what is that ... going to ... Do you mean that all those characteristics from the olden days, from the time, ten years ago, twenty years ago, that they are already a part of that wanting and that yearning? And what is that yearning like now? What does André say? He hits upon it, he gave Jozef, he gave me ... Who is that? I can certainly be part ... I can go around in society. But, sir, now that is my skill; I can now go out, to a fairground, I am just as mad as you, because I do nothing wrong. Woe betide, if I was now to do something wrong, I will become mean, or I will no longer be harmonic ... But I can have a laugh and have fun. We are not ... Do you know what? Saints do not exist, do they? I am not saintly. No, I know something. And now I start to act.

I once went to a cinema, sir. And then André says – you can soon also read that in 'The Cosmology' -: 'Did you like that film?' Then Jozef says to Jeus: 'I will go to the film'. And suddenly the higher comes, so the instrument of the masters shows up and says: 'Did you really think that, eh?' He takes over the light in my eyes and he watches that film. And I come home and I do not know it. I was therefore sitting above my capacity listening and watching that film, but I had nothing of myself, at least not that Jeus and not that Jozef. Then André sat, my better self, watching that film, and the rest did not understand a jot about it. They were not interested at all. André says: 'Did you hear the music?' I think: good heavens, what a lot there is in that. But I say it, and it is true. And now we will go and look through society. You will hear that soon. Now ... You will soon get it there in part II, III; you will get Jeus, Jozef, André-Dectar.

And, sir and madam, all of you are that. Did you bring everything so far in your characteristics that all your characteristics are spiritually harmonic? Are they all here? 'Pull the other one', Frederik says, 'but that is not possible.' Is that not honest?

(Gentleman in the hall): 'Yes, indeed.'

You have two, ten, twenty personalities, they have a name. You are that in your work, but are you just as spiritually true in your work as our teachings tell us that we have to do, have learned? Make bits and pieces, do something nice and float and fly. There will come a time that you will say: 'I will not burn my fingers.' Won't there?

Did you have anything else? Yes.

Which one of you?

(To someone in the hall): Yes, madam?

(Lady in the hall): 'Is it a privilege to have to go through life alone in this life? It seems so to me, because you must also be alone if you pass on and then you will already be used to it.'

Madam, lady ...

(Lady in the hall): 'Miss.'

No, I do not say miss, this is a lady. And we are all ladies. Anyway, madam, to be alone in life ... Are you alone?

(Lady in the hall): 'Yes.'

That is not an honour. And it could be that it ... It has a meaning of course. Yes, I am also just a big dope, because I do not have anything either. But the most wonderful thing is: to give birth to children, and especially if you are a mother, you see. To give birth to children. But it could be that you no longer need that and that you just come here to have a look. You still have a task. You came here of course because you still had something to make good. And then there are people in life, who had had such an amazingly good time, that they asked me: 'If that is making good, I want to come back again.' Because they had everything, they had possessions, they had money, they had everything, but they were alone, always alone. They made this of it, they sought this, but they remained alone. That has a meaning, of course. But the highest for the natural life is: to be married, to be father and mother. We would already be walking next to creation – you must accept that anyway – if we are not one with that and that and that. Only fatherhood, motherhood.

(Lady in the hall): 'Yes, of course, but I know that too. But it is a matter of the spiritual, I mean, you must make your spiritual construction alone, mustn't you? If you are 'behind the coffin' later, if you die, you must continue alone anyway, you must build up everything alone, and you must work for it alone yourself.'

That is true. If you were married, then you must still do everything alone.

(Lady in the hall): 'Precisely.'

I can talk and talk and talk, and I can talk about space ... The people say: 'Now, you have it easy', to my wife, for example. But I do not need to begin with that, because she must do it herself anyway. Do you see? I cannot give

her anything. But the books are there. She certainly gets nothing more than you, because she must do it herself. Isn't that just?

(Lady in the hall): 'Yes, but here a great deal of people build on their companion, on the man or woman to whom they are married.'

That too.

(Lady in the hall): 'You must let go of that anyway. So you are not used to it anymore, and you must finally let go of those people again after all.'

You will have to let go of them. But ... Look, I will certainly not swap with you, not for all the gold in the world. Because, madam, if you understand each other in marriage and you can talk to each other and you want to ... each other ... Look, we have some here, who coo day and night. Always cooing. They are wonderful, beautiful couples of one colour, you cannot pay for that happiness. It is not for sale, but they have it. But alone, no, I would never ever want to be alone. That does not mean, madam ... You will certainly not get me marrying again soon. Because I have all of this world. And if you also get that world, if you then talk about these things, about that wisdom, and you can expand yourself, then you will get from the masses exactly the same as you get from your companion. Isn't that clear? But you must do it alone. I cannot give you anything, nothing, nothing, nothing if you do not begin with it. I am not imagining that I am giving you something, I can only show you the way; but you must begin with it yourself. Yes, it is fine like that.

Did you want to know more about that?

(Lady in the hall): 'I do not have an answer yet.'

Do you not have an answer yet? Then we will go into that again. What do you absolutely want to get out of that?

(Lady in the hall): 'I want to get out of this that you must finally always do everything alone.'

You are repeating exactly what I say, and that is a pity. I say: you are alone in everything. I give you the example of all the people and of myself. And now you say to me: 'It is a pity, because I do not get the answer.' But this is the answer. You are for yourself. One has contact with the other, the woman, the man, or friends, or whatever, but you must do it for yourself alone anyway. You do that, don't you?

(Lady in the hall): 'Yes, so if you are used to doing that alone, then that means, that when you pass on, then at least you do not need to let go of someone.'

And you want to know that now?

(Lady in the hall): 'Yes, I want to know that.'

You mean: if you are already busy here ...

(Lady in the hall): ' ... releasing yourself from everything, which is around you, then that is a big ...'

Then that is 'behind the coffin' possession.

(Lady in the hall): 'Yes.'

Yes, then it is possession. But what is your life like now? Now you can ... You can deal with it, being alone, you deal with it, you experience it, and hundreds of thousands of people. Now the woman would like to be mother, but it doesn't work, it doesn't happen. There the man is alone. Fine.

But recently I treated a situation, those people were married. Now the nostalgia is in the mother, or in the husband. The husband walks alone, he does not know what to do, walks around, has lost the wife. Look, he still has to begin with it. That is what you mean. He has lost his peace, no longer has any grip. For the woman, yes ... It is difficult for the man, because then he must get out of bed himself in order to make tea. And now it becomes even more difficult and even more difficult, and those are all material matters which you no longer have on the other side. But in order to ... And did you think that you could be alone there, in higher states, and decide for yourself?

(Lady in the hall): 'No, then you are helped.'

There you have it again. So you cling to that again, praying: 'Oh, just come for goodness sake, because I thought that I was already prepared, but I notice now: I still have to begin with it.' And that now means, you have to experience the earth here, experience society, but how do you experience yourself for the spiritual? And that is new again. Can you feel? Because, can we now say again: I can keep going in everything, also when the inner life speaks for space and for the laws of God? You see, then you will soon need that friend, that master again.

Here it goes, because you are independent. You have your circle, your task, your work, your food, your drink, then all of that is fine. But we must earn that spiritual food yonder, that is a law. And then that law is called ... Now you say here that you can stand on your own two feet, and you can cope with all of it. Yes, why? Because you can buy food here. You can work for a possession, an existence here. But if we do not have inner love and are not in harmony, not with thousands of characteristics, for that world – madam, and they are not for sale – how do you wish to experience them under your own power? Then we drown in ourselves. Is that not clear? And then you can say: yes, then I am finished there. No, madam, I experienced it myself, then you must begin with it there. And then there will be a mother and a father and a friend or a brother or a sister – there you have it again – from those other lives who will stand before you, and then mum or dad will say: 'Good day, child, you will not know me, but I will prove it to you. Just come along. I am ready. I was just ahead of you, but now we will go further together.' Then a mother stands next to you again, or perhaps the soul, the core which belongs to your life. If you find that, madam, then you have everything. You did not

have that. Do you understand it now? You see, I want us to come to each other, because it is no good otherwise.

(To the hall): Which one of you?

(Lady in the hall): 'Mr Rulof, my daughter had gymnastics at school this morning. And then she entered the gym hall and then she was afraid that she would fall from the rings. But now it happened to a classmate of hers. What is that actually?'

It could be own possession of the child and it can be another. She could have sensed the accident of another because of her sensitivity, it is possible. A child with deep feelings, a faraway gaze ... that means: one child can warn the other child about an accident. But that all still remains on earth, see. You can get that. You will also sometimes in your life ... Now and when you were younger ...

When we were playing, I also sometimes said to my friend: 'Do not do that, do not jump from that cart, because that is much too high, and you will break a leg.' He did it anyway, and he broke his leg.

But that accident and that state is earthly, has to do with our life. Can you feel that? That does not need to have a spiritual meaning.

(To someone in the hall): Sir over there.

(Gentleman in the hall): 'Is there a possibility that those lectures from Sunday morning will be written down? By means of which ... Since several members of the audience want to have them.'

If you give me fifty thousand guilders, Mr Berends, I will have them printed for you in a fortnight.

(The gentleman says something else.)

Yes, paper is paper. But, no, Mr Berends, you must wait with that. But we will now read aloud (Jozef means reading aloud from the Cosmology by means of master Zelanus), because this is a great gift for you, because you learn a great deal from this. Because you go back to what you already got on Sunday. Because André was beating Jozef, and Jeus. Are you also so serious with yourself? Is that inner voice inside you so busy beating, that you say: I could no longer cope with giving my wife another snarl?

(Mr Berends): 'No, we are not yet that far.'

Yes, but you must begin with that.

(Mr Berends): 'Yes, I want to begin with that precisely.'

Yes, but did you also have a bit of a beating on Sunday? Did you get a beating? Was there anything in it? Was there anything in it?

(Mr Berends): 'Yes, there was even a great deal in it.'

Thank you.

(Mr Berends): 'Something for everyone.'

Good. And was it so difficult to understand?

(Mr Berends): 'It was not difficult at all to understand.'

Is a beating so difficult to understand? But you do not yet begin with that. Beat yourself seriously, sir, do you do that? Madam, if you start to hit yourself ...

(Gentleman in the hall): 'Consciously.'

...consciously hitting, how can you then still answer a human being wrongly? How can you then still be cross and angry at a human being? At those sweet children, how can you be angry at them? If a shining beauty is walking next to you, day and night, and you are served like I don't know what, how can you snarl at her then?

Madam, isn't it true?

But work out for yourself, ladies and gentlemen, whether we are responsible every moment with the feeling which talks about the laws of God and space. Isn't it true, Mr Berends? We have it ... What are we now when we are in the Divine All? Do you know what I will say then? Do you know what ... Here a question is sometimes asked and then I surreptitiously take it back again into the earthly muck, into the mud. Do you know, Mr Berends, in the beginning we were, we used to be very busy with the planets and stars and atmospheres, do you remember?

(Mr Berends): 'Yes, yes.'

And then I took you back into your own atmosphere, and then I let you sit there. (laughter) And then he says ...

What did you say?

(Mr Berends): 'It didn't matter, precisely because of that I had to go through and experience.'

But you have not been in the Divine All again recently.

(Mr Berends): 'Now, I don't know.'

No, you are there, but you are still a good bit away. And by means of that we learned, Mr Berends. And now the masters want that. Because that same Divine All, that same macrocosmos, believe it, it lives here, in a word. And then is ... What is your first name?

(People in the hall talk at the same time)

(Mr Berends): 'Yes.'

Gerrit?

(Mr Berends): 'Yes, that is correct.'

What did you say?

(Mr Berends and tuning in from the hall): 'Yes, that is correct.'

Bernard? No, I will give you something nice (laughter), and then you will have to agree that it is true. But that is because that youngster, that child of the old days, that mischief still lives in us. And is that now also, Mr Berends, with regard to everything, a hundred percent harmonic? Now, then beat

yourself for once. And let the ladies and gentlemen, not begin today with cooing, but with real beating. Let us bow our heads. That was in that lecture (lecture 40 on 11-11-1951) on Sunday morning. And that was only just the beginning, sir. Because when we have soon experienced the Divine All, the light, the life, motherhood, God, God, God, God, and we then return to earth, how will you then begin with your life? What will we do? Well?

(Mr Berends): 'Begin with ourselves, destroy what is not good.'

And say something to another, then you will get one like that back. Talk to yourself. You say that a human being does not want to listen. But work out how difficult it is to destroy yourself first. That is the most difficult thing there is. Why? You do not want anything, you cannot lose anything of yours, because that is elastic. If you are busy with yourself, to throw a characteristic down there which we still have to conquer, then that flops back into you like rubber and then you will hear 'bang'. And then do you think that you have lost something? No, sir, then that blow has attracted something and then you are also something else. But it is even worse. Yes. Go and be an instrument for the Other Side. If I had not started as Jeus and Jozef with that destruction, with that crackling in myself, with that real fight, did you think then, sir, that I would have received those books?

(Mr Berends): 'No.'

I earned it with my blood. And you must also do that. You see, madam, they must all begin with that.

(Lady in the hall): 'All life.'

Yes, madam, yes, lady. And they have now begun with it.

Ladies and gentlemen, I hope that I was able to give you something this evening.

See you next week.

Sunday, in eight days' time we will only be in Diligentia.

I thank you for your interest.

(There is clapping.)

## Thursday evening 13 December 1951

‘A lady ...’ Good evening, ladies and gentleman. Otherwise they will miss that this evening of course. ‘A lady has twelve children, from twelve different gentlemen, married and unmarried.’ Now we have made it. ‘She brought a lot of suffering with this into many families.’ Yes, that is likely. ‘Now my question to you was: which grade of attunement is this when she enters the astral world? Motherhood was wonderful, but the suffering.’

Look, even if you as a man have had ten women, and as a mother ten gentlemen, men, then I would like to know from you, ladies and gentlemen, which of them is the real one? Who?

(Gentleman in the hall): ‘The chances of not one.’

What did you say?

(Gentleman in the hall): ‘The chances of not one.’

It is possibly no one. And I will tell you one thing: and there is no one there either. And why not? Perhaps, it could be, it could be that there is one there. But if ten, eight, nine ladies are needed in order to give me consciousness, then you will feel, then I will already be in a very unpleasant, unconscious world. And you mean of course: there is not one right, because you finally come to stand before your own life, your own personality, that is that twin soul. But that is solely and only ... If you meet them for space that is spiritual of course. Spiritual; that means nothing more physically. Because you go further, you go to the fourth cosmic grade. But this is then the spiritual highest grade, and that true happiness for the human being enters that. You will understand all of that of course.

But this lady, who has had ten different men, both unmarried and married ... Well, madam, if I as a man begin with then different, unmarried and married women, then I know beforehand that I will get a beating, then we will have a kind of fairground attraction.

Twelve, twelve, twelve, good heavens, good heavens, how old I am becoming. You will feel, that will become a chaos. And then you can just accept, madam, that this lady has sought and accepted her own battle. Now she can say: ‘Yes, I have become a mother, I have become a mother, I have become a mother.’ Of course, that rises out above everything. Even if she had twenty-four men. That motherhood is the divine core, she served by means of that, she awakened herself by means of that; not awakened, but physically you go higher by means of motherhood, you know that now. So that divine profit which is in that, that universal profit in this state, is always there. Even if you are a woman of the streets, and you have children, then you are still of

course assured of your profit. Isn't that nice?

(Gentleman in the hall): 'Yes.'

You can shout at people, you can insult the human being and you can think badly about the human being, but for us, for me a murderer is not even bad, because the human being remains. If the people say: 'That Jozef Rulof is mad', then I say: 'Then you are that yourself.' Because I have no strangers before me. I cannot help it, but I see through the human being. Or I do not see through them. I do not need to do it. And if I want to do that, then I can kind of certainly determine what that human being is like. But wrong thinking and faulty thinking, as far as I am concerned you are the greatest thief, that does not concern me, does it? I always stand for the human being. I want nothing to do with thieves, of course not, then I go away. But life becomes very simple when you continue to love and to see the human being. That does not mean that you must saddle yourself with such characters and personalities, take them on your back, in order to help; they must experience their battle, we stay away from it. And then you should see what an awe-inspiring amount there still remains for that human being, if you think like that. I will never break my neck – my inner, or the material – about a human being. A human being is a universal beauty, even if you have to do with thieves and murderers. Then you should see how that still lives, how that can talk, those eyes which can see, they can do something.

I told you recently, there was a minister, and he was in the prison, no, a journalist. He says: 'It is remarkable, but with the greatest murderers, the men and the women who have murdered the deepest, the child perishes.' And will a mother like that ...

Last week someone came to me – and then you put a human being like that back on his feet again in one go – that woman was completely sullied by a man. Then one human being says: 'But you are mad.' But the human being can sometimes go that far, that you think you can also serve by means of evil. Don't you? And finally someone like that gets an inner blow and says: 'I feel like a mangy dog.' I say: 'Madam, you must not do that at all. To me you are pure and immaculate.' Then they say: 'Well, then you can talk your way out of everything.' No, madam, I once experienced someone, I will tell you, who surrendered completely spiritually and physically, in order to save something for the faith. I say: 'You are not bad.' But if you do that consciously in the animal-like and you want to destroy yourself, then it is wrong of course, then we have other names. But that human being is not bad. There are people, who have sacrificed themselves for the faith, and then they just gave themselves away completely. Are those people bad? Is that an animal-like carry-on? Yes, it is not allowed. We will also just love once, not five hundred thousand times. But we are still mites, because we do not possess that core,

that spiritual core either. If you have that, madam, then no one will leave each other again. No one will leave, if you possess that, that happiness, that supporting, that being able to talk ... If you experience that unity with man, and woman, then you have the most wonderful happiness, if you can talk for an hour, can exchange thoughts and feelings. And then a space comes. Then you make a space out of that little thing, and then life is beautiful, even if you are under the ground. But if you do not have that, then the woman searches, and then the man searches; search, search, search, search. And why? Only for a little bit of love. This child would not have needed twelve men if the good true Hendrik had just been there. Not Joseph, but Hendrik.

You always say Joseph, but then I have myself in hand. (laughter) But then I am called Piet this evening. How would it sound one evening: 'Ah, Mr Piet'? Master Alcar gave me a good name. In 's-Heerenberg there is just one Jeus. But there are Josephs ... there are plenty of Josephs (Jozef pronounces the p) walking around. But that lady, this child, madam, is a child from millions. And the men search, and that woman searches. Of course that woman has had her suffering, because she will certainly have got a beating by all those gentlemen. Dirty scum, oh, it is ugly scum, those men. The gentlemen are sitting there again. This evening I will get a beating on the street. But the fights in order to achieve it, that is life, and we will not become free from that, we have to do with that, but it is the battle for the human being. And what will she have learned? That poor child has of course a terrible ... There it was nice, and this was wrong again. She is searching for happiness of course. You should be a mother with five, six children, you have nothing to eat and you are alone; what do you do then if a good man comes? And, a man with five children is alone, but then you ... then you need a household help, don't you? Now, then coo a bit, and it is wrong again.

Someone says to me there: 'My wife passed on five years ago now, and now I have got a housekeeper. Well, and then I also started to coo.' He says: 'And now, now we have already cooed that much that the chairs already fly through the room.' For two days the possession and then the character came. First also: 'Yes, sir.' You see, then she was still a servant girl. 'Yes, sir, oh, of course', and talking nicely. And then she became lady, and then lady got airs and then there were arguments. I say: 'How stupid you are. Did you not see that then?' If the human being gets hold of the possession of the human being – isn't it true, madam? – then the human being begins to hit. And then you get: 'Well, yesterday you could say that to me.'

I had a gentleman with me in 1938, just like that. He says: 'Mr Rulof, I have read your books. You know me, you also know my wife. My wife has died. I am alone.' I am quoting this example, I see that man, this is why I am talking about it. He says: 'And for two days, four days, five days it goes

well. Now I am ... For years I had a gem of a soul in the house.' Then she was still the servant. He gets married to that child. Two months later, a she-devil. Then he says: 'Who am I actually married to?' But now the human being gets his personality, his power, and then sir goes out the door. That chair of his no longer belongs to him; it is hers. And this is how it goes. Who are you? What do you want? Happiness is not lying in the street. Yes, it is lying in the street, you can find it everywhere, if you are happiness yourself.

On the Other Side ... This child has experienced a tremendous experience and development, she no longer trusts anyone of course. We do not need to go there anymore as a man, then she says: 'Get out!' This soul was kicked and beaten. And we know hundreds of thousands like that in society. For the other side she got her experience, madam, and her motherhood assured her for going further. You wanted to know that, didn't you?

(Lady in the hall): 'Yes.'

Do you wish to have more questions about that? You see, you can ... the whole evening ... You could write a book about that of course. But when will she get the real Piet? Here? After you have wanted to search for twelve? Then you do not know it, you certainly do not know it. You must now already know that.

(Lady in the hall): 'She has twelve children, but they are beautiful children, they have a bright intellect.'

Well. Well, she could possess phenomena. If you have twelve of them, there will always be one good one amongst them, they say. There was a gentleman, who was certainly not so stupid, he says: 'I will keep on asking Our Lord for children until I have a genius. I want to have one who has art, violin, piano, then we will have fun in the house.' And the fourth which came, well, that was a pianist. But when he could do it, then he left father alone again, then he went over the world. The father says: 'Now I want to enjoy myself, and now I can also pay for sir.' Then he had to go to the theatre, he could pay twenty-five for his son. Then they had an argument of course. Then he says: 'Well, you will not get in for nothing.' Then the father says: 'Then you must still pay.' It goes that far. I say: 'You should not have asked that.'

Did you have anything else? No? We will just let go of that lady.

The gentlemen like that perfectly, because then something comes over ...

I have here: 'I would like to know whether it is possible to operate on homosexuals in this way to stop the abnormal inclination. Doctors who were occupied with this question, also found that the cores of both genders, man and woman, are present in the germ cell.'

Yes, lady, it is there. Isn't that amazing, what you heard on Sunday? Were you in Diligentia on Sunday? I come that way out. Is that letter from you?

(Lady in the hall): 'Yes.'

God in the life aura, in the life plasma, in the protoplasm of the All-Source, is father and mother. Now on Sunday you must, when we begin ... Soon, at the next lecture in Diligentia you will get something wonderful. Because these lectures are all wonderful. I hope that Master Zelanus – he will do that – will dwell for a moment, and then you should see, what you ask here, you will get the answer to that on Sunday. In the protoplasm of the All-Source, for the All-Mother, in the cell ... The cell from you and me is giving birth and creating. The doctors do not even know the maternal cell yet, otherwise you would already have heard something about that, but that is also creating. There are some there ... Every cell, you know that, nurse, has a barrier, they are the membrane systems, the mucous membranes. But that is the atmosphere for space. And now motherhood in that cell is closed off again to fatherhood and reaches growth if the personality is creating. Expansion. So if I return to the earth, then my self makes, the personality builds up my maternal body. That the man is man, is, because the man went out of motherhood and now becomes father. Or the other way round. You, women, we laugh at that – you talk about the gentlemen, but soon you will be waling yourself again with a tie round your neck and a nice black or red hat on. Just do not imagine anything, madam, you will soon get everything from us again. Yes, or you will continue of course. On the fourth cosmic grade we have a beautiful garment of course as a man. There you no longer need the trousers from here, no longer need any shoes.

But you become ... Can you imagine that as a mother? There are enough here who still go back again. I know enough, for example, who want to go to the other side. I think, if I was to tell you the truth, then in four hundred years' time you will perhaps be back in the Lamgroen (district in The Hague) like this. (laughter) But you will return, and you will not be a mother now, but you will be a man. Isn't it strange for the world if you hear it like that? You should tell that to a professor like that: 'Doctor, you will also return yourself and you will give birth to children amongst the Russians.' (laughter) 'You will give birth to children on the edge of the jungle.' I said to a lady: 'Madam, just do not imagine things, because in the next life you will be amongst the Negroes (when these contact evenings were held from 1949 to 1952, the word 'negro' was a common name to refer to someone with a dark skin colour) in America.' 'Eh?' I say: 'Yes' because those little wisps are already there.' Today we are with the white race (see article 'There are no races' on rulof.org), but we must make good from the jungle. Then we must return to the Negroes (see article 'Against racism and discrimination' on rulof.org). Do you still remember that doctor from here, that looker whom we knew here? Your wife, your husband? Sir, who are you? Who is your wife, your husband? You will soon enter 'the coffin' and where will she go? Yes, later, in

a hundred, three hundred, four hundred years I will find her again in Paris, somewhere under the Seine, or in Spain, in Italy, in Germany. Where is she, who is mine, and yours? How wonderful, don't you think?

But if you tell this in society, then you will be laughed at from the front, from the left and from above; and this is true. Fatherhood and motherhood live in that cell. And if you then go to reincarnation, to the existing adult human being ... If I continue with this, I will take everything off you and you will get everything back. You love each other. You say: 'How many murders are committed because of a woman, because of a man?' True or not? One human being murders the other, because the human being thinks he loves, that human being there, that one. And you will get to carry the whole world one day under your heart. Can you feel the childishness of our people, of the thinking in society? If people say: 'Oh, my wife', and 'my, my husband and my husband', that man is an idol. I say: 'But those other men then, can you not feel anything for them? You will have to one day, because Christ said: "Love universally." They are your brothers.' 'Oh dear. That man there? That man, my brother? That one, one, one, one?' I say: 'Yes. Sir, then just kill him. You hate those people, but you must not do that, because that is your brother.' 'Oh, sir, just go away with that nonsense, you are mad. Do you believe then ...?' 'Yes, sir, it is true. No, sir, I do not believe it; those are laws.'

And then you go to the doctor and then you start to talk. 'Doctor, there is reincarnation. The reincarnation lives in the cell, in the mother, in the man. The man is mother and father. And the mother is mother and man. Giving birth and creating. And in that cell ...' I am proved right. But I am already speaking ten thousand years ahead; I already knew that in 1930 and then they did not even have it. I also heard it again this week on the radio. 'Yes', that doctor Storm says, 'those twins come like that and that.' Did I not explain it to you here, explain it cosmically? I am not an academic, but it is just apt. That is cosmically seeing and experiencing.

And now you are talking here about ... This is getting good, you know, nurse ... Operating on homosexuality. What will remain of that? Yes, it is possible. You can make a girl from a boy, and from a girl a boy.

(Lady in the hall): 'Yes, the doctor.'

Yes, that is possible. Did you not hear it? A boy comes from Korea, is a boy, a soldier, something happens, and he returns as a girl. They give him hormones, and it continues again, he is a boy again. Did you not hear then that it ... You can see that in all of nature. You can make a billy goat from a female goat. We already knew that in the country. People give that animal, a maternal sheep, the creating hormones, and the horns start to grow with that little mother. Didn't you know that?

(Lady in the hall): 'Yes.'

Everything is present in that cell. But soon we will come back to that homosexuality.

‘They already established’, you say, ‘that the germ for man and woman is present in both genders.’ Yes, that is true. ‘With the normal man they also found female germ cells.’

They found? No, they are there, they are there. The man is giving birth and creating. But the doctors, the academics still do not even know the creating organs – while that body already lies completely open – they do not even know the creating organs of the human being. When they take the creating power apart, the man, and they have there, just like an alarm clock, all the parts of that organism, that machine – that is a machine, that cosmos ... - laid down, and they look at that, then they do not know what all those things mean. And especially not when you come to the astral creation. Yes, now you think of course ... You have condensing creation: bone system. Now you get half-wakening motherhood: then you already come to the mucous membranes. And that is called in creation, for God, not blood and not nerves and not sperm, but that is creating power in that and that grade. And then the man has ... Then master Alcar and master Zelanus make very different words. A new dictionary comes, emerges, because now that sperm is called something very different. Because now you get the fleeing powers from that and that is no more than the seven grades from the Divine All to the material law of sperm; and now it is sperm, and then it was light. But there in those mucous membranes, that mucous which comes with that, the cell does not live there, the doctor says, but that comes from the creating power, a single cell, and that divides itself again in millions, and you have the cell there. The doctor does not know yet again what that is for.

(Lady in the hall): ‘No, they cannot work it out.’

No, they do not know. I can analyse that completely for you. Everything which comes out of the body has a meaning. And then they say: ‘Yes, we do not know it. What could that be now? What could that mean now?’ Then you must return to the cosmos. Then you must see the atmosphere and know the earth and know the origin, how it went, and then you will find all of this again. But now we will soon come back to that homosexuality. And that is of course a science, you can write ninety-five and a hundred books about that, then you will still not have made it. If you start to analyse motherhood, fatherhood, homosexuality, maternal, paternal, cell power, cell consciousness, cell psychopathy, and start to analyse all those laws, you will need a book of five thousand pages, only about the birth of a child. Yes.

(Jozef continues to read). ‘The surgeons have already tried ... testicles ...’

What is that?

(Lady in the hall): ‘Testicles.’

Testicles.

(Lady in the hall): 'The male genitals.'

'... to implant testicles in the man, but for one homosexual they managed to produce normal inclinations, but not for the other one.'

Of course not. Of course not, that is so perfectly simple. I could have told that doctor that immediately. I say: 'Sir, it is not working.' And why not, do you know that, nurse? It is perfectly simple, because I explained it to you here recently. Why is it possible for one and not for the other?

(Lady in the hall): 'The wrong grade then.'

What did you say?

(Lady in the hall): 'The grade is then perhaps wrong.'

If you are far out, then you are no longer ... But if you are still in, then you can get that back, and then it sucks you up again. Isn't it simple? Then they say: 'For that one mad sheep that can really be tried, and for the female goat too, but not for the other one.' I say: 'No, sir.' 'But why not, sir?' I say: 'Because that female goat is out of the homosexuality. He will soon become a man. 'Did you think that the dog, the cat, the chicken ... Did you think that God took cockerel into account, the cockerel whom you need for all your chickens, that that chicken will soon not become cocky?'

You have doves and you have cropper pigeons. And did you think that always that one dove must play mother and the other, the gentleman who is cooing there like that – do you feel? – that fusspot, that he always coos round that lady? Soon she will also get the same airs and graces, and he will also give birth and lay eggs, that gentleman. But what is that? They do not know. Why do you have a male sparrow and a female sparrow, madam? I have already followed all those lives as Jeus. I think: why does that chicken have so many cockerels? No, the cockerel have so many chickens? (laughter) But, why is that? Why must that little dove lay eggs, I said to myself, and he sits around them? And I just watched and waited. I sat there for weeks and months in the dovecot until that cockerel would lay an egg, but none came. I say: why does she lay an egg and he does not, what kind of injustice is that? Because laying an egg is nice. Mr De Wit? (laughter) Why does one mother have a child and the other does not? There you have it again. Did you not ask those things, ladies? Are you the living dead in the city? Do you never look at nature?

If you see a pair of doves ... Downstairs at our house they have there ... I looked at them for the whole summer, and then I enjoy myself, and then I enjoy the cooing too. But then I said to that gentleman: 'Sir, don't you like that? Eh, sir? Don't you like that, sir, two red doves, and you get one black and one white-red?' A jet black one from those two red ones, that is possible, isn't it? He says: 'Yes, sir, but that is true. Nature is like that, sir.' I say: 'No,

sir, I can explain that to you. Because now we are talking about ... you get cancer and tuberculosis from your family, that is heredity (it means here: the hereditary weakness by means of which diseases originate).’ Do you accept that, madam? Do you accept that? ‘That heredity of that black colour’, just imagine how amazingly simple, ‘which is cancer and tuberculosis for us, and the facial expression of father, there is ... You have a child, or we give birth to a child, and the face of the mother is not in that, but grandfather speaks from that face.’ Then they say: ‘He looks exactly like grandfather.’ That colour of that dove was also grandfather.’ ‘Ha ha ha.’ I think: the ‘doodles’. (There is much laughter at this.) I had explained a cosmos to him there, I gave him a cosmic present there. I say: ‘Sir, here you also have a cigar.’ I think: otherwise he will also declare me mad. And then he had a nice smoke and then he accepted it from me. I think: but tomorrow I will be mad of course, won’t I? I say: ‘Sir, he gave birth to his grandfather today.’ ‘Hahe wa huh.’ (laughter) Then my wife says: ‘What what what are you getting at again?’ I say: ‘Yes, but isn’t it beautiful?’ I say: ‘You should see, two red doves; that comes from two large croppers, silver-white. A blue one comes out’, a carrier pigeon, isn’t it? Now, that reincarnation goes much deeper of course. A carrier pigeon comes from those croppers. That is not possible, is it? But a carrier pigeon originated from that kind, is just one grade. Just as we, we come from one race (see article ‘There are no races’ on rulof.org) and we still have that race. You will find that again in the whole of nature.

And, madam, you should see – yes, then I will come to that of course, otherwise those tales will be no use to you – and then that homosexuality in those doves and all those worlds. And then they say: ‘The people have to do with that.’ Oh oh oh, if you follow that language, that language of a family. Those two doves had two children, he was father, he looked like the father, also had those bristles, didn’t he, and she did not, she was a beautiful race. ‘Well, a Piet cockerel’, that woman says, ‘such a one, such a small one, you do not understand why; that one is big, and that one, it will die tomorrow, such a small one. I say: ‘Yes.’ I say: ‘Yes, madam.’ But I cannot begin a conversation with those people.

But you would get cosmic conversations now, about doves alone. I already concluded that before. As Jeus I thought: he is of course from those other fathers, because he is flinging eggs, and he is flinging eggs, and he is flinging eggs. I caught on quickly, I was only six years old then. I say: ‘That comes from there, there you have already laid twenty eggs, and she was also born from those eggs.’ Then José came, and master Alcar, for a moment, a blow to my head and I was there.

There are people here in the city with doves, but they do not enjoy the doves. Then you must ... I can almost work it out beforehand – you cannot

do that actually, but you can see it – what the colour of the dove will be. But those dove milkers, those psychologists, they do not know the doves. The psychology and the fun of the dove is: which colours will we get today? What is the instinct like? Sensitive? He does not want to be sensitive at all. That one does, you can ... What is all of that? They do not understand. And then the homosexuality of the doves. I shouted at a father there, because he taught his son very strange things. And then I took a potato and then they flew away. I say: ‘Go, do you want to teach your child that already, ugly thing?’ He taught him that. The father the son. Because that was the son, and this was his daughter. And then he got up to those tricks and then I just threw a potato on his head. Because that was no longer cooing.

But I saw the wisdom. I think: look, there you have nature. There you have a dog, there you have a cat, there you have the doves, you have the insects, and they are all familiar with that and know all of that, only the human being does not know himself. The academic does not know ... he is now busy here – this is why it is ridiculous – to deny the human being his homosexuality. Doctors are capable of that. Well, what will they do now?

(Gentleman in the hall): ‘Are capable of trying it, you mean?’

Then you must ... that powerlessness ... Sexuality is a feeling, but they do not know that. Now there is a normal body, motherhood, and there is a man in that, those horns come out. Those people all have horns, or they do not have any horns. And now the doctor starts to cut, to operate, and he merely brings that homosexuality to light. But, Mr Götte, what would you be now if they did that to you ... To me, I won’t use you as an example, if they took those things away from me?

(Lady in the hall): ‘A hen.’

What would I have been then? A chicken?

(Lady in the hall): ‘A hen.’

Then you are nothing more, madam, nothing more.

(Talking in the hall.)

What are you then?

(Gentleman in the hall): ‘A nothing.’

A nothing, yes, then you are nothing more. But the doctor does not yet know that it is not possible, and a doctor cuts and wants to deny you the homosexuality, which is pure, a hundred percent feeling. Because now you go from fatherhood to motherhood, because the soul as a human being lives in both organisms. You are now mother, mother, and I will soon be it. Otherwise God would be surprisingly unjust, because you as a mother experience God. God revealed himself by means of everything. And by means of you, the mother ... In the mother from a little cell – you cannot even see it – the human being exists with light, thinking, feeling. Can you feel, can you un-

derstand this great wonder which the mother possesses? And now you come from the male, or from motherhood, and then at a certain moment we do not have any more feeling of both. How can you suddenly be creating if you come precisely from that motherhood? And the doctor wants to cut that away now? Do you understand this? How poor. Isn't that poor? How poor that is. And now the doctor says and if you then talk ... I say: 'Doctor, you are faced with homosexuality here, but do you not feel that this is the same thing as that you are faced with a human being who is dying and is breathing his last? And you say: 'Now I have seen him dying – twenty, thirty already – and now I have still not seen where that soul comes from.' He thinks: it comes from the mouth, doesn't it? That mouth has a great deal to say for the human being; and that soul must come out of there. Out of that little mouth, the soul must come out of there, that big soul. He thinks: but that is just such a small peephole, that soul will crawl out of there. I say: 'Doctor, from where does the soul leave when the human being dies?' 'Well, I don't know. From the mouth of course.' 'No, doctor.'

Do you know? Where do you leave from? How do you leave, if you go from this body and die? How, out of the mouth?

(Gentleman in the hall): 'From all the segments of the body ...'

Yes, that is simple. There is only one place, sir, one cell.

(People talk at the same time, the solar plexus is mentioned several times.)

The solar plexus is the temple for life and death. You waft out of it just like that. You are ... You can go out just like that, you know, because every human being has his own deathbed, releasing. But you are here. This is the cosmos in you, that is the solar plexus. And with the disembodiment I can go into it just like that; on Sunday mornings, you do not see it of course, but when we come on the stage, then Master Zelanus sometimes enters me to the left, and then I go backwards, and then he takes over me just like that; he steps in and he stands in, he has me. And then he goes again, when he stands like that, for a moment ... With one footstep he can ... You should ask him one day whether he will do it. He sometimes does it in Amsterdam. He says: 'Now watch out, now I am leaving. Now I will move my foot, and then André will take over him', and then he comes onto the ground and I continue immediately. I go directly ...

That is a deep world, but that deep world was brought together as it were by a flash of thinking, concentration. So at a millionth second that tremendous will of the human being goes, it takes over that body. Because that is something. That is still a hundred times worse than if you ... five thousand steam trains and electric trains together ... They are not as strong as the will of the human being. If it is working spiritually, it is almost impossible to gauge that. But later they will also have instruments one day – in a thousand

years, or five hundred years, perhaps a hundred years – and there is an instrument standing there, and then the human being starts to think and by means of thinking that human being bursts, for example thousands and thousands of houses, boulders yonder, suddenly just like that. The human being is so strong with his will.

And I immediately take that over and then I immediately start to think, first on the physical, hands and legs and eyes, then I slowly return and then I let the light return and then I start to see, and then I go away. But then a tremendous amount happens. And that will, that disembodying, you can do that through the knees and through the legs, through the feet, through the head, but the easiest, the universal mystical way is: forward backward left right. That is just like the cross like that, you go out like that. But then you must already have that spiritual personality on all the systems, or you will continue to hang like that of course. He must take over everything, thinking, eye light, the feeling. My eye membrane can suddenly die off because of one trance, then a disturbance comes. For example, if you take the light away from noble organs somewhere, then you will feel, then that immediately dies off; that is a disturbance, that is just like a haemorrhage. That means, there are organs ... If I withdraw my life from that finger, that is finally already ... But brain parts, the light in the eyes, if you can deny that life, you, for a moment, then you will feel, that will fall apart, and that will collapse, that will dry out as it were to the second, and you will have a disturbance, you will have a haemorrhage, or your light will suddenly be weakened. That can all happen with that nice talking in Diligentia, with painting, with healing, with writing and with everything. A hundred million dangers. I could have – I still do not understand it myself – I could have been mad already. That is not possible, because the consciousness was there; but then I would already have been round the bend as a child. But that is not possible. But disturbances, physical disturbances ... That is perfectly simple; if that master cannot do all of that, then he will break you physically and mentally.

But now to return to that homosexuality, then you will feel, nurse, how pathetic, how horribly unnatural those doctors still are with their cutting skills. I am really not saying anything bad about that. If you must be operated upon the gentlemen are amazingly clever; appendix, all the things that have been built up, just say, in the last hundred years. Before they had to consciously cut you open there and then you wept. A loss of blood; one in a hundred made it through. I also read an article like that this week: a gall bladder operation a hundred years ago, that was for life and death, one in a thousand people made it. Because that was a conscious laying open of your side, and that was terrible, a loss of blood; the people had to die. All the things people have learned in a hundred years. But spiritually, the deep core

for life, soul and spirit with regard to a system, a part of the organism, people still do not know that. And you can only know that if you know the cosmos, the construction, how God spiritualized and condensed Himself.

So when that doctor is faced with homosexuality – which is your question: can people cut that away? – then I laugh at him. And, yes, I did not need to talk for so long at all, because in two seconds I could have explained that homosexuality to you, in two words. But just add that yourself. But then I will suddenly take everything away, then there will be nothing more, nothing more. Then it is no longer a homosexual, no longer a father and no longer a mother. Because it is going there at the end of the day. If he intervenes deeply with his knife, there will be nothing left of that mother and that father.

(Lady in the hall): ‘Will they then prevent the material evolution?’

They can. Yes, there is so much. The human being who wants rid of his homosexuality, he must first come to the masters on the other side, to the spiritually conscious doctor. You will also get lectures here soon. What we are talking about now, they must all learn that soon, mustn't they? I saw that on the other side. But that must soon be explained to the university, mustn't it? He says: ‘Stop, just wait, sir, there will be no more cutting here.’ Those doctors will soon get lectures by means of the direct voice instrument from the spiritual doctor from the seventh sphere; he looks through the organism, he knows what purpose those systems, especially the maternal and paternal systems, what purpose they all serve? There is no longer so ... There may be no cutting for those things, sir, you remain a normal homosexual and you try ... that is not homosexuality, but that is, from motherhood to fatherhood and the other way round; so you just have to accept that. You are still like that, but soon you will return to the earth, you will also return. And anyone who is homosexual – do you feel – he already returns, because you will be either a man, or a mother; but half-conscious ... You are either animal-like mother, or animal-like father, creating, that is all possible. But on the other side you do not see any homosexuality. In other words, they must all return. Must become a mother or a father. Because, half-conscious for fatherhood and motherhood you cannot experience any first sphere, can you? In the first sphere you are either a hundred percent mother, or father. No, you are both. And if you are now that for half, you lack something, then there is no happiness there in the first sphere, is there? So, what is the earth for? In order to prepare you – by means of fatherhood and motherhood – for that spiritual happiness. Because there you are truly happy in everything. But then you must be a hundred percent mother or father, creating and giving birth. Isn't that normal? So those people return and become a mother. And now the doctor comes and cuts in that. What does he want to cut in? That is simply destruction. And people cut for so many things. You could talk another twenty-six years about

that. But then you must ask questions, because I know a hundred thousand of them. I can give you a hundred thousand answers for this. It is no use to me, because then we go to the cosmology and then we start to analyse those organs. And it does not only concern homosexuality here this evening. Because every question which you ask is cosmically deep. I can make a cosmic problem of it just like that. I do it all the time for that matter. Because if I was only to say yes and no, then those evenings would be no use to you. I make a ... I add a lot, to which it has contact and to which it has connection. Don't I?

Do you not have anything else about this?

(Lady in the hall): 'The grades ...'

You should start to look more. You are a nurse, aren't you?

(Lady in the hall): 'Yes.'

You should start to look more in a hospital and you can enjoy it. And then you should also use that against the doctor, then you will get something great back.

(Lady in the hall): 'He would ask if I was mad.'

What did you say?

(Lady in the hall): 'Then they will lock me up. Then he will say: you are mad.'

Now, if he has said ten times that you are mad, then you say the eleventh time: 'Good heavens, that is right.' Where did he get that from. I have heard boys in a psychiatric institution, who have read my books, were here. Then that doctor says: 'Where did you get those things? Because that is true what you are saying there.' He says: 'Now, I will get ... I am a pupil of Jozef Rulof.' 'After all!' And then another came: 'Yes, doctor.' He says: 'How can it be, eh? There we are.' I say: 'Just tell exactly what I said. What he is achieving.' And he did not achieve anymore. 'Yes, it is right.' He says: 'Doctor, you do not know the spirit, you do not know the soul. You do not know the soul at all. But you do not even know the spirit of the human being, that is the personality, you do not know the life of feeling. You do not even know what all the systems work on. How much power does a human being possess in order to be able to deal with your shock? What do you achieve with your shock? What is the feeling like? What is the personality like? What are the tissues like? What wakes you up? Because by means of the shock you can awaken a material disease. Didn't you know that?' And then that man stood, he says: 'Yes, because we saw it. One person got severe pneumonia because of the shock.' 'Yes, sir. But that pneumonia was already there, doctor, and now that was awakened.'

(Someone in the hall): 'Yes.'

Who said 'yes'? Yes, lady, and in this way you deal with everything. And then I am not a doctor.

(Lady in the hall): 'That was lying latent, of course.'

Yes, they all lie ... You awaken things with a blood transfusion, with a shock, this and that and thousands of things. The human being is not normal. The human being is healthy? You think that you are all healthy, but you are all full of gall stones and kidney stones. All of you. There is not one here who has not had gallstones. Did you not know that? And it is not possible, because if you do not have any grit, then your kidneys are no good anymore. You are full of grit, everyone. There is not a body which does not have any grit, any kidney stone.

What did you say, madam?

(Lady in the hall): 'We do have gall, but surely not with stones?'

Gallstones?

(Lady in the hall): 'Yes, that hurts such a lot.'

No, madam.

(Gentleman in the hall): 'Gall grit.'

No, stones too. A lady comes to me. I say: 'Yes, madam, you must go to a doctor.' She only got pain four days ago. I say: 'Madam, you are full of gallstones.' I have had twenty, a hundred people like that. I say: 'Well, I see at least', the daughter came, I say: 'there are at least three hundred.' Then she says: 'Are you completely insane?' Madam, three hundred and fifty-four came to light. Twelve hundred. Large and small. And did you think that you were free from gallstones? Then that gall is not even good, because that reaches stone. She says: 'But, sir, I only felt it yesterday, the day before yesterday.' I said: 'Madam, when you were a child, it already started. You have already been walking round with those gallstones for twenty, thirty years.' But they were not irritated. And now the nerves come and now it is beginning. All nerve matters. And the doctors also admit that completely, because there is almost no human being whose kidneys are free from grit, and the gall free from stones. Without stones, a human being without gallstones? Is a revelation, a revelation. And then three hundred and five, three hundred and twenty, another two hundred and eighteen. I say: 'I cannot get them out.' I cannot get rid of a kidney stone either, but then that kidney stone must be just there at a height, by means of which ... By means of magnetising you get a slime around that stone and then it becomes loose. Because it is just like you have a flower – you know, in nature – which remains hanging everywhere, a bud like that; a stone is like that, it attaches itself and that is sharp. And if it gets irritated by something, then you already scream from pain, then you already get attacks and then you can no longer stand it. But they are lying nicely in a fluffy slime; that is an aura, exactly like the earth in the atmosphere, and those ugly stones lie in that. If they are inside, then I will not get them out again. I have freed people from numerous kidney stones, but then we had to

see them; and then it was possible, otherwise you can magnetise for a thousand years and then you will get them anyway. But that was possible. I say: 'Madam, it will happen of its own accord.' And then, the releasing is also a terrible pain, it rips everything apart. But still.

(Lady in the hall): 'Sir, can people also be born with a hardened kidney?'  
A child?

(Lady in the hall): 'Yes, be born with a hardened kidney?'

Yes, that is all possible. I recently read and I heard, and I knew from a doctor: there was someone who was completely hardened inside – different organs.

(Lady in the hall): 'Well, I have a son, who was born with a hardened kidney.'

Yes, that is possible. That is possible, you can have a hardened kidney. The gall has this. Remarkable situations emerge, as a result of which the human being hardens. And that can already start at the birth. It can already begin in you. Also possible. The mother has given birth to the strangest circumstances. They are disturbances, they are only just physical disturbances. But isn't it terrible?

(Lady in the hall): 'I was lying in the hospital and there was a man and he had hardened completely.'

Yes, you also have that. And that disease is already old, it comes from twelve, thirteen, fourteen hundred, fifteen hundred, you had it a lot then. Now you do not hear so much more about it. But that disease is already ancient and they still do not know what it is.

(Lady in the hall): 'Is it not also a kind of calcification?'

Calcification. It is of course a ... You will feel, there is something wrong with the glandular systems here. It is also absolutely in the glandular systems, because if the glands do not feed, then we will harden in a short time. It will dry out and then, because of the acids which the body has, it will harden. The acids, they serve, if you like, as the calcium for the sticking the stones together in order to build a house. In this way those mucous membranes and those glandular systems all have a working and a task, for that and that and that and that, blood circulation, and all those other things. But those glandular systems for every organ, as far as the smallest cells ... We are one system, we are actually one glandular system. Do you feel this? There are just so few organs, noble organs, which are sensitive and have space and possess elasticity, there are so few of them, because everything is one cell, that is one glandular system. And every organ possesses the own glandular systems, because they are the systems, the canals, in order to feed the actual thing, the petrol for the engine. And if you take such a human thing apart, then you will see wonders, but then you must understand the mucous systems, the

glandular systems. And if that is not there ...

I treated a lady, who had not eaten for seven years; that is even worse. And she was nice ... nice and heavy. I told you it. No one believed it, the doctor did not. He says: 'Pull the other one.' Then her sister says: 'I do not believe it either.' And her brother-in-law does not. Then she says to me: 'It is terrible, terrible terrible. Sir, I suffer the most because they laugh at me, they do not believe me.' I say: 'Go there.' Then she went there. She was three months with that sister, then that sister became sick from fear. She did not eat for two months. Then she says: 'But dear God, there is something wrong with you.' Then she says: 'Yes, what a wonder, I can no longer eat.' But a bit of tea and that, but no more food again. She lived under my power. As long as I came and I went and stood nearby for a while, then the body already worked. I say: 'Now, you have enough again for today.' A moment, two minutes, because then it already started. And then she got a doze of the hiccups, then that stomach started to work, and that had to work, and then it went down again. And then she could live on that power for two months. I had to let her go during the war, because then I was a bundle of bones. Then she also had to ... During the war everyone became thin, and she was like ... Then the people said ... Then she says: 'Now I am even worse.' And the people (said): 'You will have all kinds of things in your cellar, of course.' Then she says: 'Isn't it terrible, Mr Rulof? Now they also think that I eat all kinds of things.' 'Well, the chimney was also smoking this morning, they have fried steak of course.' 'Look at that human being. Blooming, eh, red.' She had not eaten for seven years, for eight years, for nine years. Then she was called a black marketeer.

But you see, all the things that can be experienced because of those problems. Then you can also continue. But I do not intend to act the doctor this evening. But if you are talking about this, then you will have to agree, nurse, that the human being, also the academics, still know very little about the human organism. And they say that themselves for that matter.

(Lady in the hall): 'How is it that the kidney stone glitters so much?'

The kidney glitters?

(Lady in the hall): 'The kidney stone.'

Glitters? Did you not know that?

(Lady in the hall): 'Like a diamond.'

Did you not know that? Have you ever seen a stone in the water which does not glitter? You bring the sea close again. If you ... those stones ... that kidney does nothing else than ... that is a dredger. That is ... What a planet does for space, the kidney does for the human organism: it cleans everything, doesn't it? The kidney is a sand pump, a cleaner of the human organism. And the water goes through that, just like sponge, it goes like that all day. If you could see all of that working. I saw every body part on the other side. Have

you read 'The Peoples of the Earth'? It is in that, isn't it? In the Temple of Doctors, they have everything there for that matter, they can show you the human being there, living spiritual, every organism works at full power, through the masters, through me. If that body is yours, then you can let it work there and then look through it and then you can see how that blood runs, you look through it like that. This is why I repeat: have you ever seen a stone in the waters? Take a stone out of the sea or from a muddy place, wherever, from the waters; was it already black, or bumpy, or dirty? That is not possible, is it? That is sanded clean. That is a fine tissue, and also a material, if you like, that absorbs itself slowly, attaches itself, and that forms itself, hardens itself. The growing universe as elemental laws, takes place in the human kidney and in the gall bladder. Is that so difficult to understand? Did you have anything else?

(Gentleman in the hall): 'I once saw a kidney and that looked more like porcelain.'

Yes, sir, they are so flat. We painted them. Jongchi painted them recently, he says: 'There you have a kidney stone.'

(Gentleman in the hall): 'Like a needle.'

Yes, sir, like a birch from a tree, a fine needle, a fine tissue from a fine elm tree for example, or a chestnut ... No, not a chestnut, a mahogany which ... You can ... that there ... A kidney stone is just as smooth, can be just as smooth and can reflect just like ... It is the animal-like stone for the emerald and an amber. This kidney, if it gets a colour, then the people would also hang it on their coats. But it is just a grey thing. And why is it grey, sir? Dark grey, something like that. Why?

(A lady says something, and another lady; they talk through each other)

What did you say, madam?

(Lady in the hall): 'That is the first stage of a stone.'

No, I will never believe that you will guess it this evening.

(Lady in the hall): 'Because it was never exposed to the sunlight.'

Now, you should listen: that has not known any light. And everything which has light, gets colour. My lady, my compliments, that is very good, very deep. Yes, you see, we are making progress anyway. Don't you think? But that did not know any sunlight. Everything which is in the darkness, does not get any colour. It does in the seas, but not the colours either of the day consciousness, because the ... Now we will begin with a biologist, with a geologist, the man, the expert of the waters: 'Doctor, why does this anemone have that colour?' When we start to speak of colours. 'Why does the flower of the waters not have the colour of space?' And then he says: 'Yes, that is true.' I say: 'No, sir, that is the shadow of the ape and the human being.' The human being is an ape, the human being is an ape, yes. And the ape is a human

being. Darwin says: 'The human being was born from the ape.' No, sir, the ape is the shadow of the human being, and those stones from the waters are the shadow of the plant and the flower at land consciousness. Isn't that nice?

(Someone in the hall): 'Great.'

Great, yes. You will find all of that again, it is all open. If I had the biologist here, he would become completely insane from longing to get to know that. I can tell you a lot more, but it is no use to me, because I get everything back again. An individual says: 'Oh God, how can it be, how can it be.' It is no use to me, because it goes through space like that and it flies away again. Yes, that recorder records it, but yonder they do not understand it either.

(Gentleman in the hall): 'Mr Rulof, may I ask something?'

No, that lady wanted to ask something.

(Lady in the hall): 'I wanted to ask something, Mr Rulof. A pearl in an oyster, is that actually the same thing, which is wrong with an animal, if the human being has that?'

So you would say: a pearl in the oyster, would that be like a kidney stone for the human being, or the gallstone? Madam, the pearl ... Who knows ... Does the human being also already know something about the oyster, what that pearl in that oyster actually means? And why one species has it and the other does not? Well, now the people will start to think of course: that man there, that fellow thinks that he understands everything. But I challenge you.

(Lady in the hall): 'Is that a tear?'

What did you say?

(Lady in the hall): 'Is that crying?'

Yes, for the world. Yes, madam.

(Lady in the hall): 'I read that once.'

Yes, that is a nice fairytale. That is the tear ... a human ... It is a tear. That oyster wept until the tears ran dry, a pearl originated from that. No, the human being says that, you see. This is why that thing has become so expensive.

(There is talking in the hall.)

This is why that thing became so expensive.

What did you say?

(Lady in the hall): 'Separation.'

Yes, what?

(Lady in the hall): 'A grain of sand, around that.'

Yes, that material. But it has divine meaning. It is of course fatherhood and motherhood. But there is even more. Look, I will explain it to you, because you will not work it out. In every cell which God created, the spiritual core lives as space. And now the oyster had – people call this the pearl of the sea, don't they – it has not only built up the life of feeling in that pearl, but

also the eye, the personality and everything, and fatherhood. The fatherhood of this life possesses the human eye as it were of the waters. So the consciousness of water has revealed itself here as a diamond, which you also ... in the plant ... That was all born in the waters. But a stone, a diamond, an emerald, opal, to name but a few, all those precious stones are built up, given birth to and created by the fire, by the heating up of Mother Earth. And when they started to cool down, they got the colour. So that is land consciousness. Do you feel? So that is giving birth and creating. Because I can explain to you whether the stone is mother, or is father, because you get paternal consciousness in everything, and motherhood. And also in diamonds and pearls. Because the diamond is the most expensive in a manner of speaking, and it shines from all sides. But the mother ... So there you have seven grades again before that stone has also completed that evolution – because that stone, a plant, a piece of grass, and whatever you take, fatherhood and motherhood live in everything and the seven transitions can be experienced – until you possess that radiance as a stone, which we now call diamond. We call that diamond. But for God, for the creation that has a very different meaning and then we only get the highest consciousness in this grade, so that state as a stone, male or maternal authority, independence, received by the earth. So Mother Earth is mother, father, and gave all her life maternal, paternal authority. And now we have precious stones, and now you also have that in the seas, and that is now the oyster. And if you come much much deeper into the seas, then you will also find ... they have still not found them, but it comes from there, then you see oysters with perhaps such pearls. And then you have to do with fatherhood and motherhood for the waters as an oyster. Oyster. And now the shell of the oyster is the atmosphere for that little animal, and the insect in that, that life, originated because of that and that and that fish. The fish came from the human being, the animal came from the human being, and that fish gave birth again, and in that and that and that grade, there and there, the oyster appeared. And that can all be followed and seen with the masters. I saw those things. This is why we can write a hundred million books.

If I go to a diamond expert – I am not a diamond expert, I am not a doctor, I am not a painter, I am not a writer, I am nothing, but the masters know everything – then I will drive that man mad talking about my knowledge of diamonds and emeralds. I can tell the artist which violin he has. I say: ‘Sir, you do not have a Stradivarius.’ What is Stradivarius for his violin? Do you wish to begin about music? About sculpting? About everything which the earth possesses? Everything, believe me, is feeling. And if you know that thing and know space, then you know after all how that thing originated as material, and then you know the spirit, then you know the soul, and then

you know the own grade, the attunement and everything.

(To the technician): Another second?

Ladies and gentlemen, the diamond as tea is ready. But that is another consciousness again.

## INTERVAL

Ladies and gentlemen, I have here a question: 'I have just recently ...' This is also very difficult writing, I will have to study it for a moment. 'Since I just recently ...' From who is this? Can you help me?

(Lady in the hall): 'I think it is from me. I don't know.'

'Since I just recently ...since' ...is that possible? Since I just recently?

(Lady in the hall): 'Yes, there.'

'Since I just recently joined your contact evenings and so I have not come so far yet with your teachings, am aware of them, I therefore ask the following: Since a few evenings ago it happens to me, when I come home in the evening in the dark, when opening the front door, that at the bottom step of the stairs, there is a human shadow. It is just a moment, then it has disappeared again. It is only just on the stairs, because upstairs in the hallway, where it is also dark, I do not see that apparition.'

And what do you want to know about that? Whether it is real, madam?

(Lady in the hall): 'Yes, I do not know what I must think about it.'

You must not think anything about it and you must not go into it either at all. It could be true. Is that a new house, an old house?

(Lady in the hall): 'No, I have been living there for fifteen years.'

And never seen before?

(Lady in the hall): 'Never.'

And since you have been coming here, did you take someone with you as it were, who waits for you?

(Lady in the hall): 'Yes, I don't know either, you know ...'

Is it a young person, an old person?

(Lady in the hall): 'Now, it is a shadow.'

A shadow.

(Lady in the hall): 'It goes away like that, a flash. And upstairs, where it is also dark, I do not have it there.'

Look, well, you have of course ... I have experienced those things a thousand times, but then it had a meaning, you see. Nothing happened to me or there was something. I am leaving my patients ... Such remarkable things. I know those shadows. And that has a deep meaning of course and it has an eternal meaning, and it has to do with that person and to do with that person and not even with that person perhaps. But then I was coming back from

a patient and on the stairs someone was waiting for me. He says: 'Can you see me?' I say: 'Yes, what is the matter?' Then he said: 'A lady will come this afternoon and she needs urgent help, because her child is seriously ill, and I am the father. Eh ... When she comes, then leave immediately, because it is pneumonia and this is why I was already waiting for you.' So the spirit, the father, the daughter, and the child, that was a beautiful contact of course. That father was already waiting for my master.

(Lady in the hall): 'Yes, ghosts?'

No, that father was already waiting for my master in order to help that child. And in the afternoon, just before three o'clock that daughter came and I say: 'I already know it. I say: 'Because ...' Then I could already give that lady proof. Then she had trust of course, my master accepted that again. He says: 'Just go ahead and just manifest yourself, he will take care of it.' That was immediately this for me. Then that lady comes, I say: 'Madam, you do not need to tell me anything, because your child is ill. You have a five year old girl, she is blond. She looks like that and that.' 'How can it be, sir.' There I had therefore a clairvoyance outside of that, directly from the other side; and that can no longer be telepathy. And in this way I then got my phenomena. Those shadows are everywhere. I walk through shadows every day. And one human being is sensitive and the other is not. But if you see that, then you must just carry on walking. And perhaps it will manifest itself later.

Are you very sensitive?

(Lady in the hall): 'It is strange. I have never experienced it.'

Are you very sensitive?

I can tell you a thousand stories about that. Another also sees a shadow like that, she takes a house, comes to a room, and, not at first, but suddenly in the evening – she also goes to a concert – there is a shadow in that room. Then she says: 'Remarkable.' Then she got cold, then she got hot; then it started, then she had made contact. Yes, but I do not want to tell you those things precisely, otherwise you will already go up to that shadow. No, I will just not do it. When she came to me later, I say: 'Yes, you live there and there?' 'Yes ...' I say: 'Look, that and that and that lives in your aura, and you must just move there as quickly as possible.'

But you don't have to do that. So you get to see another world of course, and I do not want to awaken that now. If I see that shadow, then I will know for what meaning and for what purpose he is there, and then I can follow that, and then I will know whether that is right or wrong, or that it was before, or that it was for another, that it does not have to do with you. Look, now you are so sensitive ... Because you walk through thousands of shadows every day and you do not see them. And there is something there. But could it not be the own shadow, of yourself, which you see like that, in a manner

of speaking? (Lady in the hall apparently gives a sign of denial.) No, a very different one.

There was a lady.

(Lady in the hall) "I am also not afraid at all."

No, you do not have to be either.

(Lady in the hall): '... when I arrive, then I think: hey, what is that? I just walk on, up the stairs.'

Because you really go into that shadow, and you would follow that, and you are a bit sentimental in a manner of speaking, and oversensitive, you will feel, the greatest misery comes out, because those people attach themselves to that. And now I say: let that walk, just walk through that. And say: 'Good evening, sir. Bonjour. It is probably cold here outside like that?' I immediately begin a story. I say: 'What do you have to do here? You have space, and you are sitting here on a stairs? You are doing well.'

(Lady in the hall): 'No, he does not sit either, he is tall, he is jumping about the place.'

Good, just let him stand and just let him fly, he is floating in space.

But I say: 'Smoking, sir? Smoking?' He says: 'Hey, I cannot smoke anymore anyway.' I say: 'Oh, then you have intellect, that you can no longer smoke. No, you are spirit, you are a shadow.' I will begin immediately with a story. And perhaps with nonsense. 'You have space and now you sit here on the stairs. Who are you waiting for, for black Peter?' (laughter) Then I say: 'Hier gibt es überhaupt nicht zu schwarze Pietzen.' (laughter)

But, you see, that shadow can have to do with you and another, but you just do not go into it. And I have no other explanation, because I have no contact. We will just assume that that man is not waiting for black Peter. But more people have had that, madam. Suddenly this, suddenly that. Remarkable, then they hear this, or they see this.

I once met someone in the street, years ago, she says: 'It is remarkable, sir.' She had heard about that in that street, that I was mad, and then they thought that I perhaps did that, because I also live in the street. Because then at a certain hour the light always started to flicker in the hallway. Then I also had to watch out. Then another said: 'Oh, just walk on quickly.' Then they already thought that I was a black magician of course, because I would bewitch that bell. I say: 'Well, madam, when it is that far, then I will warn you first, see.' I say: 'I have sometimes been bewitching, madam.' Then I say: 'Because, the proof ...' That door yonder fits my key exactly' Then I wanted to go home quickly and then I went up two doors too soon. And then I was standing, I think: what? We do not have a child and a pram, do we? And we have a very different carpet. And I already had my hat on the coat stand and I wanted to go in, I think: good grief, preserve me; there was also a bed

there. And we do not have a bed in the front room. I was in another person's house, wasn't I? If they had seen me, I would have been in prison. I did it by accident.

(To the hall): But who else has seen shadows?

Well, but now we all get shadows, madam, this evening. But just do not go into that. Well, you say: 'Ho ho ho ho.'

(Lady in the hall): 'It will go away again, you know.'

Yes, if you really see consciously materially or spiritually, you must begin a nice story, a talk one day. Perhaps he will say where he is from, if it is a he, or a lady.

(Lady in the hall): 'That is not possible, because he is gone again so quickly.'

So then he has no intention of talking, and also impudent too. You come upstairs and then they run away. Well, what is that now, hey? I am curious whether you will see him again this evening. Perhaps that academic, or that soul, will be sitting waiting for you and only just wants to greet you in a friendly way.

Well. And now just look. I will soon see from what faith he is. I hope that you understand that properly, because I am talking rubbish to an astral personality.

Someone came to me at home ... That astral world thinks that we people, material people, are mad. Someone enters the room there. That is possible in my house, from the astral world, in my whole house, I can close off The Hague. I have closed off the Netherlands for a patient, madam. Did you not read that, with Betje in 'Masks and Men', no, in 'Spiritual Gifts'? I treated her, we treated her and then we closed off The Hague. And then she could go out in The Hague, but one step outside The Hague, when it was not yet that far, then they had got her again; she started to scream, it was just as if she was suffocating. Then she says: 'How can it be.' I say: 'You can go out a street, not further.' Out a street. But that demon was standing at the corner of the street again. And then he had to leave The Hague and then we threw him out of the country, the country. But we experienced those things.

They also came to me. Then he says: 'I will let you write.' He came, he had a nice tie on, like that. I looked at him like that, I was sitting behind my machine, master Alcar was writing and lets go of me. I think: now, my master has not seen that neck. 'I will make you world famous', he says. 'These books are good for people who take everything, but there must be a tingling to it, a sauce.' I say: 'Who are you?' 'I am a Belgian poet.' And then he started to recite poetry. 'May I? May I? Just surrender yourself, then I will show you it. It is a good novel, you will become world famous.' I say: 'Good.' I looked like that into the eyes of master Alcar: just let him mess around. I say: 'But

just go ahead.' And he grasps me, he starts to write. He says: 'I am busy, I am busy!' I said: 'Yes, I know that.' I was already standing next to him, but I was holding onto myself. Master Alcar comes, immediately. And then we let him mess about on the machine. And there he started, four pages, five pages. I say: 'Now it is good enough.' Suddenly back, take the pages, I say: 'You see.' Round the bend. And at the same time he flies at my throat, here. I say: 'Go away!' He goes. And then I went to the kitchen, madam, the thumb and the hand were on my throat: blue. I say to my wife: 'Can you see anything?' She says: 'That is blue, what is that?' I say: 'There was a spirit, he wanted to strangle me. He wanted to write a good book, but he strangles me first.' Then master Alcar says: 'He will not come back to earth for a hundred thousand years, he knows it in one go.' Look, those things ... I can talk day and night with astral beings, but I will walk on just like that.

You can experience the contact with the Other Side at every moment, if you just remained normal. But if you start to see, then you are already no longer normal. Then you lose yourself. I see that every day with the people, I also hear it every day with the people. 'Oh.' Yes, if I start to do 'oh' and the Moon speaks to me, then the Moon will destroy me. Master Alcar says: 'Remain perfectly simple. Shadows; you do not have to do with shadows. If you see them, ask something.' And as I developed and received, I started to ask that gentleman something and then I made a complete fool of him in a human way. And now you say: 'Yes, but death is in between that.' No, there is no death. I would say: 'Sir, what a dope you are, to go and sit on the stairs here', if I saw that shadow of yours. 'What do you want? What kind of pleasure is it to go and sit here in that muddy street? It is all mud on the earth. Is it not cold here? I say: a nice little cigar? Come on, just come inside. Just try it, to come over that threshold.' Hey hey, they cannot come over that, that is mine, that area has been closed off. Sits there. What kind of a horror is that who is sitting there in The Hague? Has now got hold of The Hague. Perhaps he will also try it in Paris, to go and sit there in the evening in order to show himself, and the human being will see a shadow. 'Sir, do you not have more than that?'

And then you must ... The spiritualists who go into that, they want ... Now someone with a bit ... Now you are, thank God, still sensible. I treat those things, you notice it too, perfectly sensible. And now I have a spiritualist and she wants to be a medium: 'I saw something! Oh, I saw! I saw it!' Now go into that. 'I saw it! I saw it myself!' Yes, they saw it. In two months they were round the bend, because of her seeing. Because then they started to long and then they attracted those shadows, but they did not know who they were. And here: 'Oh yes, yes, oh, I know exactly what clairvoyance is, because I also saw that shadow. And now I write.' Yes, from dry land into the ditch.

That is so dangerous.

Just remain nice and sensible, madam, and just ask whether he likes currant loaf, that shadow. Perhaps that poor little person is hungry. And whether it is a mother or whether it is a father ... Look, everything points to intellect and to normal human thinking. We as human beings here in the world do not go and sit in a doorway, on a stairs, 'pew', blowing at someone to frighten them? Because anyone who is sensitive and goes into that, he already goes – do you feel – on a wrong path. Then you go to that thinking and feeling of that shadow. That is not normal, is it? Which human normal thinking does that? You should enter the spiritualist world. Frederik ... Did you read 'Masks and Men' from me? – Frederik is lying sleeping and then the streetlight shines like that from outside through the windows and makes a cross. And his eyes notice that and from inside, while sleeping, he absorbs that. He wakes up and he says: 'I have seen the Sign of the Cross.' And then he looked through ... 'Good grief, just look there.' Then he saw that there through a split in the curtains, that made a cross. He had absorbed that in his sleep. But a spiritualist, he says, he will run away of course and he would think that Our Lord was also there. But it was therefore the street light. There you have that tremendous sensible thinking and analysing. Because if you are that, you already see enough. I can see everything and I never ask about it; I do not want to see it, only if it is necessary. And if it is necessary, it is also something. But why would we occupy ourselves any longer with that shadow? If I ... I will be pleased to ... Perhaps something will happen, you will hear something, you will see something, or even more. But just remain very sensible.

Which of you has any other questions?

(Gentleman in the hall): 'Yes.'

Yes, sir.

(Gentleman in the hall): 'In the third part of 'The Origin of the Universe' it says that there were three problems which master Alcar showed André. The first was the birth, and the dying of the Christ on Golgotha, and the third problem that was celebrating Christmas in the eternity ...' Spheres. 'The Christmas in the spheres was eternal. What does that actually mean?'

Sir, you must give eternal consciousness to every thought which you build up. That is Christmas. If you celebrate Christmas, here – that is nice, that is something wonderful, isn't it? – then you are in the first sphere with your whole character. But then you are also it. Then the spiritual birth is always, eternally – not only for the Christ, but from yourself and for yourself and for everyone – present in that task. That is the eternal of your Christmas in you. and then there is Christmas, if you ... Now we will soon have Christmas, but in the spheres it is already behind them, in a manner of speaking, if you want

to see it materially; that has already happened. Because the Christ was born in August, not in the winter. Did you know that?

(Gentleman in the hall): 'Yes, you have said that several times. I knew that He was born in the summer, but not in August, in July.'

In the summer, in August. We did not mention a name, but I know it from Cesarino. If Christ was born in the winter, then He would have froze, wouldn't He? But Christmas has been over for a while in the spheres, and it is never over, because you will live eternally in the birth and the thought and the life of Christ. That will never die. That is eternal. Everything of you, sir, which belongs to your divine self, is eternal. And that divine self already lives in you, but is now still humanly conscious or unconscious. But the Divine spark for everything, for soul ... Were you in Diligentia on Sunday (lecture 42: 'The All-Source for the Human Being')? Then you will know it. That is all in you. But if you say that you have spiritual light in your character, then we will say: no, that is still not possible. Is that also true?

(Gentleman in the hall): 'I think so.'

Do you already have spiritual light?

(Gentleman in the hall): 'No, I would not be able to possess that, only material light. And that is probably ...'

No, sir, you do not even have material normal a hundred percent light. All of us do not yet have that for our characteristics. Do you know what that is? If you possess material happiness, you have the harmonic love of the whole of creation. Do we have that?

(Gentleman in the hall): 'No.'

You see, we do not even love materially.

(Gentleman in the hall): 'Yes, actually we do.'

No, sir, what you call love belongs to the body, but not the spirit. Can you deal with it now? We love, sir, all love. But did you really think now ...? You are kidding yourself if you say: 'I love.' Master Alcar says to me: 'Do you love?' I say: 'No, I see now that I love myself, but not another.' I say: 'I love that human being as material, but the spirit, I still have to begin with that.' And do you wish to say, sir and madam, that you absolutely love the human being in the spirit? You do not even know the spiritual human being in the human being. And do you then wish to say, do you now wish to talk about love, sir? We all still have to begin with that. What we love, that is that personality, that material personality, that woman, that man. But do you know the spirit of that life? Do you love that? Now, then, sir, then they can break us at every moment, because we succumb at every moment. Because then we are in rebellion against the spiritual in the human being. True or not, mother? Is that not true? Or are you already so sacred, so far?

(Gentleman in the hall): 'No.'

I do not dare to say it.

Now, did you have anything else?

(Gentleman in the hall): 'Yes. In those books it emerges several times about divine mercy, and the divine laws. Yes. Now it is locked up in that divine mercy, that if someone is reincarnated on earth and is attracted by two people, that he has to carry out a task as a divine mercy. Yes. And those divine laws – I would like to ask – or the karmic laws for the material, ... (inaudible) which the soul has to experience anyway. How can people accept a boy, how can people work, let that emerge, when people are really meant for that spiritual task or must be born? When does that actually happen?'

Look, you read of course ... It says: André, you are experiencing a divine mercy. Doesn't it?

(Gentleman in the hall): 'Yes.'

But now I do not have that anymore.

(Gentleman in the hall): 'You experienced it.'

No, God cannot give any mercy. But now it is cosmology.

Master Alcar holds onto the human being here, doesn't he? When he gets that word mercy from the books and the dictionary ... That no longer belongs in there, because you cannot ... You can get mercy from a human being, a human being can give you something, but then it is material possession, then it is something from society. Then I say: 'It is a mercy that I let you in today, because we are having a big dinner, or we are having a big party.' That can be a mercy. But not for God, because we must earn everything. When we started with 'The Origin of the Universe' ... No, when we started with 'The Cosmology', then he says: 'You see, André, who are you? You wanted it yourself. You became serving.' This would return to the earth, because we prepared ourselves for that, and it did not have to do with God. But we became birth. If you want to become a mother, you must long to become a mother, and then it is no longer a mercy anyway, because you go through that, you become a mother irrevocably. So you change. I will go through with that, I can also say, yes, sir; I can explain that 'mercy' and that 'law' to you, you talk about law, it is a law, it is a law again, but that law has become nature. As I love nature, I will come into contact with nature as love and as law and then I will be it. Is it clear?

(Gentleman in the hall): 'Yes.'

Now I will return to the earth for this work; and you must take that, I must also take, because where must I have got it from in 's-Heerenberg? I just said in the interval to Mr Van Rossen, I said: 'I talk about it every day, it is awe-inspiring how Master Alcar has brought me through this.' If you consider it, we have chauffeurs here; you cannot step into a car just like that if you do not know anything, can you? But I learned to drive on a chair, in trance.

Then master Alcar had laid an amazing contact of course, in order to make a chauffeur of me, by means of a chair, and that chair also became a car. And on the street we drove off. There was a spiritual mechanic, who had died, and who was on the other side, he was an adept and a pupil of master Alcar. So I learned to drive on a chair. If I now think back ... We prepared the scenarios now of Jeus I, II and III. 'Masks and Men' not recently. But during those few days I already prepared, master Zelanus prepared the three parts of 'Jeus' as scenario. If you see that film, when Jeus is sitting on the chair, and then on the street, and with Willem ... My God, my god, we had ... I weep every day. I think: well, if it is to happen, it will happen anyway. But if you can even experience that. And then you also see the law 'behind the coffin', you see the spiritual Tall one of Jeus, but you now see master Alcar, and then he talks to Jeus, he says: 'Come, we will disembody.' You see a disembodyment. We cannot film those disembodyments from the moon and in space. But then we return and then you see me writing. He says: 'book, book, book, book, book, book. Books, books, books, books.' And if I think back to that mercy, which you are talking about, sir, then it was earned by blood, by blood, by blood, by blood, by blood, by blood, by blood.

I have a pain inside this summer; I told a few of my people who know me. I say: 'I am convulsed with pain.' I went and lay on the ground moaning like a dog. And then I said to master Alcar: 'What will happen to me? I can no longer stand that.' Then he says: 'No, because you now enter your own state.' I do not need to disembody anymore. The whole cosmos is now open to me.

At this moment, then I already sink into the conscious trance, a moment ago I was busy in the conscious trace. Did you see that? Then you must already be able to see very keenly. But then I look at you, I do not see anyone else. Everything suddenly becomes hazy, and suddenly I become a pearl. Then master Zelanus is there, and then master Alcar is busy, and then we become a pearl; I can tell you even more about that pearl, but then you will no longer understand it. Well, I tell you this and that, but then you will no longer understand it, because now it is becoming cosmology. And then you get that contact.

He says: 'You now live in your state, which you got because you, after the nine books', then I could have died, 'persevered, and this is how those fifteen other books emerged with The Cosmology.' I do not yet understand that I made it through that. I am now through that. I have only been through that since seven, eight weeks. Now the cosmos can, the moon, sun and stars cannot do anything more to me, because I will laugh right in their face. I will say: 'I am now the boss.' But a while ago the Moon would have murdered me. Mother Water was talking. 'Oh, André, enter me.' I say: 'Yes, that ...' I say: 'Yes, oh, Mother', and I continue, I think: damn, I am already up to my

stomach in the water, I am drowning. I say: 'You are a nice mother, dirty murderess.' I say: 'You chase me here into the water and your arms.' 'You were born in me', she says. I say: 'Yes, but I am drowning.' 'Yes', she says, 'you must think about that.' I think: my God, how dangerous.

Some day you should ... Madam, must go to the Orientals. Ramakrishna also walked like that into the Ganges. Vivekananda took hold of him. He was sitting with his head under the mud, then Vivekananda says: 'Master, master, you are drowning.' 'No', he says, 'Mother was speaking to me.' That Ramakrishna was also into it. But here in Europe not one. And a single Chinaman also talks about the motherhood of the water, the motherhood of a tree. I lived day and night there in here, but I ... But they also sit in their temples, don't they? You should soon hear when we are back from that source in which we are now, and we return to the earth. 'Yes, Ramakrishna', André says, 'you could not do that. Do you see my body? I am starved. You did not eat. You sat there with your twelve apostles, they served and carried you. But I walk here in society and I must be normal. You started to dream; I must speak, I must type. No, Ramakrishna, I must even earn my books, in order to give them out to the people. You did not hear and were not able to do that.' And you, Dante ...' You should hear what André flings at those academics who also touched upon those laws to a certain extent. Ramakrishna, a very great one. And in British India. But they were also in China and Japan. And then you get to see André, then you get to see yourself, sir. And that is no longer a mercy. You can ... God cannot give you a mercy anymore, because God gave Himself to you. That is not a mercy. Then God can also give a mother a child. And that poor soul is lying screaming and she has a pain like I do not know what in order to become a mother; does not have a child. 'And why does God give that other mother there, such a ...' in 'Masks and Men', 'to that moper', Frederik says, 'who is squandering himself there, healthy triplets, two boys and a girl?' And that child, that Corrie, she went to the church, and thanks Mary and prays ... Did you think, that battle of that woman ... But the injustice with regard to God, that that slut there has healthy triplets, and that other child, which wants to thank mother Mary, does not have anything. I once talked nonsense about that one evening, but do you also feel the deadly seriousness?

(Gentleman in the hall): 'Yes.'

That is a mercy, and this is destruction for God? Mercies do not exist, sir, you must earn it all.

Did you have anything else?

(Gentleman in the hall): 'Yes.'

Well, go ahead.

(Gentleman in the hall): 'It also says that the soul must experience father-

hood and motherhood and because of this the people must die at a young age.

What did you say? 'The soul ...' As what? ' ... as fatherhood and motherhood ...' As what? ' ...at a spiritual and natural attunement ...' Yes. ' ...must experience fatherhood and motherhood.' Yes. 'And because of that an early death occurs. How must I actually explain that if we involve the cosmic laws at the same time?'

Yes. You see, you must now, if you get a lecture in Diligentia ... You will not find that in those books again. Because that is now cosmology. You are now already blessed. No, master Zelanus has ... the human being who has been coming here all those years ... There are people who have experienced seven, eight hundred lectures, who are now ready for cosmology. And that mercy, that is not a mercy. He says: 'Now I can finally begin in my world, from my world.' He prepared you. The soul returns to the earth, becomes father and mother. For which state, sir? For what? As a human being? Only in order to experience the body, motherhood, fatherhood? What is it about in that book? Now you touch the whole universe with your question, this is why I say: for what? The animal world, flowers, nature, what, who?

(Gentleman in the hall): 'For the human world.'

The human world. It is not the soul now. Well, it is the divine spark, but now it concerns the personality of the human being. Because the soul is divine mother and father. That man whom you are there, that is a personality. That life of feeling must now become mother and father. You are now creating, you are a man. So you come here for fatherhood or motherhood, that is now your life of feeling. Master Alcar says in 'A View into the Hereafter' also ... We also talk about the hells, but there are no hells. But we must talk like that, he says, I must write that, because if I do not materialize that word hells and I do not record it, then the human being will no longer know what a hell is, then they will never come out of this work. So I must hold onto the language which is still on earth, but which is wrong, because hells do not exist. Damnation does not exist. Those are worlds of unconsciousness. And now everything changes, do you see? But now you go, from that book 'The Origin of the Universe' to cosmology, and I cannot do that either, because then you must also make the other journey, and then I will take care of you again, but you cannot do that. Now you start to see it cosmically. And for 'The Origin of the Universe' ... but this is humanly seen. Do you understand that?

(Gentleman in the hall): 'Yes, of course. But it is also written down like that humanly.'

This is also for your thinking and feeling.

(Gentleman in the hall): 'Yes, yes.'

The cosmology is soon for the adept who is spiritually conscious. Do you

understand this?

(Gentleman in the hall): 'Yes.'

And now your question is – look, I will go round it, I will go into it, but I have no grip – you say: 'What must now happen to that soul, and that ...' Where are you heading? There are millions of laws standing before you. Do you come for a task? Do you come for fatherhood? You already come for a task, because you also built up that task yourself again. You are, for example, a doctor, and you do not achieve what you want to achieve, because your life is too short, you are getting old, you are going deaf or you are going blind, or whatever. There are academics who have done something here, perished, but now walk around in the world with that study. Now they have completed their task in a manner of speaking, and walk in the hereafter and do not become free from that task. Yes, another takes it over, of course. But he wants to finish that and get his birth. Now you get the male body for a task, that is possible. As a mother you cannot even achieve that. Now you must be a man in order to achieve that. And then you really get the creating male organism outside of the law of motherhood and fatherhood. Yes. And that is all own will, sir, earned. I saw people there. A well-known Viennese doctor, who was a cancer specialist, he had not made it yet, he says: 'I will go back.' I was in Vienna and then I saw that man. Then master Alcar says: 'He is going, he will die soon.' He was soon gone as well. He returns to the earth and continues that. Now, if someone comes in thirty years' time who emphatically analyses the cancer, then he is that. He comes with consciousness from the other side, awakens; then his master is also with him. Because he now works ... He is born now, not for fatherhood and motherhood ...

(Gentleman in the hall): 'But to finish his task.'

For ...

(Gentleman in the hall): '... to serve.'

For the doctors. He returns to the earth in order to give the human being back his health. Beethoven, Bach, Rembrandt van Rijn, Van Dyck all came in order to bring art, they got the creating organism only in order to bring art. Wagner. There is not one woman amongst all those masters. Isn't that nice? Only the man can do that. It is also in 'Spiritual Gifts', you should read it once. 'Spiritual Gifts' is difficult for the human being, but the most wonderful text books, because they are just as deep as 'Masks and Men.' They are the textbooks of the University of Christ. If you know 'Spiritual Gifts' well, then everything will lie open to you, everything: the human personality, the artist, the music, there is no academic on earth, sir, you still know the thief. You like to read cosmology, you want to have 'The Origin of the Universe', but if you have had 'Spiritual Gifts' ... First 'The Origin of the Universe'; and if you have had all of that, sir, and also 'A View into the Hereafter', then you

can read 'Spiritual Gifts' and then everything of the human being, of his character, of soul, spirit and art are open to you. 'Spiritual Gifts', with 'Masks and Men', are the most wonderful books which we have for the character.

Did you have anything else?

(Gentleman in the hall): 'No, thank you.'

Which of you?

Are you satisfied, sir?

(Gentleman in the hall): 'Most certainly.'

Thank you.

(To someone in the hall): Yes, sir.

(Gentleman in the hall): 'Do you know that a doctor Salomo in Amsterdam ...'

Salomons.

(Gentleman in the hall): 'Salomons.'

A brother of his is sitting there, over there, he can tell you a lot about that gentleman.

(Gentleman in the hall): '... that this person can fight cancer as far as the third grade?'

He is busy, yes. Mr Joost is sitting there, he is a special friend of doctor Salomons, and he talks a lot with him. But that doctor achieves it to there and there and there. And further he is also powerless again of course. But for the third and fourth grade doctor Salomons can free masses of people. They also crossed him terribly. They still destroy. But they do not manage to destroy him. Because that man knows something, he gives by means of his ... That Salomons, do you feel ... I would go and talk to that man. And if I were to say to Mr Joost: 'Let us go together.' Then I will explain that instrument to him which he is busy with. Then I will start to combine that instrument one day with the cosmos. And then Salomons will see ... then he says: 'My God, my God, that's it.' He is also searching, this gentleman. I will not go into it. People recently said: so and so. I think: Oh, man, you are messing aimlessly. But you are going there. I am becoming tired of it, because you are dwelling upon this. But I would be able to explain the instrument to him and Salomons for which they stand, what they achieve with regard to cancer, the body parts, and with regard to the instrument which we talk about in 'The Peoples of the Earth'. And, you will feel, an instrument comes there, which is now still a diathermia, but which will soon be influenced by the astral spiritual fluid of the cosmos. You are connected to nature and you do not need anything else, because that power of nature purifies you of its own accord. Salomons is not doing anything else but killing the cells as core, as disease, the rotting. Isn't he? What did you say?

(Gentleman in the hall): 'Exactly.'

Do you see? And I can not only explain that to him in the first grade, for the fifth and for the sixth grade, but I can explain it to him materially, and explain it spiritually. And I can explain to him, mean to say: physically. But now the life, how does the life work on the cancer? We are life, aren't we? This is life. But this life thinks through me. And now I can explain the cancer to him as material rotting, I can explain the spiritual rotting to him, how that works, and then we go to the cosmos. This is cosmically deep. This gentleman is intensely in contact with Mr Salomons, and that doctor Salomons achieves a great deal, but the university does not like him either. Do you see? He is just a bit too far. Everything which goes a bit too far and the university itself cannot understand, is broken.

They do not only break me. There are enough psychiatrists who made a bet in 1946, when we had the first lectures in Diligentia. Then a book seller told: 'Two people came here this week, who bet a total of a hundred guilders.' Then one says: 'In three months he will have talked himself to pieces.' Then he says: 'Oh yes?' And then the boss of Mensing and Visser was standing there. 'Oh yes, sir?' He says: 'If you want to accept what that madman says, sir, then he will still be in Diligentia in a thousand years.' He says: 'Do you mean that?' He says: 'We can start to get lectures there, because we will never make it. But it is there. Do you mean to say that you are here for the first time? I am really walking in my reincarnation. I am walking in this, I am also clairvoyant', he says, 'I also had that as a child. And that madman also has that. And I bet you a hundred guilders that you will still see him in ten years' time.' Now we have already been busy for eight years. But he has lost that hundred guilders. He says: 'Just keep them, because they are no use to me.'

And you can carry on like that. That Salomons too, that gentleman, that doctor, they will soon have to accept bowing, sir. They will say to him bowing: 'Oh, what a bother we were to you. All the things we could have achieved.' Won't they? Can you not feel the squabbling which there and here and there and there and there ... Then you come with a great idea, a bit too far from this podium here, you have a pit, you drown. Oh, sir, the whole university hits you there into a corner. Are you child-like? 'Just come to the office'. Salomons says: 'The 'doodles''. And he continues. And he has healed a great deal of people from the third and the fourth grade – he can now rap my fingers. But he does not heal the fifth, Mr Salomons is also powerless there.

(Gentleman in the hall): 'That is fatal.'

That is fatal. Sir, now read my book. I am not a cancer specialist.

(Someone wants to say something)

No, wait a moment. Read my book and then you should see, sir, how truly the masters explained that to us, cancer, the seven grades of cancer. He says:

that grade, that and that grade can be healed. And Salomons does that and other people, medicines were also able to do that. Salomons achieves something, because he penetrates the cell, in that and that grade of life, and kills it, and then it dissolves and then you get recovery of the organ. But the fifth grade, he keeps his hands off that. But I am from 's-Heerenberg, Mr Leo Joost, I am just a layman. Do you see? And it is as sound as a bell. Isn't it?

(Gentleman in the hall): 'Yes, because of you we can tell how that went. It was in 1945, that I was busy reading your books for approximately six months ... ' Yes. ' ... whereby I suddenly got hold of a medical work, entitled: 'The discovery and the healing of cancer.' Yes. 'Now I was naturally exactly the same as the rest of the whole world, which said: "That man who wrote that, is mad."' Yes. "That was my very first impulse when I read it. But when I opened the book – it was exactly at the part where it said that he was busy with the endocrine system, that means, the human glandular system which is in the human body, and purifies and brings everything into harmony – I read that this was the one by means of which he was capable of healing cancer, when he could reformulate and force this system.'

And that was Salomons?

(Gentleman in the hall): 'You taught us in the books 'The Origin of the Universe', that the main system in space is the so-called glandular system.'

Yes, the main one of everything.

(Gentleman in the hall): 'You called this the glandular system of space,' yes, 'and that the glandular system was also present in the human body exactly the same.' Yes. 'And because of that I knew that doctor Salomons was on the right path.' Yes.

Sir, Leo Joost, I have had people, who had cancer. They were man and wife. And that man was against children. I say: 'Sir, do you wish to heal your wife?' I say: 'If you do not give her a child, she will get cancer.' Then he laughed at me, didn't he. And then that womb goes wrong: pains pains pains. I say: 'Sir, give your wife a child.' They should also hit men like that towards motherhood. She had a child; gone disorders. But she had got cancer. Rotting came because of that. Everything finished, everything works, all of this, all of that, a disorder too: cancer. No: rotting. Cancer, for the doctor. Because the cells began to become infected and drain away. She had got blood cancer. Then she had a child; everything gone. You see?

(Gentleman in the hall): 'Yes, that is precisely the strange thing. Because he explains all of these things by means of the disharmonic working of the glandular system', yes, 'but I still wonder, with the results which he finally achieved over the years: is it actually not an insane world against which you must fight, in order to achieve something in this world?'

That man is the specialist in the world for cancer. In America they are

also already busy. But Salomons, that man, he is a genius. But did you ever experience in society that a genius is immediately accepted?

(Hall): 'No.'

When Socrates began with these teachings ... He says: 'How do you feel when you are happy? What is feeling? What is happiness?' Then they put a cup in front of that poor boy. That already happened outside of the human being.

Do they accept this? The people here on earth will have to learn everything which I tell you and it will become the teachings of the university. Or will the psychologist not be interested later? You have been on the earth for millions of years, and not for the first time. Do people in Leiden and Utrecht, and wherever in the world, not need that as a university? Do people not have to get to know the soul as a human being and the spirit and the life? That is this study. We have seen it 'behind the coffin' for gifts. Is it not necessary then that the masters begin? They must accept me, they must accept other people. I certainly know that my book will go over the world. But those Salomons, and for other scientific subjects, diseases, the doctors, and psychology is busy with that ... Sir, do not go outside your gate and your law; there is the Supreme Court and it will rap your fingers and throw you out on the street. That Salomons is filled with cancer.

Jurisdiction: you have one of those gentlemen sitting there, he does not know it. Kef, arguments, jealousy, pride. He has it, I do not. And now they destroy a doctor like that who wants to serve. We have a great society. And the admiralty, in the highest grade too, likes that too, then they say: 'Yes.' If you now stand before a theologian like that, before the court, then I say: 'Dirty idiot, can you still talk?' 'What? I am a judge!' I say: 'Well, honourable dope, is it good now? Do you mean to say, sir, that you know jurisdiction, while you accept damnation?' 'God damns.' And then he puts his hands on the bible and says: 'It is true.' Well well well. Do I have to wait a thousand years, while I know that God does not damn? Sir, they put their hands on the bible and say: 'Jurisdiction is eternal.' And there, there was nothing else than slaughtering people in that Old Testament, and now they also put their hands on it. That is the theologian. Sir, it breaks you, it breaks me, because they love damnation.

And now the other sciences? Galilei, sir, that poor Galilei was put in prison because he said: 'Father', it was pope Clemens, who was it? 'the earth revolves around the sun and not the sun around the earth.' 'Are you mad?' he says. Then the pope said: 'We will be damned if we accept that. You lie and you keep your hands off the earth. Will you do that?' 'Should I deny my science?' Then they locked that poor Galilei up in the Vatican, in the holy city, he had to go to prison because he brought that science. Oh well. And now the rest

of the world.

(Gentleman in the hall): ‘... the rest ...’

Do you think that is just, sir? Mankind is not yet that far. We should be pleased that we now have jurisdiction that far. It has just happened, sir, and otherwise Jozef Rulof would have been burnt at the stake long ago. The inquisitors are still walking around. And if they cannot get me like that ...Well, they are on the look out. There comes ... Recently a blackcoat like that was walking behind me. I say: ‘Go away, with your beard.’ I say: ‘Man, if I blow, I will blow you back to Rome. Go away.’ Then there was a Catholic walking there, an old priest, he had a spiritual revolve in his pocket – do you feel – a spiritual revolver like that. I say: ‘Do you wish to pop?’ I say: ‘Take your trousers off.’ (laughter) He says: ‘What did you say?’ I say: ‘Take your trousers off and put on a dress, because you are no longer a man. You are not a woman either for that matter.’ Then he says: ‘What?’ I say: ‘It is true, sir. Good day. I am going to buy cigarettes.’ (laughter) Yes, madam, just make them ridiculous, because they want it themselves.

Did you have anything else, sir?

Did you have anything else? We began with you, we ended up there, and finally I took it myself. Do you know now what Salomons is? If you write to him, say a hullo from a stranger. But do not mention me, because ...

(Gentleman in the hall): ‘Oh no.’

... because I am also a madman for Salomons. It’s the same old thing. He does not want anything to do with spiritual wisdom. You see, if only he could accept it. Ramakrishna tolerated ...

(Gentleman in the hall says something.)

No, sir, that is not possible.

(Gentleman in the hall): ‘Ambition. But that must also be, because he has the mentality to be able to say to the rest of the world: you can all drop dead, but I am right.’

Drop dead?

(Gentleman in the hall): ‘If he did not have that competition’, well, ‘well, then ... would ...’

Well, but he cannot accept me; he will go and have lectures there, from a layman, from Jozef Rulof! I challenge all of them. But, even if I challenge them, and even if I say to them: the Sun this and the Moon that and Jupiter this and Venus that, and it is like this and like this, they say: ‘Oh well.’

(Gentleman in the hall): ‘But he has it from his wife. His wife told him: ‘Would cancer not be this and that?’ Then he still did not know anything about it. And because his wife said this little thing ... Because he said at that moment: ‘Just go to the kitchen, because you know nothing about it.’ No. ‘And then it was two weeks later, and then it occurred to him, and then he

thought: just let me have a look.'

So then that woman was influenced. Because those Salomons are also helped. But also that woman. If they cannot reach him, then they take a chicken. One morning a chicken wanders into doctor Salomons' house and it starts cackling; he suddenly understands it, and he knows at once what time of day it is. 'He is mad.' I am, they say in 's-Heerenberg, mesjokke. But let me keep this, and he that, and the rest of the world their own, then we will be finished.

Ladies and gentlemen, it is time.

I thank you for your benevolent attention. Good evening.

(There is clapping.)

## Thursday evening 27 December 1951

Good evening, ladies and gentleman, my audience. We will begin with a very long letter: 'Years ago I had a wonderful vision. I was often at my son's in Deventer who said to me several times: "Mother, if that conference in Geneva fails, then we will get a terrible war." Although I thought that was terrible, I did not dwell on it. But one day he said it again. I do not know what the reason was, but that time it affected me so much that I became very nervous. I could not let go of it. I worried a great deal about it, so much, that my physical constitution suffered from it. I was bothered a great deal by headaches, and one evening I was so afraid that I went to bed early and prayed for a solution. I fell asleep. In the middle of the night I was called. I saw a hand and heard it say: "See." I saw my room, which is always dark at night, radiantly lit up and it was much bigger. An angel was standing in a niche. The niche was completely covered with mother-of-pearl shells. That angel was standing in the middle of it in a snow-white garment with a golden belt and two large beautiful wings, continually fluttering. I was full of reverence. Gradually the angel disappeared and I saw a palm branch at the same place, also swaying continuously. Gradually it became darker, so dark, it was black, but I could still see that branch properly. Suddenly everything was gone and a sheaf of golden rays fell on the earth. It was gone, and then I became very quiet.'

And then what, madam? From who is that?

(Lady in the hall): 'From me.'

And then what? What happened then? Has that war broken out?

(Lady in the hall): 'Yes.'

Look, was that 1914-1918, or the last one?

(Lady in the hall): 'The last one.'

The last one, oh yes. Your son, was that in Geneva, or was that in Holland?

(Lady in the hall): 'No, he was in Deventer.'

Oh yes, in Deventer. He got his visions of course.

(Lady in the hall): 'My son?'

Yes.

(Lady in the hall): 'No, me.'

No, he told you that the war was coming, didn't he?'

(Lady in the hall): 'Yes.'

This vision ... You got to see an angel there and with palm branches, but the prediction is from your son.

(Lady in the hall): 'Yes.'

Because this prediction, that vision which you got, that refers to an angel

and to peace, but war came, so it does not have any connection. The vision which has meaning, is from your son. Is that clear?

(Lady in the hall): 'Yes.'

Your son said: 'Mother, there is a war coming.' If I have to analyse this – and I believe that the people also feel like that too – then I would like to say: that vision of yours, if I had had to see that, opposes that precisely. And then I would have said: 'Oh, there will be no war, because I saw an angel of peace.'

(Lady in the hall): 'Yes, I also thought that.'

Yes, you thought: there will be no war. And your son had a vision and said: 'There will be a war.' So that angel of yours, with that peace branch, and in that beautiful wonderful white garment with that golden belt around it, that opposed the real vision of your son, and actually brought you, yes, from dry land into the ditch.

(Lady in the hall): 'Yes.'

Now, look ... Because if I had had to see that, then I would have said to my son: 'Well, you can see and feel what you want, but there will be no war, because I saw such an infallible vision and that points completely to peace.' Oh well, this can be explained of course, and then there will just be one possibility: these are your own longings. In your soul, in your life the feeling and the longing for peace lives. That built itself up irrevocably. Because there are no fluttering angels. You accept that. That is always annoying, but we must stick to reality, and that reality is no longer there. Did you not analyse that vision for yourself? There are no fluttering angels.

That peace branch, that points ... well, whether that is fluttering or something, those angels, that brings us to the Catholic church. And fluttering angels from the olden days, who warned the shepherds, that is also a tale. Do you see? So something which we know and possess ourselves comes here to us, to revelation, to quickening. For me this is nothing else but: your life of feeling refused to accept the vision of your child. And now in your spirit ... was .... The people see a great deal in this way. You saw it and you experienced it with 'Masks and Men', with Frederik. The human being longs in this way, the human being wants to experience and that forms itself, and builds itself, and works itself up to wonderful castles and spatial scenes, but they are the longings of your self for the present. There is no spiritual ...

I immediately accept that of your son. And it happened. Although you have no control, it happened. That perfectly ordinary fear of him, and the perfectly ordinary seeing ... Where he gets it from ... Hundreds of thousands of people knew that that war would come. I was certainly not alone.

But hundreds of thousands of people now say: 'We will have a war again.' I cannot make believe that we will keep peace. And now I am completely alone. A few people also say: 'No, no.' You will see how that provocative,

provocative ... this far, to 1952, to 1953 it says anyway ... In 1940 that was written – how infallibly those masters could see – that Adolf Hitler had to lose, ‘The Peoples of the Earth’. Infallibly, I gave hundreds of thousands of predictions. At the last minute, then we had to leave the coast. I also had an old lady of eighty, whom I healed. Then she says: ‘Mr Rulof, I am leaving.’ I say: ‘You will not leave! If you want, then it is your own business, but nothing will happen here.’ Because there was first a question that the whole coast up to the Laan van Meerdervoort, would all have to go. And my wife also asks me: ‘Just let me get packed, because the day after tomorrow the order will come and then we must leave the Esdoornstraat.’ As far as the Laan van Meerdervoort, you know? But I say: ‘Nothing will happen. Berlin will fall before Schevening.’ Who can bring that together? But Schevening was still there. And Berlin was completely in a mess. You will get those predictions.

But if something builds itself up – and now it will come, and you can learn from that if you accept it – which really, which directly builds up a picture with dogmatic institutions, then you will feel ... If you are now on the other side, and you live in a sphere, and an angel comes with wings and everything, and a peace branch; then that is no longer a dope, is it, that is someone who possesses that truth and reality. Why would he prepare that puppet show in order to start fluttering? No, then he shows himself. The mother shows herself perfectly ordinarily in her dress, in her coat, wearing glasses. You say: ‘Mother is walking there.’ And then they start to manifest themselves. Why would they have to send you to unreality with a picture like that? Because angels like that do not exist. Is that clear? You see, but now our feeling started ... Your feeling started to build against that of your child, because you were afraid, afraid, afraid, and you became afraid, and then a light came which brought you peace. But it was not reality. So, would the Other Side come to us with false, lying things, with things which do not exist and do not possess any reality? Should they bring you peace now, while that war went ahead anyway? Should they give you a picture which goes against the truth of your child? Now we do not need to look too far for this. Only one thing remains, madam: this comes from ourselves. Something beautiful and wonderful was built up, and if you then hear all the things the people experience; but then it is the paternal love, and the wish of the thought, and then there is another little bit.

Did you expect that? Probably not.

(Lady in the hall): ‘No.’

See, you will get ... There is no dream, madam, which I cannot analyse. I can analyse every dream for you, madam, because I know the spheres, and now it is perfectly simple. I bring every thought back to the reality of the spheres. And a human being, a being, who lives there, does not come back

with wings of the Catholic church, or an old biblical story; that is not possible, because then they make us childlike and bring us away from reality, from reality to something else, and that has no existence. If that man, if that life – they see through everything, they look through everything – if he saw that you experienced reality, then you would perfectly simply have built up another picture, and you have it. When they want to reach the human being, then you get to see the simplest scenes, so material ...

Recently, this lady from Rotterdam. Then it concerns an area, that was put forward, built up by means of a central heating, that was also part of it.

(To a woman in the hall): It was you, I believe, wasn't it?

(Lady in the hall): 'Yes.'

And that was put together so wonderfully. And a child which had drowned, I believe; hadn't it?

(Lady in the hall): 'No.'

Well, we will not bring it up again, but that was put together so surprisingly materially, spiritually beautifully, that you can immediately analyse those things if you know the spheres, and then every material thought falls away. If the human being ... The most simple dreams have the deepest spiritual meaning. But when the Other Side begins with wonderful scenes, and they already bring us such things back to the earth, then we get to see strange pictures, and then the human being experiences that, and the human being asks. Are you ...

Are you satisfied? The next time we will have something else, madam.

(Lady in the hall): 'Mr Rulof, may I also say something else about that?' About this?

(Lady in the hall): 'Well, my husband was at the art academy in Amsterdam in 1934 when the queen mother, Emma, died. Yes. And then he said to his fellow students: now there will be war. Yes. And the day that the queen mother was buried, my father-in-law came to The Hague here with my mother-in-law for the funeral. And then my father-in-law said to him: "Are you coming?" Then he said: "No, I feel like painting", because he was at the art academy. Yes. Then he made a painting. The whole morning he walked back and forth, upstairs and downstairs. Then he took a pair of soldier's shoes and all kinds of rubbish. And then he had to keep on crossing it out. Yes. And then he made an aquarelle. And that all came true. And he also had a whole description of that. Yes. And that was a cartridge bag with a food bag, and they were tied to each other with one ribbon, you know?' Remarkable.

(Lady in the hall): 'And there was a skull ... If my husband comes along, then I will bring it with me sometime, because it is such a large painting of course. And then there was a skull and it looked through that cartridge bag and that food bag. And the monk's frock is hanging in front of that, that was the

so-called peace which was hanging on it.' You have a picture like that there. (Lady in the hall): 'That was the so-called peace. And that cartridge bag and the food bag, that was what a soldier needed, which the battle was about, and that skull looked so precisely between those two. Do you know?'

Did he have the meaning and everything with it?

(Lady in the hall): 'He has the meaning, the description with it. I will take it with me next week..'

There were a great deal of painters who recorded the war unconsciously.

(Lady in the hall): 'And the cross looked between that and that was the faith persecution. And we still have that. And then light comes, which will actually shine upon the whole world; but that is not there yet.'

In 1938 someone came to me, he was a pianist, he says: 'But if I go and sit down, then nothing else but funeral marches come. I am just rooting in that death. What could it be?' I said: 'Well, just wait and see, we will be in that in a year's time.' And one person was sitting playing like that. The Other Side, millions ... Look, people who have to do with you, your father, your grandfather, you have lives there from Italy, France, which you no longer know, but we experienced wonderful love ties with them. And they hold onto us, and they are conscious; and they say: 'Oh, a child of mine lives there, I will help him.' Then they started to warn us. And one by means of poems, and the other ... Children of seven years old, madam, with poems, the war was in that. A lady says: 'What do you think of this?' She was a sensitive girl. 'Suddenly writing poetry.' And then she says: 'Yes, mother, and then I heard a lot of rumbling and shooting.' Those words had to be added. What is that?

(Lady in the hall): 'But this was already in 1934.'

Yes, that is already in ... That was ...

(Lady in the hall): 'And then the rumbling also started, that he once ...'

That is very early. But as the things came ... In 1939, three months before the war broke out, no one knew yet that it would come; because there was still a core, which told the human being: 'Now, there will also be peace.' But it could no longer be stopped. Now you can see how the peoples of the earth ... We wrote in 1940, in '39-40: the peoples of the earth will reach unity. Master Alcar took me to Churchill and to France and to here and to there, and then you saw there with all those human beings; they were inspired. How amazing. You have the facts – you can check that now – that master Zelanus tells in 'The Peoples of the Earth', for example. There he says: 'Hitler was always influenced by the higher powers and the demons.' But the higher powers also got him. Because he already had the V-2 two years before. I heard that now from an Englishman, from a general, he says: 'It was already finished two years ago.' But by means of a vision and providence – he called that providence – he postponed that. He says: 'Providence told me tonight:

“You will leave it, you will wait, and then you will be sure.” But they chased him with that waiting from dry land into the ditch, because when those two years had passed ... If he had immediately launched that V-2, then there would have been nothing left of England. So the good, you can check that now, got hold of him. But the wrong too. And there are thousands and thousands of sensitive people like that, who knew absolutely that the war would come. And painters, as you say, also experienced that, wonderful scenes.

(Lady in the hall): ‘I will bring along that description.’

Yes. Is there anything else about this?

Then we will continue. I have here: ‘Sir, I have read your book ‘The Cycle of the Soul’. At the end it is written that the soul, called Lantos, will appoint his twin soul himself.’ Is that something? ‘Has that already happened in those three years?’ That book is already ... In three years? That book has already been published for eight years, so. ‘Who you will also meet yourself as an instrument ...’

From who is that?

From you, sir?

(Lady in the hall): ‘From me.’

Yes, lady, I met that life. And the life is now still living on earth. I met her. But sixty-four applied. (laughter) And I keep saying: ‘No, it is not you.’ And a hundred and twenty-five who belong to me, do you see? I am busy with the hundred and seventy-fourth. But sixty-four, sixty-five applied. A fortnight ago another two came to me. I say: ‘Well, madam, you are just a half an hour too late.’ (laughter) It has already happened. I can imagine that, because why not?

But I met this life, and, lady, it is all okay. She is alive and already knows about the existence, because the book has already been read. And they are walking around with that day and night. They go to sleep with that, and they get up with that.

Now, perhaps another fifty-four will come. But I can imagine, because who would not want that? Isn’t it true, sir? Who would not want that? But this has been put together infallibly. When that came, then master Zelanus says; ‘When it is that far, then you will hear that.’ And then master Alcar said: ‘Then you will get a telegram from me.’ And then another higher Master came and he said: ‘Then I will give you the vision.’ And then another one came, and he says: ‘Then I will send you there and there, and then you will know it beforehand.’ They checked it in this way, that nothing came between that. Because, what would it be? And to be honest, for us people it seems so awe-inspiring, but it is perfectly simple. It is only a ... You will all get to experience that. That book of master Zelanus – that could have been ten books – is only in order to give the human being a picture: you will probably not yet

have each other, but if you have each other, then be awe-inspiringly happy, because then you have an incredible mercy. It is not a mercy again, because one already lives in that, and the other does not yet have it.

But you are all, we are all, we also know, a hundred million years too long on earth. We are all still blundering. We are one million, two million, ten million years too long on earth because of our karma. Where does that part of us from the moon live? If you meet that, I think that inwardly, spiritually and physically you will burst; if there are not any own longings also, do you see? Because, when this reveals itself, then the human being is so quickly, so easily inclined to say: 'Oh, then I will just walk away', or 'I will take this.' They are all problems and scenarios, because then they want the highest. What is the highest now? What is the highest now?

Hundreds of thousands of people long for their happiness. I will immediately take that away from you: you must not long in this life. You must work, work, work in this life. I am not afraid of the battle, ladies and gentlemen, but I am terrified of happiness and love. Do you believe that? If you ... in the spheres ... My most difficult time was not that I came from the hells; you can cope with those demons. But if you come a bit higher, above your consciousness, then you get to see the Spheres of Light, spaces and worlds, there is cooing there ... And if you then return, then you will succumb. I am afraid of happiness, of love, of space. I will never go a step further. I do not long, because that is the first thing which I murder, consciously break. I long to give the world, mankind possession, space, happiness. Knowledge is now our happiness. But you must now make something of this life, in order to earn that other. It does not come a minute, a second too soon, nor too late. Because you are all irrevocably attached to karma. Whatever your life is like, it is perfectly simple, if you want to accept it. Devastation and destruction no longer exist, if you do not begin with that yourself. Isn't it simple. Schluss.

I have here: 'In 'Masks and Men' Frederik says: "We will do eastern. We will go through the western life of feeling and consciousness to a crossroads, there where Abraham got the mustard, and where you can listen to ... where the apostles fell asleep.' That is deep. 'You now stand before the Jerusalem cock, and think each moment that the animal will crow, which you want to prevent. Was the animal doing this to me?'

Does the human being who has read 'Masks and Men' understand this?

Mr Brand, is that yours?

Do you understand, Mr Brand, what is in that, here?

'We go through the western life of feeling and consciousness to a crossroads; we will do really eastern.'

What did you take over from that?

(Gentleman in the hall): 'We know that and we are starting to believe in

reincarnation.’

There you have it.

(Gentleman in the hall): ‘The apostles did not believe in it.’

So the crossroads which Frederik meant here, ‘We will go to a crossroads’, is nothing else but: here you go the material, harsh, terrible, devastating world, and here you go through the East – that is nature – to the universe. ‘And after all of that’, Frederik says, ‘you hear a cock crowing on the way, and you stand before Christ.’ Then you suddenly stand before Jerusalem, and you know how or for what purpose those apostles fell asleep. They were unconscious. So that cock had to and would crow. But that cock crows every day for us. That cock crows the whole day in society, when we people interfere with things which do not concern us. And then cock already starts to crow. And then we stand at a crossroads again: right or wrong. What do you want? That crossroads stands before us at every moment.

Did you also get that out of it?

And then they fell asleep because they did not yet have that consciousness. An awe-inspiring fuss is now made about the sacred John, and the sacred Peter, and the sacred Andrew. And they were all big dopes. Yes, the Catholic church should hear that. I have John and Andrew – if that man from last week was here, then he would immediately jump up now and he would say: ‘There you have him again.’ – but, I followed John and Andrew in the spheres, I say: ‘John, just tell me ...’ Master Alcar: ‘Do you want to see all of them?’ He says: ‘There are a few whom you can see, the other people still live on earth.’ They were the apostles of Christ, who now live on earth, and are somewhere. I also know where they live.

(A Christmas bell falls and Jozef reacts): There goes my bell, my bell. Just take it with you and keep it until next year, sir.

Then John said: ‘We were perfectly ordinary people who sought the most sacred, and that was the Christ. We lived precisely in a time that the Messiah would come.’ John was the sensitive one; Judas was the hungry one, the human being who wanted to know; and the others: ‘Do you believe that which He said there, yesterday?’ There were also doubts.

Do not blame me, if Christ stood on earth again, I will say it a hundred thousand times, and if He was to do something on earth again, start to do miracles, then you will say: ‘Well, you can pull the other one. That is an occultist of course.’ Then it was an Eastern fakir. And if He did it very badly and inwardly, then they would shoot Him down in the street, rrr, because it went above our capacity.

(Gentleman in the hall): ‘That gentleman also added that last week, that the Christ would stand before you.’

That is the same thing, the megalomania of a human being. There are

also some people amongst us ... For example, there is a lady, who has had an operation. An operation, sir, madam: almost dead. She could have been broken by the surgeon for her whole life. And that is the same thing which Judas did. Judas did that; and Peter and John did not do that. I have never done it either.

There are people who want to act the clairvoyant here, and can do this and can do that, and then they say: 'I do not know whether it will come true, madam, but I also see you back again in the hospital. We will wait and see if it comes true.' But Good God: 'We will wait and see if it comes true.' So that brute brings that poor soul back into the fear that it will also come, but he does not know. They are devils, madam, and they live here, and they live everywhere. They want to heal, and they want to see, but they do not know; 'We will see whether it comes true.' And then suddenly again a poor human being, who is almost broken ... Because sir or madam have feelings that they see. They will probably see something. I do not dare it, madam and sir, but I would be capable of cutting off their throats. There are such bandits living amongst us, and there, and here; such terrible demons, in order to break a human being, because they have megalomania to see. They should ... The lips of those people – well, it will not happen ... Well, then what, then they would let rip inside. What punishment is there for that? I have more respect for a slut in the street who sells herself and a murderer, than for these people, who read that and make a human being afraid: 'I also see you in a hospital. We will wait and see whether it comes true. They do not even know it, so we must also wait for those frills, that megalomania. And if it then comes true, then the ladies and gentlemen will say: 'You see, I was right after all.' So they are pleased with misery. I have never let a word pass my lips that had to do with fear, with trembling and misery and megalomania in order to see, because I would put a knife in my throat myself. Sir, those wretched, miserable, unhappy souls still live amongst us, after reading all those books. You could do them an injury. You must kick them out of the door here, and not those people who want to start to create conscious noise. Is that bad, what I say?

(Gentleman in the hall): 'Yes.'

No, that is the truth. You could do them an injury, you could do them an injury, you could do them an injury. That is the same ... And it looks to Jerusalem, and it talks about Peter who let his cock crow. Here, for that type of people millions of cocks crow, and you can hear them here in society. But they do not want to hear them. Here Frederik says: 'And then you hear a cock crowing', and then you go and ... the crossroads ... Those with their gossip and hot air, with misery ... How can a being, a spirit of the light come with misery in order to break you? You have just been walking for five minutes outside, and then they stand with a scythe and with hanging and scaffold

and even more, plague and cholera for you; because someone can see. Dirty, filthy pessimists, you should get that cholera yourselves. Then they will suffocate from it. I, I, I ... Yes. (bustle in the hall)

Yes. But then you must look up there in the spheres, how the masters look, and Christ looks. Christ says: 'Did I say that?' Why do they tell people misery if you do not know it? Just like that cursed person who came there in the morning – he was a gossip in our village in 's-Heerenberg-: 'Crisje, your son has had both legs run over.' I became ... It was just one, but it was bad enough. Crisje went. 'Both legs broken', she says. I was not so old, but I had enough strength, that I lifted the woman – you know, I was a boy of eleven – I lifted her up like that and I dumped her like that on the Grintweg. I do not know where that strength suddenly came from. I say: 'Why does the feeling not live in the human being in order to say: gosh, you look good.'

I have had to treat hundreds of people with cancer; they never heard that from me. I took it away. If it was possible and I could treat them, then I took it away. And later that gentleman came, he had been to a doctor who said: 'Yes, it was cancer.' Then that gentleman comes to me: 'Was that cancer, Jozef?' I say: 'Who says that?' He says: 'Well, I have three specialists, who say: "Yes, we have examined it."' I say: 'What did they examine there? What did they say?' Well, then you could say: 'Yes.'

But why do you destroy a human being? Why do you take away the human being's peace by means of your gossip, by means of your seeing? 'I also see you breaking your neck.' Then just break your own gossiping neck. Why do you not stop taking away the human being's happiness, for goodness sake.

I try to exhaust myself in order to give the human being resolve, happiness. There are megalomaniacs walking there and they demand clairvoyance, healing for themselves. If you give them something, then they will have botched it up and destroyed it within two months, three months. That sees, that sees! They should hang these people up. Christ does not do that. But here on earth there had to be some whom they just killed; and then I will not reach a hand out to them. Isn't that terrible? This is so awe-inspiringly sad. That is the Christmas present for people: 'I also see you getting cholera.' Oh, sir, I could weep at that. But whether you now say: 'Sir, I could weep, it brings me sorrow, that is so terrible for yourself and for those other poor people ...' Isn't it terrible enough that a human being comes amongst the knives there in a hospital? Did you think that those people have respect for a disease, a woman or a man who is in pain? They lay on their hands there and then they only think about the bones, and then sit there ... Praying? You should see what kind of sacred power they radiate. Pure? A rat which gets scurvy, is not as bad in the aura as these people. Because they are bad. Bad? You can say that to the Christmas tree. I could weep at that. I would give my

heart and my blood in order to give you the happiness which I know and saw in the hereafter! But if you beat it to death again yourself, I will be powerless and I can do nothing, nothing. Sir, put a pot ... Those people would be far better to peel two kilos of potatoes one day for the woman if they have time, and put them on to boil: 'Woman, just have a rest.' And then they just put aside that seeing. Is that not better, madam? Would you not want to have that man like that? Fuss about nothing. They are a bit like fortune tellers ...

(To the man who takes care of the sound-recording, the microphone crackles a bit): 'That thing of yours is no good this evening, sir.'

Just now when we want to say something, it refuses.

(Gentleman in the hall): 'No, it is not working.'

It is not working.

You see, and that is the same way, and that is the same ghost which Peter also saw. But we are interfering at the moment with spiritual truths. We explained the books, we explained the quickening, we explained the laws. Peter and the apostles did not know anything. When Peter had to prove what it was about ... That is not his skill at all. Christ said: 'That is perfectly simple, Peter, because I know how you will think in ten million years.'

I am not a Lord, I am just a ... I would much rather have said it before, from Diligentia: 'I am just a big brute.' Then at least you would not need to say it. And then the others also said: 'If you are a brute, then what are we?' I say: 'That is your business, sir, what you make of that; I am only just a big brute.' I say: 'I am nothing, nothing, nothing, nothing.' But, when it comes down to it, then I will blow Peter from my hand, and John and that whole lot also who were walking there, and walking dozing. Because we no longer live in Jerusalem. Well, you still live there. We also stand before that crossroads. But we got a signpost there, a key, master Zelanus said on Sunday, which connects you with the universe, you can unbolt that temple. We now have that, but those boys did not even have that, because they only had to believe. But Christ conjured up the wonders before their eyes and there was still one off the mark and said: 'I have never seen that man.' What kind of sorrow must that have been for the Messiah. Peter was His best apostle, His friend, His brother, and he denied Him right in His face. The cock crowed three times. And that happened. That happened, yes. They stood, Mr Brand, at a crossroads and they went to the East and everywhere, and they were in that, they did not know the West – the West was not conscious – they had the Messiah with them, and they succumbed.

This is why Frederik says: 'When you come to a crossroads then you hear ...' That crossroads, you feel, that means: here you go to 'the devils', and there you go to the light, to the softness, the supporting, the serving. And that wants nothing to do with that seeing and that gossip, because now that

cock will crow, and much worse than for Peter. Because if you do something like that, then you restrain the laws. You must decide for yourself what you do. But the law, which the masters explained to us, is space, is sphere, is light, is cordiality, wants to be truth loving. And now we get nonsense. The apostles did not have that, because they were not spiritually conscious. John disembodied sometimes, and then he still just had ... and he still remained in his body. I saw the worlds. In thoughts people took him along – and they were also masters – and people gave him a picture of the hereafter, so that he would be strong. And what remained of that? Everyone doubted when Christ left, because they had expected that Christ would say to the world: ‘Just come up.’ And then the Messiah let himself be hit, whipped, and they could just nail Him to the cross. He went to lie down. Then all the apostles thought: There goes the master. That, that the Messiah? Just go away. That is just a perfectly ordinary rabbi, who has passed himself off as God and Christ. Now you see it, he is just a big wretch, because He is hanging there groaning. There were also apostles, who told that, they had been beaten completely groggy, because Christ had to begin with revolvers. What should He have done? And then the cock crowed for all the apostles. There were two, who locked themselves up and said: ‘My God, my God, give us an answer.’ And the answer hung on the cross. We are like that. And if you do not begin with that yourself, then you will always come to stand before that crossroads. Frederik. And then you go through the East ... We go through the East – they are the occult laws, aren’t they? We will return, and then we will hear and then we will know where Abraham got the mustard from. Do you know what that means?

(Gentleman in the hall): ‘Yes, you say, if someone knows where Abraham gets the mustard, then he will know it.’

No, sir, when someone knows where you can get your mustard, then are you an Abraham? No, then you are the searching human being, and then you will know consciously where the core of life lies, and then life will answer you. So Abraham ... Frederik plays, he brings forth a metaphor in ‘Masks and Men’ who inspires the human being in a tingling way, and who gives something else. And then you know where Abraham gets the mustard, then you know exactly that you must experience that crossroads. And then it concerns: to support and to serve. But not to kill and to kick a human being into misery and into uncertainty. ‘Imagine that that man or that woman is right, then I will go into hospital again. Then they will cut me through the throat of course or they will take away so much that I succumb.’ That is that cursed crossroads, which we continually stand before? No, that thing is always there: that is good and evil. And now we must make sure that that cock now ...

By means of those books we are quite a bit ahead of the people, because we now have 'The Magic Wand' by Jackson Davis (See 'Jeus of mother Crisje' part III chapter: 'Jeus the writer'). Where is the good boy? I brought him from America and his portrait is hanging there. I saw him in the spheres. I say: 'Jackson, I am in America.' He says: 'Yes. They made a temple of me. I am the greatest there is, and you continue my work.' He was the first on a spiritual level. I still had to experience 'The Origin of the Universe', and all those books, then master Alcar brought me to him in the third sphere. He says: 'I am warning you about something. I must warn you. I have made mistakes. You may no longer make them.' I made it through thank God. It costs blood. Just begin with it. And then you will hear, and then you will see the cock walking before you, and then you will want to kick him away, but then he will cackle right in your face, and then you must still be grateful that that cock crows, because then it is also a warning for a thousand, a thousand things. Isn't it?

I could give ten lectures about this, about those few words there. You can write a book about all of this. That 'Masks and Men', they will still get thousands of books out of that. Because, you will feel, that crossroads, that cackling of that cock, we are that ourselves. Because we let that cock, we give that cock ... that is the curse for ourselves, because the truth now cackles at us, and calls to us: 'Leave it for goodness sake.' All of nature calls to you: 'Leave it for goodness sake.' That is that cackling. For how many do we now hear cackling?

(Gentleman in the hall): 'Every day.'

Every minute, sir, we deny and we betray the Christ in us again. You cannot even betray Him again, because He ... Christ will say: 'Yes indeed. I gave everything there. They broke and deformed and ill-treated Me, but that will not happen a second time.' The biblical being wants that, but they will see that another time, and then we will be proved right, that does not exist. No, no, that cursed cock in us is cursed, isn't it? But if Peter had not heard that, he would never have known it. That poor, good Peter, later, when he saw and knew that inspiration ... Because he had his visions; because Christ walked just like that next to him. When He returned, Christ, and was with him, he says: 'Look ...' He came through the wall like that; they sat there waiting. He returned. Then they slaughtered Peter and the others on the ladder like pigs, upside down, do you know that? The stomach was opened as far as his throat, and like that through his face, they removed his skin and the others also. They made good, those boys. But for that time they did not know what you get and what we got. That was for that age. We are blessed people, that we now got to, were able to get to know all those things, those books, those laws, and that we can already absorb that wisdom into us, because it takes us

straight, every minute, every day, to Jerusalem. And if you think not, well, then we will speak to each other again. But you must begin with it yourself. And if you think that Jozef Rulof is only talking nonsense again, and is drivelling – he can talk, can talk – I am just in the same position as you. I let rip at master Alcar. He says: ‘Well, then just fall apart.’ I say: ‘Who can achieve, experience this then, which I am doing? Not a dove. I must carry something which cannot be carried by millions of people.’ He says: ‘It is possible by means of one human being. Succumb. Just fall apart’, he says. I say: ‘Thank you.’ You have read my ‘A View into the Hereafter’? Well, I got a decent beating. He says: ‘Well, give it up.’ I say: ‘Give up? For that carry-on?’ Then I had worked it out. Then it had happened.

Should you not also experience that? Well, begin one day with your spiritual self. And begin one day with being loving. There are people here, then they say, then this and then that. ‘Oh, how wonderful that is.’ Within two minutes ... I do not understand that, I hear that, I see that. I can tell you exactly how you all think, that all comes to me here. I will take myself into consideration. I will only warn you. If I say something like that, know then, I am only just warning. You destroy such a great deal for yourself. You absorb wisdom, and with one such rubbish thought, to want to be something which you do not possess, you hit that whole personality into the soup. But no one wants that soup: it stinks, it is rotting. And then I only want to warn you, because you make such a great deal ... I have warned clairvoyants, I say: ‘Human being, just stop with your cancer’, because it is nothing else but cancer, ‘you bring spiritual cancer to the people.’ Is there ever ... Our laws are difficult. Why? You must conquer the universe. But is there ever something to be found in those books which take you to cholera, spiritual cholera, or which take you to the devils? It only wants to pull you out of that. And here one human being knocks the other one in. Those people there last week, you must have sympathy for them. But I do not like it if they spoil my evening here. If a human being begins with: ‘Oh, I do not accept it.’ ‘Fine, sir, done, sir. Then just go and hire a hall yourself and talk as much as you like, sir. Just go.’ There is no respect. Are you still at the Catholic church? I would not dare. Why? Do we not have the human feeling that the human being is busy praying there? Should you break the human being, while you know that you will pray to God, in his confessional box? It is his business. That is necessary. But, we cannot lose our consciousness. Those people still need the cock of Jerusalem. But we too. And even if we no longer ask for it, that crossroads is there, that good and evil always stands before us, and we go through the East to the West. And then we experience the occult laws, they are ‘Masks and Men’, they are ‘Spiritual Gifts’ – those two books whom the spiritualists do not like – because there you can prove whether you possess gifts, whether

you give the human being something. Is that true or not? Nonsense?

I just wish to give all of you the spheres; soon when you enter 'the coffin', then all that nonsense from us must go, that snarling. How master Zelanus slaved. He says: 'Why do you still kick?' 'Why are you sitting here before me?' he could have said. 'And you listen, and you say: 'Oh, how nice that is.' Because I saw that.' And then he followed people, and then he could have said to them just like that: 'Ugly thing, you say that it is beautiful and wonderful, but why did you say such words, after this?' Is that possible? It is not working. The human being restrains himself. We people are like that. And you can then first experience a unity, when you are free from jealousy, from gossip, for snarling, growling. Christmas must always be there. Mustn't it?

I am so fanatical for myself, I would much prefer to be broken, I told you a thousand times, than want to possess something which I do not have. I cut it consciously, with a knife, razor-sharp, like that from my rib cage. And then we start to fight. I wanted to be able to prove one day, I wanted to be allowed something one day. In Japan the people stab a dagger into the heart just like that, and pull the heart from the ribs just like that. I know that, that apparently already happened once. 'But I wanted to be able to reach the world', Christ said? It has nothing to do with Christ. But once you have seen the spheres, ladies and gentlemen, then you would want to cut your heart from that rib cage consciously, and say: 'Here!' If you also had the power to lay on hands and to walk, then you would also walk away and then you would bring it to the human being. Only just to prove how you thirst, the hunger you have. Because that cursed crossroads, you must be able to light that up with a floodlight from space, then it will no longer even be there.

It is like that, isn't it, sir? And I just want to give you that. You can achieve a lot in a year, you can build up spheres, you can experience temples. And inwardly, right in your face, the human being is laughing at you. As if I care. It is your own business. Isn't it? Society, oh, like that. Like that, is it? Like that. There is no society.

(Someone says something)

No, but not for the whole world; there is only a human being. There is no society, everything aside. There is no society. What, society? That you must get on the tram, and that there is a telephone call there, and that they have this and that; what does that have? I am it, you are it; I act, I pray. You blow that society, that whole power of the world like that from your hand, if you see that crossroads; as long as that cock does not crow. And if it crows, if that little chap crows, then you must not yet put it in the pot and break its neck, then you must be pleased that it says; 'Hey, something is happening.' Yes. How we are ...

(Gentleman in the hall): 'Philosophical.'

How philosophical we are this evening, aren't we? I have been thinking. I have been outside. Someone gave me something beautiful. I say: 'Good, I will go along, I want to see it.' And then I am so pleased. If you had seen me, you would have said: 'Jeus is out on the town.' I say, 'Yes, say something about me?' I am pleased, and then I shout and then I laugh. And then someone says: 'Here we see happy people this evening.' I say: 'Yes, indeed.' I suddenly started speaking dialect. Ghe, ghe ghe ghe. Just sell that whole society, that is just ... If you look for a moment, with this light, then you have all of society in your hands anyway. They certainly do not need to go and sit down naked, half-naked before you, sir, with such large medals, Mr de Wit, because that puppet show does not mean anything to you. And, I say: 'Look, just look there. Just let them pay the cobbler.' But you may not think that again, do you see? Yes, there you have it again, the cock which now looks and says: 'Watch out, or I will crow.' I say: 'She has holes in her shoe, do you not see that then?' Oh yes. The cock must look for itself whether those holes are there. From outside big, sir, we are so pretty and so wonderful. 'But', Frederik says, 'from inside?' Mohammed stilled the storms. And then Erica says: 'Is that true, Frederik, did that happen?' 'Yes, from inside', he says. It continued to storm. Those storms and those boulders mean nothing more, even if the life seas come over the land. We cannot drown, mother. The spiritual boats cannot be destroyed. Our soul always continues to float. Even if we are up to our neck in the cock carry-on, they cannot even eat us. But who knows that?

Where did we get that speaking water from this evening?

I will continue, that Christmas tree radiates wonderful thoughts.

Now we get: 'Was that animal talking to me? No, not to you, I believe, to your mask.'

Do you see? 'That divine core', Frederik says, 'that cannot be touched. But that mask ...' That cock only crowed at that mask. Didn't it? That cock only had to just crow to our masks, because we are wearing five thousand; for every little thing we wear a mask. And now those masks overboard and to put something else in their place, and then you should see how the human being changes, how simple everything is. The human being sits open and naked next to you. Even if they have hairs like a dog; you know that life, you feel calm, it is a happy feeling to be able to talk to such people.

Isn't it true, ladies and gentlemen? I am certainly not lying. And you must search for it, and you must get it. Yes. 'Throw away this cursed, prehistoric garment from you.' You see, we are still prehistoric. 'Just finally become a human being as He wants to have it.'

What do 'Masks and Men' say anyway, sir? Mr Koppenol can just go and stand here, he experienced that, he knows that. If I ever give someone twenty minutes, Mr Koppenol, then it will be you. It gave you something. Now you

know it, don't you? Now you no longer go into it just like that, now you no longer run past that crossroads, do you?

(Gentleman in the hall): 'No, no.'

Madam, do you still remember that? That was a nice time, wasn't it? All the things we learned from that, don't you think? I wanted to throw a bucket full of cold water over his nose, but I was not allowed to do it. But how we ... Do you know that I am pleased? It is wonderful. But you forgot something; we are forgetting something.

When I come from the spheres ... I have experienced the Divine All, and then a voice came from space, many voices, which said: 'André, what will you be like tomorrow?' I say: 'Perfectly ordinary. The girl from Vienna does not see anything.' I wakened up in the morning. I think: now I want to see whether the human being sees that I have come back from the Divine All, that was for 'The Cosmology'. And a half an hour later I was walking in the street. The people saw something, but they did not know what it was. 'Have you perhaps had a nice cup of tea, sir?' I say: 'Well, surrogate coffee', I say, 'I didn't have that either this morning. I made hot water, and I drunk that.' But there was something. I was beaming. I was extremely warm. I went along the Suezkade, I got hold of a large tree like that, and I think: I will forget myself for a moment. And just let the people think that I am crazy. And then I took a tree, I say: 'I saw you in the Divine All.' And then I gave that tree a delicious kiss. But then I did it too harshly again, because a moment later I had a lump on my head. I say: 'It is as if I am mad. I am mad from happiness.' And then I talked to that water, to that stinking Suez Canal, I say: 'Mother, Mother, I saw you.' 'André', she says, 'are you back? How do you feel now?' I say: 'Perfectly ordinary.' Should I show that I have seen the Divine All? Golgotha? What is Jerusalem? Madam, what is a sphere? What is 'the coffin'? What is giving birth? What is creating? What is insanity? No, what is a seventh sphere? What is the fourth cosmic grade, the fifth, the sixth, if you saw the seventh? I saw Him there, for whom they put down that tree. 'Did you see a human being in this space with these signs?' I say: 'No, no one.'

And then I wanted to, and then I was also allowed to say something else, and then I went ... on the floor of course ... like that ... I wakened up, and then master Alcar had me in his arms, in space. I say: 'Master Alcar, we are now there and there.' Then I could see that from the light and the space and the life. I say: 'You are in the material cosmos.' 'We will just go back to Golgotha in order to recover and then back home.' The next day you are walking in the street with All-Consciousness in you.

How are you now? Say that you are clairvoyant, that you possess a lot, that you know everything, that you have seen God and know Christ? No, sir, not a word passed my lips the first years. I could not speak. I was too deeply

moved. I was walking in the street moaning from happiness. The people said: 'Good heavens, good heavens, what is the matter with that chap?' I say: 'Well, madam, I am moaning.' But I was laughing. How can you see that moaning, madam? I am the type that changes the moaning into funny's. I always say nice things, that is that Buziau (J. F. Buziau, comedian, 1877-1958) in me. I do not show any misery of mine. I do not want to bother a human being with suffering. I do not moan, even if my body is breaking; and even if it breaks, I do not want to moan, because then I will lose myself.

And then Master Alcar said: 'If you can do that, André, we will be able to continue.' If I had found that so beautiful and wonderful, then he would have dwelled upon it, wouldn't he, because I was suffocating in it. From happiness? No, I was not allowed to be happy.

Does this not mean anything to you, ladies and gentlemen? You may not be happy, not go above your happiness, if you cannot justify that happiness here like this; another can suffocate in your happiness. If an artist makes himself so wonderful and great, and he is too happy with his things and no one can reach him anymore, then we suffocate in his art. Don't we?

There are pianists ...: 'Shut up, I must play!' 'Yes', that woman says, 'but I wanted to ask you, I must have something to eat.' 'Get away from me!' I knew that man. That woman was kicked out. And at twelve o'clock, half past twelve, one o'clock he stopped. 'Is the food ready?' Then she says: 'Yes, now just get it yourself.' And then sir comes, he says: 'What did I do then?' 'What you did? You almost kicked me through the window. The children do not have anything to eat, I do not have anything to eat. Now you just eat by means of your art. Just eat that black and that white, what you see there before you, that Chopin, and that Saturn (nocturnes) which you interpreted there. But we do not have anything to eat, husband. We do not have anything to eat. The children are snapping from hunger. You will now light the stove and you will cook.' And then the man was so strong that he said: 'How child-like a human being can become because of his art.' He says: 'Do you know what you should have done? Taken a club, and shook me awake, because I am wrong. I want to experience art, but I let my wife and children starve.'

What is more necessary, ladies and gentlemen? Just experience an artist. If you get one from the hundred thousand who remains a conscious being in his art, and also still takes care of you, for food and drink, then you have to do with a genius. The rest drivel, fly, are dealing with frills. They are no longer approachable, madam, because they are masters in the art. Yes, if the steak, and whatever else, and the flowers stand on the table, and the cellar is full of potatoes, no more, then he may do his art as much as he likes. That is just art. But now just go to the other side, and you will remain perfectly

ordinary Gelders, Achterhoeks. I much prefer to talk dialect than that the Masters make of me: 'Now it will come to pass.' If master Alcar comes to me and he says: 'And now, André-Dectar, it will come to pass', then I will say to him: 'Yes, the 'droadles'.' But he will not come like that. Because then you go from the reality. He says: 'Hallo, I am here.' He looks at me and says nothing, because we know. Megalomania? Oh no. And now go over the world. And it all has to come out.

Did you ever see that Christmas tree, which has been hanging for two days above The Hague? Did you see that? It was there. And it is still burning. It burns in the summer too, and is always there. But they no longer see it. They only see it when the human being makes it with candles and flames. It is also there now. But that other one is gone, and it hangs there the whole year. And that cock from Jerusalem sits on top of it. Doesn't it, sir?

(To the sound technician): Do we still have ...?

(Gentleman in the hall): 'About three, four minutes.'

About three, four minutes?

This is a letter which we can always continue talking about.

'Throw away this cursed, prehistoric garment from you.' Look, there you have it again. I will just tell you, people are walking there in a beautiful garment, they decorate themselves in frills, and this, and that, but from inside? And now go and look sensibly, sensibly, sensibly, but begin with yourself. Just break this. The other life is grateful to you for it. Isn't it? The human being who dares to break, the world has respect for that. Anyone who says about himself: 'I am just a big brute. I am still nothing. I am so happy', oh, now I have to do with the mothers, 'that I may peel potatoes and may fry for my husband, I am so happy that I may earn'? And he says: 'And I am so grateful when the light comes again in the morning and I may work. And I come home happy, and then we sit down and have a lovely dinner together. And, is there any news, dear, love? How were the boys, tell me?'

Cooing, cooing, cooing. Is there always cooing here in the name of the Lord? There you have it again: In the name of the Lord you will coo. And then silence came. And he said nothing. And she and the children looked at father. There was still a little bit of oil – this is also a vision – gradually a puff of smoke came, the proof that the burner was no longer getting any oil, any inspiration, and then slowly but surely the light went out. And then a voice came amongst them which said: 'I am the one who says "amen". What do you also have to say? And then the father, who had a good feeling, said: 'In this light, wife and children, we are eternally safe.' And then the Christ stood in their midst.

Ladies and gentlemen, do not get a fright now, but the tea is ready.

## INTERVAL

Ladies and gentlemen, we will continue with the letter from Mr Brand. I stopped with: "Throw this cursed, prehistoric garment from you, finally become a human being as He wanted to have it. Faith remains faith. A prayer remains a prayer everywhere, in whatever language you send it up. The God of life understands us always", Frederik says. "Love everything which lives. The West must awaken! It is only then that the peoples of the earth will reach unity, because He has only created one faith. Not a thousand ... only one ... for which you heard the answer', Frederik.'

Read 'Masks and Men', then you will also have cosmology. The word is explained there cosmically. You can ... it materially, humanly, for the mother, for the father, for the love, for the reincarnation, for the wisdom, for God, Christ, Jerusalem ... Everything lies in those 'Masks and Men'.

'He says: 'I must confess that the cock crowed for me', many times. 'From now on I will do my best in order to smother its voice in a natural way', the voice of the cock, 'in other words: I am crowing myself!'

Nice, isn't it? Now we have that guide again of those nineteen, twenty books, and given that we will also publish 'The Cosmology', then that cock will not need to crow again.

And now there comes: 'I am crowing myself. The people now take their masks off.' They tear them up, because they do not want those garments. You can be tidy, and life is so awe-inspiringly beautiful, perfectly simple. We do not need to make a fuss, because the human being is a divine jewel. But the human being darkens himself. Tiaras, pearls and diamonds, and satin garments no longer help. Do they, Mr De Wit? "Isn't this wonderful?" Frederik says.' Wonderful. "Nothing will hold us back again. Nothing." Nothing, nothing will take away from me, what I now possess. "In us lives the other and better self, which has attunement to Him, to His All-Power." My life, my soul, my spirit; not my soul, but my spirit and my personality "becomes a state of purity ... and you will have made it." This is the whole life.

What else do you have to ask, Mr Brand? You can occupy yourself with this the whole evening, then you can analyse everything for society. Here, from this which you wrote down there, master Zelanus will write seven books of a thousand pages. If you begin from the moon, and the human being first tells where the human being comes from, then you get to hear that cosmic crowing. The apostles only heard it, Peter only heard it for the doubt. But that did not yet mean that the whole of Peter was unconscious and doubted. He only doubted, sir and madam, because he knew that he would be thrown into the dungeon, perhaps ill-treated, just like the Christ, because Peter was afraid of that. This is why I recently said here one evening:

Did you see that film which was here, a while ago, about that English girl? I saw it in Metropool, I really wanted to see it. And they consciously pulled all the nails from her feet. She arrived in Germany in heels. Didn't she? Then Anna played ...

(There is talking through each other in the hall. Odette, someone says. Someone says: no ...)

Odette Churchill.

If you want to see a good film again, ladies, we have so few of them, then you must go to the Westend (cinema in The Hague): 'Tomorrow it will be too late.' It is about the sexual truth and the talking to a child. Then you see a girl ... Then you see me again, then you see Jeus again, when I was six years old. And then I said to Crisje, when I was four and a half years old: 'Crisje, why are you so fat, mother?' Then she says: 'Dear God, what should I say now?' In the morning at seven o'clock, the Tall One had just gone. 'Yes', she says, 'the food tastes so good.' Then Jeus says: 'But it also tastes good to me, but I am as thin as a rake.' That scenario, ladies and gentlemen, is ready. If you hear that in the film, then you can also laugh, but we are faced with the reality. Me searching. And that film also has it. A girl comes, a nice little Italian thing, then she says to father: 'Dad, how was I born? Where do the children come from?' Then he says: 'From a cabbage.' And the child goes and looks in the kitchen at a cabbage, and she searches and says: 'Not a child.' And then a little Jewish boy comes ... Later, then they are all further, and then they say: 'From your mother's tummy.' 'Ha, ha', she says, 'away with you.' 'That is not possible for that matter', they say again, because they do not believe it.

That is now happening in Holland. The Protestants, the Reformed, sir, they make scandal of it; but the film is running. If you want to enjoy yourself; at the end you will also weep too. I wept about that girl. They had experienced one kiss, and then they were ill-treated, then they were sullied. You should let me write that scenario, then I would place a universal consciousness in that, by means of that kiss. That boy and that girl, of sixteen and seventeen years ... America swallowed that girl up again, they can break her again of course, because of nonsense perhaps. The best films come from Italy, do you know? 'Bicycle Thieves', 'Tomorrow It will be too Late.'

If you have children, then just say: 'You were born in me. And you come from me and from father.' And then you should see that wretchedness of those parents. That father sits there before a son of fourteen, almost fifteen years ... I say to my wife: 'He looks exactly like Casje Bruning (See 'Jeus of mother Crisje' part I).' But Casje Bruning was also narrow, and he knew more. Then he says to the boy ... He would go and have a talk. That mother then sits ... That must happen just like that, in five minutes. The father could

not say anything, he gave him a couple of cents.

I say: 'What mites, what mites.' If you read 'Jeus of mother Crisje', as a girl of seven and eight years old, then you will also go to the cats of Mrs Ruikes. And then you will come to Mrs Ruikes and then you will say: 'Mrs Ruikes, are they all male cats? There must also be female cats, mustn't there, Mrs Ruikes? Where did Mientje's fellow get to? He is drinking of course, isn't he? Yes, Mrs Ruikes, as long as those fellows have something, don't you think?' And Mrs Ruikes says: 'Cris, Cris, Jeus has been in. The Tall One must take him to task.'

I told you that story – Johan was also here – then I went to Bernard: 'Bernard, why is mother so fat?' 'It is none of your business. Now you need me, don't you? Just work it out. Just go to Johan, he will know it.' 'Johan?' 'Hey hey hey, yes, indeed', Johan says. Then I said to him last week: 'Now I will also let you wait if you want to know anything.' If he comes to me and he wants an explanation, then I will say: 'Just go back to your youth and just work it out.' Then Anna, my wife says: 'You don't mean it, do you?' I say: 'Yes, I mean that. Then he let me walk against the wall.' He knew it, and I knew nothing. And then he had to ... Or I had to bring a pear, or something else, and then Johan appeared. But now I will also get him. I say: 'Now I know it.' Yes. And now I will just not tell him. (laughter)

But go to that film, then you can really weep for a change, and then you also really experienced what we were like as children. And if Jeus of mother Crisje came amongst the people, then the parents would not need to say anything else. Just continue, then you will make it. We have here amongst us people ... Jeus came.

'Father, may I read?' 'Yes, of course.' And father started to look. And then father says: 'How far is she? Keep an eye on her, how far she is.' Then the mother says: 'I will not see her again, because she is often upstairs.' 'And', the father says, 'how far are you?' I think: oh, she already passed Jeus with the creation. She says: 'Well ...' She looked him in the eye like that, in other words, as if she wanted to say: I know now, you do not need to tell me anything else.

I just looked at Crisje, like that ... Then Crisje said to the Tall One: 'He is looking through the tummy.' And Bernard ... But I am tortured; that is just a short time in the book, isn't it? But months and months and months passed, and at night, and during the day, and over and over again: the chickens. The whole day and night in front of the chicken run, Mr De Wit. 'Why does that cock have so many wives', I said to mother, 'and they do not lay any eggs, but why he, and why not he?' And that plodding had to continue in order to get to know the creation. And when we knew it, back to Crisje: 'Mother, I know it.' And Crisje: 'Now it will happen.' No, nothing happened there.

He also says: 'I now know everything.' 'Then you are probably hungry', she says. What a nice word from Crisje. I say: 'Yes, when Miets is born, soon', I also knew that, that Miets would come, 'you do not need to tell me anything else, because I know it.' Then he says: 'Now.' Then Crisje says: 'In the name of the Father and the Son and the Holy Spirit.' Then she went to the priest.

Ladies and gentlemen, go to Westend, then you can have a good weep, and then you will also have fun. I will advertise a good film. That is a sweet girl, she is here this evening, she is also at Westend. Just say good day to her and ask her where you get the nicest seat; she will bring you there.

Who still has questions about 'Masks and Men', or what are you talking about?

(Lady in the hall): 'Well, an angel, what is that a symbol for?'

That is because of the church ... Look, that is not because of the church, but that happened ... Then the angel came ... The angel said ... They were really, with the birth of Christ, people. But you will feel, now we must already be careful. The first thing which I asked: 'Is there damnation? Is there eternal damnation? Does fire burn in hell?' When I disembodied as a child, then I could already tell it to my friend José. When the masters began, I asked human questions: the bible, directly from the bible, directly from the faith. I say: 'Our Lord was born in Bethlehem, what is true of that, master?' He says: 'Come along.' And then I saw it. It was summer, those shepherds were not cold at all outside there, because it was the middle of summer. And then there is also: Jerusalem does not even experience a winter like here. Now we people are walking round with a false story. The whole world was dissolved in that Christmas night. That is reality for mill-, millions of people. And that birth remains of course, but we bring that reality just like that into another climate, and we want to see snow.

Angels came there from the heavens, flapping. But they had no wings, because those wings are in us. Just read my book, 'Between Life and Death'. The great wings mean: space of the human being, by means of his personality, when we get to know the occult laws, that is spirit and life; that is spirit, life, death, hereafter, fatherhood, motherhood, reincarnation, the cosmos. Then you come to the reality. Now there is ... And those angels, they have the consciousness in them. But because the Catholic church does not know that inner consciousness, they just gave those people, or those angels, wings. Now they can go back. They do not know that the human being floats under the power of his thoughts. In a flash you have flown around the earth a thousand times, only by means of the concentration of your thoughts. Such a wing would disappear, we have such a speed. If you possess the light and the space, the science, the wisdom, the consciousness, madam, then you fly in a millionth of a second through all the planets and stars, created by God,

in this space. There is no longer any distance. You have the spiritual and the spatial unity in you with everything, by means of books, by means of life. Will you live according to that? If you are really cordial and benevolent, and you master the life as law, as man, wife, then you get expansion. That all comes back to that bible and Christ. But those stories ...

Now you must learn. They beat me to death then I arose in the catechisation. 'And then you will be damned eternally!' 'Do not lie.' When I arose, I say: 'That is not true! That is gossip.' The priest was a good person. Then the chaplain came, I think: oops, oops, how ugly that man looks. I come in there, and afraid, fearful. And suddenly I went into the trance, I spoke Dutch – I had never heard a word of Dutch-: 'Christ said: "Let the children come unto Me", and you knocked them from the bench.' Then I was the devil's spawn, then I was heretical. Then Crisje had to come. Then Crisje said to the priest and the chaplain: 'If Jeus is possessed, then you are also possessed. And I will not let that be taken away from me, father. You know, when he was born, then you also sat watching those eyes.' Then he said: 'Crisje, I was in heaven.' 'And now Jeus is possessed? Then you are too. I do not want to hear anything more from you. Are you now trying to kid me, father, that Our Lord destroys the people? Because that is damnation, isn't it?' 'Yes', says ... 'No, Crisje, but I am not Rome', the priest says. 'I am not Rome.'

Now, Rome is still like that, we still have damnation. Yes, Rome is busy telling the people, the academics: 'Say, look whether it is really true that the human being was born in the waters.' But they already know it, because Rome has biologists, astronomers. That observatory there, and everything, that observatory of Rome, they are certainly not unconscious beings who sit there in the garden of the Vatican and look at the firmament every evening; they have followed the footsteps of Galilei. They were mistaken. Then Galilei said: 'Father, the earth revolves around the sun', then the pope said: 'Nonsense. Stay away from that!' And then Galilei was in the Vatican dungeon and then they smothered him for thirty, thirty-five years; he was no longer allowed to talk, otherwise he would be burnt at the stake. And those popes must follow that same school. And then one person said to the other –before he dies and the other comes-: 'Say, do not be mistaken again. Do not violate yourself again if a Galilei comes again.'

But madam, the world may, the Catholic child may not yet know that, because then you suddenly get too much, and you will have lost your grip. It really happens slowly. But they know it. And in this way something was built up, which people do not know. People give wings to an angel. But you carry the wings of consciousness in your personality: you know. They are the spiritual wings. Did you read 'Between Life and Death' of mine?

(Lady in the hall): 'No, I did not, Mr Rulof.'

Not yet? Then you must not read it soon either; then you must first begin with 'A View into the Hereafter'. But when you want to get to know the great wings in the human being, then you stand before the temple of Isis in Ancient Egypt; there it concerned great wings. That is the human being who knows the space in his feeling, God, hereafter, birth. There is no dying. There is no death, we took away all the pearls from the Grim Reaper, by means of 'Jeus of mother Crisje'. Miets is still walking on the other side with beautiful beads. And they continue to exist, madam. And now you say: 'What are you talking about now?' But did you read 'Jeus of mother Crisje'? Otherwise I would give you a good story.

Miets met me yesterday, at Christmas, then she says: 'Jeus, have you already seen my beads? I still have them.' I say: 'Yes, Miets, ours, which we took away from the Grim Reaper,' because of that little cord, that we found money in the wood, and which Crisje took to the constable, and which later came back, from that the children got ... Miets got a beautiful skirt from that, and we got a new pair of clogs ... And Miets is still wearing that skirt. Because that skirt is eternal. But now you do not understand that, because you have not read 'Jeus I', do you see? But those who have read it, they know it, and they say: 'Yes, those beads remain.'

Did you have anything else to ask?

(Lady in the hall): 'No.'

At your service.

So the church continued. Now it is Christmas. The angels are there, and those shepherds will also still be there. But that star which the masters sent from the East to there, madam, it was not there either. That star was not in the sky, and it did not orbit to there. And continued to be precisely above Bethlehem? No, madam, those gentlemen were clairsentient, because the inner star of space, the Christ himself, brought them to the place where He was lying. The star of space ... I immediately asked: 'That star, did it really take a place there?' Then master Alcar says: 'Now you know space, the origin of the universe.' Then I could talk for the first time, then he could explain it to me. He says: 'How can a star go from her orbit, from his orbit? How can the earth go from her orbit? It is not possible.' That star was standing there. But the inner star ...

Frederik again: Mohammed, from 'Masks and Men', stilled storms. And the people became afraid. He was a guide, they went through a desert. And the people doubled up, because there was a roar. And suddenly he said: 'Storm, lie down, because we will continue.' And Frederik messes everything up, and at the end he was talking about rolls with spinach, and tins of beans. And Erica had forgotten it. And at the end she says: 'Was that really like that, Frederik, did that man have so much power?' And then Frederik could say:

'Yes, indeed, child, from inside.' But it continued to roar. When a human being knows and possesses consciousness ... And still lets it storm in the life, what does it matter to you; you cannot be stormed upon, no one can kill you.

We know a horrific amount. We are not afraid of the Grim Reaper. If I have to take a human being away, I will stand on the coffin laughing, from inside; but I may not show it, because then they will say: 'What a brute of a fellow that is.' I once had to ... someone ... I could not get out of it, and I had to go along to the churchyard. He says: 'Can you keep quiet now?' I say: 'I will try.' Well, I said something, I think: I will not keep quiet, I will interpret 'that nonsense'. And then I talked there for half an hour. And then I talked about the Spheres of Light, and then everything was weeping. But the next morning then I was a heretic. 'How did we let ourselves be influenced by that brute? How could you have taken that human being along? He is an occultist.' 'He is my friend, and he loved my father.' You see, first they were crazy about him. We had them half under hypnosis of course.

Madam, sir, did you have anything else? Did you have anything else? Anything else?

(Gentleman in the hall): 'Sir.'

Yes, sir.

(Gentleman in the hall): 'Mr Rulof, you just mentioned a giant number, that we are so much too late on the earth. Yes. I am very worried about that Mother Earth, will she manage that long?' Yes. Yes.

If you experience cosmology, sir ... We made a mess there ... Just do not imagine that you are something. I do not imagine it either. Even if I have written a hundred thousand books and I can do so much, I do not imagine it. I do my best. It is no one's business what I am like. You must also decide for yourself. I flatly refuse to snarl at the human being, to speak evil, to do wrong. People are sacred to me. If I must see there that you are analysing people in those purses, or you are thieving, and that, then I say: 'Now, that is not nice.' Then I do not want anything more to do with you. But we have been here, sir, we came from the jungle to the white race (see article 'There are no races' on [rulof.org](http://rulof.org)), didn't we? We have ... When it was finished there, Mother Earth let us go. And then we can immediately continue, and you will get the new reincarnation, if you are in harmony with her. But our personality has darkened; we have stolen, deformed, raped, destroyed the people, there, there. Now there are feelings and powers in us, that we can say: 'I no longer violate that lady and gentleman, or whatever. I no longer steal from those people. I only want to do my best.' And then leave the world that world. You take care of yourself. Well, are we just rid of that? Every moment you meet that cock from Jerusalem at the corner of a street. He says: 'You should see that. Has a nice hat on, a pair of patent shoes, of course, with pin-

stripe trousers, cuffs come out from underneath, with a moustache, nicely dressed up. Then you are a gentleman? Pfuh.'

Sir, we live millions of years too long on earth. We are taking up the place of other people who should have had our body, because hundreds of souls are waiting between life and death, sparks of God, for a material body, and have no body. And why not, sir? Because the reincarnation with the human being on earth is exactly right. There is not one too many or too little, because it must continue, that cycle, that evolution. And now we have pulled ourselves away from that harmony, we have committed suicide – 'Cycle of the Soul' – we have broken that life, and now we have gone from the divine harmony for reincarnation. What will happen now? Two thousand years too long in the world for giving birth and creating; back to the earth, reincarnation. And six hundred thousand years too long here, always just back again, for one thing. And now those other hundred thousand characteristics, those scandalous things which we did; and that all means nothing, you will come again. Now, war, murder, manslaughter. The human being is not yet as far that the human being can say: do not break this life. Do not commit suicide.

There is a mother who screams for her child. I see ... This morning a lady comes to me, a jewel of a mother: 'I do not want any more children! Where can I get things to stop having children?' I say: 'You must ask Our Lord that. Get out!' They say it just like that. 'Well, I have no more money. A maid costs twenty-five guilders a week. If I have any more children, then I must have a maid.'

You should follow those thoughts. So that mother does not want any more children, because she can no longer cope, then a maid must come, and that costs twenty-five guilders. 'And this is why I do not want any children.' But they spend twenty-five guilders to make sure it is not the case. And just try talking against that, I tell you. I say: 'Madam, just surrender it and be grateful.' 'What did you say? You certainly do not have any children, otherwise you would not talk that nonsense.' I say: 'Unfortunately, no, I wish I had fifty of them, from myself.' I say: 'I do not like yours. Make sure yourself ... I will not serve that karma of yours, I will take myself into consideration.'

There are some of those people, sir, who think ... There was once a lady, who had read my books, and she read about the battle of mine, that I lost my child. She had nine of them, and she was left alone, she wanted to give me two of them. Then she says: 'André, then you will not have any more grief.' I say: 'Oh, then I can also get a few hundred more. But then I can no longer do this, then I will be a child nurse.' But now the money to give to them. I say: 'No, madam, I am sorry.' Do you know what I was then, sir? A big brute! 'That man is lying so that he suffocates from it, because he says: "I have lost my child", and then I want to give him two, and then he says: "No!"

Sir, the books went into the ditch. That lady no longer read my books, because I was false. Therefore I had so ... Mothers live there, they want a few ... You can get a few hundred here in The Hague to take care of. But then I will not yet have worked it out, because then I must go to Rijswijk and to Voorburg. In every town here there are children to spare. People who want rid of them. And all to André, all to that Esdoornstraat. And now I cannot do that. I may not go into the karma, into the life of another, because now I will become a school inspector. What will I become? I say: 'Master Alcar, I can get a few children.' He says: 'I would stay away from it. I would also want to have five hundred, from myself.' He says: 'But then we do not need to do anything else.' He says: 'Just refuse. But you will hear something.' Gone books, gone master Alcar, gone Christ, gone everything. Is that love? 'You do not even want to have a few children. And you howled. Oh, do not believe the nonsense which is written there.' You see, that is all ... I cannot attract one, and you seven. But I do not moan about you.

I told you the story recently about a lady and a gentleman: no more children. She did want a child. He said: 'Well, I am insane, I will work day and night for that slut there?' He had three gallows halters. I say: 'Sir, just leave it.' I say: 'But imagine that a soul, an artist comes, one who brings in a bit of cash?' She persevered. She got the artist, musically gifted. The boy knew it all, had something else in him. And then he says later to father: 'If you want to listen to me, you can pay.' Father was not even allowed to go to a concert. I found it a bit harsh. He says: 'No, because I will give those two guilders fifty cents back to mother, then mother can buy a nice hat.' He placed father before the facts. Father got his beating. Everything lay in this.

Can you feel how stupid we are, and how merciless, inhuman, if we do not know those laws?

'I could be mad, a maid costs twenty-five guilders. Because if I have another child, then I will need a maid.'

A mother there living near me, she had sixteen children. She says: 'If only I had another four.' Do you know what another person says, sir? But they do not know those laws, that two hundred thousand live there. Then that mother says: 'I don't care, but I feel that I am doing good.' I do not know ...' Then they told her: 'It is like a rabbit hutch here.' Do you not hear that every day? Do not beat about the bush, because you hear that every day. Then that mother says: 'I do not care what you think and what you say, I feel something; if something lives in me, then I feel that I am talking to God.' For the neighbours, for the whole neighbourhood ... That poor mother was also talked about. She says: 'What does that matter to me. Just talk. We are happy.' Now we. Now I. Now you ...

Madam, did you have anything else? Do you want to know more about

little children?

Mr Götte, and now we went to the jungle and there we murdered and committed arson. You recoil, but we have been here a million years too long. Christ could already have come back in the prehistoric age but mankind was not yet ready for that. If I had been born fifty years earlier, sir, then the priest would still have had so much power that he would have got me burnt at the stake. But we are just out of it.

There were sometimes Catholics who ran away. I have more Catholics here – I also have it – than other people. But when I know that you are from the Catholic church, then I enjoy it if I can break you. Why? Because I will give you happiness if I tell you all those things. Now you do not accept it, but soon you will say: ‘If only someone had lashed out, because ... my life has passed by, I know nothing; I could have known it.’ The man grows apart from the woman. The woman is a devout Catholic. And there it is the man. And she says: ‘I do not want anything to do with that rubbish and with that muck.’ And he says: ‘I will go anyway.’ Arguments, arguments, arguments, misery, estrangement. Finally it comes that far, by means of talking, by means of talking; they both start to read. She says: ‘My God, husband, is that true?’ They are fifty years old, ladies and gentlemen, and then a man and a woman say to me: ‘We have a new marriage. We will begin now for the first time. We kiss every day. I live in her, and she lives in me.’

Sir, then is it just logical, madam, that the reincarnation becomes conscious in love? And that you will no longer beat things to pieces? Now, we are that far. Now you must start to see how far the human being deforms this life of God and Christ and space, reincarnation. Do not search too far, and do not fly too high, but now be everything in this age in which we live. Be pleased that you can be beaten. You do not need to ask for misery, for cancer and tuberculosis. God preserve me. You understand me anyway. You do not need to ask whether the man will give you a sound slap in your face because you are doing wrong. No, if that person does not know it, then you say: ‘Why are you hitting me?’ I want to see that brute.

We truly have people in the world who, through thick and thin, finally won over the man who drunk like a fish. We have the proof. In the country, a child of eight years old, father and mother drink. They must ask me ... Then they say: ‘If father drinks, then you will get psychopaths.’ And the doctor says: ‘Yes, madam, that drink is in that spirit.’ Nonsense, sir. In the countryside where we lived we knew someone: that mother and father drank like fish. And the child is born. Well, that was one and all old gin, or young gin. And the child gets big and goes along, starts to walk. And one Saturday evening, when the wages disappeared again – they did not have food the whole week, and then that woman just went: ‘Sir, do you want to have me,

then I will at least have something to eat', that was all gone – then he says: 'But, father and mother, why do you drink anyway? We can have a nice time at home; and now all the money suddenly goes. We have had nothing more to eat the whole week.' And it all came in dialect: 'We have had nothing more to eat the whole week. And no soup. What good is that drinking to you?' Then that fellow says: 'Listen to that, there is something to that.' 'Just get in a drop of brandy, and then we will have a nice seat together, and talk, then talk to each other.' A boy of eight years ... Father and mother were off the gin. A spiritual child. The child was fifteen years old, when it died. It was so conscious; it died. Then father and mother wept themselves to death, also almost dead, because they had lost a happy human being. They had lost their master. If you go to a psychologist, then he will say: 'If you drink a lot, then you will get psychopaths.' With morphine, madam, sir, you cannot give the soul so much that it becomes a psychopath. If only it was the case. But those gentlemen still have to learn that from us.

Did you have anything else? Is there anything else, sir?

(Lady in the hall): 'Yes.'

Over there.

(Lady in the hall): 'You were just talking about adopting a child, or something. Yes. If a child has no parents at all, and there are people who are well off and where the husband has a steady wage, and that child has no parents, and those people have no children and they want to adopt a child. Is that wrong?'

Madam, I am pleased. I thought that would come of it, because I think: they do not understand it of course. Look, I would have wanted that! Gladly! Yes, enough friends, enough acquaintances, nice. But this is my work. My master did not want that, because I would not have been able to do anything else. He says: 'You stay away from the karma of the human being.' But I would have liked to do that. But, sir, madam, that is the core anyway, that is the life. That is the serving for each other, if you can do that. But I do that in a very different way, because I can only do that if I see that law for that; because that world has put me in that seeing and that task. Do you feel this?

(Lady in the hall): 'Yes, but we also want to adopt a child this year, because we do not have any children ourselves.'

Madam, you can take ten of them if you want that, that is the nicest task, and the most wonderful task which there is ... if you never ask anything from that child. Because I know situations, madam, where they get a child, seventeen years at home, eighteen years; and now, because of the war, the child became a member of the N.S.B. national socialist movement and betrayed father and mother. And if you hear the dramas which came into the world because of the adopted child and which broke the hearts, which are so bad

and terrible, because it is not your own blood. Now you are beaten, madam, that is simply demonic and you cannot even bear that. I have had dozens of people visiting me, between thirty and forty, you must start to experience that suffering madam, then ... I will not restrain you in that. As long as you expect nothing. Even if you are later beaten and kicked, you must ask for nothing. Only if you later get something from that life, you can already be grateful. But if you say: 'We have done so much there, and now we get our just rewards for work at home', then your life blood will go over the floor. I had those people visiting me. I say: 'Madam and sir, what are you interfering in?' That child, madam, which comes there ... I can explain that to you humanly, socially, but now spiritually, spatially and divinely. That child which is alone there, the parents of whom were killed, madam ... Why are you interfering, sir, in the laws of God? Because the life itself will determine where that child must go. And then He can do it above better than I with my good love for that child which has no parents. Because, 'Can I act the parent and the father', my master said, then I once said: 'Give me that child, let me take him, nice, great?' He says: 'Let God watch over that.'

And if it is lying at the door tomorrow, and you hear weeping, then open the door and say: 'Come, my child, we have a cradle for you.' I will take it tomorrow, madam. Oh, then I will almost tell you, if at the hour that I see it lying at my door it ... And if I say that in society, madam, now, literally, at the Groenmarkt, then tomorrow at five o'clock there will be ten lying there. But then I say to the people: 'You are all wrong, because you were just five, or two hours, or five minutes, a thousandth of a second too soon on these stairs. I am waiting for that other one, which will now come, I must have that one.' Those are laws.

The human being has love and expansion, acts like a Nightingale, but do we know ourselves, and do we know that we are in harmony? I can make you afraid, madam. But what you ask here, I can make you afraid, and then I can explain it to you so that you say: 'I will never do it.' And why not, madam? And then you will say: 'Is that really true, Mr Rulof?' I will say: 'Then just read the books first. And then I will explain cosmology to you for that child, only for this child.'

I have had parents visiting me, madam, and they got a beaming child. Well, when it was four years old, then they could bring it to the mental institution. It is still there: a great psychopath. It comes that far, madam, that society must do that, because society get the personality which takes care of everything. We are children of one father then. The mayor should actually be our father, my father and my mother. But does he realise that he is father and mother over all the children who live here in The Hague? Oh no, madam, because he also puts his hand on the bible and says: 'So.' But when the law

of God, reincarnation, fatherhood, motherhood starts to speak ... I have it so wonderful ... I was able to establish the proof.

A lady came to me, she says: 'Can I do that? I have read your books, I want to have a child.' And suddenly I saw, I say: 'Madam, you must decide for yourself. You will never ... you will never hear it pass my lips: "Madam, that is nice." I do not know what that nice means. I do know what you will get, and what you can violate yourself with, I know that. But I can tell you whether you will get nice things, because I established something for that lady, I saw. Then that gentleman came, he says: 'Now, what do you think, my wife wants that and I ... I do not begrudge her anything. We cannot have any children. We want to have a child.' I say: 'Good, sir, that is up to you.' He says: 'Yes, there are three. Which one is the right one?' I say: 'Sir, you must never begin with that.' Which is the right one? Hahahaha, which is the right one? Do you see? And then insisted ... 'That red one', I had said, 'you must have that red one', there was a child with red hair. But they did not take it. They took the black one. The red one, that was their own child from the past and that black one was from a Jewish mother. Then master Alcar says: 'They have exactly the wrong one, but just let them go.' You can get that if you are really open to the divine law; then the law will say: 'You must have that red one.' And then you will be one again. Because she did not even feel her own birth, from that, and that, and that, and that life, and took the black one instead of the red one. She did not know herself. Now, something became of that. It already started after three years. But she could have dealt with it with that red-haired child. Then she would have got the reincarnation from me, I say: 'Madam, you are only paying the bills at the moment. You get your child, you take that child. It has not been given birth to now, but one day ... The blood of that life of seven centuries ago is still in you. And now you think that you have adopted a child, madam. No, madam, you take your own blood. That is a bit older.' That is all to come if you begin with a child. Now you must throw everything overboard, and not want anything. Even if you are kicked and beaten, madam, then you must be able to say honestly: 'Even if that child later betrays and murders me and drinks my blood, then I will still be grateful.' And then you are ready to accept a child.

Can you agree with that? I can also continue with this. Talk that good and look at that properly, and then, madam, then I would also give you a present: if you are faced with that, then you must never ... You can take the one whom you meet. If I had to do that, and there were seven lying before me in the cradle, did you not think, madam, that I would already have succumbed, if I had to start to think: which one should I have now? Then I would take all seven. To take one, and to leave the other one there. My God, my God, what is happening to you? Where are you heading? And what will happen to you?

And you should see them laughing. Oh, dear God: yes or no? I do not think that I would have started with it. I say, madam: 'I cannot deal with that. Seven lives on my plate, on the plate of another. My God, my God', I said to master Alcar, 'I am losing myself, I cannot cope with that.'

Can you do that? Just be honest. That is all in that. Just go with me to the cinema, just go with me to that, to that and that, then I will tell you something. Madam, you will see what we must keep our hands from and stay away from. We want everything and we can do everything. And if you see the law, then says: 'Good heavens, stay away from that area, hey.'

You long for love, don't you? The human being walks away from the one, because that one hit him. And he went there. I have had them visit me. I say: 'Sir, you are being broken.' 'Why? I have money and I am searching for my happiness.' I say: 'Then go, sir.' But he forgot that he took himself along. And he got one of them. But she did not accept it, madam, she hit him with the red-hot poker in the corner, and she took to her heels herself with a few ... 'That', she says, 'now just continue.' He says: 'You will never find it.'

No, madam, no, sir, you only find yourself in the world, where you also come. And that is no longer denying, you are standing on top of it. Is that not true? You must just experience the moaning of those people one day, who thought that one was not good for the other. And then they say later: 'My God, my God, what have I started. How sacred the first one was, wasn't it?' And they came ... I recently told you ... Very great, sir. Now, he is on the run, and on the run again. He thought: I must have this. He was not 'estimated', they say where I lived in the country. They do not accept him. I say: 'Sir, what are you doing?' That is, madam: we want rid of our cursed karma. We do not tolerate a beating. I am grateful for a beating. Grateful, pleased ... I will not let myself be hung.

And you should see when those seeds keep on talking again, like that, like that, like that, with the human being; they heal, and they can say: 'Why are you doing that?' I healed like that, when the human being came. 'Madam, I can remove your tumour from your body, in three months, irrevocably, otherwise you can get my life, I will pay for everything, I will do everything, I will prove it to you, that I will remove that tumour.' 'Now just begin with it', she says. I say: 'If you are nice to your Pietje, if you make his bread nicely and in a friendly way, which he works for, and if you finally start to accept him as creator of your children, as a father, and stop that snarling, then I can heal you. And now I would much rather that you die from it, because the cancer is not in your stomach, but in your head, in your personality.' And then I say to that husband: 'Do not make a fuss, sir, because now I will come to you.' Then I put him at the table, how he had to sit. But, madam, then I was thirty-six, and they were a couple of fifty-five. I say: 'Sit down, there like

that. But not like last week, now you will sit there differently, and now you will have a nice look at what she did today. You are not a manager for me, sir, and you do not need to shout out in society who you are. You come to the door with a car, sir, but when you are at home, you are a father of your children. And she wants to be a mother.’ He now sat differently in his chair, he had lost his personality of before, because the managership was lying in the wastepaper basket. Do you know what has meaning, madam, sir? Yes, cooing, in the right way. Really looking at each other and talking, analysing.

Madam, you think about it, I will not take anything away from you. But both go ... That is a very nice thing, madam. But if you want to be happy, you will never accept anything; you can then never be beaten by this life.

Ladies and gentlemen, this is a very delicate matter; do you agree with me?

(Hall): ‘Yes.’

Yes, madam.

(Lady in the hall): ‘We have an adopted child, but it is going really well.’

What did you say?

(Lady in the hall): ‘We have an adopted child, but it is going enormously well.’

Madam, then be grateful. I am already saying it, then be grateful, if you get a little possession. I know twenty of them. That battle of ours ... Look, you will feel, that lady who wrote that to me ... She says: ‘André, you have sorrow. Take one, or take two. Just take that little one.’ Then another lady said, who had brought the books there to that woman: ‘Mr Rulof, I do not understand that, that you do not take that child.’ I also thought it was terrible. I say: ‘Madam, my master did not want it. He says: “You are on earth with a task, in order to write books, and not to bring up children. We have the masses.”’ You understand, I have the masses. He says to me: ‘I am the father of those people, and not you, get rid of that megalomania in you, and smother your longings and your love to possess a child, do not take it from her, because it does not belong to your life now.’

Can you understand that?

(Hall): ‘Yes.’

Even if you want to have it, madam, then God says: ‘Keep your fingers off it, I have something else for you.’ You no longer have an infants school. But now I understand it, now you are the infants here for the masters. I deal with big, adult children every day, and they are much more difficult, madam, than the baby you will get. I have to put nappies on these ones, but they pull them straight off again, and then I can also clean the ground. They do not even crow, madam, but they shout and scream, and violate the possession. I do not get those smiles which you will soon get. I would like to say a word from ‘s-Heerenberg, but I will just not do it.

I wish you all the best. See you next week.  
(There is clapping.)

## Thursday evening 3 January 1952

Good evening, ladies and gentlemen. You will already be able to hear it, my throat is in a mess. I wish you for ... 1950 ... Is it '52 or '53?

(Hall): 1952.

... all the best, the best.

(Hall): 'Thank you. The same to you.'

And hoping that everything will work out for the best, yes.

I will just begin immediately. I hope that I still have my voice on Sunday.

(Lady in the hall): 'I wouldn't force it.'

Jozef reads out: 'Sir, the last time you spoke about the serious difficulties which can occur between foster parents and an adopted child. We do not have these difficulties. This is why I wonder whether this child could be a reincarnation, a son of ours from a previous life.'

From who is that?

(Lady in the hall): 'From me.'

Oh, madam. That could be of course, why not? But that would be a chance of one in a million that you had a piece of luck, a piece of luck. Because look ... I can immediately prove to you that it is not the case, that you are now going outside your own karma.

Can you also feel that, ladies, gentlemen?

(Gentleman in the hall): 'Yes.'

That you go outside your karma. Because the lady asks this. This does not exist, what you say there. And why not? Many people have read all the books. And we are talking about karmic laws, that you have been here on earth a hundred thousand times, and that you have been a mother, father. So you cannot actually be done with your being a child, we are all children. Children do not exist, you are only concerned with adult consciousness, in that and that grade of consciousness. You have animal-like grades, pre-animal-like, coarse-material, until we finally come to the spiritual grade. And during those hundreds of thousands of lives we got to know people, also adult people. Those births, that being a child, that all means nothing. That means: they are old beings, those souls have lived so long. So we can already put that child problem aside. Now of course you heard something last week, and now you think: perhaps that could be a child of ours from a previous life. And I also went into it for that lady who was sitting there. But that is one in a million, millions, that you meet a life whom you knew and experienced. But why is this the case? If you have read the books properly, you can already give an answer, and that is of course irrevocably correct. This can be

one in a million, I say. This could have been a child of yours, of course, but one in a million. Why? Can you also feel this, because that is attached to this question.

(Lady in the hall): 'Because we have been involved with the people with whom we associate, that we were involved with them in our previous life. So that lady who adopts that child, she had something to do with it in a previous life.'

No, no, precisely not. Look, you have worked it out, and you put it aside again. You say: 'Because the human being was involved with that life, she adopts that child.' No, precisely not. Because karma lets itself be born. And karma does not go there, and that does not perish. No, a karmic law is the law for making good. So that child will remain irrevocably with you, with you as a mother, and with me as a father. But now there are mothers who put that child aside, or die, that is possible.

(Lady in the hall): 'But that is an adopted child, isn't it?'

So you can now say: adopted karma?

(Lady in the hall): 'No.'

This becomes an adopted child.

(Lady in the hall): 'No, I mean this: the people whom we meet or whom we associate with, our brothers and sisters, our fathers and mothers, I will just say, all those people, we have been involved with them in our previous life.'

You say that. I say: here, in that state, the chance is one in a million that it is a piece of luck. That means that we ... That lady adopts a child, and now she asks: 'Could that be a child of mine from previous lives?' It could. But according to reincarnation and the karmic laws – not so simple – then it is just one in a million, because – I said a moment ago, and you will accept that – karma will be born. That belongs to you. So you can never ... You will not get rid of that child; yes, it is possible, but then it is already a state which you do not have anything to do with at the moment. That lady has nothing to do with it, this is karma from another, because another can attract that life and she cannot. And the reality lies there. Why does she not attract that life? Or it is a karma from another. So she already steps into the karma of another, and cannot be attracted by her, so it is irrevocably not a life of hers which she has known. Is that not clear? You cannot get out of that.

And then you can say, yes, it is good, or, it is not good. I also heard that role (audiotape) from last week, you can hear that twenty-five times; what a great deal of wisdom lies in that. That lady whom I told about that adopting and not adopting of a child.

Madam, I can name ten, twenty cases for you which were ended at life and death, with murder and everything, by adopting children. Because in the be-

ginning you do not notice anything, that all goes well; but now they are getting old. Recently – that was four weeks ago – a mother comes to me during the day, she had read my books. She comes from Haarlem, is in The Hague, and brings flowers for the masters, because she is grateful that she knows the books. She has a child, a boy. That boy goes to the catechism. So her adopted child grows up. The mother wants to tell the child about things, but the child already leaves, does not want anything to do with it. Goes to the catechism and tells what the mother is reading about. Then the priest comes. But meanwhile estrangement comes, because the priest ... Father says: 'Yes, the child must go somewhere.' 'I could have let him become a Protestant.' 'What would you like?' And: 'Mother, I want to become a Catholic, And, I want this, I want that.' The child gets an opinion, and the child already leaves her because of the priest. Then she says: 'We approved of it. My husband did not mind so much, he says: 'Let us just see and let us wait and see.' But now that boy has grown up, and he has come into the Catholic church completely, He started to feel himself, and then he says to the mother one morning: 'I am going to the church and I am never coming back again, because I do not want anything to do with your heresy.' And then he was influenced by that priest, he said that he was right: she was demonic and those trashy and rotten books by that Mr Rulof, and all that other wisdom, that was just demonic. That boy was spoiled completely, in our view then, but for the Catholic church that mother is completely spoiled. Then she says: 'And now I can ... 'And then I also went to talk to him, and to talk, and it came that far, then I got a slap, right in my face. Then I started to weep, and I am still weeping.' And she stood there. She says: 'What should I do now?' I say: 'Just surrender it. Just let go.' 'God', she says, 'my heart is bleeding dry.' 'So,' he says, 'then you have something here.' 'Now', she says, 'it still hurts me.' Then she says: 'Now he will never come back again.' Now, then the Catholic church got a job for the boy, and accommodated him with other foster parents.

And if you hear the dramas, ladies, I will not go into them any longer. But recently I told you ... If you listen to that role, then you will say: 'Good heavens, good heavens, how true that is.'

If you want to do all of that, and it is wonderful, then you must also never say later: 'My God, my God, what ingratitude.' Because ninety-nine percent more (in)gratitude came from that than happiness. Other people – that happens every day for that matter – other people had pleasure from that, also later. I even know parents, there the son became a doctor, that adopted child - he got everything, got everything – got a wonderful clinic, still supports those parents. Yes, that is all there. But, think about it, because this is certainly not so simple, at least not for later. If you have the good fortune, and you attract ... and you have a wonderful child there with feeling, with life

and with love, yes, then you could take on twenty-five of them, because then it is not a skill, then it happens of its own accord. Doesn't it?

Do you have any more questions about that? If you listen to that role, then you will know it at once.

I have here: 'A few weeks ago I had a dream twice close after each other ...' We are going to the dreams again. '...in which I was constantly climbing stairs. They are ordinary stairs, but they are steep, go straight up. I have to hoist myself up as it were.'

Yes, we will ... that here ... If you wish to compare that with life, then every human being must hoist himself up.

From who is that?

Then every human being hoists himself up, madam, and then our scrambling is upwards, that is not easy, that is steep, straight upwards.

(Jozef continues to read): 'The second time that I dreamt it, it was not a firm staircase.'

No, because we wobble every minute. Those stairs are dreamt about a lot, because the people have sharp material grip on them to a certain degree, and the spiritual grade can be seen and experienced directly in that. Because there are some ... That staircase suddenly changed, instead of wood to rope, and then a storm also came, and a thunderstorm, it became night, and the most horrific things. And people were busy there, they were – someone told me that – cutting through those ropes with knives; and then she had the strength to put those ropes together again, and finally, finally then someone came and said: 'Persevere, and then you will make it.' And that woman also experienced her whole life story as it were in a dream. More people have that. And that is also a firm foundation, you see.

(Jozef continues to read): 'The second time that I dream it, it was not a firm staircase, but it was as if the stairs were hanging between chains.' This is just what I mean. 'When I have been underway for a while, a terrible exhaustion overcomes me ...' Yes, what a miracle. '... a feeling of not being able to carry on anymore. My hands felt powerless, but if I was to let go, then I would fall irrevocably.' And then you will also fall irrevocably. 'With the courage of despair I hold on anyway, and struggle on again.' And that is the whole life after all. 'But I make progress very slowly. At the last stair I do not see any more chance. But then a hand comes once ...' You see, there it is again. '... which pulls me up.' More people have that. 'But once I am up, I do not have a happy feeling anyway. The exhaustion dominates me. The second time I dreamt ...'

Now we will finish this here. 'With the courage of despair.' What is this life, madam, here in our society? We are building up and another just destroys it again. And our struggle to master something ... For example, Mr De

Zwet told me here a moment ago, the porter, or the ...'

(Man in the hall): 'Janitor.'

Janitor. That man whom we recently removed from the hall, he was here, in order to hire a hall himself. He found that the teachings of Jozef Rulof must be destroyed, because that was madness. Now he says: 'Now you must hear those people.' Now there are perhaps a hundred million, and two hundred million, and three hundred million spiritualists in the world, and he wants to start to work against that here in The Hague. So one human being builds up, the other destroys. And that is the same for all arts and sciences. If the human being comes with something which just reaches above the normal, well, then the business is destroyed again.

Do you have this week's 'Vizier'? There is nothing of mine in it, but there is something in it about medical science. That man, that writer says there: 'How happy you can be, human being, if you belong to this century.' And that is true. And if you then read that, then you will get respect for the doctor who is now that far. Because if you had a broken leg before, or whatever, then the part was just removed, then they consciously sawed it off like that, because they did not have anaesthetics. If you read about that moaning and those tortures, how they tortured the people there a few hundred years ago, also three, four hundred years ago, because they did not yet have any medicines. 'Then you should see', that man says, that writer, 'what the human being can possess in gratitude if he becomes sick sometime.' Yes, it is extremely educational if you read that, in comparison to this age. Because there was a doctor, he disguised himself in order to help the mother with the birth of the child; and when they realised that it was a man, then they just tortured him and burnt him at the stake, because he was not allowed to do that. You see, the human being was so narrow-minded. If you start to compare that, then you should see how ...

I often say: 'We are just out of the jungle consciousness.' But we are just out of it. We still have whales, we still have prehistoric ages, and all those large animals, that points to prehistoric age consciousness. And if you come to psychology in society, then they are the books for the year 2500. You see, and it is still 1951, '52. We have become a day older again. And of course, if the world has to accept this ... would ... Now we no longer have a stake. But if the world was not that far, you will sense that, then that man there who opposes everything, and other people who also destroy science would get ... Galilei went to prison because he said: 'The earth revolves around the sun.' And you also have a doctor who said: 'I have this, and I have that, I will prove it to you ...' Those doctors were destroyed. And every academic has broken his neck about something, devoted his life, was tortured, only because society did not understand it.

And now you get, madam, that clambering of everything in society in order to get a little bit of consciousness. And thousands of people have dreamt these dreams, those ladders, those stairs, that incredible moaning of ours in order to get a little bit of consciousness, and which is then kicked to bits again by other people. Like a mother, who is very conscious, whom I told about, and her boy of nineteen years old, her foster child. The child was four months when she got it, and when it is nineteen years old, you get a slap right in your face. I say: 'Yes, child, you must put that aside.' Then she says: 'How awful that is, isn't it? I love him, it is my child.' She says: 'I feel just as if I gave birth to the child myself. Another time, another time, and then you are ...' That woman, that mother says: 'Yes, it is an adopted child', but she does that for the life of God. I say: 'You can love life.' And then you get a slap right in your face from that life. That is no longer a face, but the blood runs away. Then she says: 'My blood is really running away. My husband can no longer help me.' I talked to her for a hour, and she went away again happy. I say: 'Put that aside. If you have read all those books, then ...' Then I told exactly what I said last week. I say: 'You want something, you want to do good, you want to possess something. It is only in order to give peace to your longings.' You are missing something. Now we will do something. Start to analyse this: is it absolutely the child here, or is it my longing? What is speaking now? If it is the child, then you will also never get a slap, madam, and then you cannot be destroyed. Now that woman is destroyed; there she goes. She says: 'I am cross-eyed from sorrow, from pain.' There you have it, there you have the proof. That is the moaning of us in this society too.

Now you can raise hundreds of thousands of things, every day, the smallest things which place you before that ladder. You will also get a hand. I got the hand of the master. Other people got this. In the bible other people also got the hands, they say, of the prophets, but they were the masters who spoke. The masters are the people who lived on earth and are now already there – we will also go there – and they put out their hands. We have so many books. We have the way. We already know the laws. We know: there is no damnation. What do we not know above the human being who does not want to accept that? But the difficulty remains exactly the same. Only, we no longer need to make a fuss about damnation. What does it matter to you if you soon enter 'the coffin'. The most beautiful thing there is: you continue. Your evolution goes on. Or back to the earth. We continue on the other side, you are in your own situation. And another also stands before a grave looking, just have a little circle like that, they cannot even see through it, because that 'coffin', that 'coffin', that 'coffin', that 'coffin' ...

And we have such a lot. I mean by this: how easily can we not climb that ladder, that staircase? And if we fall through it, then we say: 'Oh well, just let

it fall, just let it break.’ You see, another does not have that. So those dreams become more and more serious, because the human being is not conscious. If mankind was conscious, there would not be any sorrow either. Do you know that sorrow and misery do not exist? Yes, you can always still have physical illnesses, pains. And you cannot argue them away. But spiritual sorrow does not exist in space. Is that not awe-inspiring, that you can say: ‘There is no sorrow!’? God did not create it. But we will still not have made it. When the human being is beaten by love, it is always unconsciousness, because true love cannot be beaten. Can it? If the human being knew, then he would have a very different love. Because we do not start to climb that staircase consciously and purely harmonically with the laws, by means of the laws of Mother Nature, it becomes clambering, hanging and strangling. Hanging and strangling we pull ourselves upwards. But that is not necessary, madam.

If you write to me, here: ‘I went up that staircase’, then you will feel: your visiting card lies here. I will analyse you completely naked, until everything has gone from you of what you experience here. I cannot experience that staircase. And another perhaps not either. And if you now learn to possess the surrender for a hundred percent, and the knowledge ... Because if you know anyway that every footstep back to God lives in you, why would you clamber then? Am I not right? There will be no more moaning if you know that there is no death. Why do you weep then, why do those people weep then, if they are so big? And why do they have a loss when father or mother goes, and the child, why do they weep until their tears run dry, if they are so big in love? Why do the people here still have sorrow if they lose their child?

I have had hundreds of mothers visit me because of the books. Half of the Netherlands was writing to me because of ‘A View into the Hereafter’. Hundreds of mothers sent such bouquets of roses and flowers. One bouquet with seven hundred and fifty roses for the mother of Gommel, because the mother now also knew where her child was. Yes, now you will get more stories of course. Then she says: ‘Now I know that I have not lost my child.’ But what must be added to that, madam? Then she started to read, she read all of them, and at the end of that reading she said: ‘I have just taken myself for a ride, Mr Rulof, because imagine – now I read ‘The Cycle of the Soul’ – that my child returns to the earth, and I die ... It is still the life of God, it is not even my child.’ Then she also took that back again. Then the mother stood on her own divine feet for the first time. Do you not find that powerful?

You see, you can apply that moaning in everything. And who does not need a ladder like that, a staircase like that in order to climb up in feeling? Because if you accept all of this in feeling and want to experience it according to the laws – and they are infallibly there in those books – then you do not even need that staircase anymore, then the staircase will become hazy,

and you will dream differently. Because you dream according to your feeling.

Look, that moaning in society is distancing ourselves anyway from our own longing. If you can lay everything aside and you no longer have any longings, then the people say: 'Then I am nothing', but then everything remains: the feeling of love. That remains. That must be there of course. And if that is there, madam, it happens of its own accord. The people say: 'This is difficult.' This is the most simple way now. If you know it. We do our best, we try to be in harmony with those teachings, with those laws; and it happens of its own accord. You do not need to rush, because you live in eternity. You can say here, we are talking about: I will take five years and ten years to do it. You can get more consciousness in five years. Because look, what is in this now? If you have climbed those stairs, and you are at the top, then you will start to see life different, do it differently, you will start to act differently. So those masters ... Master Alcar knows absolutely ... He says: 'We did not have to write at all. Christ did not need to come either. But because Christ came, and because we know that we are alive, why would we not take away the fear of death from the people, while death only just means happiness?' This is why they come back and say: 'We are alive. Do not be afraid of death and do not weep for the one who is dead, because there is no death.' So they are not obliged to tell us that, only this: 'Love everything which lives and there is no death. Then you are fortunate, because we are alive.' And everything is in that.

Perhaps you will soon have more questions about this.

(Jozef continues to read): 'The second time I dreamt that there were a few people with me. The climbing was not nearly as difficult for them.'

Now I did not read it, you see it. You see, that is all in it.

(Jozef continues to read): 'They could even ...'

Now you could say: 'Yes, that Mr Rulof is talking hot air.' But I am never off the mark. Just listen, I am never off the mark, because I know that spiritual law. And I also experienced something here. I did not get it for nothing either, this. Everything which you experienced, I also have to go through all of that, I have to go through it. And then you can ... There are people who get hands, hands, and hands, and there are people who always just need people and hands for every trivial little thing, but they never have anything for themselves; this is even sadder. You must not ... They do not want to go up the staircase alone, but they also want to be carried upstairs. And when they are upstairs, with another lift, then just into that heaven, do you see? Yes. And Our Lord sympathises with you in that? You will see something completely different there.

(Jozef continues to read): 'The climbing was not nearly as difficult for them,' no, 'they could even still talk to each other.'

Do you not do that then, here? The human being progressed because of the science of another. We are now learning, because Lantos Dumonché, master Zelanus, broke his neck. During the war there were, I know that, hundreds of Jewish children – it runs to a thousand – who were gassed in Germany with ‘The Cycle of the Soul’ under their arms. I know, from concentration camps. ‘The Cycle of the Soul’ was read there day and night, under the wooden beds. And one book had the honour of being gassed with the Jew, the Jewish child. Then she says: ‘You will destroy yourself.’ Then he says: ‘I will never do that. Here, read for yourself.’ Master Zelanus achieved that with his book. And you now have the picture of it. And that for God, and that for Christ, and that for the universe, and that for millions of other laws which we had to master, which we have to master and by means of which we now get a hand which helps us. And now you are all busy. Is there not one amongst you who needs a hand for a triviality? If you had that, then you would not even be sitting here and then you would no longer need those books.

But society is already deep, life is deep, is divine. And we cannot make society divine, but we can make it spiritual. And now we people are busy spiritualizing that society, our actions in society. And we have that staircase for that purpose. Don’t we? And we then break our precious neck there, the inner one, you see; also the material one now and again, but we get that again by means of another.

Now we get here: ‘Yet I get the feeling from those people that there was not much depth in them. I do not dream a lot, but this one keeps coming back the last few years.’

This is a really nice dream, madam, you are busy with yourself.

(Jozef continues to read): ‘Another dream which keeps repeating itself, is that I discover the beginning of a fire.’ More people see that. ‘I immediately begin to extinguish the fire and expect that the people who are around me will help as much as they can. However they just look at it ...’ And that is true. ‘...and think: nothing more can be saved anyway.’

No, they think: just work it out for yourself. Because when the fire enters us, madam, which means, when we really explode one day and we think we are being physically and spiritually destroyed by a blaze, by fire, then the spiritual human being who is standing there – these are perhaps not spiritual people, but if it were to be the masters – they would let us burn. Otherwise we will never work it out. If they get us out of it, then we will not have experienced that being released from that burning, from that destruction. In other words, if you have a human being there who represents that and that grade, and that human being does not want, cannot, how can I, or another, give that human being my feeling, how can I give that human being the truth,

the reality and the love, that it is really like that? How is that possible now? So those people have to let you burn. In other words, that dream refers to eternity, and that means: you must earn and experience everything yourself, you must get through it. And then you will know, then you stay away from an inner fire. That means: then we will not light any more fires because of lust, violence and destruction – do you feel? - because then that becomes the fire, that is the fire of inner lust. That does not mean that you will just live it up, but the smallest things possess the same fire as the large ones, by means of which the human being commits murder. An action which is inflamed by the personality – however trivial it is – it possesses the same attunement as the feeling which murders, commits arson, and does even more. Doesn't it? And that can all be analysed.

(Jozef continues to read): 'However, they watch.'

Yes, they do not lift a hand, because you cannot be helped, you must experience it yourself.

(Jozef continues to read): 'Then I continue alone and run with buckets of water from downstairs, down the ladder, upstairs, and my effort is rewarded: I get the fire under control.'

Then you are already a happy person.

Ladies and gentlemen, how many fires would there be in us which we do not have under control? Well? Then we will begin again, you see, as if something else wonderful has happened. Just a moment ago they almost crushed me to death, they wanted to give me a hand; I just walked away quickly. I say: people, we live in eternity. Now I can be humanly polite, I say: 'Yes, sir, thank you.' But I think: I must make off. Because we still live in the same minutes of last week. And there is no beginning and no end. Yes, there was a beginning, and an end will come. There was a divine beginning, and a human-divine end.

But here is something else: 'Mr Rulof, I am a bit hesitant to give spiritual value to my dreams, but I find it remarkable that these dreams keep repeating themselves through the years. Would you give me a guide to this?'

Now you must pay attention, madam, whether nothing has changed about those dreams, about those stairs during those years.

Another lady dreams almost the same thing, those stairs, stairs, stairs ... She says: 'One morning, one night, then I was dreaming again. I read a lot during those years, there were also books by you. And now you should see how that manifests itself. Then she says: 'At three, four ... It was first a bare staircase, it looked old and dirty. I think: if I go on it, I will go through it. After years and years, it is perhaps seventeen year ago', she now says, 'then I had dreamt a fortnight ago, then there was a mat on the first three, four steps. And to the left and to the right a new colour had been applied.' Then

she thought: oh, there were holes in it, and now, all polished up. And this is beautiful, again. How clean it looks. Then she says: 'Sorry, would that also refer to me, Mr Rulof?' I say: 'Yes. What were you like?' 'Well', she says, 'I used to be a wild cat, and now I would no longer violate that.' I say: 'Madam, then you have seen a picture of yourself, because', I say, 'I don't think you ... I don't think you look that bad. You look well, madam, from inside and from outside.'

But you see, it already starts to correct itself, it already shows itself with a mat on the stairs. A material picture, that something has changed inwardly about the personality. But who does not have any stairs to climb here amongst us? But there are people ... Now we are busy, you are busy. But someone, like that man there, and other people, who do not want to begin with that, who throw all of that overboard: we are mad, and God is mad, and they do not have a God and a Christ, he opposes things which the world must accept as reality, as fundamental natural possession. When will those people begin, I ask you, with that stair climbing? Because, at the end of the day the Catholic child is, the Protestant child, all religions and sects are busy climbing stairs. All those people are busy with something. And that is the climbing of our earthly personality, the conquering of the human being, with regard to the divine laws. Every religion has that, doesn't it? And in this way the human being cannot avoid this.

Who has any more questions about this?

I do not have that many letters in the New Year. I have two. And then I could put the questioner (microphone) in the hall. Who has anything else to ask about this? Which one of you? Or are you already upstairs, madam? Are you already upstairs, Mr De Wit? Who is already there?

(Lady in the hall): 'Mr Rulof ...'

Yes, madam.

(Lady in the hall): 'I sometimes also dream about a staircase, but I always walk off it.'

What did you say?

(Lady in the hall): 'I sometimes also dream about a staircase, quite often, but I always walk off it. And then I come somewhere where it is very beautiful. And at a certain moment I become afraid and then it is enough and then I wake up with a fright.'

So, you are upstairs, and you walk off it again, and downstairs it is beautiful, and yet you become afraid with a fright?

(Lady in the hall): 'I wake up.'

Yes, I think that you are afraid, because you walk out precisely the wrong way. Don't you think so? But what is that now? You also dream about going upstairs, downstairs, and you go downstairs, and when you are downstairs,

you become afraid; but it is very beautiful there, and yet you are afraid.

Well, what could that be now, ladies and gentlemen? Can you explain that dream? We have talked about it here. But what is this now? There is a good core to this. Do you not know it? Who knows it? Who can analyse a dream?

(Another lady in the hall says): 'Being beautiful is just show, that is initially tempting, but then the true feeling enters you and then you become afraid.'

This lady dreams that she is going upwards. She is up, but now she goes down. And that is very beautiful. Yes, that happens with ease. But now she becomes afraid. Fear, but she does not know what it is. But it is beautiful. Yes, do you know what beautiful was? That she went up, that was beautiful. And now the fear comes, she does not know what it is, because she is walking in the wrong direction. Her life starts to say: 'No, not that way; you must now go higher, go on.' And then the fear comes. She was in the beautiful part, and she leaves it. Isn't it simple? She is in the beautiful part, and leaves it perfectly simply in a human way, by means of which she starts to feel that she is missing something; and that now becomes fear.

Do you accept that? Anything else?

Madam.

(Lady in the hall): 'Mr Rulof. But I have precisely dreamt three times in a row that I ...(inaudible) could say. But I am standing on a high building and then I go and stand on the edge of the window frame and then I just jump down. But I am floating. And when I then come on the ground, then I still remain a bit in high up ...'

That's really something.

(Lady in the hall): 'I have had that three times in a row.'

So you are just like a rubber ball. (laughter) Yes, madam, that is certainly something very unusual. Yes, that actually brings me ... No, and it is not cat burglary either, is it? But you go out the window, you jump, and you float downwards.

(Lady in the hall): 'Yes, I just float, and I do not fall.'

You do not fall.

(Lady in the hall): 'No. For the second time: I am standing on my feet. Well, then I just jump off, and then I go kind of along the wall downwards.'

Do you also feel?

(Lady in the hall): 'Yes.'

And so nice really nice and close to home like that.

(Lady in the hall): 'And then I float so delightfully downwards and when I then come to the floor ...' (laughter)

It does not look like a long fly, it does not look like a long fly. But I cannot give a name to it, because I do not even know. I do not have any contact with that. This can still be connected. Oh, you dream, people dream the craziest

things. Because when that inner self gets started from inside, then you have one in a hundred dreams which really ... Look, the dream can be: the analysing – and it is that – the analysing of the day consciousness. But now you can ... You must always get a spiritual dream. Because we are not capable after all of analysing our life; we do not have the feeling for it. Even if you read the books a hundred times, then it is still not a possession. You must feel and understand, if the human being dreams ... And then you can read a hundred books, you know that, but that is not your possession – in your dream. If you start to dream, then the human being is just as infirmly off the mark again, even if they have experienced a hundred thousand lectures. Because you first start to dream, when that is your possession. You must therefore have experienced it. You can know a hundred times: reincarnation is pure and clear, but then you are still not reincarnation. So you cannot experience that reincarnation.

My master let me dream. First dreaming, making contact ... I was in the world of the unconscious, I was attracted, but I saw the father and mother beforehand. That was in France. He says: 'Look', and I was awake, 'now you will slowly descend, and while descending you will become smaller and smaller, to an embryo.' So you are a human being, and you are still an embryo. Like a pin head, yet a human being, and thinking; that is possible. And then you get contact. Later we went into that consciously. And then for the first time I was capable of dreaming about my past. Then I experienced a dream: I was born, in the mother, I was a girl. I grew up, I started going out with someone, the boy whom I saw, I had two children as a mother. And I experienced all of that in the dream. Until I entered 'the coffin' again, and went back to that place in that world of the unconscious. You can dream about that in half an hour.

But every phenomenon added, madam, then you have contact. So you start to dream consciously and dream unconsciously. You start to dream unconsciously, that means, physically dreaming, or spiritually dreaming for your inner life. That is giving birth, creation. And then you can experience the personality again. And then you can experience hundreds of thousands of dreams, which do not even concern us at the moment, but still have to do with us to a certain extent by means of our life of feeling. Because masses of people dream, and the craziest things, yes, also amazing things. Every dream can be analysed, but you must ... the spiritual contact immediately ... Look, if you also have something else, what you say there, if you have a front page there, the title, only just ... I can go into something. I can connect it. Every dream can be analysed if that dream has a spiritual connection.

(Lady in the hall): 'The dream which I dreamt about before that one?'

No, what you are saying there.

(Lady in the hall): 'Yes, I dream that same dream three times. I never dream. But sometimes, yes, that was a while before that, I dreamt that I entered a very large kitchen, with a very big white sink and a big copper tap, and a balloon above that, you know, and there were all windows high up, everything was terribly big, and a big stove; and then I walked towards that and then there were all little taps on it, it was all lovely and clean, you know; and that tap shone so beautifully, and there was a very big white balloon hanging there, a lamp above. In my way I was looking for a house, you know ...

So you were, let us say, that dream ... Imagine that you entered such a beautiful kitchen as a mother. That could be a kitchen consciousness. The longing ... (laughter) Yes, you are laughing at that, ladies. I do not know what your kitchen looks like, but that is already a very beautiful kitchen, with those golden balls.

(Lady in the hall): 'Beautiful.'

Look, you can therefore dream about those things, dream about material things. You can wish for something, and then it happens in a dream. In this way I have had a few of those dreams, I wanted that and that and that. I told you it. But then you wake up in the morning, and then you have no money, and then you are not a prince, and then you are nothing. And then I think: 'I really made a fool of myself last night, didn't I; ate and drank ...' I only wish to dream in order to give the world something, to give mankind happiness. And then they say: 'What a lot of money there, what is that anyway?' But I want to give it to mankind, I have so many beautiful things to give. Another says: 'Yes, nonsense.' And then I really come across different courts, but in the morning I am lying with my nose in the street, and it did not happen. And then I say: 'Just go away for goodness sake, because I am missing so many millions.' And then again: wrong. You see, my own longings. I say: 'Master Alcar, just do not let me dream again, because that will not come out anyway.'

It is usually just the recovery of the day consciousness. Then the human being has experienced too much over the years, and that is then analysed in the dream, in the sleep, and then the life and the material reach harmony again – and be happy that it happens – or the inner life would irrevocably destroy the nervous system in one month.

(To the hall): Who else amongst you?

(Lady in the hall): 'Yes, Mr Rulof.'

Sir.

(Gentleman in the hall): 'I wanted to come back to what you quoted a moment ago from 'Vizier', about technical medical science, that there were so many sorrows and pains for three hundred years.' Oh, that was terrible. 'But

for a long time it was in one of the papers, that science in the East had found a skull which was estimated to be four thousand years old, and an operation was carried out on it, which people are faced with this very day.'

Sir, in ancient Egypt, that is also four thousand years ago – you have the arrogance again – we have, the masters, the priests there have removed skulls there by means of herbalism, removed tumours; they rubbed a substance on them, it softened the skin and then it came off, they also had medicines, operated.

But it concerns: there were surgeons, who were already a long way. Because you first had the medicine men from the jungle. You are all medicine men for that matter, and medicine mothers, for yourself. Because we were then just like the dog and the cat. When a dog has a pain in its stomach, then the animal goes and eats grass, or whatever, and the cat too. And then they search just as long until they are rid of it; or they become ill. But they usually help themselves. And that was the first thought in order to dissolve misery. That lasted thousands of years, millions of years.

And now, in this age, science is already a long way. If you read that, then you will get to see the wonderful difference, how the people suffered during that time; and we were also that ourselves. Millions of people died from the plague and small pox and cholera. Nothing could be done about it. The craziest things, yes, they had to be operated on consciously, sir. And that man writes that, he says: 'Then two gentlemen came there ...' What would you think, madam, or sir, if your own butcher came there with the knife, and put the knife there in your stomach in order to cure that appendix? I imagine that you will bleed to death for that time, before he is at the appendix. But the butcher did it. You should read how a king there was filled with soups and with things, until they ... They had poisoned him in a fortnight. But they wanted to make him better in one day.

Well, and you do not need to laugh at that; but we are that far now, and science, the doctors have improved the past fifty, seventy-five years, they have developed. And now the spiritual faculties, in 1952, are at a standstill, aren't they? Doctors can go further, technical wonders ... And the rest too of course, astronomy, biologist, geologist. But no theologian comes further, no psychologist, no psychiatrist. Isn't it sad? Here we are now, therefore in '52, at a standstill. And that has since Christ, after Christ ... That was already happening in Egypt, and that was already happening in China for ten thousand years, it was built up there. And now in 1952, after ten thousand centuries, the psychologist is at a standstill. He knows, I cannot go any further. But the doctors ... Hahaha, my dear human being, the whole cosmos still has to be discovered for the physical part. We will soon get instruments by means of which all diseases will dissolve. We are only beginning. The human

paradise will soon come.

They say: 'I do not want to return here again.' But madam, sir, soon it will be a bliss to live on earth. You will no longer be ill, you will no longer have any karma, you will not need to think about cold and heat, you will get cooling, you will get everything, you will be able to fly over the whole world, you will go on journeys, you will work at the most – if you go and work – perhaps one hour per day, or two hours a week, that will be all that you do, because the machines will do it then. Then the human being will understand the technical wonder. Or did you think that it is not like that? Perfectly simple to give a prediction of five thousand years. Then I can show you The Hague exactly. Then you will no longer have to sit together. Then you will all have the equipment at home and then you can ... yourself ... Just like television. The television now reaches Belgium. How many kilometres does television cover? Soon you will get pictures of America here. You will get the pictures from the spheres of the earth. That will all be materialized. What else do you want to know? You will sit down, and you will listen. You will no longer need to go to the ... You no longer need to be disbelieving, and to doubt: is there still a master? That master builds himself up here like that, and he stands in your midst again and starts to talk. But then he no longer needs to talk, then he says: 'Just work it out for yourself.'

(Gentleman in the hall): 'Will it not be an annoying business in the long term?'

There you have it already. (laughter) There you have it already, sir. Sir, then life will be ... This gentleman says ... Ladies, did you hear him?

(Ladies): 'Yes.'

'Will it then be an annoying business?' But, sir, what did you think that the masters do in the hereafter? Christ lives in the Divine All with hundreds of billions of souls, all masters, divine conscious beings, who are bored to death like that?

(Gentleman in the hall): 'But those masters are not all at the same height.'  
In the Divine All?

(Gentleman in the hall): 'Oh, in the Divine All, you say.'

But a hundred million masters also live on the other side.

(Gentleman in the hall): 'Yes, precisely.'

And they are not bored for a minute.

(Gentleman in the hall): 'No, they still have a lot to learn.'

No, sir, they do not learn anything else.

(Gentleman in the hall): 'Oh no?'

No, they do not learn anything else there. Shall I tell you a nice story? If you have reached the seventh sphere, sir, in the fourth sphere you already no longer need to learn anything for this space.

(Gentleman in the hall): 'Not to unlearn either?'

What did you say?

(Gentleman in the hall): 'Not to unlearn either?'

You do not have to unlearn anything there, sir. Here I really have them in a complicated problem again. If you have reached the fourth sphere, you can no longer make any mistakes, because you continue consciously harmonically, so that happens of its own accord, by means of the birth.

(Gentleman in the hall): 'Precisely, so by means of the birth, you say. So you do something. You remain in action.'

Yes. Why? I explained that to you here a hundred times, and the books tell you that. Why are you not bored? You are always awake, because you never fall asleep. Sleeping no longer exists, neither does boredom. Those masters do nothing, but they are everything, you see. They no longer lift a hand. Walking, going. He says: 'I will look at the earth.' I often see them walking on the street, then I say: 'Hey.' I always walk ... When I am in the city, and I come amongst people, then I always compose myself inwardly, and then I see more spiritual beings than people in the street. I think: Oh, they are walking. They are walking.

Look, in Diligentia you get the lectures from the All-Source. Have you experienced that? God as father, All-Source, All-Soul, All-Spirit. That All-Spirit is still propelling. That All-Soul, that is still there now. If that All-Soul ceases to exist, we will dissolve, we will be gone. Then everything will collapse; then all the light will disappear, if the All-Light ceases to light up. If the All-Motherhood and the All-Fatherhood cease, God will no longer be there. Then everything which is fatherhood and motherhood will collapse and start to rot, or will suddenly die out, like a hurricane, because the Primal Source will be gone.

What is growth and blossom in the earth, in the material? The All-Soul, the All-Life. So, the human being in the Spheres of Light, the fourth sphere, is everything, but does not need to do anything else, because he has conquered his physical life, for this space. But he is soul of that Soul, conscious, as a human being now, as a spirit, spirit of that Spirit, father of that Spirit, mother of that Motherhood. And, you see, then the human being says: 'The All-Source drives on, and is and will remain there. We represent the All-Mother as light, life, fatherhood, motherhood, personality, realm of colours, that has also become God. But we are the gods. There is not a human God.

Now you enter life 'behind the coffin', in the seventh sphere, and you are therefore light there. Because you live, everything lives. But if you no longer live, everything collapses; if you are no longer light, then darkness will come. But when I am there, there is light, there is life, there is feeling, there is in-

spiration, there is growth. But if I have reached the grade for a higher order, then that higher order will attract me, I will become higher life, feeling, thinking. So after the fourth sphere the fourth cosmic plan begins to influence and to awaken you, and that now happens of its own accord, because we no longer have to experience and to follow that struggle on earth. There is in that world, when we are in the first sphere, no disease, no theft in us anymore; or you will not make it. The masters call that: 'The spiritual paradise in the human being.' Christ said that. You are harmony there. You are no longer faith there: you know everything. You know all the laws of space, because you have experienced the laws of space, by means of fatherhood, motherhood, reincarnation. So you are completely one with all the life which you possess there, which surrounds you. So you represent your world; I too. We are all sparks from one source, but, as millions of people, one human being from one grade. Because we just represent one personality, one motherhood, one fatherhood. It becomes perfectly simple. Yes, perfectly simple.

When you speak about cosmic consciousness, cosmic laws, and cosmic plans ... Sir, you will find that again in the smallest insect on earth. But the biologist, the geologist, the theologian, the psychologist, the astronomer, those faculties still cannot connect the spark, that microcosmos, with the macrocosmos, from which that microcosmos originated. They do not yet have the way, do not yet have the connection. Because they must now be able to connect that materially spiritually; and the spirit still has to awaken.

Is this so difficult now?

You are a scholar, you knew your studies, but your technical studies are exactly the same. And you cannot avoid this, sir. This is not nonsense. Those teachings will not make you mad either. Because those teachings will bring to the unity with that divine law, and you are that yourself again. You will never be denied anything, on the contrary, you will always get the new, the higher back. But there will come a time, you will feel, when we can accept ... I saw that, you do not need to believe me ... I tell you, sir: I did not write those books. I come from Gelderland. You had your faculty, you studied, you are an engineer. I am nothing. I didn't even know my Dutch, I still don't know it.

(Gentleman in the hall): 'Now, that is all right.'

That does not matter, sir, that does not matter, but I will honestly admit that, because it is not me. I got everything. And if you see the infallible line in that ... I am happy with that, you can also be happy with that. And why? Because it sends all of us to the eternal conscious fatherhood and motherhood, God; we are gods.

But what happened now on earth? Now we have just come from the jungle, have built up society. But what is our society with regard to the divine

love of Christ? What is that? If Christ was to rule here now ... If Christ returns, then be honest, and you will be king and emperor, and you will be absolutely before Him, and He will say: 'I will come and visit you this evening at eight o'clock, and then we will look at the laws for the New Year' ... Then He hangs up there for us: the ten commandments. Now, there we are. Then Our Majesty will say ... Then He says: 'Dear little Juliaan, could you not stop representing a murderer's gang like that any longer, because you do not want that in the core anyway? Why do you accept what they want?

'But, Lord, what should we do then?'

'But what did I teach you?' He says. 'What did I die for?'

What did Peter do there? He just hit out. He says: 'Peter, now I have laid foundations, years and years with you, and now you just put your hand out like that, and you destroy everything of Me, because My and your Father is love.'

So, now, be honest. What will remain of our society?

If you therefore do that, do this ... And then you can say: 'Yes, madam ...' I accept it every day, and I see it. You can say: 'Yes, sir, it is easy for you to talk, you are out of it.' I am really out of it. If I see a boy like that there, and he goes hooray to war ... Yes, then I will not shout at that child, because two hundred years ago I was walking there myself. Do not shout at that child which is capable of murdering, we have all done it, we are still doing it. But the realization is now there. Not only that those ten commandments are there, but our fathers and mothers return and say: 'Do not kill another for heaven's sake, but especially not for yourself either, because you will enter a rotting process with your own body which will give you 'pleasure.' Master Zelanus, Lantos Dumonché, 'Cycle of the Soul'.

And now, just begin. Which justice does our society have, sir? If you know this now, then you are still capable – if we get hold of the means tomorrow – would you dare to act the judge for this? Now be a judge for once. Sir, you will see what you do not violate, and what you come to stand before. Would you dare that? I wouldn't. Start to tell about something, begin about spiritual faculties. You will just be damned. Now, one clashes with the other one.

But what did we do, sir - there are still diseases - that we are still up to here in it? We have cancer, tuberculosis, and if you enter the laboratories or the clinics, sir, then you think that there is only cancer and tuberculosis, don't you? You should hear, sir, all the awful diseases which still exist amongst the people. They are muddy histories of ourselves, if we just want to experience that reincarnation. Or do you wish to saddle someone else with all of that? You see, start to talk about that soon. And then you will experience the New Year. And then start to look at what danger you are faced with. And do that with regard to Our Lord. Just do not imagine that we are Christ. We will

have to become it one day, because you will carry Him, I, everyone. Because we came from that source. Do you accept this? And then you should see, sir, when we put our hand out, and say: 'Oh yes, I may participate in that.' A hundred thousand times there comes: 'Oh, not here.' Everywhere, you burn yourself there, from front and from behind, from left and from right, from above; and you are afraid of still looking at society, let alone experiencing that society. The human being is afraid. But by means of these things you get a new life again, because you say: 'I do not want anything to do with it, I will do it differently, I will do it like that.' Now just begin. Then the whole world will lie before you as mankind. And then you can analyse that mankind. See you soon.

And the tea is ready for you, ladies and gentlemen.

## INTERVAL

Ladies and gentlemen, I have received a new letter. 'I have a happy family and marriage. Now during all those years of happiness I always felt: and that cannot remain like that anyway. And then I kept having the thought: how would I feel if I had to give up a child one day. And then I always thought about my eldest. Until the separation came from her, which you already know about. Once I told someone that, and he gave the answer: 'You do feel up to your happiness.' And then I thought: you know nothing about that. What was that, what I felt all along?'

From who is that?

Madam, look, you felt happiness. The engineer told me a moment ago – he has had faculties -: 'My professor could not have told it to me as clearly as you.' But, sir, he cannot do it either. That is not arrogance of me, but I will prove it to you. Why – now we get to experience a philosophical system – why did that mother feel her happiness? And millions of mothers do not, millions of people do not? And why is the happiness now a sign, and another feeling means nothing? Why could she feel: something will come? When can you start to feel and experience something? When do you really experience something by means of your feeling, a philosophical system? Socrates began with that. What are you, what do you feel when you are happy? What is that, happy, being happy, happiness, what is that? That is a faculty, isn't it? They are the philosophical systems, aren't they? We built up reality with them. Because we start from the assumption, for society first: what is truth? That is science. So science lays foundations by means of experiencing and analysing true laws. And now we are making progress. That is the construction, that is the first foundation for philosophical systems, and for every faculty.

Now this lady writes me this letter. I can immediately determine – at least

if you take part in philosophical analysis – why the feeling manifested itself in her: I am pleased and happy, and yet there is something. Do you see? Can a mother, I ask you, can a human being be pleased and happy, if that is not there? I am already saying it. Is a human being conscious of happiness? When does happiness start to speak? All systems now, steps to true happiness. Why did she get to feel something, which she could not give another, but which lived in her anyway? Why is that? This is now a philosophical system. Look, I can also say it with two words, and then I will be done with it. But there is a whole book to this. This is enough for a book. Do you see? Another says: 'Yes, you do not dare to experience your happiness.' And another also says: 'Human being, what does it matter to you; if you are happy, you are happy.'

(A gentleman in the hall says something.)

No, sir, because there are mothers who are really happy with their children. But that happiness also has grades of consciousness. And now happiness has ... Happiness is now a feeling. And feeling has seven grades for the personality, which is feeling, and means happiness. Because happiness is a human being, can be a human being, can be a space, happiness can also be so small, so small, a little circle. There are people who are so awe-inspiringly happy, but if you start to analyse things, nothing more remains of that happiness, because the reality has gone. 'There is not even happiness present', the philosopher, the professor now says. He says: 'Madam, you are making a fuss about nothing.'

You say there: 'I do not want to lose that for all the money in the world.' And another says: 'Well, that does not mean a jot to me.' You are probably happy with each other. This concerns marriage, this concerns being a man, being a woman, being a child, our whole human being lies in this, to space, Christ, God and everything else. Now you say, you are really happy with your child. Now we will immediately look ... Now another comes, and he says: 'Oh yes, you see, all self-interest.' Now self-love comes. The happiness for the human being, for man and wife, for the mother at least, she has given birth to a child. You can experience that humanly-maternally. I will immediately lay the spiritual, universal grade next to it, and now you get to experience universal motherhood, happiness, love. Is that not higher, does that not go deeper? That comprises this whole macrocosmos.

Madam – you can immediately continue – you felt this, you were in the happiness, in the highest happiness of this child, and now the sensitivity of you and the child emerged. And now, because you were happy, you started to sense. More people said that. 'I will not keep that', someone says, 'too nice for me.' There is already something busy, you see, that life already starts to speak. And if you had felt it a bit higher with regard to ... Now it goes to laws. What is going higher, going further? That is nothing else but that you

would have said: 'Would that child continue to live?' What can you be denied if no death comes between this? Nothing. If that child remains here on earth, then you can ... If the child possesses love and you have contact, then a mother does not need to doubt that that child will already hit or kick the mother; because then there is no longer any happiness, then the happiness has gone. Is that true or not? But if you have a pure spiritual unity with your child, then it is perfectly simple that the feeling – and now it comes down to it, now it is there – that the feeling which starts to warn you is only just 'the coffin'. Because something of the earth cannot make you afraid. Only just loss. And that for this world, which is then experienced and accepted for the ordinary human being, only death, which is not there. Isn't it the case? This is the death.

You therefore have experienced, by means of your happiness, the true unity with your child, that happiness. But you felt: that is too good to be true. That life itself, that child started to speak to you, that feeling, and that told you: 'My mother, I will not be here for that long anymore, I will be leaving.' That was the doubt of your happiness. If that child had remained here, then you could never have felt that. Yes, there are people – now it becomes dismal – who are now small. Now they start to analyse with themselves. And then they ask, ask, ask just as long until those people are eighty, ninety years old, and then they know: oh yes, it did not happen. And then they have lost their hold; or they have no conscious feeling for this life, for that love.

But this is a philosophical system, which manifests itself, because you experienced the highest feeling as happiness, as mother for your child. And you have not lost that life, we know that, but she would go. And that was working in you. You were afraid of this contact all those years, weren't you?

(Lady in the hall): 'Yes, but I had that feeling six and a half years before her passing, and I felt it all those years: it cannot stay like this, something must happen. But six months before her death then I had the feeling of ...'

Look, if that child, if that life was still here, you would therefore not have had that feeling. It does not matter where it comes from, it does not matter. She cannot send it out if it is not there. It is an infallible law. So if she was still alive now, that girl, then she could not have, consciously or unconsciously, sent out that feeling so that you could have felt it. Do you understand this, where I am heading?

(Lady in the hall): 'Yes.'

So that quickening already lived in her, which you felt as: good heavens, I will not keep that. Didn't it? That is it.

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): 'The feeling of happiness was crossed out because

of that.'

Precisely.

But now I want to have you at another grade. Now that mother cannot experience that full sensitive happiness. So, there are a hundred thousand mothers, who are not bothered whether there is happiness or no happiness; that child is there, and that is the end of the story. But by experiencing that child, there is still no happiness. Because the people do not get out of the children what is in them. In other words, you come higher, and higher, and higher, then you get spiritual unity. There are mothers, who have children, children, and then you should ask: 'Did you experience your children today?' Who can do that? So those days, those years, those months pass, and they cannot remember anything about each other, they do not know anymore what it was like. Because they did not experience each other.

Here this proves: real unity of mother and child. This also goes to gifts, spiritual feeling; the highest grade of feeling with regard to child, mother, and unity.

But another mother, who also has children, and that and that and that, she also loses that child, but did not feel anything. And she does not talk about: 'Well, but I do not know, I do not trust it, I do not know.' You see, that must ... that conscious feeling ... There you have Socrates. Then Socrates says ... Then the people told: 'Yes, I am happy.' 'Yes', Socrates says, 'about the twenty-five guilders which you got there. But I do not mean that', he says, 'I mean that feeling which connects us with all the laws, by means of which we and if necessary all the life originated.' And then the human being started to think philosophically. Didn't he?

Do you see? And then I can give you a lesson, sir, then we will analyse: when are you true? Yes, for the earth. This is why I say: if Our Lord would be here again, and He hung up only just the ten commandments in the street, then we would also keep quiet anyway, we would stop, or we must accept Him for the other side, cosmos, God.

But the mother who did not feel this, she certainly does not wonder: 'I am missing something today. Will my child die in two years time?' My dear human being, because of this the mother proves that there is no unity. And that nothing happens either. She could experience a unity. Here the death, the evolution was speaking. The evolution was already speaking to you, which you did not understand. If there had also been a little bit more feeling, sensitivity, then you could have said: 'I will lose my child. But I will not lose her, because she will pass on. I can perhaps be together wonderfully with her for another few years, six months, and then she will leave.' Is that not what we must still master? We are busy with that, aren't we? If the human being is so sensitive, then they know it beforehand. But millions of mothers do not

have it, madam, and are therefore not in that grade, or those children would remain here and continue to live, become a mother, until later when they are old – old law and grade of life as organism – at the age of seventy, eighty years old, sixty, they calmly die and then they enter ‘the coffin’, and then the life is over. But we will begin again. We will become youthful again. We will not become youthful, we will only just get a new body, we will awaken again; because youth does not exist. And look, that Jous, that Jozef Rulof is so mad: youth does not exist. Because that is all human thinking and feeling. But you can build up a faculty about this, you can start to think philosophically about this, then you will come into contact with the law of motherhood, fatherhood, reincarnation because of us. And then you can continue.

What did you have?

(Lady in the hall): ‘I experienced exactly the same thing in 1945, with the construction of a large mansion.’

With the construction of?

(Lady in the hall); ‘Of a large house, and six months later everything was so wonderful and then I was standing opposite the house and then I thought: now, it is too good to be true, that I have achieved all of this so well. Within two days everything was gone ...’

Razed to the ground?

(Lady in the hall): ‘No, not that, but it was all, well, it was nothing at all anymore ...’

Yes, you can experience this for motherhood, experience for your society, you see, experience for a hundred thousand more things, business things; everything which we people in society have to do with, you can feel and experience that beforehand, yes, indeed.

Someone had devoted everything for a dog breeding kennel. Another had put in a hundred thousand guilders: a badger breeding farm, pelts. And then that man started to read books of mine, then he let them go. He says: ‘I am not a conscious animal murderer, sir. I can no longer breed those animals now, sir, in order to sell them and to kill them. I am stopping. Then my money will just be gone. I will start again.’ That boy became a farmhand.

A lady, an opera singer, who sung with Willem Mengelberg (conductor of the concert hall orchestra), the alto, the Mary Magdalene, wife of one of our followers in Amsterdam, a wonderful singer. ‘I can no longer sing the Matthäus passion’, she says, ‘now that I have read ‘The Peoples of the Earth’. I cannot get it in anymore, because it was always a torture for me; and it is one and all happiness. Now that I know that ... Now you must start to sing about Christ there ... Ooo’, she says, ‘and they murdered Him.’ Then she says: ‘That is something very different. I cannot get it out again.’ From that moment that she read ‘The Peoples of the Earth’, she could no longer sing.

Yes, the voice is there. 'But', she says, 'I can no longer sing the Matthäus passion.' Why not? It clashes with reality. That is the horror for Bach. When he entered the spheres he said: 'Now I meant it like that, and now it is like that.' Yes. What a passion that is, isn't it, if you hear that. But to take that passion to ourselves, if you build that up, that singing there, and you give yourself a good beating because of the singing and you sing: 'We are your murderers' ... No: 'He took away our sins.' Then she says: 'I can no longer get an alto out.'

And it is like this for a hundred thousand things; if you start to feel that, and you are faced with the reality, now, madam, then a wonder will happen. You see, another stairs, another awakening.

(Gentleman in the hall): 'Mr Rulof?'

Yes, sir.

(Gentleman in the hall): 'If something like that now breaks through for the clergymen, will they no longer be able to say something from that pulpit on that area?' You see ... 'This lady was now affected as a singer, but if ...'

Sir, I will tell you something else. I have the fortune, there near Nijmegen there is a priest who no longer wants to act the priest.

(Gentleman in the hall): 'Wonderful.'

He says: 'They can just do what that Jeus said', he had read Jeus, 'they can get the 'doodles''. He says: 'Because I go against everything. Then I just leave.'

(Gentleman in the hall): 'That is worth an applause.'

'Do you still need a place to keep a bicycle?' he says, 'a shed, then I will do that.' It will come gradually.

(Hall): 'Yes.'

'Sir, should I start to talk about damnation? I will get a lesson, I will get a confession, I will get a sermon built up, I must talk about that today.' Or did you think that the priest could talk away so much? He says: 'It is all about damnation. It can no longer come out.'

A lady comes from Haarlem recently, she goes to her priest, then she says: 'Father, I must ask you something. You were my father and everything.' 'Yes', he says, 'what is the matter?' 'I read books and now I want to ask you: what do you think about that?' 'Should you be here asking me about that?' he says. He says: 'What are those books called?' 'A View into the Hereafter.' 'By Jozef Rulof? I have seven of them, child. But they may not know that there. All truth. But if I begin with that', he says, 'we cannot upset Rome. I have finished reading seven of them.' Had given him too, his children, not his children? His followers had given him them and asked: 'Father, may I read that?' He starts to read himself first. Then he says: 'Just give me a few of them.'

Recently I heard from someone else, he is there near Nijmegen, children were brought up for the Catholic church there, weren't they? The 'Grebbe

Line' went there from hand to hand. And in Maastricht too. In Maastricht, you know? It continues gradually. You will not rid the world of this, because there is no damnation; and because that is the truth, you will not get rid of that anymore. Do you see? Just as you will not get rid of the bible, you will not get rid of that either, because Moses was born. But, now there is also only this: it was not God. God never talked as a human being. Well, He spoke as a human being.

(Someone says something, briefly, it is incomprehensible.)

No, it was you, sir.

(Gentleman in the hall): 'It could be, yes.'

No, it was not someone else, the human being himself. But not ... God suddenly walks next to Noah. He comes there, and lets Moses see the bramble bush, and all the things He lets him see. God walked on earth as a human being, always talked like a human being. You see, now the human being, the academic, the theologian, the theologian as a professor, is attached to a god who is like a human being, was a human being. And it is not that. We get that now, by means of Diligentia: cosmology. And if the world accepts this, sir ... No, the world must not accept that, the world must experience that. And if the world in which we now live at present is that far, our mankind, do you not feel that every faculty can begin? Every human being of God, every spark must accept this, must! They gave us the laws infallibly. And that which madam there says, and what this says, she wants this and says: 'Oh, sir, too good to be true.' Four weeks later, sir ... Look, there you have that. Sir, what is that? And sure enough, you are warned. Our inner core can always warn us. And every murderer was still always warned beforehand like this or that: 'Do not do it.' Because you feel that, it lives in you.

Do not believe it, sir, when the human being says: 'I love you. Without you, sir, I cannot live.' Soon you will leave, they will even kick you out onto the street. Should you be angry? No, sir. But we live above our intellect. We all have megalomania in society. What are you? Are you not going a touch too high? Are you an artist? Now, then you must just follow the artists. There are some, who cannot even earn the tuition fees. But it is they.

Recently I gave you a nice picture: he was tinkling on the piano. It is sad enough. Then the wife says: 'Husband.' Now, he almost burst, because she was disturbing him in his inspiration. She comes once more, the wife comes back three times, and then he became so furious, then he took hold of her, and she was thrown out the door. Then sir came to her at half past twelve, one o'clock, he was almost finished playing, he says: 'Is the food ready?' Now, she stands there looking. 'The food ready? Well', she says, 'I went to you three times for money. Now just make it yourself, or just eat your piano. You were not allowed to be disturbed, after all.' Look, now we are already abnormal.

Why can you not be disturbed? Is the mother not more useful, with her children, if she prepares food for yourself and for her? What is more useful now? When we experience harmony, a philosophical system for harmony? By being in harmony for millions of things. Now we go from that horrible, poor society to the laws of God, the bible, the other side, cosmos. Now, sir, what do we still have to learn?

(Gentleman in the hall): 'We will not get bored so quickly.'

Gruesome, yes. What did you say?

(Gentleman in the hall): 'We will not get bored so quickly.'

No, you will never be bored again.

Which one of you? Who has anything else?

(Gentleman in the hall); 'Yes, Mr Rulof, I have something, but it is nothing to do with this ...'

Sir, just go ahead. If there is nothing else, then we will go into it.

(Gentleman in the hall); 'An acquaintance of mine is Roman Catholic, very delicate, and he ... not invented himself, an instrument in order to ... a child ...'

Speak up a bit, then the microphone will also hear it.

(Gentleman in the hall); 'A new instrument was invented in order to baptise the child in the mother ...'

(A bit of a din in the hall, there is talking through each other.)

Is it really the case?

(Gentleman in the hall): 'Yes, but I did not see it.'

An acquaintance of yours?

(Gentleman in the hall): 'Yes.'

An academic?

(Gentleman in the hall): 'No.'

An engineer?

(Gentleman in the hall): 'No, an ordinary little man.'

An ordinary little man.

(Gentleman in the hall): 'A very simple type.'

That man says that an instrument has been designed in order to baptise the child in the mother?

(Gentleman in the hall): 'Yes, then they can splash liquid there. And then say: In the name of the Father and the Son and the Holy Spirit ...'

In other words, then that child is still not contaminated when it is born?

(Gentleman in the hall): 'Precisely, in case it dies ...'

(People are all talking at the same time)

(Gentleman in the hall): 'According to the Roman Catholic church the life of the child goes above ...'

If it was to die, then at least it is already baptised?

Then it is kept for God?

(Gentleman in the hall reacts.) Oh yes. That was probably a fanatic follower of the V.P.R.O. broadcasting cooperation or a Protestant.

(Gentleman in the hall): 'Not the V.P.R.O.'

Oh. Catholic?

But would the V.P.R.O. have nothing to do with it either?

(Hall): 'No. No chance.'

No chance.

(laughter)

But that also concerns damnation. They are still not giving up damnation, are they? And baptism and confession and circumcision, and whatever else.

(Hall): 'Baptism, but ...'

(People are all talking at the same time.)

But now the question comes. Wait a moment.

(Gentleman in the hall): 'Now my question is about that: will that remain fixed like that, that idea of that baptism? Does that really mean anything?'

No, nothing. Look ...

(Gentleman in the hall): 'I thought so too.'

No, nothing. But it means something. I have been asked this question many times here. When you went to the town hall, then you said from the bottom of your heart to your loved one 'yes', didn't you, when he said: 'Do you love her?'

(Gentleman in the hall): 'Yes.'

(There is laughing in the hall.)

And she also said: 'Yes.?'

(Gentleman in the hall): 'Yes, I was not standing there telling lies, that is true.'

(There is warm laughter.)

No, sir, but now I assume that it is still 'yes'. Now, is it still 'yes'?

(Gentleman in the hall): 'Yes, still.'

But how many people have in three, four months, or five ... that ... There are people who have forgotten that after 20 years. And they said: 'Yes.' Now, that 'yes', they do not think about destroying that; but that does not even exist anymore.

(Gentleman in the hall): 'No.'

Now, that word is now law. You will feel, if we stand before nature, come to stand before the laws of nature, then it is finally, one day, and always and eternally: yes or no. If they then say: 'Destroy it', then we say: 'No.' 'And will you love that, and will you propose that? And will you give that light?' 'Yes, yes, yes.' Now we assume, and we are also saying that now, this is why they tie us to society ... Because that man is right, there in the Javastraat (town

hall), who connects us there. He thinks: 'Yes, you can pull as many fast ones as you like, but not on me, I will record it.' Because four weeks later that 'yes' no longer has any meaning. But that would now be exactly the same as the baptism for God. Because the human being is baptised ... They already introduced that before Christ. But Christ was baptised. They asked me that many times here, and the masters say this: 'There is something to it, but it is all force.' If you connect yourself to a church, then your 'yes' must remain 'yes'. But that is not necessary, because inwardly you will already show and materialize that you are really a church servant, and possess a faith which obeys everything. But baptism means nothing else for the church, that attaching you by means of that 'yes' – which you also do for your marriage – to the church. Then you also have, and you see, that rope, or that chain, and whatever it is. That thread, you cannot break that so easily. Because you are ignorant. You have let yourself be committed divinely.

(Gentleman in the hall): 'Yes, exactly. But that baptism happens to a child which is totally a minor, unconscious.'

Well, but that is in the hands of the father, or the mother. They can say: 'Like that and like that and like that.' Later, when that child is of age, then that child says: 'I have nothing to do with that baptism.' Or it knows, or it starts to learn, it is a sensitive being. At that time that baptism already lapses, and all those other things, because the human being says: 'Just go away. I have now got to know God. I read books, and I read this, I know how nature was created, and how I was born myself, I now know that.'

But that baptism, which goes back for centuries, which Christ also has to do with, means nothing else than connecting the human being with something higher, the higher spiritual conscious 'yes' for life, for the soul, for the spirit, for the personality, because we still do not understand our own 'yes'. So it is nothing else. It has no meaning for God, but for yourself, in order to tie you nicely to the church, to that baptism, to that confession. What is a confession? And then that minister asks: 'And will you do this?' 'Yes.' 'And will you do that?' 'Yes.' 'And you will not do that, will you?' 'No, no, minister, I will not do that.' But then there comes: 'Good heavens, what a fool that man made of me.' After four, five years they say: 'Minister, just go away with your confession. A fat lot I care.' Now, confession gone, baptism gone, and all the other things. You will feel: it takes us back to the inner life for the human being, and then we have to do with spirit, space, God and Christ, and then everything in the world which has to do with harmony, goodness 'Yes. Yes. Yes. Yes.' And when we make it into a 'no', and we could perhaps not give ourselves, we do not have the strength to deal with that, then we pull and pick something off that 'yes', until there is nothing left of it. But then that other club stands next to the door and next to the church,

which is then called damnation, and you will not sin. And then that is all added, in order to keep us in that believing. Because the human being does not know himself. The actual human being has nothing to hold onto himself. The actual human being knows nothing for himself. So those things, that baptism and all those other things for the church, originated because the human being did not have any hold for himself, and it is no more than that. But when you become aware, sir, then you can put it down there in the corner, because it has no meaning. You see, I am going round it a bit and then you will have everything. But what is baptising? This is why I started with you. If you know that your 'yes' is 'yes' ... Look, and that must change anyway in the future.

If we love ... How many people have ... I have experienced a lot of people – Frederik talks about it in 'Masks and Men' – when I was a chauffeur. A father comes: 'Oh, oh, Jozef, I have a son, I have a son!' Almost mad. 'Would you also like a cigar?' I say: 'Yes, sir.' 'Some pancakes too, sir? Yes, chauffeur, wine, a glass of beer, and pancakes, and what would you like?' I say: 'Just give me one piece of sausage and cigarettes.' 'Oh, just eat, just drink, sir, I am so happy.' Now, I am two years at the garage, three years pass, I get that gentleman one morning. I say: 'Sir, how are you?' He says: 'God, I have been separated for a year and a half.' Now, wife happy. What flowers.

Sir, what kind of ringleaders are we? What kind of ignorant people are we? Why did that man not know that he would chase his wife out the door in a year and a half's time? Why did she not know that her happiness was not real? Why did he parade megalomania, when he just wanted to treat everyone because of his happiness? He had a son son son son. He says: 'And then I also have a psychopath.' He says: 'Well, well, well, sir.'

And the whole of society is like that, sir. When are you really responsible in your happiness and your joy? Just do not come to me, sir. I still have people ... I have experienced that for thousands of things. And you will perhaps not experience it like that. But I can give the human being spiritual happiness, can't I. Just come to me, sir. And he could crush me to death from happiness, couldn't he? But try going into that. I do not want your happiness, but I do not want your destruction either, sir. I flatly refuse. I have paid my tuition fees for that, from all that joy, and all that 'How great it is, and great! Oh, sir, how nice that is.' Four weeks later you could buy the books back in the Jewish community, or they were lying in the street gutters of the city. I say: just go into it. I will take myself into consideration. This is why I recently said to you, ladies and gentlemen: sorrow, suffering and misery and perfectly ordinary people are much easier to experience, and that is much simpler, than to deal with happiness.

Real happiness, that lady there experienced that. Then you begin to doubt.

'Too good to be true', sir. Society is one and all deception after all. But we do not know ourselves. When do you know that you can really represent the joy in the human being for yourself, society, fatherhood, motherhood, light, life, space, God? Can we do that? Do you know yourself as a human being? It says here: 'Know Yourself.' There is no one in the world who knows himself if that human being does not possess the moon-consciousness, hereafter. You have twenty books there, you can now read them from me. But you can read two thousand of them, and then you will still not be conscious, because you must master it.

When can you say to the human being: 'I saw you today, you gave me inner happiness, a kiss'? Can you go into that, and say: 'That is truly eternal'? Do we already have eternal friendship ready for the human being? Now, do you see? Just start analysing during this year. I have also been for two days, I have now been for two, three days ... I started because of it, I think: well, I will go along, I will think, think, think, think for hours, think. My God, I think, how happy I am that I am still here. Yes, not for my being, not in order to work, I do not have any expectations about that; but in order to be, that I am still sitting here in that same chair which I had twenty years ago. I say: 'Did I write that, that? Made those paintings and everything? My God, my God, that is impossible.'

How happy I am, sir. Do I have megalomania? Now, sir, at those moments then I will ring the neck of that megalomania. I want nothing to do with megalomania. Because it does not belong to me. But the megalomania in me does: my God, my God, what did the masters make of me, what did they teach me: consciousness.

To learn to appreciate your wife, the wife the husband, if you still have each other here, if you know that you possess the love which continues 'behind the coffin'. Or back, or through. One day you will stand before each other, for God, for Christ; you will get all of that. That is New Year consciousness, and that is eternal. Shaking a hand: 'Happy New Year.' Sir, do not let yourself be made a fool of. 'Yes, ha ...' Oh yes, sir, do not kill me this evening. They broke my hand. Why would we do that? Just do it from inside, like that, real from inside, just like Mohammed, from inside, madam. Haha, 'Best wishes for the New Year.' Is that okay now? Now it is okay.

Did you have anything else, sir?

(Gentleman in the hall): 'No.'

We drifted off the good ones.

Ladies and gentleman, do you have anything else? Can I get rid of anything else?

I will tell you one thing honestly. On Saturday evening, the last week before New Year: twenty guilders, twenty-five guilders, forty guilders, fifty

guilders, a hundred guilders, twenty guilders, fifteen guilders, twenty-five ... All through the letter-box, for 'Jeus III.' I want to thank those people, from the whole year. There are some who keep coming back. We are making great progress. I hope to come that far this year that I may soon lay 'Jeus III' in your hands and then my task for the books will be finished. 'The Cosmology', I don't know about that, that is not in my hands. That is the possession for the new mankind. But 'Jeus III' is still on my back, and I will get it published. I hope that a wonder will also happen this year, but the people are busy. Ladies and gentlemen, if you are part of it ... It is going to that left-hand side, and then it will lie for 'Jeus III'. New Years Eve: flop. New Years Day: ssh. We hear them so quietly. And then we do not go and look. They sneak upstairs, then they think: 'They cannot hear anything.' No. The people say: 'Listen.' The radio is playing something. I say: and then we look through the wall like that, and then we see them leaving again. If they do not want to know it, we do not look either. But that 'psss', 'ssh' is nice.

It is worthwhile, madam, isn't it? They apparently know that I will not run off with their money. But I will not do that either, you see. If you notice that, madam, lady, then I will pull my heart out myself first.

I thank you warmly, you see, for all those beautiful feelings. I say to master Zelanus: 'Just look.' Perhaps the spiritual millionaire will come, ladies and gentlemen, and we will make six films for mankind. 'Jeus of mother Crisje' is ready. The manuscripts, the scenarios are ready. Oh, my God, could I perhaps find a 'Crisje' here, someone who will play that Crisje?

(A lady begins to laugh.)

What are you laughing at? From joy?

(She cannot stop laughing.)

Now say, really, now we want to know why she is laughing so loudly. Sir, you are quite close to her, you are involved with her, ask her nicely.

(Gentleman in the hall says something.)

She cannot do that now. But it is meant well, because a good sound is coming from it. Why are you laughing?

(Lady in the hall): 'I would want to be mother Crisje myself.'

You?

(Lady in the hall): 'Yes.'

Now, I will tell you, you are a bit like Crisje. I have looked at you here, but you have something in the eyes here ... Only, Crisje had bigger eyes.

Then we will have to find one in the Achterhoek. And we must have a 'Jeus.'

Soon the spiritual millionaire will come and he will say: 'Gosh, Jozef, I received a sign from Our Lord.' He will say: 'All the Rockefellers of the world must come here.' Well, if it does not happen, I will not ask for it ... If it has to

be, gladly. That is my only longing, to also give mankind 'Jeus.'

Did you see the film in Westend?

(Hall): 'Yes, sir.'

The majority? Were you there? They have a good film this week. Yes, Danny Kay, you must go to that, (laughter) then you will be raging. But last week you could have seen 'Tomorrow it will be too late'.

(Lady in the hall): 'Oh yes, that is good.'

Madam, that was a great film. The Danish are also bringing out another good film about people with tuberculosis. But what lived in that, in 'Tomorrow it will be too late', that lies in 'Jeus I.' Then I started to look for ... I told you it: 'Mother, why are you so fat?' Then she thinks: good heavens, good heavens, good heavens, what will happen now? Then she says: 'Now, Jeus, because the food tastes so good, doesn't it?' I say: 'Yes, but I also like it, and I am as thin as a rake!' And that is in that scenario, sir: if you do not laugh then, then I don't know. But perhaps it will come.

I thanked the people – I did not forget – I thanked you, and it is going towards 'Jeus III' if I may give you 'Jeus III' this year; I do not know. The paper has become twenty-five times more expensive. Do you know that? And, ladies and gentlemen, it not even available. I told master Zelanus, I said: 'Do they not make any paper in heaven? Just let a few rolls drop down.'

Did you have any questions, madam?

(Lady in the hall): 'What is animal magnetism?'

Madam, animal magnetism is what you now see and feel. Do you see that? Animal magnetism means living aura, animal consciousness. That does not mean that you have the consciousness of a dog and a cat, but the lower grade of becoming conscious and feeling, which begins from the jungle. Animal magnetism, that is a word from Mesmer, he was a magnetizer in France. Animal magnetism means nothing more than living human power, aura, radiance. Now we know it, don't we? Now we still know nothing. But it is living aura. And animal magnetism is also magnetism, but it is plasma, spiritual radiance. It is life, love, feeling and growth. It is construction, it is power, power. What you see in space, by means of which everything originated, is the animal magnetism in the human being, that is the living fluid which the human being radiates. Now we still do not know it. Because you do not know what fluid is for that matter. And what is life now? And if you reach like that, then you will still not have it. But you can sit on top of it. You are sitting on your own life. I am standing next to it now. Yes, you look there, sir, but we were not actually talking about that.

Who asked me something just now?

(Gentleman in the hall): 'Did we sleep on the moon? No, I mean on Mars?'

(Jozef lets a silence fall.)

Yes. Yes, that is not easy, you see. Did we sleep on Mars? Good question, sir.

(Someone says): 'Yes.'

Yes, is that not a good question? A bit far from home, Mr Bouma. Mr Bouma, if you must sleep here, why would you not have to sleep there?

(Mr Bouma): 'For the reason that the earth only – at least I thought that – makes night, and you must sleep at night. Because we are connected by means of sleep to the night. And now I think that Mars does not make a night.'

Does Mars not make, do other planets not make a night?

(Mr Bouma): 'I do not know.'

(Gentleman in the hall): 'All of them.'

Do you not know that?

(Mr Bouma): 'But I do know from the earth.'

Do you not know that the moon needs so much time in order to turn? You do not see the moon on that and that side, do you? It also sleeps on the other side, doesn't it? Everything has night consciousness, change. That is only just ... That is called change. Well, it is going so far from our home. Everything in nature sleeps. Why? What is sleep actually, sir?

(Gentleman in the hall): 'You also just said it, didn't you?'

Yes, I have said it a hundred times. What is sleep?

(Several people from the hall): 'Acquiring new powers.' 'Disembodying.'

Yes, it is also that. It is also disembodying.

(Lady in the hall): 'Unconsciousness.'

Yes, madam, it is also that, but it is not that.

(Hall): 'Cooling down.'

What did you say?

(Hall): 'Giving birth.' 'Cooling down.'

What?

(Lady in the hall): 'Cooling down.'

Cooling down. Now we are ...

(Hall): 'Giving birth ...'

Giving birth, did you say? What is sleep? Yes, madam, it is fatherhood and motherhood. Sleep is nothing else than – and you will immediately agree with me – reincarnation. You see, you have an ordinary night's sleep, but that also belongs to your organism. And soon you will go to sleep, and then that belongs to your reincarnation. But every sleep is a part of the universal reincarnation, which you will soon experience when you are placed in the coffin and you get a nice ribbon in your hair, you know? The ladies will get a nice ribbon in their hair, a flower. Men may keep their lips open, but not the ladies anymore, we press them closed. Because, people in the jungle thought

that, ladies talked too much; but the men were always the ones talking.

But it is evolution, madam, reincarnation. Every time that you nap for five minutes – nice, isn't it? – then you nibble a bit off that eternal evolution, in order to make the leap with and by means of your last nap. Isn't that nicely put, madam? It is just like a doughnut ball from New Years Eve. But it is true, because when that doughnut ball is finished – then you can also make science of that again, Mr De Wit – because when that doughnut ball is finished, then it also dreaming, and sleeping, and then you get the same evolution as the human being experiences. But every nap, every half hour's sleep, is a taking part of the kilos which you experience in feeling during your whole life. And at the last leap – perhaps you will no longer sleep – then you enter a complete sleep, and you go out of it again: you either continue consciously, then it is also the spiritual birth, or you get a new existence. The sleep infallibly takes you back into the maternal body. Did you not know that?

(Lady in the hall): 'Yes, it is giving birth.'

Yes, you see. And now you are still not so long here, and there are a great deal sitting here, who do not know it, and they have read all the books, and there are some who have been to six, seven hundred lectures, and they jolly well did not know it. Do you see? My compliments, almost top marks.

Ladies and gentlemen, am I getting anything else?

Sir?

(Gentleman in the hall): 'Yes, Mr Rulof, one night we had a lively dispute with other people and it was about the condensing of the moon. I said: we condensed the moon, also Mars, also the earth. It was not condensed when we came, but we condensed it.' Yes, sir. And what did they say then? 'Just ...'

Did you tell that to the other people?

(Gentleman in the hall): 'Yes.'

Mr Bouma, then you are right.

(Mr Bouma): 'Well now.'

(There is warm laughter.)

Yes, look, ladies and gentlemen, this is what happens if you begin with these things. And I used to be that pleased when master Alcar asked me a question and I think: oh. 'We are making progress', he says.

But, sir, you will now get nearly full marks. But that other one, about the moon, whether we sleep there, that is going too far away. But you are right about this. But can you also tell them, sir, why you are right?

(Gentleman in the hall); 'Yes, but they do not want to believe that.'

No, which law do you experience then when you say: 'We condensed the moon'? How did you condense it?

(Gentleman in the hall); 'How did we condense it? Well, by means of birth and dying that moon condensed.'

The rotting processes.

(Gentleman in the hall): 'Yes. And in addition ...'

Where did you get that? From the books?

(Hall): 'Yes.'

'The Origin of the Universe'?

(Gentleman in the hall): 'Yes, and from 'Masks and Men'.'

Yes, it does not say it as sharply. But you are right. We will soon get that in Diligentia. You should listen carefully, and then you will hear how infallibly right Mr Bouma is. But the moon ... God divided himself as mother and father, didn't he? Then fatherhood was released as an independence, and motherhood. Then the moon started – that became the moon, didn't it? That became the first cosmic grade – it started to condense itself by means of the sun, and it continued to revolve under the sun like that, didn't it? So. It did not do that, but it remained spinning, like that. Why? You will get that later again. If the moon had done that, that life would not have reached heating; that would have cooled down, and it would have smothered, so that evolution would have been disturbed. This is why the academics says: 'Why can we not see the other side of the moon?' If the earth had done that later, like that, and if the earth had not revolved, then we would have burned, because the sun would have been too strong. How that fits together, doesn't it? But perfectly simple, sir. And these are cosmic truths. They are still not known in the whole world. This is why I often shout; but then the people say: yes, yes. And I tell those things, but they will only discover them in a hundred thousand years, not before, because the masters must tell it. And then they say: 'My God, my God, how simple it is.' If the earth had not made any spins, then the earth would cool down; no, sir, that is the birth, reincarnation. By means of sleep, by means of the cooling down you get reincarnation. And then we absorbed so much of that moon, became cell, start to die, and that continued, millions, millions, millions of times, until we became the fish stage, fish. Then we had survived the moon. And we had the moon ... The moon gave us soul, spirit; and we change that soul and spirit into material, and in this way we gave the moon consciousness, as a personality. And this is why you are right.

And now you also have?

(Gentleman in the hall): 'I am reading 'Masks and Men', in the third part ...'

Yes, there is something about that in there. But 'The Origin of the Universe' gives you a broad picture.

(Lady in the hall): 'May I ask something?'

What did you say?

(Lady in the hall): 'Mr Bouma, may I ask you something?'

Yes, Mr Bouma is becoming a professor. Now, a follower.

(Lady in the hall): 'But, listen now, when the first embryonic life, the cell life, began on earth, how far was the earth then prepared by means of the moon and the sun?'

(Jozef says): How far, yes. Do you not know that? Yes, if a human being only drops in here, they say: 'What conceited chaps and ladies and gentlemen they are.' Do you not know that? We behave as if we know everything, but we do not know it. There were people here, for the first time, who later said: 'I will never go back there again, because they are megalomaniacs there. Because they are talking about the moon, condensing of the moon, and condensing of the planetary system, while there the astronomer with all his telescopes searches right, left and centre and does not know it. But we know it, here in Holland, in the Ruyterstraat, in The Hague. And if you hear that ... It just costs a quarter, you know. And then a conceited person like that from Gelderland is standing telling you that he knows it! And then you really become afraid. But we know it.

You now ask, and imagine ... We will really have to record those things, and you will not need anything else. Jozef Rulof said this by means of the masters – not from myself -: the earth as an astral ball was spiritually condensed as far as the moon possessed in consciousness, and also the sun. So the sun as light. But the moon by means of her life: fish stage. And then the life went even further, and even further. But the moon had nothing left. And then other planets were added, secondary planets, then Mars came, then Saturn came, and Venus and Jupiter. They could no longer do anything for the earth, because the earth is the child of sun and moon. And the earth got from sun and moon, father and mother, expansion. Do you perhaps not believe that, madam?

(Lady in the hall): 'Yes, I believe that.'

But then I will prove it to you. I will prove it to you physically.

(Sound technician): 'Another two minutes.'

What did you say?

(Gentleman in the hall): 'Another two minutes.'

Another two minutes.

In the jungle that mother and father got a black child, didn't they, with that blood, with that consciousness. But we get white consciousness and feeling here, we have Christ and everything. But this body is different to the child in the jungle. In other words, you possess the human white race consciousness (see article 'There are no races' on [rulof.org](http://rulof.org)), and that woman in the jungle the primal instinct. And the earth got that from sun and moon, when the earth began with her development. By means of Mars and the other planets which served for the universal fatherhood and motherhood, the

earth got that consciousness as life aura, madam, that animal magnetism, in her hands. And that astral ball absorbed that and had exactly the same development as we mastered by means of the bodies; we absorbed so much feeling for our cell life. And then the earth divided itself as a planet, and the earth began; and that is by means of our existence. Because if we had not taken anything from the earth, sir, don't you think, then the earth would not have reached condensing either. Isn't that clear? But this is cosmology, which will come back soon.

My sisters and brothers, my ladies and gentlemen, see you on Sunday morning in Diligentia.

I thank you for your benevolent attention.

If I talk for another half an hour, my cold will be gone.

See you.

## Thursday evening 10 January 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I will just begin with the letter from Mr Reitsma.

'During a period of illness of a few months I was able to know the pleasure of penetrating even deeper into the wonderful books of the masters. I would like to ask a few questions about the different colours which the human aura radiates.'

During that time you would, if you have that, and you have of course food and drink, tea in bed, Mr Reitsma – where are you? – then you would want to allow yourself to become even deeper absorbed in that, wouldn't you?

(Gentleman in the hall): 'Yes.'

Then I can imagine that you enjoyed yourself.

(Jozef continues to read.) 'On page 375, 'People of the Earth Seen from the Other Side', I read that all the life of God radiates an own life fluid. Since the personality for all people is different, no two auras will therefore be the same either, because the aura represents the personality.'

Mr Reitsma, there is not one aura exactly the same. All life possesses different auras. And even if you have reached a sphere, the first, second, third sphere, then the auras are still not the same. We all experienced the laws by means of our own self and feeling, thinking. One person has art, the other does not. And all those thoughts create aura, colour, radiance, light. And that also comes of course – and has attunement – by means of the Divine realm of colours, because God gave everything radiance, giving birth, creation; especially creation. And by means of the creation, by means of the giving birth you get creation and colour. That colour, for example, our white race colour (see article 'There are no races' on rulof.org) is a nice colour, but that still does not say anything about the consciousness of the human being. You have black colours and brown colours. And you have black people and brown people, they are many times, a hundred thousand times further than we are; they are also there. You have Negroes, we can bow to them, they are so powerful and wonderful. So that means: the inner human being radiates, possesses light, outwardly and inwardly. But the main thing is the inner – you mean that – and then we come to the radiance of the human being. We now stand before the life fluid. And now everything, every material, every soul, spirit, life has radiance according to his personality and according to the attunement of the thing, the being, the grade of life. A fish also has radiance, and a dog and a cat too, then you get animal radiance and pre-animal;

and then you also have grades in that animal radiance. Because you come from the higher life, a dove, a nightingale and another bird, to crocodiles, or to birds of prey. And it radiates life according to your life of feeling.

What do you still have to ask about this?

(It remains quiet.)

Nothing else? That is quick.

(Gentleman in the hall): 'Yes, there is something else.'

What did you say?

(Gentleman in the hall): 'There is something else.'

Yes, I know that. But this is separate. This is separate.

(Jozef continues to read.) 'On page 382 master Zelanus asks: 'Why is one aura light green, the other brownish red and dazzlingly sharp'—dazzlingly sharp means: greenish sharp or directly influencing, by means of colour or whatever – 'Yet others radiate bright yellow, or ink-black, which points to the attunement.' I would like to know what each colour of the spectrum means in the aura.'

Mr Reitsma, then I could write five hundred thousand books here, if you want to analyse one colour. Then we must go back: where did that colour originate, and when did that colour get consciousness and an independence? When was that colour conscious? When was that born? Then you must go back to the moon, in order to establish a few characteristics. The fundamental characteristic as light and colour in the human being, for the human being, is there. The divine fluid lives in the human being, as radiance. And that is the divine core in us for everything; and it has motherhood, fatherhood, light, life, spirit, love, light. What did we materialize of that, as feeling? But the divine core as light and as aura lives in the human being. And now you can also give a hundred lectures already about that.

'When do we give', master Zelanus says in *Diligentia* recently, 'when do you give your character a light, a colour?' Ink-black, dark, that is unconsciousness. But the divine core ... You perhaps look extremely low and humiliating and terrible at a demon or a satan, for this world a satan is of course terrible, but for space that does not mean anything either, because that satan will also come there soon, and that demon will change. Now at this moment his whole personality has dissolved. Now you must consider what we will come to stand before. His whole personality has dissolved in a demonic sphere, darkness; green, bright green, dirt, dirty, filthy. If you enter that aura, then you will become gassed as it were, spiritually gassed. But the divine core also lives in that demon. And a master says: 'Yes, they are terrible people who do that and that, and brought off that and that.' But not one human being ... They know too. They could not even escape it, and darkened their divine aura.

We did so many things by means of which our own divine fluid was darkened. I steal fifteen guilders from you – I put out my hand, and I have something – then I have already darkened something of my character, by means of that stealing. The human being, so ordinary in society, who does a hundred things, stealing, prison, all those things, and also commits a murder ... If you get to know the laws of the other side and the cosmos, then you will come to stand before a situation of course, then you say: ‘Now it is finished.’ And we also do that.

But we have all lost our inner hold, and broken our spiritual neck; and it is still broken, it is hanging there like that. Even if that head of course stands straight on our shoulders, inwardly we hang and strangle so many as we can, in order to make something of it.

But how far are we now? But just go back to the prehistoric ages, just go back through other lives and dare to experience and to see that. But, my dear human being, then you will succumb at the moment when you see that aura and that character and that personality. Then you will say: ‘Good heavens, good heavens, I will never get out of that.’ And yet, we scramble on and finally we come out of that. One day we have the strength for it and say: ‘Now it is finished.’ And that starts to grow, blossom, that awakens, and that gets feeling – do you feel? – that now gets a different colour. This is why ... Frederik and René talk about colours. A character gets a nice colour. Everything of the human being gets a nice colour, if the human being attunes himself to Christ. Always just to Christ, Christ, Christ, Christ. And then the people also say: we are mad and we are half insane. And we are always talking about Christ again ... The masters always talk again about the highest Master: Christ, Christ, Christ.

They just cannot bear that feeling ‘master’. You have a school master, for example. Then they should have called that man school man. Master Zelanus – he also told you, in *Diligentia* – said once in Amsterdam ... ‘Why do you call yourselves masters?’ someone says there, someone asks. He says: ‘Yes. Why do you call your schoolmaster master? Why do you not call him school man or school gentleman?’ He says: ‘You will hold me in high esteem when I say: I have a hundred million adepts.’ He says: ‘You can talk for ten million years about a hundred million people; they are my adepts, my adepts. And master Alcar has even more, also has me. And in my sphere there are a hundred million, ten million, twenty million living – it does not matter – but they are all the adepts of that master.’

And you also have them again. When you start to descend into that society, and you start to see your own colour, then you get a picture of the human being who is still unconscious and who does not like this. And if you then want to accept, as the masters came there – also Christ – by means of Christ,

then you will feel, then you will go a certain path and your inner self, your personality will expand, and then you can really say: 'I have pupils.' If you go to the jungle bit by bit, then you can teach in New Guinea, and then you all teach the Africans, and half of this world. How many people would you have then? Do you not accept that? Perfectly simple anyway. When you have finished reading those twenty books, then you can go over the world and then you can teach the human being. If you can really explain all those laws ... But what you read there, that is already enough and sufficient; then you already have the possession of the earth in your hands, to that far. And then professors will also come and theologians, they are already lying at your feet. And then you can, if your inner life possesses that attunement, determine your colour and your consciousness from that. And now all the characteristics have an own fluid. But I cannot ... just like that ...

What is now truth? When are you true? When are you love? That love has a colour on the other side. Which one?

(Lady in the hall): 'Orange.'

What did you say?

(Lady in the hall): 'Orange.'

Orange? Orange is stone-dead, madam.

(Lady in the hall): 'No, gold, I mean, golden.'

Gold is nothing either. We speak of golden light. If you were to see that light like that in the cosmos, as the sun gives it, it is living dead, living dead. What you see there now, that is also light, golden light, that lamp there? But that is living dead, you see, that is just one light, one little bit of light with a bit of shadow. That is not a colour, is it? People call that gold, but that is not it, no ...

(Lady in the hall): 'Lilac.'

Lilac is also dead. Every colour which you know here, is now also stone-dead, living dead.

(Lady in the hall): 'White.'

What did you say?

(Lady in the hall): 'White.'

White is even worse, madam. White? If the spiritualists begin: 'Oh, there she comes in a snow-white garment', madam, then you will freeze in it. If you see your daughter again and she is snow-white, then just run quickly to the stove, because then it will be cold.

Madam, when you enter the other side, then there is not one walking there in a white garment. A sparkling white garment possesses all the colours of the universe. Something lives in that white, you see, and then you get those colours. Every fibre lives, because it is living aura there. That is not a flannel which you buy there with 1.40 per yard. A spiritual garment is living aura.

Can you feel? Now Mr Reitsma must ask me: 'What is the colour of the other side?' The garment builds itself up. You arrive there naked before God, but you have something on. When you leave the first sphere, then those garments already begin to become grey, and then the skins hang, lets say – really and truly, madam – the skins already hang here, and the ribbons, like that, I think: now, it is starting to look like a rag-and-bone man. And then you see thousands and millions of those rag-and-bone men and women there, because every characteristic takes them to that raggedness.

This is why we talked recently about curls of the ladies and the fold in the trousers of the gentlemen, but that has gone. When the character does not speak, and it has no possession, that character, then you can ... yourself ... There are no iron wave machines – what are those things called? – you cannot get perms there. And they cannot give you a curl either, because the soul curls the spirit, the personality curls the life and makes it beautiful. When you enter the other side and you really want to ... Or someone manifests themselves to you here, a spiritualist, and then you must ask the question. But if I say it now ... Look, for me they are gone immediately. I was also somewhere once, and then she said: 'Yes, but my father is so far, and so ...'

I say: 'Good, madam, that is possible.'

'And do you wish to attend a séance?'

I say: 'Yes, madam, I will do it. But I will tell you exactly what I see.' And then I looked, then master Alcar says: 'Just look at his hair and then you will know it immediately.' And then I saw that man. Then it was just as if they had put an old wig on his head. He says: 'That is a good consciousness, don't you think, André?' I say: 'Yes, I know.'

Oh, and then that father came, and it was so wonderful, it was so wonderful, but it all came from themselves. If you start to think beautifully right now, then you can say beautiful things, can't you? And they come from the other side then? And there always just came: And God is love and Father, and the God does not damn', they all know that, and now good, good stories come. But that father was standing with a wig on his head there.

I say: 'Madam, it is a pity, but your father is still walking with a wig on his head.'

Then she says: 'What does that mean then?'

I say: 'Not very nice.'

That lady, that spiritualist who came there, she cursed me again of course, because that Jozef Rulof had been there again. But after four weeks that lady came to visit me, then she says: 'You are right, because he was actually just', I will say it just like that, 'he was actually just a rotter.'

I say: 'Well, that is a bit harsh, because he has a bit of light.'

She says: 'No, he was actually still a rot ... I must admit it honestly, but yes,

you let yourself be dragged along. And then they see those people so beautifully. I think: My father has only passed on about ten years, he has perhaps achieved something.' And then the human being believes the human being, because we so gladly want it be nice.

But those colours, Mr Reitsma, I will come back to that, they were not there. Because he has ... And then the story came. I say: 'Yes, madam, the wig, his hair which ... I can see that from his aura and see from his life. And he certainly does not need to talk beautifully from there. You can see that, if you see. But he really had an attunement which just borders on the Land of Hatred.'

Then she says: 'Yes, he could also do that. Because he could not stand me.'

I say: 'How can that man now live in the first sphere? How can he achieve that in ten years?' I say: 'Yes, it is always that.'

What must a spiritualist do, a spiritualist who holds séances, and comes to your house and beats the whole family to pieces? You do not like that, sir. You do not accept that truth, because you say: 'Get out!' Because even if it is true, then you still do not want to the truth to be told. And in this way people came: 'Just check that, and check this.' I was able to leave a few times, and then you saw nothing, then there was nothing.

Curls, Mr Reitsma, they were not there. Because the spiritual garment was not there either, because he was walking in an old coat, such long shoes. Then they say: 'Is that a clown?' Sir, your feet are so big – I once talked about it already – your hands, they are no longer hands, they are claws. Your eyes are so far open, and your mouth is horribly ugly if you think about gossip and nonsense and want to live in that. Someone who with a word ... the divine laws go that far – if you by means of a word ... This is dangerous if I bring the wrong thing. If you touch and deform the human being and the divine law for the human being, then you deform at that moment not only yourself, but your whole world. Now you must consider, and then you do not even need to do it yet, but if you think, you feel and you gossip, you talk nonsense, you talk, you destroy, you deform, then you are deforming yourself.

And that is so infallible there, that is so real, that we, thank God, cannot escape that, because we must finally begin with harmony, thinking in harmony with the laws of God. And then we get colours, radiance. And now a human garment is tremendously deep, then you can go through the whole cosmos, because the first stage of the moon in an embryonic stage is also there. So you will find the whole of space in that garment. Darkness and light, and those few colours which we have now discovered as blue, green, yellow and black and white, that is nothing after all in comparison to the millions of types of colours as grades which emerged by means of the divine evolution. If you want to analyse the Divine realm of colours, as master

Zelanus wants to do that, then Our Lord must give him a thousand years, and then he will still not have made it, they are so many books. And then he comes of course to: through the divine colours to the cosmos, sun, moon and stars. Consciousness in colour; the life of feeling gives the colour to the character, then we already come to the personality, and then we stand before Socrates, Plato, Aristotles; and then we get to see the shape as independence, and people call that man and woman. But that is a grade of life to that and that feeling, with that and that attunement.

Anything else?

When the mother soon comes on the other side and she has not brought herself into harmony with those laws, then there are no longer any curls in her hair, they go away.

You should see master Zelanus and master Alcar. Their natural garment, their head, their hair. They become young, but that hair, you should see how beautiful that hair of an astral being has formed itself. And now you get a turn to it, and hanging, and space in it, heat in it, growth in it, fatherhood in it, motherhood in it; you see everything again. In everything of space you see everything again, in that state, in that hand, in that foot, in those legs, in that face, in those eyes, in that mouth. Don't you? That must be like that, mustn't it?

I experienced something great this week, for myself. Just then that, you are now talking about ... I saw myself walking the whole week, as I am in the spheres. I saw a time that I had passed on. And then about five, six, seven, eight from us here came. I had already taken a few to the Other Side, and then another few came. And then they said: 'Between those seventeen, between those eighteen, nineteen André is also there, look for him.' They could not find me. I think: how nice. I say: 'I have been walking double here at home all week.' I say: 'Now just go away.' Yes, and then you see that law yourself. You must be able to see yourself one day. And he who came, he had read the books, and he is now sitting here too. There were a few from here. 'Yes, who is André now?' They were all boys of twenty-five, twenty-six years, twenty-seven. I say: 'Well.' And just looking ... Master Alcar was standing there too. Master Zelanus was standing there. There were even more masters, there were a few others there. I say: 'Yes, there is André.' 'My God, where is he?' Nice. I think: I would like to have it like this. I hope to have it like this. I think: they will soon not recognise me so easily. And then I am standing under their noses and then I say: 'How did you find it yonder, how did you find it there in the Ruyterstraat?' Then they know it at once. 'How did you find it in Diligentia?' And then I saw my curls from before. Now they are grey, and then they are ... again ... I saw my own wig again from before; my hair got another colour. I think: Now I must also try to get that wave there,

for myself. I saw beautiful colours, curls. I think: there should be a wave to that, a little wave, then it will be fine. And I am now working for that, Mr Reitsma, to also get that one curl. But that costs something. Pugh.

But worthwhile to see it and to experience it, if you know that sphere. Then you will get the radiance, the life of feeling, the personality, as colour, light, feeling, fatherhood, motherhood, and everything which you learned, you will get to see.

And if you have thought about that when you were ill, then that is a good state. Then you can meditate. Can't you?

Remember ... And then – if you have read 'Masks and Men' – before you are wearing your sandals ... We are sitting there now, Mr de Wit, sandals, wearing a garment, let us say, which is no longer a perfectly ordinary white shirt, but a garment, sir, without frills, there is already a shape, there is already a cut to it, it is already a bit cut in at the waist here.

But woe betide, woe betide if you see those monsters there. Directly from the first sphere you go to the Land of Twilight, they are already sitting there. They can still put themselves in an earthly position and they are still earthly, and they still put on gold medals and everything, and still call Johan, for tea: 'Where is the butler?' And they live in the ground, and they do not know it.

But we will continue. Now, sir, then you see the face changing, the human being changing, the lips changing, the arms are claws, and the legs are not there at all anymore, they have grown together; a human being has disappeared. Until we are lying like a jellyfish on the beach. Do you not know that? Isn't it honest? The deeper we go, the more rotten it becomes in our aura. It not only starts to darken, sir, but it stinks in our aura. A human being with normal consciousness can no longer stand it in that sphere. It becomes an animal-like carry-on. You cannot even send that to a tiger, to a lion and a crocodile; they have not done as much harm as we people. It is simple anyway. And then you should see what then remained of the aura and the human being: everything, but completely dissolved in those pieces of trash which we do, that stealing, that destroying, that destructive part which still lives in us.

That the human being is unconscious, stupid, the people say ... I hear people here saying: 'Oh, oh, oh, oh, how stupid the people are.' Those people also lived two years ago in that unconscious. Now they are starting to feel. I accept this, and I can just accept it, I think: those people have apparently learned something after all. Because I already knew that in 1930, that the people are stupid. They are not stupid. There is not one stupid human being in the world. Then they say: 'That man destroys everything.' And there is not one psychopath in the world, not one insane person, not one stupid person; there is only evolution in everything. In which grade do you live? There are

no harsh people; the people do not know what they are saying. You can be upset about it. That beating is terrible if you get it. And they drag you every day through the kitchen, or whatever. And they hit here and kick. That is frightening. But, we were that too a moment ago, five minutes ago.

Who will hang himself again, if you have experienced the rotting? Who will still do that? The human being who kills himself does not know for that matter. Are you still capable of that when you have read 'The Cycle of the Soul'? There you have it. So we succumb to hundreds of thousands of things and matters and take away the divine radiance as colour from that feeling. Isn't it nice?

Yes, I could talk about this for six evenings, but it is not about that.

(Jozef continues to read.) 'The wonderful work 'Between Life and Death' is also ... and on page 57 I read that Venry as a trainee priest of Isis got a yellow garment with a blue hood, and a red belt. Above the place of his heart he wore a Lotus symbol.'

They were the sensitive ones, you see, gifted by nature. Dectar also wore a Lotus symbol, but the colour and substance of his garment was very different. We had the brown, the yellow, and then we also had something on the back and then there was also something on the shoulder. Master Zelanus or master Alcar do not even go into that anymore, into those and those characteristics which a priest had, that trainee. The symbols of art in feeling, of healing, were all on it. Like they wore that garter in England, you have probably heard of it, we also wore it there, under the tunic, and around the legs. They were the visible invisible gifts, which people had given you, with healing and with everything. But a main colour was that and that grade, and then they had a blue colour, had yellow, they also had pale yellow – pale yellow was beautiful – purplish red, and all those other colours, they had them for their grade.

You also have that here in the Catholic church, don't you? And different sects? The higher you climb, every moment, your uniform changes. You can see it for every establishment. If you are a general, then you are much higher than an ordinary soldier, aren't you? Then you have this and then you have that, then you have this that and the other. Yes, and you come even higher, sir, then they hang you from front and behind completely with those large ... What are they called? As large as that plate here, a tinplate, or with gold, and it shines too, on your breast. Just as many as Herman Göring; he had to let himself be measured for a suit of armour, in the war, he fell forwards from all his heaviness. He had about five hundred of them on his breast, and then his head went forwards, from the medals. On the Other Side ... Blimey, how long it took before that poor, that poor Herman ... Poor, no, he was not poor either. But you should stay away from those large things. Herman Göring

will only come back in five, ten thousand, twenty thousand years' time. Then the world will be a paradise. And then he can begin to discard his medals. First those medals gone. Because his character is still there. Now you must first precisely not want that by means of which the human being makes you so mighty. Isn't it true?

In the interval someone also said: 'Yes, what a sensation the world made again of that captain; the whole world knows it.' Another human being works himself to the bone, they do not look at him, because the human being still does not know. Then, when they killed Galilei ... And how many did they not kill? Then they finally knew who they were, yes, then they stood weeping.

You certainly do not get a medal for spiritual things. If they were to give me a thing like that, I would fling it through the windows. If you reach for it, you will be gone. If you put a thing like that on your coat which denies another the light in his eyes, you are wrong. But who knows that? Who does that? Who has the strength to say: 'No, I do not want that misery?' 'Yes, but, sir, you will also get ten thousand guilders.' 'It does not matter to me, but I do not want that misery.' There are enough who do not want those tin medals. And am I right or not? If you violate something earthly and continue, and then you should see whether a spiritual colour lies behind it. Then you must stay away from it and say: 'No.' If there is no foundation in there for the Other Side, you must always say: 'No.' Christ taught us that, didn't he? They are dangerous things, but oh well.

Look, in Ancient Egypt people had that too, and there people get – and that is for every sect – rising, awakening. And as you are awakened and have become a teacher for that and that, your appearance changes. And that was in every temple there.

And then you also have the question here: 'Would you want to unfold the deeper meaning of the colour substance of the priestly garments in Ancient Egypt?'

Something similar again. What good would it be to you? Just the same thing – this is why I am already making a comparison – if you are now a soldier and you climb up a bit and you suddenly become an admiral or a general. Do you know it now? That was there too, with a few other frills, another colour, and nothing more. Do you see? They also still had plaits in their hair. Did you know that? And if there was a small bow in that, Mr Reitsma, then you were something. That added to it. A pair of earrings, so, over the shoulders. And if you go back far, to China, where the metaphysical laws were experienced, then you will get a few plaits as far as the ground with this, and that. And all those decorations decided who you were. What should you now learn from that?

Take the Catholic church, then you first get to see a black one, someone who is completely black, with a white collar. That is a chaplain or a priest, isn't it? If you come a bit higher, then it already begins to change. And if he is completely at the top, then the man goes about in gold and then he has a cross on the left and the right, and on his back and on his forehead, there are just crosses everywhere. Then you are also an admiral, general, and sacred, aren't you? Do you know it? But you have known that for such a long time, sir, you know that yourself too.

Question three: 'How were the high priests dressed?'

With four stars, but now they were on their collar, at the back of the neck, or behind on the tail. They had the symbol. And then we could talk for hours and hours about that, but it is no use to you, you learn nothing from it. Then you could just say: What were the fairgrounds like in the prehistoric age? And how did they mark Sunday morning there in ancient Egypt? How did they pray? Well?

(Gentleman in the hall): 'Well, I do not mean that of course.'

No, but you could ask that. It is much more use to me if you say: 'Did those priests pray there?' You read there about meditation. What does that matter to me. I did not even ask master Alcar: 'What were those high priests like?' I saw them. But we are not interested in that. That is all earthly, material, temple-like camouflage after all. Like you also have that for different sects nowadays.

(Gentleman in the hall): 'I thought that those colours of those garments determined ... (Jozef talks at the same time) they were clairvoyant.'

Good, I say that. But what kind of meaning does that have, if you now rise in the Catholic church and you are now a cardinal at once? What beautiful things that man is wearing, isn't he? A beautiful garment, the colours come, when he is wearing his highest grade or his best suit. What is a costume like that called?

(Gentleman in the hall): 'Vestments.'

Vestments. And he is already wearing his lace, isn't he, pieces of lace. If I look at all that lace, yes, then I begin to tickle inside. I once asked the priest – then I had to leave again of course, then I got a beating again – where he could miss a piece, because mother still needed a nice tablecloth, he could miss that. Well, then Tall Hendrik had to come. Then he said: 'Hendrik, that one of yours, there is something the matter with him. He asked me whether he could get a piece of my garment for the table.' Well, Crisje did not have a piece of lace, and he was walking round all day, and it was dragging on the ground; a bit could come off it, couldn't it? But then I had kicked the sacredness, do you see? Do you wish to be sacred by means of a piece of lace, a piece of purple, a piece of red, white and blue and yellow and green?

In Egypt they also decorated themselves, with what? Go to a museum, you should see what kind of frills they are. Those cockerels here, they all had meaning, sir. If he did not have that, that strip in it, then that woman or that man did not even possess that nobility. Do you see? But inner consciousness also entered it. So the human being dressed according to his consciousness, and we still do that now. Now, in this society, all the sects ... You should come to Sufism, and theosophy, and if you go higher; they almost no longer dare to show themselves like that. But then you should start to look at those silk garments, the ranks and grades which theosophy has. Did you not know that? Brrr ... And that Sofi movement ... Oh, sir, now you will get again ... I feel nothing for it. And why not? Because it is all outward carry-on. We stand here naked in a ready-to-wear suit, and can deal with it. Why that annoying carry-on? Why that outward decoration in order to represent something? You do not have it 'behind the coffin' after all, do you? That is still the first mistake there is.

If they were to really accept me, those people, I guarantee you that master Alcar will immediately say: 'Away with those things! Those medals from the coat. You are nothing here. Now we will begin.' And that is the reality of the first sphere and space, isn't it? Why must we do those things? Yes, ancient Egypt is also coming back on that, and you now see, what has remained of that, of all that pride? Nothing, sir. Just remain ordinary, 'perfectly ordinary', someone says, 'and then we will be odd enough.' Yes, and that man is right. Colour and garments, that is the most terrible thing, if I read that ... I saw the spheres, you see, I saw the poverty there of 'here we are everything.'

I stand opposite people, and they have this and they have that, and they just say one word, and I know where they will be going soon, because they do not even want to lose that word. I say: 'Here you can still make a fuss and here you can still do what you want, can't you? Just go into 'the coffin', the new evolution will come, and you will stand naked before your own inner self and you will have nothing more to say.' And then I laugh, to myself, that fuss will go. Just behave perfectly ordinary and you will be odd enough.

Isn't it true, madam?

Yes, but the human being thinks that the outward ... Don't they? All outward appearance. Ancient Egypt had so many outward appearances, and nothing remained of that, because they succumbed. If the human being who searched for the good ... We, we have brought a book from there to here. It is already amazing enough that you can see your life again from there, and you now live in it again and you can say: 'Yes, what I was then, that was wonderful, but this is even better.' Because we do not go into that anymore.

We do not long for sandals if we do not have them, do we? And that is the possession of that first sphere. And now the pure colour as aura becomes

free from your personality and radiates, because you do not place any will on your character. You let it grow freely. Do you understand this? You bring yourself to growth. You have no camouflages, you have no mask on, you are completely and quite simply natural for society and everyone, you stand naked there. I no longer need to hide for the people; my visiting cards are lying there, yonder, twenty of them, almost. Do you want even more? When you soon get 'Jeus III' then I will be completed undressed for the world. Anything else? There is nothing more. I have nothing left. I am now completely naked. Now just hit out at it, just tear it to pieces, it means nothing to me. But if you find fault, sir, I know exactly where you will go with your fault-finding and with your gossip and talk; we will see each other again one time. And you will justify every word. I will no longer interfere with megalomania, or with gossip. I will not go into it. I know exactly where that gossip will bring me.

Yes. You know, it is not an art to live, sir, madam, but it is the art to not think anything wrong. And Christ taught us that, the books teach that. You do not need to start to act for cosmology and to be a master. If you are completely naturally just and warm and loving in this life – and whatever you are, it does not matter – you will infallibly go to the own path, and that will bring you straight to that sphere with your fine, radiating, loving, life aura. Did you not think so? Those books teach us that. And then we will already be odd enough. Then we no longer need to make a fuss, because every human being, however insane, however simple, immediately senses whether you are telling the truth or nonsense. And if it is the truth, sir, you can feel it with your clogs. And then it is always harsh. Why? Because you do not want the gentle and the loving of it. Do you? Yes, you can still just say 'yes', say 'yes', and 'it is true'. I also had to do it: 'Yes, master. Yes, master. Yes, master.' And finally I suffocated in it, I say: 'Yes, yes, yes, yes.' And then I came back with thousands of yeses in me. I think: Well, what else do you want here? Do not imagine anything, sir, then the 'no' will immediately be behind it, and with a large exclamation mark, like that. There will not be any more question marks. Isn't it simple? Is this teaching so deep, so difficult?

(Jozef barks like a dog; there is laughter) Now he will not doze off anymore. That was not Fanny, Mr De Wit, that was me myself now. Oh, you came here in order to ... in order to learn something, I do not know. But I think: Oh, but it is nice and warm here now. And there are more sitting there, you know. I am not bothered by it, because I am always talking, because otherwise I would also doze off here. I would also like to sit here dozing one evening.

But we will continue. If it happens again, I will bark. Is that okay?

(Gentleman in the hall): 'Yes.'

Good. No, this evening I was busy, I am talking about such wonderful

beautiful things, and then – I got all of you, you know – then I suddenly thought, I saw Mr de Wit just nodding like that, I thought: he does not hear those wonderful things which we are talking about now. I think: so I cannot keep him awake with wisdom. And at once I went: Woof! I have not seen him sleeping again. I think: a dog, Fanny can do more than I and the masters can. He did not fall asleep again. And then they said: 'It was Fanny.' No, madam, it was a very different story, because I think: now I will see. Fresh and enthusiastic ... But it is nice and warm here, you see.

But we understand each other, don't we, Mr de Wit? Another would not even like it when I start to bark and say: 'What kind of a madman is that?'

You see, there you have it, Mr Reitsma, you were not allowed to do that in ancient Egypt. I was not right for the priest, because I also started to bark there. I am not serious enough, they say. But natural fun and happiness tingle in me, and I always give away some of it. But on the pulpit you may not bark. (laughter) And Our Lord said to me, and master Alcar said to me: 'What are you talking about?' I say: 'So.' Then he says: 'Then it is okay, then just bark again.' They do not even mind, because they laugh about it too.

I once made a journey with master Alcar and then someone was standing there, he was standing there talking before lives, because in the spheres you can see and meet all the people, like here at the Maliebaan, before, with clubs; and then I also came there, and then master Alcar says: 'Tune into those people, and analyse whether it is okay.' Then I stood there, and suddenly I say: Woof! And then that man frightened me! Then he says: 'Where is that lion?' I say: 'You see, he does not even know whether it is a dog or a lion.' (laughter) I say: 'That man, he is an unconscious being.' And then they ... him ... I say: 'Wait a moment, I am not here yet. I still live there, where you come from.' I say: 'Sir, but, madam ...' But they were people who are still searching there, you cannot reach them yet. And then the priest stands there, he is saying mass. And the minister has it: 'And yes ...' He is still singing and moaning inside. And then there comes from space: 'Say, do not moan here like that, because it is no use to you here. On earth they do not know any better, but here you no longer need to moan. Just be perfectly ordinary here, then you will be just like real.' But he still moaned there. And the Masters and other people who are conscious, they stand next to them and then they look; but they cannot be reached. I say: 'Master Alcar, I will reach him immediately.' Then he says: 'Yes, you can just do that again.' I say: 'I will do a trick and I will have that man. I will give him a fright.' I say: 'You should hear: Woof, woof!' Oh, then it was over. Then he says: 'André, full marks from the masters.' (There is warm laughter) And that man bolted; he thought that lions were coming. I say: 'Ladies and gentlemen, now you must go with them, sisters and brothers, with those people there, and they will explain

the laws to you.' And then we got those people released from damnation, by means of the barking of a dog.

You probably don't believe that, do you? (laughter) You see, now I want to tell something nice, and now ... Yes, did you think that I always had to go with master Alcar with such a long face? We also laughed during the journey. We shouted at the earth, for example, we did that and did this. If I had the time, then master Alcar says: 'Remember, you will get another five minutes, André.' But then he was usually talking to Jeus. I say: 'Oh yes.' And then Jozef had to come too, and then André came, who says: 'Now shut up, because they must begin.' Just as if you ... Now we think for God, for space. Cosmology often came then. I say: 'May I say something?' Yes, then I also had something, didn't I?

But when that seriousness comes, and the unconscious ... And then you enter the spheres, the journeys through the spheres, oh, my dear human being, then you see thousands of those clubs, and then they stand there, and you cannot bring them to the conviction. They do not even know that they are dead, you cannot even take that away from them. There you see a small altar like that, and he built that up. Search me where he gets the planks from, but they are there. And a nice cloth over it, and then he stands, and he is praying and praying, and then ... The priest still cannot free himself from his church. I say: 'Now, it is time that I come there, because then I will at least have something to do: I will just bark everywhere.'

But no one believes this after all. And the human being who has never experienced this, he says: 'Well, those people are just sitting listening to a madman, he barks in the spheres.'

But, ladies and gentlemen, there the human being is not busy burying himself as we do that, there everything is open and conscious, they see there, they know there. And it is extremely difficult to get that man away from his damnation, you cannot change him just like that. And the first thing which they ask when they awaken, is: 'Oh, Our Lo ... Oh, is the sister not there?' Then you must explain to them that they have died. They were sick, they are going through something. They are sick, fall asleep, wake up, and still think that they are lying in the hospital or are at home. They are served. 'Now, a nice cup of coffee.' 'Where is mum?' 'Mum?' 'Where is mummy?' All in their own language, by means of their own language, by means of their own thinking. 'And where is father?'

'Father? Oh, I am that.'

'No, no, no, you are not that. Did they perhaps take me to a hospital?'

'No, you are dead. You were dead there. You are not dead, but you are now dead. You went through that death, and are alive.' Again and again. Master Alcar says: 'Since the first human being came to the other side, we are busy

with it: "You died on earth." He says: 'And are we now unnatural?' Now we must go through the unnaturalness of the human being. And then we also get dogs and cats, he says, we build up mice's nests in order to bring the human being to the spiritual awakening, because it is not even possible. We make up all kinds of things in order to bring that shock to consciousness, so that they realise: I died on earth. You are so real there.

If you now fall asleep ... How many people do not fall asleep? In a few seconds they have passed on, waken up, still walk, many who passed on as a result of an accident are still at the Spui. They sit there, they have to drag them away from there. 'No', he says, 'there is nothing wrong with me. I have to go to my boss.' And then they first have to take that boss away from him. They must take that man along, because that man does not want to lose his task and is a hundred percent tuned into that task. He must run a message for his master. And he has this. The minister has to go to Paris, or to America, and if that aeroplane was to go down and they stab the ministers ... or one of those ministers, then they will not get that gentleman, if he does not know these laws, that life of feeling, out of that aeroplane, because: he has to go to Paris. And then you can be a minister or king or emperor, madam, but then you are now through 'the coffin', and you now stand before the astral world and it says: 'You have died, sir.'

'Ha, ha, ha, I have to go to Paris. I belong at the United Nations. I have to talk to the minister of Brussels, of France, and America.'

And then the master must begin and say: 'There are no ministers of America, France and Germany here. You died on earth, sir.'

And then that gentleman suddenly orders forty-five soldiers to come quickly in order to tie you up.

He says: 'Yes, but here ...'

'Just shout, because there are no soldiers coming. You are actually finished with that.' And then: 'No, sir, just shout, just order: "Shoot." No one shoots here. At least, if you are in my world. You are in my world, I can help you. but now no one shoots.'

I took part in that. I was busy for nights and nights with master Alcar in order to awaken the human being again, to release him from his 'coffin'. Master Alcar says: 'Now you can come back in twenty, in two hundred years, three hundred years, then they will still be there.' You will not get them out. You cannot bring them into that luminous world after all.

Because you are sitting here, and you have it. This is why you are happy, that is already your colour, that is your radiance, that is your garment. But when you do not have that, sir, then you will certainly feel, I cannot bring any Protestant, I cannot bring any Reformed person, I cannot bring a 100% Catholic into the first sphere through 'the coffin'. He will soon lie on the

ground and start to confess, and I will no longer be able to reach him. I say: 'Yes, in five years' time you may come back', then those people will have no more sins.

And if they just see black, Mr de Wit, with a small light stripe in front of it, and a calotte on the head, then they already want to confess. Do you feel? Then they see the priest again. You must start to talk about that, then you will see what remains of that. Then I will tell you exactly, sir, bit by bit, how you will soon continue on the other side, and where you will end up. You will begin about it, but I will take myself into consideration. I can tell you bit by bit where I will see you soon, one by one.

'Pvvt.' That is nothing else, that was a noise, that came from somewhere, that is ssh, there is a wind blowing, and we do not feel any wind, but there is something ... (It is as quiet as a mouse in the hall.) I will not just bark, because otherwise you will get a fright.

Oh, sir, the other side, ancient Egypt ... The other side is so amazingly real. You should start to ask me soon – but you do not dare that: 'Where will I end up?' Just dare it. Just dare it. Just dare it. Just dare it now. You just want to learn everything and just learn everything, but ask me once: 'Mr Rulof, where will I end up soon?'

(Gentleman in the hall): 'The nursery school?'

What did you say?

(Gentleman in the hall): 'The nursery school?'

Yes, if only there was one there, because there is not even one. Yes.

Question four: 'What are the priestesses like in ancient Egypt, how were they dressed?'

They were beautiful gems of feeling. If you meet the mother on the other side, in the first sphere, men, the mother, the real mother, she has reached her natural love. Hasn't she?

(Jozef asks a few people in the hall): What are they whispering over there, at the back of the hall? What are you talking about there? What do you have to talk about?

If you see that mother in her garment, in her colours, in those eyes, and you see there a girl of twenty-seven, twenty-eight years old, and you see those eyes, so deep – and all the arts and sciences lie in those eyes – and she gives you a hand, and she is benevolent and true ... Oh, sir, the man, the creator ... Oh, sir ...

(Gentleman in the hall): 'Then you will melt away.'

Oh, sir, you melt away.

(Someone says something.)

What? What did you say? What use is that to you? What use is that to you, that you melt away if you meet that pure beautiful life there, and next

to her the conscious man, as creator ... And then you must know that you also have the second, the third, the fourth, the fifth, the sixth, the seventh sphere. I have seen the angels, the mistresses, the woman and the man from the seventh sphere. I have seen the All-Mother as a human being of the earth, who has lived on earth, also the man; outside of Christ. Yes.

When that man there was at sea – he was fighting with a boat like that, wasn't he – I think: 'Yes, you are doing something for yourself. What remains of that, is only willpower. That is everything. That man has willpower. The rest is all sensation. But in order to devote that willpower – I thought – for a human being, even if you do it for your own consciousness, in order to give the human being the happiness and the blessing and the space ... Now devote your soul and bliss for that, sir, then it will become beautiful. And I am always busy building that up in every human being, because I know what your garment will be like soon, what you will be like as a mother there. Here you become old, but not from inside, and that continues to live. I say: 'Yes, man, that is beautiful.'

A runner, wonderful. Fanny (Fanny Blankers-Koen, Olympic champion, four times gold in London, 1948) can run as fast as she wants, I say: 'Fanny, will you give those characters, those characteristics, for your husband and for your children, and for Our Lord and space, will that also get everything, so, so, and so, and so?' Become a great artist, become this and become that. Does that all get the gracefulness, the grace, the courtesy of the mother who is called nature? 'Yes, we are busy with that.' Then you must first learn, sir, that there is no damnation, no last Judgment, and that there is just one God who rules over the people. No, we are gods ourselves, but we do not need to imagine it. We are gods. And now one deity stabs the other: rrrt! Yes, when will that be gone? When will they give colours to their personality?

If you get the first sphere, which master Alcar is always talking about, and you will read that in 'A View into the Hereafter', oh, my dear people, if you start to read that and want to understand ... Just believe: if this is there, which is not in harmony with the law of nature, that happiness, harmony, love, understanding, is supporting, and hundreds more questions, which are all founded for your personality with regard to the divine law of fatherhood and motherhood, then you are not there. Is that honest? And we now have that in our own hands. And then the human being says: 'It is so difficult.' No, not for the dead death, it is not difficult, it is perfectly simple, but the human being cannot do it yet, a human being does not do anything for it. If you now know that you will go to prison because of that and that and that, why do you do it then? Why do you steal then? Why do you then hit a human being? Isn't it true? We cannot do it yet, and now you have there: we must master those things. And that is not easy. But it is simple.

Question five, here: 'Did the emblem on the head of the pharaoh have to do with his aura?'

That was also an earthly cross again. Do you see?

(To the sound technician): Do I have another minute, Mr van Straaten?

(The sound technician): 'Four.'

'In the third part of 'The Origin of the Universe', page 195, it says that the aura of the artists radiates art. Which colours?'

That which he places in his colour. If you show me the colour, and you paint, I will know your whole inner self, on art. This is why you are not a bad person. But it is odd that the artist ... If the artist wants to learn with me – and I was a master in art and I had to teach an artist – and he was married, then I would say: 'First let your wife come.' 'Why, I am an artist, amn't I?' I say: 'No, I must have your wife.' And then I asked that wife: 'Is he very loving to you?' 'Well, he has that and that ...?' 'Tell me honestly, because I want to help him.' 'Yes, that ...' I say: 'Then I must first beat that out, then he can at least make red or blue.'

How can you connect yourself, if there is no love in you? How do you wish to make blue, if the blue does not live in you spiritually, painter, writer, violinist, pianist, artist? What do you want? Have you not read 'Spiritual Gifts'? It is in there. But that is the other side, do you see? And it manifest itself here. You hang your visiting card in feeling on the wall.

Another is sitting hitting a piano, then the other says: 'Now, just stop it.' And he wants to start to shout, and he wants this, he wants to do that. Can you not hear it? You need the means. But if the means are there and there is no feeling, then the world says: Just go home with your screaming. Those paintings mean nothing. And your book is empty, has no feeling. Which book has meaning for the human being? Where the feeling of the spirit lives, always when goodness and love is in it, otherwise it means nothing to us. Then we will not read that book. And no one will read that either. Will they? And then you can write about a demonic lust; if the higher life starts to speak, then the human being will react. With regard to what? Harmony, justice, Our Lord, sir.

Isn't it true?

Thank you. We are at least getting back into it.

It is about the colours, René would say. Yes, sir, about the colours, about the shape, about the consciousness of the colours, and the character gets that.

(Jozef continues to read): 'Although the masters reject all thanks, I may still be grateful inwardly ...' From inside, Frederik says, doesn't he? ' ... for everything which they brought us.'

Mr Reitsma, I thank you, but I am sending it to master Zelanus and master Alcar, because they are the ones who gave it to you; I am only just a bungler.

The tea is ready, ladies and gentlemen.

## INTERVAL

I have a very long letter here. From who is that?

(Lady in the hall): 'From me.'

Madam, if you write again, make it a bit shorter, because it takes too long, this is a big ...

'Can you give me an explanation for the following: Less than a year ago I was with my girlfriend visiting a very good acquaintance of hers. After the tea my friend sat down at the piano. The other lady sang. I sat at the side of the piano in a little chair and listened. Suddenly, as if in a flash, my friend changed. She got the face of a very young woman. I saw myself sitting in a very old-fashioned big deep chair. I was a child of about ten years old and was sitting deeply huddled into the chair. I was listening intensely to the young woman's playing. She smiled at me. It went through me like a shock. A tiny moment, then everything was normal again.

A while later I was busy in my kitchen on Saturday evening. I got the feeling as if someone was saying to me: "Look in the mirror." I did not pay any attention to it and continued with my work. It repeated itself for the second time. I then look and was surprised. The face in the mirror was not only my face, but also that of my friend. I could not say whether she was me, or I was her. This was also only a flash. I thought: Am I delirious, or what is that?

But a few months ago I had a dream which connected me again with the past and with her. I was standing in a big old-fashioned room, there was no furniture, but the carpet and wallpaper were very old-fashioned. Suddenly I dropped downwards along with the floor. I hear someone say: "Do not be afraid, you are dreaming." I continued to stand calmly until the floor was standing still again. Now I was standing before the entrance of a long corridor. I stood with my back to it. Now the floor of the corridor began to slide under my feet. There were rooms on both sides. I could look into all those rooms. They were all in the same style as the first one. After we had passed a great deal of rooms, the floor stood still, just before the entrance to another big room. This one was less old-fashioned and beautiful paintings were hanging next to each other on the wall. They all depicted flowers. The frames were modern. I went into the room. Then I felt a hand on my shoulder. I turned round and I looked into the face of my friend. I only asked her: "You?" She nodded and said: "Yes." I have led you through all these rooms. Come, we will continue together. We came outside and were standing at a large shipyard. There were men working everywhere. There were piles of wood, iron, coal and turf. The men were knocking, hammering and sawing

so loudly, that we could not understand each other. We searched for a quiet spot, but could not find it. Then we decided that each of us should go a different way in order to search. My friend disappeared behind a large wood pile. I watched her go and then awoke with a shock.

I was lying thinking about all of this. Although my friend and I have a very different life task, we agree on many things. We like the same hobbies and both enjoy the same literature. We have been asked more than once if we are sisters.’

And what do you wish to know from me?

(Lady in the hall): ‘Well, from the performance I had, and that dream. What is the meaning of that.’

Well, I cannot get into it. While reading I always get into it, but I cannot get into this. Because, look, you see, this is being spoiled again of course. Here we first go through a house. You look in the mirror, you see her; that is possible. You can be involved with people and suddenly you see an image, you look in the mirror. You could be told that, you could be under an influence, you could get it. You see, because a dream immediately has a spiritual foundation, doesn’t it? But here – do you feel? – here you hardly come across a spiritual foundation. You can see a house with all kinds of rooms, and old, carpeted, then that takes us to two hundred years ago, for example. But turf and wood, and people who are already sitting hammering ... That hammer, for example, already belongs to this age, and that turf too. Now the past comes to the present. And there were people busy working. Should we say, should I say, should the human being in society accept that by means of knocking, hammering, sawing, and chiselling, and all those other things, he gets spiritual consciousness? Should I make of this, for example, that those people were busy working on themselves, because they are hammering? That is not a spiritual foundation, do you see? And that foundation lies directly in that.

Now you get: ‘And then I started to look and then she dissolved behind a wood pile.’ That wood pile also belongs to this age. That means: that knocking and that hammering, that could be a few centuries ago, then we had hammers and then we began with building that and that and that, the Romans already did that in a manner of speaking. But turf and other things, they did not yet know them at that time. And that old-fashioned house, that old-fashioned, we can only find that again in an age, let’s just say, eighty, ninety, a hundred and fifty years ago. But then we already enter another age again, and then there is no longer a question of old-fashioned, then it already has a different name. Doesn’t it? The renaissance age, or whatever you call it. Which century does it concern? Now this connects me ... If you wish to analyse a dream, then the word tells you whether this is a spiritual foundation.

And did you think that now? That you say: 'I enter an old-fashioned house.' Then you will think: that is already reincarnation, she has apparently sent me through many lives. That friend of yours could be your mother, could be your child. And now we have gone through all those rooms – let's just say that a room is a life – we have gone through them, and then we enter another room, and she was standing there ... Then we searched for a quiet spot. Then you were already outside ... (inaudible). You enter a room, this one was less old-fashioned, and beautiful paintings were hanging on the wall next to each other. You therefore feel this purely in this age? All of them depicted flowers. The frames were modern, so you could also have bought them last year. 'I entered the room, then I felt a hand on my shoulder. I turned around and looked into the face of my friend.'

Yes. I have no hold in this. Do you, madam, sir? There is no spiritual hold in this for me. This is so quite simply material, which the human being can dream about sometimes, and then we have to do with father, to do with mothers; you have to do with your friend. But I have no spiritual contact. It must already be very little or I will get it out, but I am not getting any hold here. I therefore report it honestly, you see.

And now you have written a great deal, but not a lot remains of it, you will say. But you can have with your friend and with other people – you do not have to have just a friend for that, your husband can also have it – you can have exactly the same hobbies as them. And there can also be things, feelings, which the other does not have, and then you get the difference of character. Because it does not always mean, if you also ... There are people: 'Yes, but we both feel exactly the same thing.' Yes, but that still means nothing. If you find something nice there, then you say: 'I like reading.' And another also likes reading. That is already a very big characteristic, because you can then exchange thoughts. But that still does not mean that you take over exactly the same thing from those books and experience the same thing. I will let you read something, a hundred people read it, and they are all different. There is just one core in that book, in that chapter, and yet they all make something different of that chapter. And then they read, but the understanding and feeling and analysing is not there. And what only remains of that 'wanting to read'? If you analyse 'wanting to read', that still does not mean, madam, sir, that you also have and carry the analysis and the feeling, the consciousness for that in you. Now you can like something, that is already for the human being ... For example, people, who do this together, can draw up a wonderful beautiful life. And two Catholics can also do that. But I will not swap with a Catholic and with any Protestant and with any Buddhist, any Sophist, because my situation, what I get and experience, has space and purity. I continue because there is also a master who helps me and says: so,

so, so. Therefore my sight, my feeling in art, in a dream, in something for society, food and drink and everything there is, I make depth of that, because I get depth. And that Catholic and that Protestant can be very happy, but in their own world. Mine is a thousand times deeper, is more spacious, has also more happiness. My love becomes more spacious, greater, more beautiful, if I do it. There you have it again.

But I do not have any spiritual foundation in this. That means, that everything which you have experienced there, that house ... There is quickening in it to a certain extent and that means: we come, we live in a space, and that space has rooms. And that is the one sphere ... I can make something of that, but that is not it of course, because you must have dreamt it and not I. That room, one room after another changed ... If you had placed something else in that ... I thought one thing, I think: oh, that is probably what will be said.

Because a lady also came to me once, and she says: 'I always just dream about that and that and that, and this, that and the other, and then those rooms always had something different.' And she says: 'How odd, and now the last one', then she says, 'and then I went to the front room, and then I heard it said: "Here is the room, but you must look for the door, it is not there yet.'

I say: 'Madam, that fits perfectly.' Do you not all have to look for the door of the hereafter? And it was also there.

Then she says: 'And I just cannot get in. And if I think that that door is there, then I think that it is there.'

I say: 'Madam, you are going through the whole universe, through all of society, you will go through the whole dictionary in order to find that door.' I say: 'Because you are missing the key. If only you had the key.' I say: 'I can put it down next to you like that. Then that door will be open again.'

Then she says: 'Then what?'

I say: 'You do not know that, and you do not know this, and you do not know that; if you read those and those books, you will know.'

And she started to read, and in the morning the key was hanging on her table, in a manner of speaking; then she opened the door, then she says: 'Yes, now I know it.' Then the door was in it.

Remarkable that we build a house, a temple, but also the opening. And now we can ... a pillar ... We will begin, and give that a colour, with beautiful paintings on the wall. But now to open that door, sir, that really normal entrance to something ... There must be an entrance, and it is usually not there. But here everything is open, and is all old. That does not give us consciousness, those rooms are not different in colour, have no aura. You did not see that. It remains on earth. It remains an old house, or is it an old castle?

But there is no spiritual expansion in it, nor from the beginning, nor from the end. Do you accept that?

(Lady in the hall): 'Yes.'

Thank you. Or do you think that it is something else?

(Lady in the hall): 'No.'

Go ahead. You can see.

I also have a question here from Haarlem. Like this. 'Does being born cross-eyed ...' Is that right? 'Does being born cross-eyed have cosmic meaning?'

Must you then have cosmic meaning in order to be cross-eyed? Sir, that is a faulty, a weak nerve. Just say that to sir. That is a nerve in your eye which does not go straight out normally, but now to the left. So, so, so. So, I can also be cross-eyed properly, but ... Are you writing it down? That is a material disturbance. The things a human being thinks of. If a human being is cross-eyed, does that have cosmic meaning?

What has cosmic meaning, madam? What only has cosmic meaning?

(Lady in the hall): 'My husband thought in connection to the fatherhood and motherhood of the left and right eye.'

Yes, yes. Oh, and then he thought: If that mother is now cross-eyed here, then the motherhood is also cross-eyed. How a human being prattles away. That Jozef Rulof brings off something, you know. If society hears that, and they say: 'Jozef Rulof says: "If you see a cross-eyed mother, you also have a cross-eyed motherhood"', then they may just give me twenty years, then I will get them. Just tell it to the judge, he may just put me in prison if he can catch me with something which does not exist. But, then I must first have the academic, Einstein, for example, and others, in order to explain it. I must be able to defend myself, otherwise you can put me in prison ... Just lock me up. Just hit me on the head with a hammer and just chase me out of the world.

Sir, I ... I will now really be cross-eyed, madam, but I still feel like a man, do you see? But what is now cosmic? Does this have cosmic meaning? What only has cosmic meaning? You can also tell him that.

Do you know it, ladies and gentlemen? What now actually has ...

(Lady in the hall says something.)

Yes, madam, but that is not true. I owe an answer of course, but I say just like that: it is not true, you are completely off the mark, and yet you are close by.

(Lady in the hall): 'The giving birth of souls.'

Yes, madam, but that is the same thing, and it is not that. What has cosmic consciousness, what has cosmic consciousness in the human being? That being cross-eyed? Deaf and dumb?

(Gentleman in the hall): 'His or her personality.'

Sir, what you make of it, your spirit has cosmic consciousness. But nothing of your body, sir, that is quite simply earthly. That man has read all the books, hasn't he? Why does he still ask such a thing? It is not easy, apparently.

(Lady in the hall): 'Yes, because it is a material disturbance, but he thought that a material disturbance was connected to karma or something similar and that fatherhood and motherhood ...'

And then just back to space, you see. And then just back to space! Just tell sir that a cross eye is a weakened nerve, or a muscle. And you can say that: 'Yes, would that be it?' But just go to a doctor.

What did you say, sir? Sir, what did you say to that lady? I also want ... Yes, you are whispering something nice, I also want to know. What did you say?

(Gentleman in the hall): 'That it is not true what you are saying.'

Is it not true?

(Gentleman in the hall): 'That it does indeed have cosmic meaning.'

Does it really have cosmic meaning?

(Gentleman in the hall): 'It is a karmic law.'

Oh, sir, nonsense ... Karmic law, that you are cross-eyed?

(Gentleman in the hall): 'Yes, sir.'

Sir, that is a disturbance of your optic nerve, has nothing to do with the cosmos. Everything which you get here on earth, sir, from the body, you are born blind, has nothing to do with the cosmos, because cosmic consciousness is the conquering of the spirit; and the material remains on earth. You must send the inner life back to the cosmos, but the body remains here. If you could take the body along, then I could go with you, but the body remains here.

(Gentleman in the hall): 'But, sir, the body is made in this life for the next life. This life which we now have, was made in previous times. So we also have that material body.'

Yes, and now I will ... you ... (Gentleman talks at the same time.) Yes, yes. Now that eye is just squint. But now you are blind ... blind. And now you will say: 'Now you are in the cosmos anyway.' No, sir, you only just live in this little body. You are just human consciousness. The human being here has nothing of cosmic knowledge, feeling, thinking. And that does not concern the spirit, sir, but it concerns the body. And the body is earthly and remains earthly. I am always proved right. Because the spirit is universal; but not the body, sir, that goes into the coffin and rots away. But the spirit is cosmic, and the body is never cosmic.

(Gentleman in the hall): 'No, of course not.'

What did you say?

(Gentleman in the hall): 'The body is a manifestation of the spirit.'

You see, you do not want to go into it. You must leave the physical, the

material on earth, because they are the physical, earthly, material laws; and those of the spirit go much higher, even deeper than space, they go back to God. That man could have asked: 'The divine consciousness, does it have to do with being cross-eyed?' He could also have asked that.

(To someone in the hall): Yes.

(Lady in the hall): 'The doctor can put that cross-eyed eye right, can't he?'

There you have it already. Can he do that if that is a cosmic law? Look, if the doctor can solve your blindness, then does that doctor with his knowledge, that little bit of knowledge, does he then have cosmic consciousness? Sir, that is in the perfectly ordinary teachings that he gives that nerve that and that, and it is that. This is why it is the earthly knowledge, earthly possession, and has nothing to do with karma, sir. It does if you become blind. Then do you already enter a karmic law? No, sir, then you enter a law in which you experience a disturbance; you are unnatural, because a natural human being must see.

(Gentleman in the hall): 'Yes, precisely.'

Yes, but that is here! You just go to the cosmos, but you can only speak then of cosmic consciousness and possession, when you have mastered that. And do you have that? That cosmos, sir, those laws of space do not even affect us, because we are still not in that. How can the cosmos strike me blind, if I still do not have any contact with the cosmos?

(Gentleman in the hall): 'The cosmos ...(inaudible) ... you yourself.'

Oh, sir, look here ... Here on earth the human being lives, but the cosmos is this universe. Do you have the universe in your possession here on earth? Do you feel something of that?

(Gentleman in the hall): 'Well, partly.'

No, nothing, sir. None of us. I don't either.

(Gentleman in the hall): 'Our life is a part of the universe.'

No, sir, only the globe has that. You got a life here, a body from Mother Earth, but in attunement of and by means of the earth. But the earth is just a spark in the universe. And now we speak of cosmic consciousness, cosmic feeling ... When that cosmos starts to speak, sir, then you can no longer be blind and then you can no longer be cross-eyed, you can no longer have cancer and tuberculosis, because you are in harmony with the cosmos. But we are not that. And now you start to think: That is karma. No? Karma. Do you wish to compare a karmic law, which is so awe-inspiringly deep, with being cross-eyed?

But you do not enter here, and it proves that you are not in there. But you start to bring the earth to the cosmos, and you let the cosmos go back to the earth again, and then you will say: 'That is karma.' Because you can be struck blind by your karma, can't you? Now we will ask: 'How deep is your

karma? For what? Because you are cross-eyed, is that karma?

(Gentleman in the hall): 'Well, being cross-eyed is ...'

You are blind, sir, being blind ... Is the cosmos blind then, if the light of space also darkens because you are blind? Then you have unity with that karmic law. But the sun is always shining. You see, no, sir, it is much closer to home. It lives in us. But it is not of the spirit, sir; being cross-eyed is a perfectly ordinary disturbance, which can be taken away from every human being presently. But a karmic law cannot be taken away, sir, because that is spiritual. So it is quite simply a material, physical, human disturbance, and nothing more.

Do you accept that, ladies?

(Hall): 'Yes.'

Do you see? It is a pity that you have studied a lot in theosophy. Now you close ... Theosophy is wonderful, but theosophy has lost reality.

(Gentleman in the hall): 'That is exactly what it is.'

And that is a pity. There are theosophists who throw it away completely again, and then lay foundations again. But I always have difficulty with the theosophists, because they never can be pulled out of that universe again. But they still have to earn it. And then you get wrong tracks. Because you must ... the human being ... The human organism rots away.

How can the body have cosmic meaning? It has, but differently again, sir. It has. Our body is cosmically conscious. If you experience the highest for the earth and you have the white race (see article 'There are no races' on rulof.org) and you have the attunement equal to the first sphere, then that is a wonderful beautiful organism, without disturbances. Yes, but space has nothing to do with that, sir. Then I have completed the cycle of the earth as a material being and a spiritual being, haven't I?

But this is a perfectly ordinary disturbance. But a disturbance is not a law. And a law is not a karma. If that law belongs to the body, then we must also follow and analyse it physically, humanly, and leave the spirit out of it, because that is another world again. And theosophy put that together and built it up and sent it to the cosmos, and now they no longer know what to do. But we lay every foundation open here, and leave the body which belongs to the body, and what the spirit gets, is already deep enough anyway. But that points absolutely to that first sphere, and then you can be cosmically conscious. But then it is the spirit.

And the inner eye, sir, I see here with the people much more inner, spiritual squintness than material. I have some sitting here looking like that ... like that. I say: 'Yes, they are talking and talking, and then they look at me, and then it suddenly goes that way.' I say: 'You see, there you have spiritual squintness, sir.' And that only means: you can ... the human being ... I was

talking about the curls a while ago, but you can also look and see whether the spiritual eyes are straight in the head. And then I sometimes see them standing next to it. And, sir, that fits perfectly, but the life of feeling is just as topsy-turvy, that hurries onwards, people. Doesn't it? And we must analyse the things, experience them according to the law of birth, do you see?

But if you ... physical karma ... Sir, I can go much further, but just get that out yourself. But if you start to compare the physical karma with the spiritual, sir, then I would like to say to you: Is there physical karma? Did you discover in the theosophy, was Blavatsky able to explain and analyse whether spiritual karma also exists?

(Gentleman in the hall): 'Yes, the spiritual is experienced in the material.'

Yes, there is spiritual karma. We only know: by means of murder you have karma. The rest is not there. Only by means of murder. There is just one karma to be experienced. But is there also physical karma to be experienced?

(Gentleman in the hall): 'No, that is not possible.'

Yes, indeed.

(Gentleman in the hall): 'It is spiritual.'

Sir, cancer and tuberculosis. There are doctors who say: 'No, sir, you are it yourself.' But the real construction of my illness, I get that from my own family, that is material, physical karma. But it is not that, sir. Because father and grandfather, and the whole family of mine and of you and of others, they were also built up by means of this destruction. Then I can go back to the jungle, where it began, and my father and my mother and my whole family fall outside it again. We can call that: physical karma. But it is not that. It is quite simply evolution. And this is why I can analyse infallibly – I know the laws – that that being cross-eyed is quite simply a physical disturbance and not karma. And this is why I heard you whispering and I want to know something about it. Do you accept it now? Difficult, isn't it?

(Gentleman in the hall): '... it is not difficult.'

No.

(Gentleman in the hall): 'It is as clear as anything to me.'

Well, then it is okay.

(Gentleman in the hall): 'You cannot separate the spirit and the material from each other.'

What did you say?

(Gentleman in the hall): 'The spirit and the material are inseparable from each other.'

There you have it again, you see. They do not come out of it. The spirit and the material are inseparable. Sir, the spirit is the spiritual, the divine world. And I tell you: and the physical remains here and dissolves, that will rot away completely. That still does not even have ... Yes, that makes another blade of

grass appear.

(Gentleman in the hall): ‘... dissolves.’

What did you say?

(Gentleman in the hall): ‘Dissolves, it is chemically dissolved into other materials.’

Yes, yes, but we are not talking about that. We are talking about being cross-eyed. (Gentleman is talking at the same time.) Yes but, no, we are talking about being cross-eyed and then you say: ‘The spiritual cannot be separated from the physical.’ Sir, I will continue, and the body lies in the ground. I am karma, yes. But that body, that poor body of mine is not, sir. Now you can say: ‘Yes, I messed it up, I have ... there ... I am blind.’ Also a disturbance. Oh well, then you can say: ‘Yes, sir, but you did that and this again there, and you became blind because of that.’ Do you feel? Then it is I. Well, then it is I. But that poor body, that must go, because that does not possess anything, that does not have any karma. Do you feel? And now, for this case, this is a perfectly ordinary light disturbance of a little nerve. Because the light is still there, a doctor can fix that, they are that far now.

But now you must leave the spirit the spirit, and give space to the spirit. And not put everything on the shoulders of the spirit. And always just say: yes, but that spirit of mine, it ... Do you see? No, you must leave nature nature, the human being the human being, and the spirit the spirit. And they are all different worlds, that is the difficulty. And now you take the material to the spiritual, you start to connect that – that is one, that is inseparable, and yet separable – and bring it to space, even worse. Do you feel? Yes, we live in that space, but we still do not have that space in harmony in our possession. From that, sir, it is ... If we had spiritual physical consciousness ... On the fourth cosmic grade we can no longer be cross-eyed and we are no longer blind. Why not? Because we no longer experience any mistakes there. But you can now ... The weak eye which you now have, you have that from father and mother. If a child there of four, five years has to put on a pair of glasses, father says: ‘Yes, I do not have it anyway.’ But then we go back, to the second and the third, then they were nine months when they walked with a pair of glasses on, in a manner of speaking. Do you see? So, we find that weakness again in that organism; but that spirit of those parents does not get the blame. That is that inbreeding which we possess by means of our organism. Being cross-eyed ... I do not even find that so bad.

Being blind. Yes, sir, if you had not sullied the light in your eyes, me too, and all of us ... Because God did not give us the light in our eyes in order to only just see rotten things in the human being and society. God only gave us the light in our eyes in order to see and appreciate the beautiful of Him and His creations. But we put dirt in that. And we sullied and deformed the

people. Do you feel? And then you can say: 'You see, that is karma.' Then I will come back to the earth. I am also blind. Do you see?

Sir, a mother got up from a chair the wrong way; nods, and the nod lies in the eye of the child. I once had to make a diagnosis. Master Alcar says ... That eye lay here, that lay here so sharply pulled away. She says: 'What is that now?' It looks just as if a half Chinese was here in that right eye, and there was a European here, it lay so far. Then that nerve was paralysed. I say: 'Just go to a doctor, madam. He cannot do anything about it, but he can perhaps stimulate it with radiation.' And a little bit more strength came, and then the eyelid opened. What was that now? Yes, that is slipped through to her spirit, and the spirit placed in the eye? Karma? Oh, yes, then we will never be finished.

Do you accept it?

You can learn from this, we can learn from this. But this is so little fundamentally. In other words, this is so trivial and so little, this belongs to the everyday things, that you can still not see a spiritual law in that, can you?

(Gentleman in the hall): 'So, can blindness never be something spiritual?'

Yes, indeed, you can by being blind, completely blind ... This is the most difficult karma there is. That could have smothered you spiritually, as a person. What is the situation now of a blind person, who is born blind? Now the spirit can speak, the spirit, but the cosmos not yet. This is possession of the human being, isn't it? But of the earth. Here on earth we did wrong, but not in the cosmos. That is just a little spark, you see, the earth is just a little spark. So that cosmos must go, and I must only come to the spiritual, and the material of the human being. We possess human material karma, and spiritual karma, of course. You have psychopathy, insanity, all unconsciousness.

Now we become blind. What is being blind now? How does the blindness originate in the human being? There is not one amongst you who can explain it, I will add. If you possess so much cosmology, then I can explain to the doctor why a blind person can be born. Do you know what it is, sir? I will be proved right by all the people. And then you say: 'Good heavens, good heavens, how can it be.' I now get the image with me. I am now seeing. Master Alcar says: 'Give that too.'

(Gentleman in the hall): 'When we darken the light of another, then it comes back to ourselves?'

What did you say?

(Gentleman in the hall): 'When we darken the light in another man's eyes, it comes back to ourselves?'

Yes, it is that, but it is not actually that. I am not talking about that; that is already karma.

But why is there blindness? When does blindness originate? By what

means? It can be karma, but I will put that karma away for just now and then I will go even deeper. What is the foundation for a blind person?’

(Gentleman in the hall): ‘Lack of light.’

That is also there, but it is not that.

(Lady in the hall): ‘... spiritual light.’

Not that either, madam. No, you will never guess. You will be surprised when I tell you where it begins. What is it really? Why? Because no blindness existed. Do you know what blindness is? You could know that. This is something wonderful, which I saw. Now, do you know it?

(Lady in the hall): ‘In order to prevent you from doing that which the soul ... differently, yes, by means of crime or whatever ...’

You will never get to the bottom of it. Yes, what is it? What did you say there?

(Lady in the hall): ‘If someone has the urge to murder or commit arson.’

No, it is not that. Do you know it, sir? If you know it, sir, you will get – if I have it, I do not have it, but then I will borrow it this evening – you will get a thousand guilders from me. I can bet a hundred thousand guilders on it.

(Gentleman in the hall): ‘Disease in the material.’

No, sir. It is amazingly beautiful what I got. I was in it like a flash. Master Alcar says to me: ‘Present that to them, the children.’ You hear that master Alcar is always watching out. I say: ‘Master, my thanks, I had not thought about that.’ Suddenly I was in that world, then I was talking to you, then it begins, then I start to see. And then I do not see you, then I only see that image. And then I am seeing. You all become hazy, and then the image occurs and the image starts to speak – that is that unity with everything – and suddenly ... I think: Gosh, how beautiful that is. I think: I will present that to them. You will never get to the bottom of it.

What is being blind, ladies and gentlemen? Do you not know? Will I tease you a bit? (laughter) Now you have learned so much. You see, they are masters now, we are never left speechless. Sir, you can present this question to the greatest doctor and the psychologist and Einstein and every professor, then he will ... Yes, if he knows it of course, otherwise he will say: ‘Well, just go away with that nonsense.’ But we will be proved right one day. It is a pity once more ... It is not a pity that it goes into the world, but we must record this one day, this. In this way I have said a hundred thousand things here, which are still no use to me, but one day I will be proved right.

Blindness only originates, sir, because the spirit is attracted to the earth and is still asleep and cannot, master Alcar says, give any light to the tissues. And now, the child is born, and it is blind. The time of unity with the spirit, conscious spirit ... comes to earth in the mother and the spirit makes the tissues conscious. That spirit is sleeping, awakens after that and that time and

then it is over, then the child already has blind eyes, in the mother. Do you not find that amazing? I just saw that here. The spirit from the world of the unconscious is still asleep, but is attracted, and does not reach evolution. And that becomes the blind person on earth. Isn't that nice?

(Gentleman in the hall): 'Yes, that is a spiritual blindness, which manifests itself in the material.'

Yes, sir.

(Gentleman in the hall): 'That is what we talked about here together once.'

No, I already put that aside. You would like that. Now you are clinging to something. Look, now you bring the karma of being blind just like that to something which I am now telling; that does not work either. This is a separate world. I am only talking about: how does the blindness originate? But I am not talking about the karma. You must leave that now. And that is your fault. Everything, sir, is a world, is a space, is an independence. And now you cannot just connect water with sandpaper and drink. Because sandpaper remains sandpaper, now. And water is water. And now you just start to connect that. That is always the fault. Now you must lay foundations; the fact. With you it is no use to me now, because you just start to connect that again.

That great wonderful thing by means of which the human being, the soul is attracted, comes into the mother, is one, the quickening is there, the life is there, it starts to grow, but what must be there, is not there, because the light in the eyes is not there, not in that spirit, is not awake. And now that child awakens, must awaken, but lacks the consciousness, the harmony, and comes to earth. And of course, look, now I can take it back to the state in which the human being has lived.

If I have taken away the light from the eyes of a human being, then that is already present. That murder process in order to burn out the eyes from a human being, already lies within me. Because I violated the light for another, I took away that light from those eyes, and that does not refer to me, but that is already in me. So I already come with the same karma in the mother, and I do not have light, because I violated light. Now you can all explain that again. And now it is natural. This is why I say: Now the spirit, our life of feeling, the personality is the male destroyer of everything, the female destroyer.

But I am only giving you the cosmic vision of that here, and say: By what means can it exist that people are born blind? And do you not find this reality awe-inspiring? Because the soul, the personality is therefore not in harmony, and is not yet awake – because you have violated yourself; of course, that is all there – he comes into the cell, in the mother, and the full consciousness is not there, and you absolutely lack the light in your eyes.

(Lady in the hall): '... unconsciousness?'

What did you say?

(Lady in the hall): 'If we are unconscious ...'

No, but it is not that. No, it is not unconsciousness. Look, it is unconsciousness, but a human being who is unconscious ... There is no unconsciousness in the cosmos, in nature. But if you want to use that word again, for a law, for a motherhood, or a fatherhood, or a birth, or a reincarnation, or for the light in the eyes, or for speaking, feeling, for art, then that unconsciousness must also absolutely be spatially founded, and we must be able to see and to experience that by means of the laws of Mother Nature. That unconsciousness was there, because the soul did not possess the consciousness for one thing, and that is now the light in the eyes. For another human being it is a psychopathy. That whole personality has no more light and comes there on earth, and comes back like that, and wants, awakens ... that demon ...

There are people who want to give a psychopathic life a cure. But, good heavens, good heavens, if that personality awakens completely, then you will have a devil in the house. Because psychopathy is destruction. Do you feel that? There are people who want to dissolve psychopathy: 'Yes, I must do this and this to those people.' But, my God, my God, when that human being awakens again ... Because we are, by means of destruction we have brought ourselves to that unconscious, and we have smothered our consciousness, our natural unit with the laws of God. Do you feel that? And now we want a madman like that ... A madman is still not that bad. But a psychopath, that distorted face ... Did you not see in Noordwijk, those children, who so ... there ... They come with: 'Woe woe woe.' I think: God, God, God. Well, they want to make that better. I think: oh, my dear person, just keep your hands off that, because it seems as if you are wakening a hurricane. If that personality, that life of feeling, which was now smothered by itself ... That twisted the physical systems there. What kind of beings are they? There are those old men walking there. Oh God, oh God. And then they say: 'Oh, what a poor soul and what a backwardness.' But, people, do you know that the demon is in that who has lived it up in lives and lives and lives, and has exceeded the natural unity with the embryo? And now that awakens again and wrenches every foundation of that temple from the joints, and rips up the actual natural image, which is then called the human being: a normal face, a normal countenance, a normal life of feeling. That is psychopathy.

How deep is a psychopath now? My God, my God, how many thousands of lives will that life now have and have behind it; one after another destroyed, destroyed, destroyed, destroyed, until you no longer possess any normality. You have a squint ear, a squint face, a distorted eye, a distorted shape. Who can distort my hand by thinking? Not one human being. You can do that yourself. And that happens then if you return to the earth, in that first state, when you can blow up a tissue ffft.

What did you have, madam?

(Lady in the hall): 'Mr Rulof, a sister of Rosenberg said that it very often occurs that insane people who are there become normal just before their death.'

Yes, an insane person, but not a psychopath. There are few of them.

(Lady in the hall): 'Oh.'

Look, an insane person does, because an insane person is possession, you will read that in 'Mental Illnesses.'

(Lady in the hall): 'Yes yes.'

But a psychopath can also still become a human, child-like life of feeling while dying. That face can change, as if you say: 'Look, look, how that is changing; it is just like a little child.' Then a life comes up in which that child was a child. Yes, indeed.

(Lady in the hall): '... one ... how do you call that, ...(inaudible) woman had become ninety, insane, and she got a visit from someone, and he experienced that she became very normal. And then that lady said: "How nice that is that I can now talk to you normally."'

Yes, I had to make a diagnosis, in 1937, 1938. I visit people, they also had a psychopathic child, then that lady says to me: 'Mr Rulof, it is going so really well.' I was not treating her, I just happened to call in. That man says: 'Have a look.' I could not do anything about it. He says: 'It is going well. It is really making progress.' I say: 'Yes.' Should I now tell them that death is busy?

(Lady in the hall): 'Yes, that was also the case then.'

It also took four months, then they could bury the child. But the transition already changed the face. You should consider how amazingly natural; passing on, going further is evolution, is change. And by means of that change, 'the coffin', the life came back in a reincarnation in which the life was conscious, because in those hundreds of thousands of lives you have not always been psychopathic.

In Amsterdam they told master Zelanus ...

(To someone in the hall): Oh, I believe that was also you, Mr Bouma. Were you there?

Then they told master Zelanus, he says: 'Now ...

(To Mr Bouma): Yes, it was you. Now I know it.

He says: 'Now we can no longer become insane, or psychopathic, now that we all know this.' Is that true?

(Lady in the hall): 'Yes.'

Madam, you are still faced with that, with psychopathy. What do you know? You still do not have this possession. If you still want to boast and you want to possess cosmology, then I guarantee you that you will be completely out of it in five months. We have the proof. And then he took a human being.

He says: 'Do I want to prove it to you? You experienced that. And then he went to Frederik, the human being who wanted to act for Frederik, and then we had the proof. Didn't we, Kees? Then he says: 'That cannot happen to me.'

Sir, just step into my life, and you will be completely groggy in a fortnight. I guarantee you. Just experience what I experience. You must just experience everything. Then you will be out of it in a week.

He now appreciates what we get. He is the one who can experience and feel the most, what he now gets. Is it not true, Mr Koppenol? I wanted you all to become just as mad one day, then you would know how wonderful the Masters are and how wonderful it is in order to still be able to bark soberly and clearly in this state like a dog, like a chicken, Mr de Wit: Woof! We barked a moment ago, Mr Heuvel. If you can still do that, it also proves that you still belong to the normal, because there are nice dogs walking in our society. If you still hear a dog barking ... Sir, is it true or not? But you do not even hear that dog anymore. You no longer hear that cackling, hens are gone, chickens are gone, you no longer see pigs, nothing more in society. Everything dissolves, doesn't it, sir? You experienced something beautiful, didn't you? In order to not begin with that again. But a beautiful wisdom. In one week you will make a progress of a thousand years. Won't you? But the danger ... You cannot do it, you may not do it. Why? You lose yourself. And then you become psychopathic, ladies and gentlemen.

If you want to remain normal ... I already get so much on my shoulders anyway, because my teachings are really odd. There is such an awesome amount of things going over my head. But it does not mean anything to me. If I am still normal, and you can catch me here, then I think: now it is becoming grim. This is why I bark now and again; but then I will hold you a little bit on earth again. Because I think: Imagine that a person suddenly loses it. Because then Jozef Rulof has suddenly lost it, hasn't he? And then we are half-conscious again.

What did you have, madam?

(Lady in the hall): 'I had a question. In 1944 I was in the ... and it was a woman of the streets ... was already a bit older ... No, but now there was a woman and she ... she was lying in bed ... and that woman was that far, that she was allowed to go home one day, and she came back, and she was completely out of it. Five of us had to carry her in. But when that woman was next to me or beside me, then she was completely calm, I could do everything with her. And as soon as her daughters were with her or sisters-in-law or sisters, well, she could not be stopped. I had to go everywhere. She called my name everywhere. But just before that, then she did not see me, then she was still shouting.'

You were one from feeling to feeling. Now the emotional person ... Why?

I had an insane person, overworked human being, who no longer knew what he was doing, I had him calm in two seconds. I did not say anything. I only thought. She was clinging to that. But a doctor cannot do that. A doctor has no hold with those people. They just want to have them there, but they should not really be going there. They must lie, let lie, let lie. They want to move them, move ... shock, and sleep, and this and more ... I say: 'Doctor ...' Another lady had sleep therapy lasting six days. I say: 'Doctor, now you will see what you have pulled off.'

(Lady in the hall continues with her story.) 'I could walk for hours in the garden and I did everything with her, but as soon as she saw a doctor ...'

(Jozef continues.) 'You are murdering the inner being, because you are now also taking away the life of feeling from the inner life, the unity with the organism.' Then the people get sleep therapy at present. One in a million whom it is any use to, the rest fly like a bat against the walls of the organism and cannot go back to the day consciousness, because an anaesthetic, a conscious anaesthetic has separated the body and the spirit. But the spirit remains awake and cannot return to that organism, because everything has become paralysed. And now you get more destruction than construction. Also something. They are also looking for that, with an imposed sleep. They call that sleep therapy; from dry land into the ditch. There are a few people ... You can give a cow that, but a cow is not a human being. I was able to give doctors the advice by means of the masters. He says: 'I will never begin with that again, because it is one in a thousand to whom it is any use. You get the rest back with a broken nervous system.' The doctor says that himself.

And they are also reversing shock treatment, because they do not know the life of feeling. They do not know how much the nerves, how much the brain can deal with by means of a shock, they do not know it. They do not know the consciousness of the systems. And, sir, they want to bring one into sleep and calmness, and they wake the other one. That is true.

Ladies and gentlemen, was I able to give you a little bit this evening?

(Hall): 'Too right.'

Then I thank you, and see you next week.

(There is clapping.)

## Thursday evening 17 January 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.

I have here for the first time: 'Russian wisdom. Radio Moscow has announced that Russian academics have proven that the moon is slowly but surely crumbling away as a result of collisions with meteors.'

This is nonsense of course, because collisions ... If something collides here on the earth – I do not grasp those academics, I do not understand those people – if something collides here on the earth, then the earth holds onto that, then it would have to jump back, but that does not happen. And now they write here that meteors ended up on the moon and then something is crumbling away ... Where is that piece heading? The moon still has gravitational force, they say themselves, but when you go through space with a rocket, then the moon will attract you again. That is not possible, because the moon perfectly simply dissolves. That means: gradually everything decays. And that will still take millions of years. The moon is dying. The academics still do not know why the moon is dying. If the academics could accept this, they would be open to the macrocosmos. But the academics will agree with me here.

It also says: 'Each time when a meteor collides with the moon, it takes a part of the substance of the moon into the cosmic space.' That is not possible. But now there also comes: 'Professor Nikolaï Fortsjikev ...' Is that proper Russian? Fortsjikev, well, we will just give him a name '... established ...' (A lady says something) What did you say? Fortsjikèv.' ...that the planets Jupiter, Saturn, Uranus and Neptune only consist of gas, mainly hydrogen, and were not, as was assumed up until now, fixed bodies, surrounded by a dense atmosphere.'

So, sir, you know something about cosmology. Master Zelanus already told that five years ago in Diligentia. We are gradually being proved right again. Some planets are balls of gas, and they have no life. And then you should soon get a hold of 'The Cosmology'. All the things I am proved right about, sir? The masters are proved right in hundreds of thousands of things, their word is law. And I saw those laws; I will give my life for them.

(Jozef continues to read.) 'The academic V.N.Sukachev ...' Yet another one. '... Sukachev, has proposed ... the trees ...'

Oh, that is something else, that has nothing to do with the cosmos. He is talking about trees.

But you see that the astronomers are gradually coming to 'The Peoples

of the Earth', that means, there is already some of it in there, but mainly to the books 'The Origin of the Universe.' And later if you – then we will go into that more deeply – can read 'The Cosmology' ... Let's hope that it will still happen in this life, at least in my life, because that will cost a ton at the moment, and we do not have that. Yes, tons enough, with herring and fish and everything, but with money, do you see? Then you will be very surprised, ladies and gentlemen, when you read that. There the whole macrocosmos is analysed to the last cell, minutely, as clear as crystal. Yes.

And here the lady, Mrs Era also writes: 'I just read the enclosed piece in "Het Vaderland" (a newspaper) ... I had also read it. " ...Russian wisdom" it says at the top, but you, Jozef, were far ahead of them.'

And I come from 's-Heerenberg, are you taking that into account? I am Jeus of mother Crisje. What a piece of proof for the truth of the wonderful teachings which we are able to listen to.

People, you do not nearly understand what you are getting. The masters say it themselves. If only we could write books, books, books. What should we do, later ... 'It is no longer necessary', master Alcar says, otherwise we will write a thousand books. Because when the direct voice instrument comes to the world, then the earth will have contact with the other side, then the masters will speak, and then it will be dictated. He says: 'Why would we work you to death completely?' They do not have the money in the first place. But for millions of situations, for problems, now here, the masters are proved right, and they can analyse everything. There is no spiritual academic on earth who can compete with the masters.

The astronomers can come, the biologists can come, every spiritual faculty, the theologians, the theosophy, the Rosicrucians; they can come to the masters. The theosophy, the Rosicrucians have no contact with Masters who have immediately influenced that human being, otherwise those people would have made it. And they are still searching for that.

Here we say: It is the case! Master Alcar says; 'Can you see yourself 'behind the coffin'? You live, I live, there is no damnation. Knock that out of the human soul.' If only we could talk in the churches, but then I would be hung for that matter. And that stops the evolution – I have a letter here, I will read it out soon – that stops the evolution of mankind, one leap.

Imagine that the whole world had to accept: yes, there is reincarnation. You see your father and your mother again. Now you must dwell on this fact for a moment, which you all know. There is no longer a grave, that black suit goes away, that misery goes away. How sorrowful a human being is? Which unconscious world will the human being enter if the human being must go and bury the human being and you do not know the life? Now they are standing there ... I have laughed at that since I was a child.

I went along ... Later I walked, when someone in our village died – not only with Crisje or Tall Hendrik – but if someone died later, then I quickly sneaked my way up the graveyard, and then I went and stood and I saw that person there several times, and then I stood laughing and then they chased me away. ‘That one of Tall Hendrik is laughing again’, they said. I cannot help it, that is ridiculous. Now for a human being who does not know those laws, who does not know that life, that is extremely harsh. Then they say: ‘What bastards they are, they do not even have respect for a corpse.’ But dear God, that is not a corpse. Yes, that is a corpse, but the human being is not a corpse. What do we know? What did we get?

(Gentleman in the hall): ‘Is there something the matter with that, Mr Rulof?’

What did you say?

(Gentleman in the hall): ‘Is there something the matter, when they break down in the area of fatherliness and motherliness of the planets? Then they give away the lot, which they ... from the books ...’

You are getting revelations at the moment in *Diligentia*. But which lectures of those four hundred lectures which master Zelanus gave, about the cosmos sometimes ... And then he takes a picture there, and there a picture, he says: ‘Now cosmology seems extremely difficult. That seems so, but that is not difficult. The lectures which we gave were much more difficult than cosmology.’ Because now he is in his life. Now he is the cook.

In order to give a lecture, a taster from here and there, and there a law and there a law, in order to bring that together ... He gave you hundreds of scenes and by means of that he built up a world, finished that world, started to analyse that world, brought it to the human being, talked about fatherhood and motherhood, also talked about love and then a tremendous end came. You should listen to those lectures, there are thousands of problems in them. He made a whole from them in order to give the human being something again. And now he can indulge himself, now he can give cosmology. And cosmology, ladies and gentlemen, that lives in us. That is not so far away, because that universe is really not so far and so deep; that lives in the human being.

‘If this’, you also write, ‘is in one of your books’, there is a bit of it in ‘*The Origin of the Universe*’, ‘I would like to go to the newspaper.’

But that will not help you. I was just talking about it to a gentlemen, and he was at Philips, and he was busy with the academics, and he asked me at that time: ‘Come, Mr Rulof. I am talking about you.’ I say: ‘Good, I will come, just prepare an evening.’ And that did not go ahead later. He says: ‘They are not worth it.’ Then you talk, you talk, you talk ... I come with cosmic wisdom, I say this and I say that, the masters speak, such tremendous revelations, and the people do not know it, so it does not get through

to them. Yes, when it is that far, then they says: ‘Good grief, what kind of person was that?’ Yes. But then it is not me, then it is the masters.

(Jozef continues to read.) ‘Forgive me, Jozef, but I must let you read this.’

I had also read it. I thank you warmly.

You see, ladies and gentlemen, Jozef Rulof says, and that happened on that morning: ‘Hundreds of planets are balls of gas. They are bodies like your plant in the aquarium’, master Zelanus said. And now they must agree with us. Yes.

I have here: ‘Last week you gave us an explanation about the person who is born blind, about which we were able to receive a wonderful explanation. This was a spiritual explanation, for which I am very grateful to you and master Alcar. The bible says about this in Joh.9: ‘And He saw a blind man walking past, blind since birth; and His disciples asked him, saying: “Rabbi, who has sinned, this one or his parents, that he ... blind ...” You see, there you already have a question of inheritance. “ ...that he should be born blind?”’ Jesus replied: ‘Nor did he sin, nor his parents, but this happened so that the Divine works would be revealed in him.’”

But who understands this?

(People talk at the same time.)

(Lady in the hall): ‘Mr Rulof, since the human being comes higher up because of suffering.’

Yes, but I ask you that ... Look, who understands this from the Catholic church or Protestantism? Which Protestant understands that? Look, because they put so much in Christ’s mouth. Because then you can continue to remove. Here Christ says again, that is Christ: ‘So that the Divine works would be revealed in him.’ By means of a beating? By means of destruction? By being blind? Is that Christ’s word? Must Christ come to the earth with that: ‘You will be beaten to pieces, you will be blind, you will perish by means of cancer and tuberculosis and leprosy and cholera, or you will not get to know God, or God cannot reveal himself in you?’ Christ did not say that. But there are thousands and thousands of sayings like that in the bible, they put them together humanly. How can a Divine Conscious say such a thing? Do you hear that from masters who are in the light? Is this a language of love, this? Should a human being really first be materially destroyed a hundred thousand times, and is it only then that the divine revelations can awaken in the human being? How is that possible? Who wrote this? Who said this? Christ again? In this way people have put things on Christ’s lips, that absolutely points to hatred, lust and unconsciousness. And do you wish to accept that Christ was an unconscious being?

If we go into those laws severely, then people will say about us: we are so harsh. You must do it even more softly, you must not be so severe and make

the matter ridiculous. Who is making the Christ ridiculous here? This is making the Christ ridiculous, but not even the human being. But they make Christ ridiculous with this.

Just like that terrible Gethsemane: 'Let this cup pass from Me.' And Christ lay there somewhere in space, in that Gethsemane. It is night time, there is no one around Him. The apostles, who must watch over Him, are lying sleeping. But He said that: 'Let this cup pass from Me.' No one was there. Who heard that? Why did they say that? Who gives them the right to talk about Christ like that? Do you see? You should come to the other side, you should see the master, how awe-inspiring ... Do you not notice it? When master Zelanus talks about Christ, then it is as if space enters him, then he gets a power and he says: 'I could wring that whole world's neck, the spiritual neck. If you see and hear', he says, 'how that wonderful Christ is raped, sullied and crucified every day, by means of the bible.' Precisely by means of the bible, ladies and gentlemen. It is not my work, but ... Now they have published a new translation again. Worked twenty years on it. There is not a new note in it. A new path? No. It would be even more clear for the human being.

Now you must imagine – understand properly, people – you are getting teachings here, which mankind will only get in a hundred thousand years' time. But every human being, every academic must soon accept this. If you do not wish to accept the books ... What is in them, those are laws. Those masters are right. And if they had not brought me 'behind the coffin' ...

There was something in the paper this week, those people – oh, here, you can also read it in 'Vizier' a couple of yogis, one stands there on his head, hours and hours, another pricks his body with things, they are pricked to pieces, almost; and those yogis want to get consciousness. How easy do you not get it? All destruction. For years they ... We thought for years that it lived in the East, ladies and gentlemen, but it does not live there. The West now possesses it. The East is not so conscious. They can ... a cure ... A good yogi knows the laws of the body. They cannot disembodify, but they can let themselves be buried. You just have to read 'Spiritual Gifts'. But cosmic consciousness? No, sir, they do not have that. And we cannot get rid of it.

(Gentleman in the hall): 'Mr Rulof?'

Yes, wait, I will come to you soon.

'Jesus replied: "Nor did he sin ..." You see, that man has ... "Nor did he sin, nor his parents." So were they completely pure? Oh, if you start with that, ladies and gentlemen – and Christ included – then you should see what comes from that. Oh oh oh oh, they must make up for that 'behind the coffin'. "This happened so that the Divine works would be revealed in him."'

Because you must first be beaten blind, you must first be completely destroyed, be physically broken. Then is a doctor at present who helps people

get rid of tuberculosis, and cancer, even higher than the Christ? Just continue. Is that true? Do you understand this?

We have people with scriptural knowledge amongst us, elders, one, a very big one, a boy who has wandered the whole world and has asked Japanese and Chinese, Mohammedans and everything, over the whole world: 'What do you know about God?' And then someone from here comes to him and he says: 'Then I will send you God. Just read that.' Then he says: 'My God, my God, I searched the whole world.' Wept, wept, wept. The sorrow of the human being who wants to know, do you know that? The pain? I have people sitting here who got consciousness in prison and started to feel that there was more than that, and they are grateful, they understand it. But the sorrow of a soul, of a human being who seeks God and wants to get to know God and wanders the whole world and does not find and does not get to know Him ... There are hundreds of thousands of gods; there is just One, and that One is real!

I would have beaten master Alcar from me with a club if he had come with such stories. Where do I have that from? Our lives must be that. Yes, we were already busy in Egypt. But the feeling has lived in me, as a child; and we know that now, it has come out. But such things ... I do not understand that those people do not want to think.

Master Zelanus talked about it this week in Amsterdam. 'You cannot think', he says to the people. They thought it was a wonderful evening, wonderful. All the things that were in it. I cannot do it like that. He says: 'I must teach you to think. I am talking about cosmology. I am talking about ...' They talk about here, they talk about there, they talk about this. But you cannot think. You always think around the matter. You will not make it through. And then he gave the picture how you learn to think on the other side. Isn't that wonderful? But how perfectly simple it is. People just want to go to that space, people want to go to God; but we cannot think.

If only I could set up the school. But then I would need you in the morning, then I would need you in the afternoon and then I would need you in the evening. If only I could set up that school here, then you would see, people, what you would change in one day. Then I would at least be actively taking care of you. And then it is no longer: 'But, but, but, but ...' then it is only just: 'Yes.' Every word is law. If I had said 'but' once, I would stand still with the masters for ten years. I have never said 'but'. And you parade with it day and night. Just like this. Start to read the bible and put aside the books, then you will enjoy the bible. And then you can get exactly the true Christ out of it, and then He will speak differently for you. The people with scriptural knowledge, those boys who have such awe-inspiring enjoyment from the bible at the moment, because they have twenty books lying next to it. Do

you see? But you know that.

I have here: 'Mr Rulof, until what age does a child go to the child sphere?'

From who is this? Where are you?

Madam, if a child goes to the child spheres, then that can happen in seven minutes, seven hours, seven months. When a child has possession, that means the first sphere or the second sphere, you will feel, then when it is released from 'the coffin' that child is no longer a child, but a human being; and it is not a human being either, but it is a grade of life, in which God himself lives. We are gods. And when that child arrives there ... You can read it in the three books 'A View into the Hereafter', in II and III. I saw my own child there and was able to hold it. Then master Alcar says: 'In a short time ... She can do it quickly, she can do it slowly ...' But that child was already thinking consciously, because it is not a child, it is a master.

You also got that again in 'The Cycle of the Soul'. When master Zelanus, Lantos Dumonché, was born in China, then he died, then the life in the mother ended. He closed himself off and he went back like that, and like that to his sphere; and then he was a human being, then he was already an adult. Because you can go back like that, in only a millionth of a second, to the adult consciousness.

I experienced that, madam. I have gone through hundreds and thousands of mothers with master Alcar. Then I had to learn and to accept how the soul, by means of man and wife, from the world of the unconscious – that is the world for reincarnation – was attracted to the earth, and then we descended with that soul into the mother, and then we were as small as that embryo, so trivial. But we continued to think. Because you cannot descend into that cell temple as consciousness, large, where your cell lives and is fertilized, and at the same time ...? That soul can already live in me, and already in you.

Because you often think of course, the human being often thinks ... They do not ask so many questions about that, but they are also cosmic questions. If you are one, then the human being thinks: Now that soul will come which we attract. Did you know that? Do you know that? But you can be under the power of that soul for seven years already, madam. You can still be a girl, then you are already in contact with motherhood. And then that soul is already finished, it already influences you, that birth is already busy, do you see? For years and years beforehand – that is already cosmically established – that soul has already been busy. Then the awakening for the birth comes. And then that soul takes, that life takes you infallibly to the person whom you must attract, that is also a part of that unity of man and wife.

That is so awe-inspiringly wonderful, madam, and so sacred and so beautiful, if you enter that. If you, together, as man and wife, start to experience and start to feel, and start to see, start to know what will happen now when

you experience the cosmic unity, the creating and giving birth for God. Then you can really kneel down and pray, prepare yourself for the divine division, because it is this.

When we get the temple here on earth, then I will teach all of that to you. And then Abraham said ... What is that other one called, that one, that woman? She was 194 years and then she also gave birth to seven children ... 'If you walk in that love ...' I would say 'Frederik.' 'If you walk in that love', Frederik says, 'now I understand why that Eve of Abraham still got a child at 190 years of age.' Because in this love you are not old, he means. And God can do everything? No, then the human being can do everything, then you are one.

But a child, madam, which it concerns, it therefore goes to the spheres, stays there a while, and the more feeling and consciousness there is, this life awakens. And when a child, madam – now you must listen, mothers and fathers – and when a child possesses happiness ... Because a child always possesses happiness, a child never lives in the Land of Twilight and never in the Land of Hatred. Or it goes back to the earth, or it goes straight through to the first, second, third sphere. And when the mother has a little bit of a different attunement to the child, can hate and is impudent, and snarling and growling, then that child is already kept from your environment; because that mother who waits for and takes care of that child on the Other Side, is a hundred thousand times above the maternal love of the earthly human being.

If you now give a wonderful growing feeling to your child, but do not attract ... If you just start to think: 'I must have my child back', that child can already not come to you, because then they already keep it away, because you will suck that child dry. Because you love the child, you will suck the child dry. Because that child is no longer your child there, it is here, and no longer there. Here it still is your child. But there it is a divine independence, a God. You look at children, but it is a deity, with an own independence and a world and consciousness. Now a child becomes a bit different.

And I would so have liked to have had that in my life: to give that child everything, to let it rise above me, to be a friend, a companion, a master. But not a father; I denied myself that irrevocably. Because by means of fatherhood and motherhood the people have smothered the universal contact and consciousness completely, haven't they? Because you love paternally and maternally awe-inspiringly - you must do that - but you must know, surrender yourself to the space; you know, your child continues, you will see your child again; but 'beyond the coffin' it is no longer your child. You stand for your child, and she also stands for you in this way. I stood for my own child, and I could, I was able to descend into that life. I think: Good grief, what

will happen here? And then there came: 'Father, I am also your master for this moment.'

I say: 'Yes, I see that.'

I had a friend, Gerhard the coachman, I knew him for years. That is in 'Those who Returned from the Dead'. When we stood for each other, I say: 'Gerhard, now you must tell me what you told on earth, with that stick on that coffin of yours: boom, boom, boom, boom.' The tears ran down his cheeks, only because that man had made nonsense: boom, boom, boom. He knocked. 'Haha', he said.

'Paulus Pielus' they shouted at me at the garage. But those 'Paulus Pielus' will come there today or tomorrow. If you are there and your life has gone, your father and mother – they are children, but they are independences – then we must let go of them, do you see? Those pathetic feelings of ours must go; they must not go, they must get universal space. Is it not wonderful?

Who can give you that? The bible? Yes, if Christ really speaks, then you have that universal love. Every word of Christ – now it will come – is dogmatically materialized. There is almost no divine core – by means of Christ – to be found anymore. If He says: 'I and My Father are one', but then you first go through the church, do you see? And what now remains of that? It would be pathetic.

(Jozef also reads): 'And when they reach that age, where do they go then?'

Then the children go to their own attunement. They enter a sphere where there is peace, a rarefied state. If you see that, madam, then you will weep until your tears run dry; then you can say: it is sacred there. But that is wonderful, to be in a sphere where no disturbances can penetrate, no mental capacity. Because according to the consciousness of the children that sphere is mild. They do not lie in baby baskets. I can tell you wonderful stories about that, I will also let you weep this evening. You should see how a child lives there. Mothers often go there who have been beaten terribly by the loss, who disembodied in thoughts. Then they came back to me and said: 'Mr Rulof, I saw my child last night.' Yes, it is possible. And then I saw in that aura that it was true, and then they had made a thought disembodiment. But again: division of personality, half in the body, and she out of it. 'And I saw that, the child was walking there.' I say: 'What was the sphere like?' Then I could check that. They were there. And then the sorrow was ... You see, if the mother ... again ... That woman was good and wonderful. And if the life of feeling attunes itself to where the child goes, the mother can get contact with the life; because God wants that, that understanding comes.

But now you stand opposite these things, you feel, you cannot be reached now. Now that whole church feeling must go from you. You may keep that as long as you accept reincarnation, as long as you accept the conscious astral

world; then you get contact again and the child can, the master can come back with the child and say: 'There is mummy.' But they do not give that child any grief. If there is misery and we do not have that attunement, then just do not believe that a master there, the mother who takes care of that child, brings the child back to the earth. And what is that taking care of? That is only just talking, explaining the laws, as you now experience it. They do not bring that child back to the earth, while they see there that there is someone there attracting and cannot accept that. They do not need to come, because you do not accept that; that is demonic. Isn't it terrible? Now the contact is not there, for the Catholic church, Protestantism, now the contact from the other side is not there, they do not know it; but if you accept it, then it is also demonic. And then the mother must ... That child does not live there, that child lives in that grave, or wherever. You know those laws. Don't you think, madam? Good grief. I do not understand that the people can still accept this, in 1952.

But when another new translation comes of the bible, just believe that there are also hundreds of millions who still live consciously in there and cannot work it out for the time being. But that is very simple. Because the universe is according to human calculation, the earth is then thirteen, fourteen years old. Mother Earth has just passed her puberty years. Mother Earth – now another crazy word comes from Jozef Rulof – Mother Earth is precisely busy courting. (laughter) It is true, isn't it? She is now beginning to look at space, which will influence her and will give birth. If you come to the Ruyterstraat, then they say: 'Oh, Mother Earth, she is courting.'

Are you still not crazy, ladies and gentlemen here? Are you still not walking away from me? If I am left with one, I will already be satisfied; if that one pays for the hall of course, because otherwise, because otherwise it will not work. (laughter)

(Jozef also reads): 'If a child passes on, then is their cycle on earth completed?'

Madam, when a child, when a human being goes to the Other Side and consciously enters the Other Side, the cycle of the earth is completed. You will come across all of that in the books. When the human being still has to come back, then the child dissolves immediately upon death, then the spirit already dissolves. No master has to come and there are no mourners and there are also no people who must bring, must drive that soul to that world for reincarnation; that all happens of its own accord. No one comes, that spirit dissolves, fades, because that world for reincarnation attracts the spirit; perfectly simple. And then the child goes back, perhaps for five, six hundred, six thousand years, twenty thousand years.

Ladies and gentlemen, you are talking about a week, and a month, and

a year, but ... There are here, people who must return to the earth. And if you come back soon ... That was not possible in the prehistoric age, then you could be beaten and kicked and tortured, under hot pitch. And if you come back soon, one of us, then you will experience paradise, because the earth – Mother Earth and her children – gets consciousness. But then no one is needed who must collect that child, madam. If the cycle of the earth has been completed, then you continue, then you continue consciously. A child – now you must listen carefully, now a difference comes – a child, a baby, from one to three, four, they are still unconscious. But woe betide, if a child becomes six, seven years, a boy of ten, eleven, and you already get hatred, and you already see the character, and the evil is right on top of it, you can already see it, then you can be assured that they all have to come back; because it does not have a Land of Twilight. From fourteen it can be the border of the Land of Twilight, then people can ... that child, if the giving birth comes, the puberty ... For here it is puberty, for the universe it is consciousness. If the human being, the spirit enters the conscious motherhood, we call that here the years of puberty, but that is the awakening for the Other Side; and you can talk to that child, and you can teach that child. But if there is violence in that life, then you will feel, that child cannot live there, and it cannot live here and not there, it must come back, back to the earth in order to finish that life. Now you can say, a boy, a child passes on purely because of an illness, many children also pass on because of accidents – don't they? – but they are all births. A birth which connects in one way or another with your evolution.

And all the things I am discussing here, madam, they are all books; books of five, six, seven hundred pages, if you want to analyse one such word, such a little question. You will feel, I am leaping from there to here, I am also giving you a picture, that is necessary ... When you start to analyse that cosmically ... Because the law lives in that. Not here, but in the cosmos, that means: in that deep evolution for the human being, that law lives in there. Birth, reincarnation, fatherhood, motherhood, passing on early, leaving the earthly life, or you become sixty, seventy years.

But when, madam, I asked here, madam, mother, when is your life already over for the earth? When? I have asked that question several times. When has the life already been experienced for a child, for the human being?

(To someone in the hall): Yes, madam?

(The lady says something. It is incomprehensible.)

You see, I talked about that. If the child dies two days after the birth, then the life has already been experienced. You can never experience and master more than the birth for the child. We get a higher grade of evolution by means of the birth. What you can master in this space, on earth, even if you

become a professor for thousands of faculties, then you do not experience and you not achieve as much, lady, sir, madam, as by means of the birth, entering the mother, growing, going from the mother and dying. That is the highest consciousness, and you see that for the human being. And now you can learn and learn and learn, and study and study and study. This is why this is so wonderful, because we no longer need to search. I did not accept any theosophy and any teachings for the Rosicrucians – if I had not had this, I would never have started with it – because something lives in me; they are still searching for thousands of things.

Have you already noticed that we have analysed a situation weakly by means of the masters? We can analyse it humanly, physically, spiritually, spatially and divinely. Were you able to read that anywhere on the earth? (To someone in the hall): ‘You have been with theosophy for twenty years, did they give you it there? They do not come through, they do not come through.

(Lady in the hall): ‘Mr Rulof, what is the point that a child is attracted to the earth and dies again after two days?’

That is a perfectly simple, real evolution. Look, I already say: even if you become sixty, seventy, eighty, and even if you achieve your art, and even if you achieve this, and even if you achieve that ... We now have the possibility thank God that the masters came back and say: ‘Do not commit suicide, because I experienced that. You will go into the ground, you must experience a rotting, and a sorrow and a misery. Do not do that! ‘They come for that. And of course the next remainder. But now you can ... astronomy, now you can ... biology ... You now start to materialize the knowledge of the earth, the birth of the earth, the laws of growth, the laws of condensing, for a biologist, a geologist. A theologian comes to the soul, to the life, to the spirit, doesn't it, to God. You can now master a study, but the birth itself for the human being, takes you infallibly back to God. Even if you possess the knowledge of space and you do nothing for that ... Then you do not get any reincarnation, do you? And you go slowly, through God, further, because that divine core – that is the infallible in the human being – because that divine core lives in us. We are divine cores. One human being is a divine spark, a divine independence; that independence takes itself back to the All-Consciousness. Do you feel? Infallibly of course by means of fatherhood and motherhood. And what happened now? Now we started beating and kicking, we built up illnesses, created disharmony, and now we have kicked ourselves out of that divine harmony. And this is why it is now called that you can wait ten, twenty thousand years for one birth. But in that birth – do you feel? – that lives in there, and we possess everything, everything, everything of space.

Master Alcar said to me: ‘If I convince one human being, really convince of life and death and God, then I will have achieved more than in all the

years of my art.' And he was Anthony van Dyck. And it is true, madam, you can see Rembrandt again in the spheres. I saw Rembrandt there. I saw many of those great masters here. He says: 'If only I had had that and this, then I would have done it differently.' Of course, we look at those beautiful things, it is something of the human being in order to depict. 'But, to know what our life is like, they are products of creation', master Alcar says as Anthony Van Dyck, and Rembrandt says that, Titiaan says that, and Leonardo da Vinci and the great ones, 'that is so awe-inspiring for the human being, in order to paint that, in order to materialize, to analyse that, that is the authority of space, and the highest possession for the human being.' And it is true. Because everything remains on earth.

You will soon look at what the minister, the theologian, the genius of the world here, what that genius possesses 'beyond the coffin'. What are now the geniuses of the earth? Well? Those people are honoured and they are carried, aren't they? Now just try ridiculing it. Another boy like that, a soldier like that has died again; what is that man called? They quickly make him a marshal and then we just go. Now you should know what that man, that soul, that spirit has on his conscious. He comes ... Adolf ... Is it an honour for us to become big on earth, for society, while you know that for hundreds of thousands of centuries – yes, they will come again anyway – we have consciously been destroying ourselves? Isn't it ridiculous? Who can now accept and believe us? Where are we going?

But when you have this, you should see how you start to see society. The people who come here, they say: 'Good heavens, good heavens, how stupid people are.' But they did not know that two years ago. I thought that people did not experience anything. A while ago, I said: 'They will not learn anyway, I will just stop.' But they learn an awe-inspiring great deal, because I already get it every day. And even if it is just ten. Now they are only starting to see how narrow-minded the academics are. Yes, there we are.

Jozef continues to read: 'If parents experience that, that their child passes on, is that karma for the parents or evolution?'

I believe, madam, that I have answered those questions. Do you also have a question yourself?

(To the hall): Do you have any questions about this?

(Lady in the hall): 'Does a child there have the grief of passing on?'

Never.

(Lady in the hall): 'Did it never want to return to the mother?'

No, no. Look, if that ... Yes, for a moment. If you lose a child then the child leaves with your image in it. And now it enters a great sacredness, a silence, a motherhood, a space. They fly, they float, the masters take that child with them, and make a journey through space. Oh, oh God, madam,

in five minutes that child has already dissolved in that space. If there is really love and it is necessary, then that mother also goes back to that mother on earth and says: 'Look.' And then that child gets the explanations within a short time which you now get. And then that mother must tell: 'Yes, that is your mother, but I am your mother and that is your mother, and she is your mother, and she there.' And then you have millions of mothers. We have known millions of mothers.

I am standing here as a man, but thousands of times – from the jungle to the white race (see article 'There are no races' on rulof.org) – I have been a mother, I have given birth to children. I have seen my lives. And then you do not find that so strange, if you have five, six, seven children. Then you get universal love, universal contact.

Do you feel, how wonderfully purely this gradually goes through the universe? Is anything else possible? It is not possible. If that child has sorrow; that is dissolved in a few seconds. When they show the child the reality, for example, then that child says: 'What a lot my mother still has to learn. I have already got it.' If that child starts to think – is that far – and the mother can bring it back to the earth, then that child says: 'What can my parents learn from me. I am only seven years old.' But that child gets a material within five minutes, by means of which she become seven thousand years old. You learn on the other side within five minutes, you become hundreds of thousands of centuries older within five minutes.

One journey to the spheres made me a hundred thousand years older. And now I have experienced the whole cosmos, madam. I have made hundreds of thousands of conscious disembodiments. If you read my 'Cosmology', you will become afraid of me – won't you? – you become afraid. You will not believe it, madam ... Then you wonder: 'How can Jozef Rulof still live here?' And that is now my skill. Now and again I want to go up against the wall. But I also still have the strength to hold onto myself. But if you get 'The Cosmology' ... Those twenty books ... Madam, they are only crumbs in comparison to what the masters possess, and what they showed me.

And now Christ. And what did Christ tell in the bible during His life? He could not get rid of anything. If he had, just for a moment, made more of it, then they would have already murdered him for 33 years, for 20 years. Can't you feel that?

If they ... now here in The Hague, here in Holland ... I am the rebel in Holland. I know. I am scolded and shouted at, I am all kinds of things. Then they say: 'Then you must be made of stone.' But, madam, I like people who scold. They do not mean anything to me. They do not do anything to me either. I can stand it. It is perfectly simple. I have nothing to do with noise, nor with gossip. They are little children. But if society was not that far, then

they would have stoned me long ago.

What should Christ have done? Have come back one more time? Madam, the child on the other side, which is a fortnight on the other side and is in the hands of the priestess, the mistress, the mother, also the mother again, can tell you that. Because that mother begins: 'I know you, dear. Just come along.' And then that mother attracts the child, whose mother she was, into her life. Because you get to see your own contact, your own life, your own consciousness. Would you not think, madam; you have had hundreds of thousands, you have had a million lives. You have been a mother and a father five hundred thousands times. Where do all those children of ours live? And would there not be one, two or three, from that and that time, on the other side in the first, the second or the third sphere, who have already reached that consciousness? And they take care of us. And then you are faced again with a mother. And now it becomes a universal motherhood. And Christ said that, but they do not understand that.

Any more questions about this? (It remains quiet.)

No questions?

(Lady in the hall): 'Yes.'

Yes, madam?

(Lady in the hall): 'You say, if a child dies two days after the birth, then it goes to higher consciousness. Does that only apply to a normal birth, or does that also apply to children who come into the world in bits and pieces?'

It remains the same. Look, if a child ... in bits and pieces ... My child came out of the mother in bits and pieces. I stood there watching, I think: Oh yes, that is true, Gommel is lying there too. But I was gone like that. I entered that death room like that, and then there was a child in an incubator weighing four and a half pounds. It had just died. I have never seen anything so beautiful. There were a few candles there.

But my Gommel lay there in a tulle; they had thrown Gommel into a corner like a slaughtered pig, because she had not been baptised, do you feel? I had wanted to give that whole church a good shaking. I still do not know how I controlled myself there. Master Alcar was with me. I wrote the book. The coming of Gommel, the dying of Gommel, like that, I also analysed the laws, and the reunion on the other side; that was a little book. We also wrote that. I do not believe it will be published. But we could make a hundred million mothers happy with it. But that little child there, it was also baptised, wasn't it? Four candles there. And I looked like that at that poor Gommel. I think, yes – and I was already talking – I say: 'You do not look good.' But another father should have experienced that, there, your own child: shoulders separated, legs hanging there. I say: 'But, you have my face.' 'Oh, that Gommel', I said, and I left. And then I just took that little coffin under my

arms, and then I went with that little coffin to the burial ground. There was no one. I had no one with me. I could have taken someone with me, but master Alcar says 'Do not do that, go alone.' And then I took that little coffin with me in a taxi. Then the corpse man came. And at that moment, then he, then that man ... What is that corpse man called?

(Lady in the hall): 'A grave digger.'

A grave digger. Then my sister came, Miets, she said: 'Jeus, I will help you carry, because I have already seen Gommel.' And then sister came – because that became heavy – then she came to walk in me, and then it happened of its own accord. Then she says; 'She will lie on top of me, I already saw that, because I am lying there', and 'Gommel will come there.' And that man made a grave there, about ten, twelve children came in there. And then we looked at that afterwards, and then Gommel was lying precisely on top of Miets. I say: 'That all fits exactly.' And then I went into a trance, with that one man, and then master Alcar spoke in me. That man stood weeping. It lasted half an hour.

He says: 'I have never experienced such a funeral. Are you perhaps that chauffeur?'

I say: 'Yes, I am.'

Then he says: 'Oh, Mr Rulof, that is now a funeral.'

I say: 'Yes, it is my child.'

He says: 'How can it be.'

But years, years afterwards I dealt with all of that; first in the spheres, then back. And then the problems.

Your question: 'If a child is ripped apart ...' Madam, that child of ours had to be born. And the doctor had to do that with tongs, and with doing this and doing that. You will feel, that has nothing to do with it, because the spirit Gommel had already gone.

(Lady in the hall): 'Then that was a very different story with Gommel ...', no, '... because she went directly to the higher consciousness.'

No, madam, that is exactly the same for every human being, because you must experience the birth as a single law. So the human being which is born, who lives in the mother, for that human being, for that spirit, the birth is birth.

(Lady in the hall): 'But, could that not be karma, because it goes into bits and pieces?'

No, they are material disturbances. No. That belonged to the birth. How can you now, if something is real, how can you make karma of that? That is not possible. This was a perfectly ordinary birth. And the child was too big, so it came out dead.

Now you can also add: if this spirit of this child – but it still remains the

same thing, because it becomes evolution again – must return to the earth, you see, then the birth remains the birth, doesn't it? Or you must go back to the earth, or you go back to the other side, that has nothing to do with high and low, this remains the birth for this spirit, a new reincarnation, a new step. Because when you want to experience all of that if you have the first sphere, then you must become a mother. If you want to experience reincarnation – and every human being gets that – then you pass over into that birth, you will become birth, and then you enter the mother. You are attracted by people who have nothing more to attract for themselves – do you feel? – who are free to attract, who do not have any children, but can attract you. That is there, otherwise those wonders could not be experienced, because every human being was occupied as it were, cosmically occupied. We have to give birth to hundreds of children before we have finished, freed our karmic births. So every human being has to attract his own souls.

But there are also people living on earth who are free, who are finished with that, and they can attract you. And then you can experience this soon. So if you come on the other side, and you want to come back another time, then it is possible that a man and wife in this world attract you. And then you die again, because you cannot experience the new life. Then you die irrevocably in the mother, just before the birth, or seven hours after the birth; that can go up to seven weeks, but then it is over. The birth has inner consciousness and material consciousness. That means: the child lives in the mother, and it has feeling and life, that also grows, and then you also get to experience a few weeks, a few months. As long as the giving birth lasted in the mother, you can continue to experience that outside the mother. But then the thread breaks and the aura has gone, and then that spirit goes to the place where that spirit came from. Clear? Anything else?

(Lady in the hall): 'Mr Rulof?'

Yes, madam.

(Lady in the hall): 'Is this from the first sphere?'

What did you say?

(Lady in the hall): 'Does this only happen from the first sphere?'

Yes. Why? Why can you only ... that ... And then you must also already be completely conscious in the first sphere. You now come through your love, through your feeling, your goodness on the other side in the first sphere. But that still does not mean that you possess spatial motherhood. But you can already have attunement to the first sphere, according to your life, your personality. But the first sphere is so awe-inspiringly deep, that you need thousands of years for that in order to take possession of that sphere. And what is that now? Then you must know everything, know this. Those books there, that is still nothing. But then a hundred thousand books go through you,

and it is only then that you reach spiritual motherhood, spatial motherhood. And it is only then that you prepare yourself in order to return to the earth. Isn't it simple? Because if you enter the first sphere there and you do not yet have the consciousness, then you cannot think of birth, after all. And it is not a mercy, no, you must build up that law of birth in you yourself, bring it to evolution, and then you will be born, you dissolve. And that is laid aside for every human being, for everyone, every spark. You will also get that; only in order to establish the laws of God, consciously now; because when a soul like that comes back, then it remains conscious for so many percent in the mother. And those souls do not disturb. Because they now experience the process of growth, the materialization, the growth of the human organism, they experience the origin of the eyes, when the light in the eyes comes, when the motherhood or fatherhood starts to awaken. Because you experience that. Then you see how the tissues materialize themselves absolutely to creating and giving birth. Because that is an eternity which you experience during those nine months. That is so awe-inspiring, if you know that.

Master Zelanus says; 'I have experienced it three times for myself in the jungle. With a mother, a black one (when these contact evenings were held from 1949 to 1952, the word 'black' was a common name to refer to someone with a dark skin colour), deep in the jungle. I experienced it with the Eskimos. I experienced it in China. I experienced it among other peoples, to be attracted absolutely for study', he says, 'because I wanted to know everything, and also wanted to bring that to the earth.'

Most people are busy there, and experience, experience, experience, and that is all for themselves. And then you get birth – do you feel? – and then the human being is actually unconsciously busy in order to already build up something for the earth, and for himself. And then you get the cosmic spiritual consciousness, and you can explain and analyse every law for fatherhood and motherhood – this is why master Alcar is cosmically conscious, and master Alcar too – for space, for whatever reason, because you have experienced the highest fatherhood and motherhood in the mother. This is why this is all infallible for the masters, because they are born again, they are born again.

And if you want to be born too, ladies and gentlemen, then you have a door there on the left and then the tea will be ready. (laughter) And then that is also a material birth for your thirst, and it has nothing to do with the universe. Isn't that nice? Now, now I will come to that gentleman there.

## INTERVAL

Ladies and gentlemen, we will continue. Last week after the lecture a letter

was placed in my hands, which was for me personally, but I will read it out to you.

‘I would be grateful for your opinion about the following. I would ask you to read these questions first as a whole, and then to proceed with answering them. Is your destructive criticism and one-sided explanation with regard to churches and religions justified?’

The people who have been to all our lectures, have you every heard that I destroy?

(Hall): ‘No. Never.’

When we put something right which has been bent by the churches and the bible, then we lay a new foundation for that, sir. Never happened before. When the human being hears that we destroy, then the people do not want to lose their own bent foundation.

But I will continue: ‘Is your destructive criticism and one-sided explanation with regard to churches and religions justified?’ These churches give the masses a part of the universal truth, in a simple form. And that partial food, which the masses can only stand, and can even understand, deal with and can apply practically more than the not-self-thinking masses.’ I have answered that hundreds of times there, do you know that?

(Hall): ‘Yes.’

‘These churches give the masses the fundamental concepts for spiritual, moral and cultural life, and lay the seed for higher spiritual thinking and feeling.’ That is not true, but never mind. ‘They force the self-thinker to start to search for the missing and pure truth.’ Yes, sir, we also say that. ‘Is the majority of the audience present not brought up as Christians and prepared by means of these principles in order to be able to understand higher truths?’ Yes, sir, I myself too. I also come from the Catholic church. ‘Is constructive criticism not more appropriate and more sublime than destructive criticism, disdain, and putting everything in a ridiculous daylight?’ No, sir. I will come back to that. ‘I never heard you talking about the task, the karmic serving of a priest.’ Here you have something, that is like that ... If you have learned theosophy, then this is pathetic and unconscious, because this does not exist. ‘His task is now serving.’ Listen: karmic serving. (laughter) Yes, don’t laugh, because we come for this. It is serious. ‘His task is now serving for knowledge and powers; this is his karma, which he built up in previous lives. As soon as that karma has been dealt with, he is capable of building further on his life.’ You contradict yourself terribly in your writing. ‘In my opinion, the question of guilt should not be sought with the clergy, but with mankind. As soon as mankind as a whole has risen above the present level, it will no longer need the clergy. It is only then that there will be no more need for them and that they will disappear of their own accord, because the clergy has come from

mankind. That you point to the faults and failings in their teachings and mercilessly put the spotlight there ...'

Is that merciless, when you tell the human being, if you say: 'There is no damnation. The Last Judgement is all nonsense.' If you give the human beings the great wings for that? Is that a merciless floodlight?

(Hall): 'No.'

Oh, it is such a pity that you do not reflect yourselves. Then you no longer need to consider, no longer need to feel those things, and then you rise out above that floodlight and this being merciless. Do you see?

'That you point to the faults and failings in their teachings and mercilessly put the spotlight there, can only be applauded, because you open many people's eyes with this and teach them how they should think. But that you make a fool of the people, feels unpleasant, and in this way you hurt many people amongst your audience.'

Is this true?

(Hall): 'No.'

'Also those who have outgrown the churches.'

Am I still hurting? Then I will beat my heart to a pulp. I will grab hold of myself first. If you cannot come along, Catholic, Protestant, then you must not yet experience and accept this.

(Jozef continues to read.) '...have outgrown, and you destroy yourself and the teachings ...' I destroy myself? '...for their thinking and feeling! Because the words are tested on the actions. Mankind is like the child which gets a certain education and development from the parents, churches, according to the moral and spiritual standard of the parents, but a part of which now stands on its own feet and surpasses the parents.' Yes, sir. 'It does not suit such a surpassing child to look behind scornfully' – 'you are saying something again' – 'at the conservative parents. On the contrary, it should have every respect' –yes, indeed – 'and regard for them.' But for what, now comes. 'Because the child has become what it is thanks to and by means of those same parents.' No, sir. 'That these parents, churches, have made mistakes and have far from a clean slate ...'

Sir, then you should go back there for a moment. Far from a clean slate, the parents ... The churches burnt people at the stake. Evolution, the consciousness of our mankind moans and complains and whines, because we are still standing on that cursed damnation. There is no reincarnation, there is nothing. We were not born in the waters. But Rome knows it. We are lied to, sir, and deceived, those poor people. This is how you must deal with them. Those poor children whom I am talking to, I will beat them away from damnation and from all those lies and that deception. The whole space shouts at me: 'Do it even worse.' People who are afraid of damnation are no good to

me. Can you accept that?

(Gentleman in the hall): 'No, I cannot.'

No, you cannot.

Can you accept that, people?

(Hall): 'Yes.'

You see, you are completely alone. I do not have any feeling either ... Why, sir, why? Why can I not reach unity with you, why not?

(Gentleman in the hall): 'God is love and not harshness.'

(People are talking at the same time in the hall.)

(To the hall): No, just wait a moment.

God is love and not harshness. If you explain the laws and you make reality from those frills, is that ridiculous?

(Gentleman in the hall): 'But, Mr Rulof ...'

Wait a moment, sir, we have not yet worked it out. Yes, you see, you remain serious. Sir is sitting in this. Sir has Catholic friends, so do I. Sir, I was brought up a Catholic, otherwise I would not even dare that. But I have been lied to and sold out. Our heavens have been squandered. When my Crisje had to go and sit behind the pillar, so big, I said: 'Mother, why are you not allowed to sit there?' She says: 'That costs money.' 'But, Our Lord, he is here for all of us, isn't he?' 'Yes', mother says, 'but it costs money.' Then I had already had enough, sir. But the bandits sit at the front, behind the tabernacle. They sit there, the cheats and the liars. And they were worshipped by the priest. They were allowed to come in and they were allowed to drink a glass of wine with him, do you see? But something came out of that. Later ... We experienced that. You should be brought up in the country, then you will see that arson. I have nothing against you, I like this, discussing this ... you think. But, you are much further than this. You are making yourself small again. You have learned much more than this. You think dimensionally, you think cosmically, and now you still go back to the poverty of the church. I have seen, sir, I have ... the struggle ... Have you read 'Jeus II' by me? Well, sir, were you not able to enjoy that? Is that fight of a child of fourteen years with regard to the church ... I released Christ from the stone statue, and then I said: 'Then I will go to the Real one, then I will also confess there.' That priest was just sitting there making a fool of me. I saw that. I was fourteen years old. Are you shocked by that, Catholic?

(Hall): 'No.'

Is that harsh, sir? I am not harsh. But these teachings are true. And now the human being is shocked, because the human being gets something which he does not yet understand. We can no longer talk differently. And if it is possible, sir, then I will throw something on top of that, in order to really irritate them inside. When we do this gently, sir, then we do not come any

further, believe me.

I wish that I could help you, because you have a good thinking, a good feeling, but you keep going back, you keep going back. It is a surprising pity, for yourself.

(Jozef continues to read): ‘That these parents, churches have made mistakes and far from a clean slate ...’ Sir, if you see the masters, if you see the apostles, and if you hear the cardinals and the bishops who have now finally reached the spheres ... you should hear them – how they sullied the Christ, how the Christ is nailed to the cross every day, gold is made from the Christ -: ‘André, destroy that!’ I say: ‘Yes, what you built up ...’ I should begin with that, sir, then I would be shot left and right from the street, at present. I say: ‘Just clean up your own filth.’ But you should hear them moaning now.

If I make a fool of something, sir, then I see that terrible gold and all those herbs and those Saint Nicholas signs. But the Christ went barefooted over the earth. Just ask the Holy Father. Is he afraid for the people? The pope could achieve more if he went barefooted – then he would be a holy father – over the earth, from city to city. And then I would lay next to him on my bare knees. Do you now have respect for that golden telephone?

(Gentleman in the hall): ‘No, I have no respect for it. It does not concern the church, it concerns yourself.’

Myself? Are you afraid of me? (laughter) Sir, what should I lose? I cannot lose anything more.

(Gentleman in the hall): ‘Then you possess nothing.’

I have nothing.

(Gentleman in the hall): ‘Then you are poor.’

Am I poor? I have twenty books. You do not have that. And theosophy does not have that, what is written there. And the Catholic church does not have that. And Protestantism does not have that. And the bible does not have that. And I should I start to talk again according to the bible and to Catholicism?

(Gentleman in the hall): ‘No, I am not saying that.’

What should I do then? How do you wish to see me? Should I perhaps pray here? Yes, I am crazy. I know the prayers, sir. Isn’t it horrible, sir, I can no longer pray now. I prayed until I was crippled, to thirty-eight years. It then concerned, sir – I can also tell and explain something to you – it then concerned a patient for whom I wished to die. And then He came himself, because I had to have Him himself, Christ. And then He stood before me: ‘André, what is the matter?’ I say: ‘You said: “Anyone who wants to lose his life, will receive Mine.” Is that nonsense?’

Sir, I did battles for life and death for my patients. I wanted so much, that I wanted to die for my patients and that they would get better. But it did

not work. And then should I also alleviate the matter? I also had to beat that from the church first, because the priest wanted to have the last three hundred and fifty guilders from that poor woman.

I say: 'Madam, keep that money. Then I will tell you something. And when I have told you that, then you can give him that money.'

Then she says: 'And that thief has taken ten thousand guilders away here. My husband was still hanging with one leg in heaven.' Then she says: 'And just let him fall out with the other leg, but not a cent more from me.'

Those dramas happen every day. And now also gentle, sir? If you could see the reality, sir, then you will get an inspiration, and then you will take a club. But then you will be going too far again. I know absolutely, sir, here, and wherever I am, what I say. But I do not know what you make of it.

There are people who mess up and spoil my teachings. Did I say that? Do you see? I am not destroying myself, sir. I cannot destroy myself. You should see what kind of cosmic inspiration is sitting there behind me. They want even more. But master Alcar says: 'Why did we put you in prison? We cannot say anything at all anymore.'

But is there harsh speaking here? No, sir, a state of purity speaks here. And if a person like that walks away, sir, I cannot, and you cannot, and the priests and the popes still cannot reach them in a thousand years, sir. Just look at those little faces and at those lights in their eyes, then you will have no more sympathy. I fought a battle for life and death, not for my Crisje, who was divinely pure, but for the God in space and the Christ. And this is why I got my mother. Harsh words are said in 'Jeus II', but beautiful. Do you see? I am still far too soft. The masters want even more, but we cannot do any more. Fear for those people ...

To make a fool of something? Sir, if I see a rich person like that in a garment, then my blood runs away, my blood; and now that of the Christ. They are standing there. I sometimes joke, don't I? That that lace drags over the ground, and we did not even have a table-cloth at home. Sir, just feel that. The lace, the lace, the lace, the lace ... The frills, the frills, the frills, the frills, the frills ... And now we stand in the reality. You as a theosophist should know. Do you have sympathy with those who still cling to that word, and those things, that nonsense and those lies? You are above that, aren't you?

(Gentleman in the hall): 'Those people need it. I do not need it, those people need it.'

Oh yes? And then must I go back into those people, in order to take them like that as infants through that life? Sir, let them first start to read the books, and then they will enter the teachings here. But they do not do that. Just dropping in here like that, sir, that is no longer possible. We have had seven hundred lectures, those people have read twenty, nineteen books. Cos-

mology, the universe ... There are prophets here, sir. They make a fool of the matter ... Yes, sir, because that damns the human being. You must fight for that. I dare to do that; you do not dare to do it, I notice that. That is a pity. Soon you will also begin.

Am I right?

(Gentleman in the hall): 'In six months he will be very different.'

(Hall): 'Yes.'

That boy has so much. We have had more of them here, sir, who cannot do that. But you do not need to think that I feel big-headed. You feel big-headed. And that is a pity. You are still not an adept, because you have too many buts, buts, buts, buts. I say a hundred thousand times: 'There is no but, if you can experience the reality.' You do not believe anything from me either. You just believe a few things. You see, I see your aura coming to me, but you are so terribly awkward, you take nothing. There are no masters here. You see. I wonder what you are still doing here.

(Gentleman in the hall says something.)

I am not chasing you away, I can tolerate you, but you are not learning anything. You do not need to tell me that you accept my life, I know exactly which people irritate me here, you are one of them.

(Gentleman in the hall): 'No, I do not want to irritate.'

Sir, you do not accept this; that is the irritant. You do not accept this. You have been messed up by means of a teaching, I told you; I may not say it again. But the theosophist who absorbed and dealt with Blavatsky and all the other teachings and systems, was messed up. Do you see? He is messed up, he is spoiled. I have more theosophists sitting here of twenty, thirty, forty and fifty and eighty; but they think differently about it.

(Jozef continues to read again.) 'That these parents, churches made mistakes and have far from a clean slate, the child does not have to judge that ...' No, sir, we do not judge that. '... it can learn the lesson from it how it should not be done.' That is true, of course. We have learned this. 'These churches are still indispensable for the masses.'

When they asked me here recently, sir – you see, that is such a pity, I must keep going back, you write something – then they asked me: 'Is it good that the missionaries go into the jungle?' Then I said: 'Yes, of course. That must happen, because that is the first foundation.' But we are concerned here with conscious deception. And there is a great deal of it. There must be a faith.

Have you read 'The Peoples of the Earth'? Now, sir, what do you still have to ask me if you know that the masters there ... Or do you also assume that God spoke there as a human being? You see, the masters began. The human being had to get a faith. But they knew! They did not tell that, that there was eternal burning, the human being made that of it. He says: 'We made the

people afraid. If you commit sins and you murder and you commit arson, then you will make amends for that, and you will experience darkness.' 'But who added that fire?' the masters say. Now they must try to free the human being again from a hell, because there is no hell.

And now I will build up pictures so that the human being learns to think. If you do not get a fright and you do not feel irritated here, if it concerns those problems, then I will add something to it. I always do that consciously, not just like that.

And, sir, then they go: 'That rotter' and 'That man.' And then they must have me, then they would – I have been spiritually murdered for so long, sir – but then they would want to burn me at the stake, because I want to illuminate them. And I cannot do that gently. And I do it gently. Sir, the law is harsh. The law is harsh. The human being is not.

(The man says something else, but it is incomprehensible.)

Yes, it is impossible to talk to that man. The human being who associates with you, sir, you take them all from dry land into the ditch, take that into account, because you cannot be reached. And those who accept you and say: 'Yes, yes, yes', it is from the same life of feeling and consciousness. It is a pity, a pity. Or do you find me pitiful? You sympathise with me, of course.

(Gentleman in the hall): 'Well, I don't know that. No sympathy.'

No sympathy? But oh, so many come here, they sympathise with me, because I stand there like that blethering. Master Alcar, my master Alcar, and the masters ... There were masters, recently ... They sympathise with them, with me too. Now, I can only say this to myself: 'Behind the coffin' we will see each other again. It is such a surprising pity.

These churches are indispensable, sir, that must happen. But we are not concerned with that faith, with that Protestantism, the V.P.R.O. and the N.C.R.V. broadcasting organisations and all those four hundred sects here in the Netherlands. We are concerned with getting rid of that damnation. Then the human being will get space. Then the human being will get reincarnation. And then we can draw Europe up from this unconsciousness. Did you think that? Our queen also has damnation. Our government is still standing on top of damnation, because the hand still goes on the bible every day. Don't you find that sad, sir? Are you not grateful, that I have the courage to begin with it like that? Who dares to? Who can analyse space so clearly, purely, spiritually, humanly? We have no more waiting here: would that door open? We will fly through it ourselves. And that is too harsh for those people.

If I can make a fool of it, sir, that last Judgement, then I will walk with all those skulls under my arm; and if I then finally get consciousness and ground under my feet, I will stand with a head of a cow in my hand, because then they would have dragged my bones over the earth. How do you wish

... that story ... I saw them leaving here. But we had a good laugh. When the last Judgement comes ... I sat there as a child shaking and shaking, and trembling and trembling. And people of seventy and eighty will still tremble for that, if that honking in the universe begins and God says: 'Stand up!' Sir, and then there will be an argument about the bones. One will walk around with my head. And then I will also add something nice, sir, because then we will no longer have a tongue, no more teeth, and we will have to say 'yes', with a skull. You see, I gladly make a fool of that, because that is not possible, that is a fairground attraction. Do you find that so horrible for the human being who has to listen to that? Be pleased that you no longer possess it.

Are you shocked, ladies and gentlemen?

(Hall): 'No.'

(Another gentleman says): 'Mr Rulof, I also found that very harsh in the beginning; I also come from the church. It was indeed very harsh.'

It is also harsh. But why is that harsh? Which harshness is in it?

(Gentleman in the hall): 'No, the harshness was built up by the church.'

Yes, but, you call that harsh, but is that harsh?

(Hall): 'No.'

(Gentleman in the hall): 'Look, that is not harsh when we understand that, for anyone who understands that.'

There is no harshness in this.

(Gentleman in the hall): 'We must get through that here ... I know, there are several people who come from the church, who indeed cannot bear that.'

That is not possible either.

(Gentleman in the hall): 'And those people leave. I am talking about my own brother, who could not bear that.'

No, that is not possible either.

(Gentleman in the hall): 'I say: "Piet, go back to the church, you still belong there." He went back to the church. But I know: he will come ... For about four days he says: "Look, Kees, I cannot stand it here." I say: 'Hey, just stay in that church, just stay there.' I think: it will come.'

I have had people: 'Good heavens, Mr Rulof, how pleased I am that you gave me a good shaking, because otherwise I would have gone back into that.' And why? He says: 'I am starting to feel; but my wife can still not work it out.' Marriage destroyed. He can no longer believe it. He says: 'That hot air means nothing more to me. I am sitting shaking and trembling from sorrow, from inside, if I just hear that, how that ... damnation ... again ... Oh, there you have it again.' And then at home, arguments. She says this. 'We do not have a life anymore. We no longer have any contact. We no longer have any unity. Nothing more.' Why? Sir, here, damnation, last Judgement.

Oh, sir, I have had a thousand people visiting me between 1930 and 1940,

I sent all of them calmly home again, and they got a new life, got a new marriage. The man became young again, the wife became young again. We have people here: the wife in the Catholic church, and the man here. The marriage is destroyed, sir. Who is to blame?

‘I do not like that rubbish from that madman.’

‘Yes, they will not get me away from that.’ It is a happy, a strong, a supernatural human being who can already say: ‘And I am going. Because ‘behind the coffin’ you will say to me: “If only I had used the whip.”’

And that is true, sir. My own brother told me that, who drowned. He comes to me, he says: ‘Jeus, Jeus, Jeus, how I laughed at you.’

When Gerhard went to America, then I gave him a beautiful drawing, a painting. That boy did not understand me. Then as a child I wanted ... Gerhard, you know him, don’t you? Tall Hendrik said: ‘Him?’ Then he had ripped up my paintings, along with the drawing; I could leave, that was his goodbye for me. I saw him again on the other side, then he came to me. I say: ‘What are you doing here? Have you drowned?’ ‘Oh, Jeus, Jeus, Jeus ...’ Then he begins to weep. I say: ‘Gerhard ...’

Now he came into the hands of Tall Hendrik, his own father. Tall Hendrik came back to him, he says: ‘I will take him in hand on this side. Come, little Gerrit.’ Little Gerrit said: ‘Father, what do you want?’ ‘Little Gerrit, come, come, just follow me’, the Tall one said. And Gerhard came there.

I say: ‘Gerhard, you did not like me. I was different to you. I had feeling, I had love. There were always pranks in you. Yet I loved you.’ I say: ‘Now you are there.’

‘What should I do now?’

I say: ‘I do not have time to talk to you. Just go to father. There is father. Just go with him. Just come and see in five years time.’

Do you find that harsh, sir, that I chase my own brother out the door?

I have chased bankers out of my way like that. They were on earth, here, wanted to help me. I made diagnoses, sir, with five doctors present. And then he says: ‘What is wrong with me?’

I say: ‘Sir, now you will get the truth.’ I say: ‘You will perhaps just live for a few months. Your left heart valve is not good. You have hardening of the arteries. You have that and this and that, and there is a tumour here.’ I say: ‘Were they your friends?’

‘No, sir, they are doctors.’

‘You have let me walk into it, here like this.’ Then I still had my chauffeur’s cap on my head. And there I stood.

‘What do you think of me then?’

I say: ‘Can you bear something bad? Or must you have nonsense? Truth or nonsense?’ Master Alcar was next to me. ‘What is bad? But that was not bad.’

I always have more respect for the suffering and the sorrow, for the material ...

I have had people with cancer visit me. I say: 'She is coming for her daughter.' And then you should see. I say to my wife: 'Look, it is just a spark. She comes to me for that daughter. But the cancer is busy awakening.' I say: 'In two years time you can put that fat lady, that healthy woman in the coffin.' In eighteen months a tumour of eight pounds. Dead. Cancer. If only I had told her, sir. But Jozef Rulof does not do that.

I say to that banker: 'Sir ...'

'You paint also, chauffeur?' I say: 'Yes, sir, Erich Wolff paints through me. He perished, sir, in the war.' And then such a lovely smile came, then I was laughed at by those gentlemen, there in that corner, over there. But I saw it, I felt it. I think: But we will get you. Just wait. Master Alcar in me, I am also conscious, he looks through my eyes, I go with him; and then we have analysed his whole body.

He says: 'I look bad.'

I say: 'Yes, sir. Are you afraid of death?' I say: 'Sir, I am writing books, I come from the other side, I have made journeys, sir. Oh, sir, there is no damnation, do not be so afraid.'

'Is that true, chauffeur?'

Then I stood there. I stood opposite that man with millions like a small child.

He says: 'Then I want to read that book.'

I say: 'Then you must be quick, sir, very quick.'

'Very quick? How long will I live then?'

I say: 'My book will be published in two months, sir, but you must be quick.'

In six weeks, sir, he was on the other side. And after nine months sir was standing in the room with me. Then Master Alcar says ... He was a good person, had done a lot of good. But he did not quite have this. He would help me.

He says: 'If that is true, you will get a million from me.'

I say: 'Sir, how much is that?'

Then he entered the room there, I was sitting writing. And someone who enters my house, sir, he is under the surveillance of my master on the other side, otherwise no one enters there. And the banker is standing there: 'Oh, Jozef, I am alive!'

I say: 'Go back, and tell that to the Christ. Get out.'

Then master Alcar says: 'You did well, a hundred percent. He has had his rap.'

And you talk about gentleness? The spirit, the astral spirit, sir ... If you come

'beyond the coffin', and you do not accept these things, then the masters will beat it out in a universal way, until you succumb. Because everything must go! They lay new foundations, and I am busy with that. Do you find that harsh? If I work myself to death, sir, then that is harsh. But I do it gladly. Because I am doing it for myself at the end of the day. I do not ask for anything at all, because I will not get anything anyway. But I get something. But I do not accept any thanks and any noise, any up and any downs. I do not accept any sullyng, even if they blacken my name that much; that is an honour for me. But you will not destroy me. And I will continue like that. I will break you if I have the law for it. And then you will also get universal love. And if you cannot understand and do not want to accept that, sir, then I will not say anything more to you. Then we will wait until you come 'behind the coffin', and then you will know it of your own accord. But I will continue to love you. Thank you. I love people, and they are not words. But if you do not want to come along, sir, I will be powerless; and then the mother will be powerless and the father powerless. And then we will just begin with it there one day. It is nice, you see that, now they all learn again. I love that.

But you should see, sir, now you are talking about karmic clergy. This is a mistake, that is so terrible, and perfectly simple; not terrible, but you may no longer materialize this. You have learned so much, that you can no longer say that. If I want to reach the people here, I will go to the Catholic church, I will become a priest, then that will be karma, won't it? You mean that.

(Gentleman in the hall): 'No, life in itself is mapped out for the human being.'

So, then you also believe in coincidence?

(Gentleman in the hall): 'No, I say that precisely, I do not believe in coincidence. I say: everything is laid down karmically.'

No, you see, you spoil everything with karma. And the theosophist does that. You bring at present – I will read it out to you – you bring at present that which you want to master according to karma. Sir, that is your own will. That has nothing to do with karma, that is not karma. That man, that Catholic, who goes there, who learns in the meantime ... When he comes 'behind the coffin', then there are some who will also serve mass; we will also leave them alone. Then at that moment there is not a father of them there, whom they know. And then he suddenly says: 'Did you know him?' And then the priest, and the minister, still stand there laughing right in the face of the human being whom they have known. Because on the other side, sir, if we now go out of here this evening, then we will fight, I along with you, the same battle, we will experience the same problem. Nothing has changed. Now I must try to convince you, now we are only free from the material. But you are there, you have a tie on, and I am standing with my glasses in my

hands and I am standing shouting, and I cannot reach you, not 'behind the coffin' either. Is that not sad? It is. Now we live in that reality, because this and there is one. And then you must hear what you say. That is a pity.

(Jozef continues to read.) 'I never heard you speak about the task, the karmic serving of the priest.'

Sir, the man – now I must also go and help you – the karmic task ... Being a priest is not a task. There is something else, because the man says: 'Do good.' We had a wonderful priest, a good person, he says: 'I can talk, but if you do wrong and cheat and lie to each other, then you will not come any further, then you will commit sins.' That man also accepted reincarnation, I know that, and he talked differently. Look, awakening already lies in him, already lives in him. That man brings the children of Our Lord to faith. They need that, that is that class. But that is really not karma from him. That is happiness. A priest can feel happy in his situation, but that is not karma, is it? You are wrong about that. Do you accept this?

(Gentleman in the hall): 'Yes, then we both have a wrong view about karma.'

You have the theosophical karma, sir. I have the spatial. Theosophy flourishes and speaks about karma, everything is karma. Nothing else remains of us. Sir, there is just one karma, there is just one karma, there is just one in space. And what is that?

(Gentleman in the hall): 'That is life itself.'

No, sir, that is reincarnation. You must return for a murder, in order to become a mother. And for the rest there is no more karma in space. Everything which we master, sir, becomes consciousness. The priest, the cardinal, the bishop, that is a task for a faith, a sect. And that man becomes rich, because he is busy thinking about God. Wonderful. We will get rid of that damnation, because we have also been that, now, and because we have contact; but that is not karma anyway.

(Gentleman in the hall): 'And the teacher of a doctor ...'

That would also be karma?

(Gentleman in the hall): 'That is a vocation, isn't it? That is also karmic.'

Do you see it now? How will I get that man out of that karma? Sir, that does not exist.

(Gentleman in the hall): '... in previous lives.'

No, sir, that is teaching, that is doing good, that is serving; that becomes happiness, a doctor gets happiness. If I am a genius, and I make atomic bombs, categorically atomic bombs, then I am already a demon. That is sad. But if I make atomic energy in order to give the world light and awakening and evolution, sir, then it is happiness for me. You must just know what you are doing with it. A doctor serves, a school teacher serves; that becomes hap-

piness, that is the possession in society, that becomes the personality. How can you compare that to karma? Well, you see, I cannot take it away from you, and that is a pity. Have you read all my books?

(Gentleman in the hall): 'Well, not all of them, but most of them.'

See, and I want to reach you, and I keep making an effort, but you ... That must go. If you were my adept, sir, a real adept ... You are not that. People ask questions. You are the most difficult of all my people.

My master began: 'My word is law, André.' Isn't it wonderful that I can say: 'There is no death. My word is law. There is no death. There is no damnation.' I can explain millions of laws to you. And if I just: 'But ... But ...' 'If you begin with but', master Alcar says, 'I will stand still and I will not be able to reach you.' That must go. There are no buts here. I am only talking about reality. Yes, you cannot accept that from me. You do not accept me either. I do not expect that from you at all, sir. I do not want people to accept me. No, they must get an opinion themselves.

(Gentleman in the hall): 'Precisely.'

Yes, they do that.

(Gentleman in the hall): 'I must also do that.'

Yes, but, you do not do it. You must first get out of that terrible karmic darkness. For you everything is karma, karma. A priest ... Now you write here ... Everything lies on that. I agree completely with you here. I have here ... then you weren't even here, were you? You have not been here so long. We have been busy here for three years. (To the hall): 'How long have we been busy? Three years?'

(Hall): 'Three years.'

Master Zelanus, the masters spoke about that: we began in the jungle. Just read 'The Peoples of the Earth'. In the prehistoric ages – Moses was almost prehistoric – then the masters began. How can you then think of me, how can you then say of me that I deal with subjects in a one-sided way, while we already have twenty books? Do you call that one-sided? That is harsh, sir. You see, that is really harsh for me. You hit here. I do not pay any attention to it, but I had no longer expected it of you. I am one-sided here? Here they suffocate in wisdom. Here they turn like a top about the masses which they get. And you call me one-sided?

(Gentleman in the hall): 'Yes, with regard to the churches you are.'

And I bring the church back to the universe. You already get that in 'The Origin of the Universe', in the 'View into the Hereafter', in 'Between Life and Death', in 'The Cycle of the Soul', in 'Those who Returned from the Dead', in 'Mental Illnesses seen from the Other Side'. Insanity, psychopathy; also karma? That is spiritual karma, but for the personality, do you see? But that is not karma, sir, because karma is now: evolution. Those people do not

have any karma. Those people are busy evolving.

(Gentleman in the hall): 'Karma is always evolution.'

We are unconscious. Those in the mental institution are conscious. And that is true, Socrates also said that. Those who are locked up, have learned, he says. Psychopaths and insane people are the conscious beings. And we want to say that we are conscious? We do not know our life. Those people are busy with it. And that is true. The insane person, sir, he is alive, he experiences his spirit and his reincarnation, and dissolves for this bare, contaminated, dark society, which does not possess any consciousness. They all dissolve there, and now speak nonsense for the world; but they do not speak such nonsense.

Now you can ask me questions. What do you want to talk about? What all do you want to talk about?

(Gentleman in the hall): 'May I ask something?'

Yes, sir?

(Gentleman in the hall): 'Mr Rulof, you just said: there are no buts. But I may not expect that people accept something on authority, may I? They must feel themselves that it is true, mustn't they?'

You see, if you begin to learn this ... This is why I say: you are not an adept either. You are not at all. Because then the buts will be gone. Then you will read there for the first time.

(Gentleman in the hall): 'Yes, of course. But look, there are always things which people think about themselves and which people do not immediately feel correctly, so then a but already comes.'

Yes.

(Gentleman in the hall): 'Then you could say: "There is no but, just believe that", but that is not convincing.

Yes, yes, so you also wanted to have the rest too. You first go through all those books. And they begin with the first foundation: hells, heavens, life 'behind the coffin'. That 'but' has gone, and that is a cosmic 'but'. Almost all of mankind now also asks: 'Is there life 'behind the coffin?'' And that 'but' has gone ...

(Gentleman in the hall): 'Yes ...'

... If you ... that ... No, sir, I will come back to you. ... if you can accept that. And now you continue. And now you will begin here. And now you will come to those 'Question and Answer evenings'. They will be more use to you, actually, than the lectures in *Diligentia*, which are about cosmology. Now you can ask the question which lives in you, precisely in attunement with your life of feeling and consciousness. And if I explain to you, sir, now the crazy part comes, and I say: so and so, and so and so, then there comes in you: 'Oh, well, would he alone know that?' There we are. That is what it comes down to. 'But, but', comes again. Sir – what use is it to us – I am talk-

ing myself to death – if you say that ‘but’ again? You now write it down. At school we had to write it down, we had to learn it from outside. But they do not do that here, then they begin again to raise objections, raise objections.

(Gentleman in the hall): ‘Then I could also continue to sit in the Catholic church; there you must also accept everything on authority. That is the same thing.’

But, sir, something else. Yes, now you can ... Yes, you see, you can never reach those people, you cannot begin with that. Now it says: there is no death. Now you must accept that from me on authority again, because science still does not know it. You see: those people must all in that ‘but’, ‘but’ ... But they accept it, because their feeling says: ‘Yes, this is it.’

(Gentleman in the hall): ‘That is just what I mean. Your feeling must tell you it. You can say: ‘There is no but, just believe it’, but if someone does not feel that himself ...’

This is why I just said to you: after that, after that reading of those books, if you ... Master Zelanus says: ‘Do not commit suicide!’ I heard someone here, who had also read that book: ‘Now, I want to know. What will happen to me if I kill myself now.’ Now, gone master Zelanus, gone God, gone laws. For whom was that book written?

(Gentleman in the hall): ‘For him.’

For him? ‘I want to see, if I kill myself, what will happen to me.’ He goes against everything. Yes, there is a ‘but’. He can do it.

(Gentleman in the hall): ‘Of course.’

Sir, why do you not do it?

(Gentleman in the hall): ‘He must also do it, it is that simple, otherwise he will not say that.’

Do you feel? Can I help that man, sir?

(Gentleman in the hall): ‘No, of course not.’

No, I do not talk to those people either, sir. Because I am talking to the people who want to work on themselves and say: ‘Yes, it is true.’ And if you begin with the first foundations, then you will gradually get the whole space, because we have three books about the origin of the universe. And then you get foundations. And finally you must also say: ‘Behind the coffin, Jozef Rulof, I will see whether you are right.’ But when you continue to ‘raise objections’ here, you will never come any further; that is what we are concerned with. If you say here: ‘But, but, but, but’, then we do not need to write another twenty books, and you do not need to read another ten, because you are already breaking your spiritual neck here; here is your standstill, because the first ‘but’ holds you from the other expansion, there is no longer a bridge. Is that true?

(Gentleman in the hall): ‘Yes.’

Do you see? Anything else?

(Gentleman in the hall): 'Which is also the fault of the church again, that but.'

What did you say?

(Gentleman in the hall): 'Which is also the fault of the church again.'

That's it. The church would nourish the human being, if the church began with: 'There is no damnation, children, and there are no sins. Christ cannot forgive you your sins; you must make amends for them.'

Dear God, there is no last Judgement, because the last Judgement is already there when I cheat you for ten guilders. This is my first and the last Judgement: I should not have stolen. That last Judgement, where they ... Do you see? What kind of horror is that to send the human being into the ground and to leave them there? An end will come; and then God will speak?

My God, my God, where do the people live who lived in the prehistoric age? A hundred million years ago people already lived on earth and they now live in the All-Consciousness, they are gods; without God, without Christ, without the bible, without books.

'But', the people say, 'it is becoming easier by knowing this. I now do not commit suicide, now that I know how that Lantos Dumonché experienced a rotting there. I no longer wept for he who leaves me, who dies, whom I will soon see again. Thousands and thousands of sciences, problems were now revelations for me.'

Yes? Not for you?

(Hall): 'Yes.'

I see my brothers, my sister, my mother, I see them all again. Everything which is mine, which I can love, and which has the spheres, I will see that again. But, but, but ...

'Too good to be true', a bishop said. That was the bishop in 'Those who Returned', from the Russian church, Rosanov. Now I will tell you who that was. He says: (stammering) 'Too, too, too good to be true, Jozef.' He spoke broken Dutch. A wonderful person, orthodox Russian. 'Oh, wonderful, wonderful.' The man had cancer. 'You helping me?'

'A bit. To enlighten you a bit.'

'Me dead?'

I say: 'Can you take it?'

'Yes, honestly, the truth.'

I say: 'I cannot help you. I can take away the pains. You will not get better.'

I had someone in Scheveningen for headaches lying on the couch in my home. I say: 'Sir, do you not see anything?'

'No.'

'Do you not hear anything?'

‘No.’

‘Sir, bishop Rosanov is floating next to us. He says: “I will die tonight at half past three. Master with me, master Alcar. I read about. I am flying. ‘Wings’. Oh wonderful, wonderful.”’ He was weeping.

Master Alcar says: ‘Can you see him? Just greet him, he will die tonight. I will collect him.’

I say to that man, I say it to my wife, I said it to my friends: ‘Tomorrow evening you will read in the paper, that last night at half past three the head of the Russian church died. Because he was with me at half past six, in my room, he had the great wings.’ That man who came, had also told it to ten, twenty people. The next evening it was in the paper: ‘Rosanov died at half past three.’

Then the family came: ‘Oh, the things you did for my father’, and ‘Oh, Mr Rulof.’ But you do not tell people, Mr Rulof, that my father was with you, do you?’

I say: ‘I will do that. That is my life.’

Also the Orthodox church again, you see, then they were very afraid that the masses would get to know that Rosanov had manifested himself to Jozef Rulof. Because it all fitted exactly. They are still there, those children. He later came to me: ‘I now travelling’, a pupil of master Zelanus, ‘I travelling to Russia. See everything. Oh, do good, wonderful, wonderful, wonderful.’ He goes to the moon. ‘I saw the moon, which you talked about. I have seen, oh, wonderful, wonderful.’

I say: ‘But do not talk, let me see your feeling.’

And then he gave me his feeling, and then I saw his journeys. But that time before he manifested himself. Now you have a piece of proof.

‘Too good to be true’, that bishop said, ‘the books which I read there.’ He drowned himself in the books ‘A View into the Hereafter.’ ‘Too good to be true. Oh, wonderful, if that is true.’

I say: ‘That is true!’

Sir, it won’t go in. When he manifested himself, his corpse was lying there dying. And he comes as a beautiful young man there, floats. Master Alcar brings him to me, I look into his face ... ‘Wonderful, wonderful.’ His Episcopal garment had already gone. He was already wearing his aura; nice and young ... His beard had become beautiful, his hair, his eyes.

I say to my patient: ‘Sir, can’t you hear anything?’

‘No.’

‘Can’t you see anything, sir?’

‘No.’

I think: Yes, then I am a strange being.

‘Do you now believe it, sir, that there is no death?’ I asked those children of

his. That boy, that engineer was also there: 'Do you believe, sir, that there is no death? Your father manifested himself to me last night, yesterday evening: "Tonight at half past three I will pass on; I must return for a moment."

Isn't it nice, ladies: he had to come back for a moment, in order to finish those last hours with his body.

There are no more buts here either, sir! There are no buts for God and for Christ, we make them ourselves. I wish I could give you my heart, my blood and my wisdom, and my knowledge and everything else, like that ... I would like to cut my heart from my ribs for you, because then I will know that I can make a human being happy. But I cannot do it. I could weep about it. What you feel, I can weep about that. Never understand me wrongly, sir, because I love you, I love everyone. Even if you were to break me, then I will laugh at you; I can no longer think wrongly.

Sir, that is good. Why are you starting to weep now? We understand each other?

(Gentleman in the hall): 'Yes.'

Good. I will get a hand from you soon? Well done. You see, I have experienced thousands and thousands of pieces of proof in this way. People came back, manifested themselves. Hundreds of prophecies, thousands of prophecies with my patients, then for the cosmos, then for the hereafter. Master Alcar materialized a hundred million problems by means of my books. I do not know any Dutch. Did I write that?

Sir, every day I look at the wonders I have in the cupboard. I say: 'My God.' Yesterday afternoon I experienced a wonder again. I had a dish. I say: 'I have nothing to do just now, I am meditating, I will paint.' I took a dish. I started to play around. I was thrown out of the room, because I was starting to make a mess. But Jongchi does not make a mess. I went into the kitchen, he says: 'Oh, oh, oh, oh, Mrs Rulof, Mrs Rulof.' People, have respect for those paintings there, because they are not mine. I am still sitting weeping about the wonder. I say: 'I want to try and make a dish.' My God, I do not know where I should go with that thing, with those paintbrushes, as sharp as needles. I have miniatures, they cannot even paint it with my eyes, I do not know how they do it. I say: 'My God, my God, the wonders which are there.'

And then you should see those books. You can also daub with paint, sir, but you cannot write a book about these laws, which take Christ back to mankind as clear as crystal and bring the God of all life under your heart to awakening. That is not possible. I cannot do that.

I did not learn that in 's-Heerenberg, sir. I was as stupid as the backside of a pig, when I was at school. But do not talk about the life. I was never able to have a book in my hands. And I will not read it either, sir. I am now infallibly busy explaining the word to the human being, the question. They

have still never been able to tie me up, like this; and it sometimes started to creak here. Didn't it?

(Hall): 'Yes.'

It concerned the atmosphere and the gravities of space. Sir, if you no longer have any feeling for that, then you can come with Einstein, and with every theologian, all your theologians, all the spiritual faculties of the earth, as far as astronomy, then I will prove to you that I checkmate them, with the masters. Because I have this contact. And then you can just start to say 'but', then the psychiatrist will, the psychologist will tell you: 'Yes, sir, we must agree with him.' Several psychologists and psychiatrists have already done that. But I also challenge the astronomer, the theologian, sir. I challenge the highest consciousness of this world for the spiritual faculties. You can go and sit down there with five thousand academics, and then you can fire off a barrage of questions at me. I am in contact with all the masters of space, for every faculty – not for your technical wonders, but if it is necessary, that is also possible. I instantly have Socrates, Buddha, Mohammed, Ramakrishna, Annie Besant here, because I am the far point for them; they all serve for the University of Christ. Also another 'but'? I am boasting a bit this evening, but there is inspiration in this.

I have another two minutes.

Who has another question?

Are you satisfied, my dear friend?

(Gentleman in the hall): 'Yes, indeed.'

Thank you. But I am only concerned with ... yet another 'but', will we just stop with these 'buts'? You see, I really want satisfaction from you. And I want to give you the satisfaction which comes from me. I want to talk for a thousand years in order to give you it, because I know what happiness it will be soon. You will be more expansive. You will do those things differently. Here in society you will start to act differently. What you could not do yesterday, you do today; that gives you a colour, that gives you inspiration. Your tone, artists, your sound on the piano becomes lighter. Your colours as an artist will become different. You will awaken in everything. Your personality will expand.

(Gentleman in the hall): 'Mr Rulof?'

Yes, sir.

(Gentleman in the hall): 'The wisdom which those theologians have, they got that from the bible, didn't they? Imagine, we are sitting at that post ... the consciousness ...'

Nothing.

'Nothing?'

Nothing. The theologian must stick to the bible, the theologian, or he will

immediately be chased away from the university the same morning. As a student you do not have any buts. If you are a student and you want to become a theologian, minister, and you stand before your professor and you say: 'Yes, but I do not accept that' ...

'Get out! Get out!'

And there were a great deal thrown out the past fourteen years.

Ladies and gentlemen, I thank you for your kind attention, and see you on Sunday morning, then you will hear master Zelanus again.

(There is clapping.)

## Thursday evening 31 January 1952

Good evening, ladies and gentlemen. I am strumming inside. Who has some noise for me? We will unscrew it. I will begin with: 'What is karma exactly?'

From who is this?

(Lady in the hall): 'From me.'

Madam, what is karma? There are people who make karma of everything, but karma is: if you have to make amends to a human being. So karma already dissolves in cause and effect. Small things, lies, cheating and we will just live it up, that is still cause and effect. But karma, direct karma is a law. And cause and effect is also a law, but those laws – I hope that my friend agrees with me this evening – those laws have, you must listen carefully, to do with the human being, and karma directly with God. If you experience karma, a karmic law, kill someone, then you immediately have the divine law in your hands. But lies and cheating and just living it up, all those other things, they are cause and effect, and that is: the human being.

The difference between cause and effect and karma therefore means, that which we have in our own hands, and that which concerns the divine law: the birth, motherhood, fatherhood. But only reincarnation is karma. And karma is for nothing else, because that one law only has to do with reincarnation. Do you understand this? Can you now feel the wonderful difference between that which belongs to the personality, cause and effect, and karma? A karmic law immediately penetrates the life, by means of which we people got the life. And that is the divine law; which we break by means of murder.

(Gentleman in the hall): 'We call that karman, Not karma, but karman.'

That is oriental. But we live here in The Hague and then it is called karma.'

(Gentleman in the hall): 'Yes, ...(inaudible) but also karman.'

But karman, oh, that is a cart man. I once talked to someone, sir – yes, I am busy with her, with this lady – then that man was also talking about a karman. I say: 'Oh, that is probably a man like that in the street who pushes a cart.' I say: 'Madam, no one understands that.' Those Orientals are right, of course. If you discuss karma with a theosophical Russian or a metaphysical Russian, then it is also called karma; but then it is in Russian, and we do not understand that.

But karma means: to break a law which connects you with the life. With the life. And then we are faced with karma, if we take the life away from the human being, therefore by means of manslaughter and violence. Then you stand still, and then you must go back, and then you must give that life a new

body. That time which we take away from that soul, that spark, that divine self, we must give that time back again; and that is going from disharmony to harmony. So we have already beaten ourselves out of the divine harmony by means of murder. We did that ourselves.

But now you have hundreds of thousands of things and matters, characteristics; they have cause and effect. We are standing here at the moment completely opposite our own cause and effect. If you – you will perhaps not know that, of course not – if you have to do with murder, then the karmic law is connected to that again.

Do you understand this, madam? Are there any more questions about this?

(Lady in the hall): 'Yes. The more children you have, would you then have to make amends to more children?'

Madam, that more children, if you ask that ... Have you read the books?

(Lady in the hall): 'Yes.'

If you ask that, more children, that takes us now to twenty problems, therefore other situations. That is also connected to ... There are mothers who want to have a child and do not get any children. What is that? This is a disturbance.

Because completely in harmony, now only for motherhood, that body must be able to give birth; but it does not work, that is therefore a disturbance. A doctor says: 'Madam, there is nothing wrong with you. It is normal.' Good. The man is examined, the wife too: everything is okay. They do not get any children. There are people in this world, who would like to have them, do not get any children. Another mother gets ten, twelve of them. You also get psychopathy there, you get sick children and healthy children. And they are all problems and they can all be analysed. But now you also get that the mothers – there you have it again – who do not want any children, and there are perhaps a few, ten, twenty, a hundred million mothers who do not want any children, who do not realise what they can experience by means of motherhood. If also the rest of the world, as mother, was to refuse – do you understand this? – creation would stand still. But we cannot get hold of that creation anyway. Even if we do not want children, or we do want them – how many mothers chase that embryo away and just send those children away – that creation continues anyway.

And now we come to your question: one mother does not have children, the other one does, and she does not, and she does; you will feel, that is a great chaos. That can no longer mean a divine harmony, because it appears here that the human being has the cosmos, the birth, reincarnation, motherhood and everything in her hands; the human being thinks that, because she can say: 'Well, I do not want it, that is already gone.'

I talked to a mother, she says: 'Yes, I must have a child, because I have

already murdered eight of them.’ Under his orders, because he did not want any children. But she got about seven, eight. She says: ‘And what happens, happens, but I want to make amends.’ She had read a book, and it shot to her heart; then she says: ‘What happens now, happens, but I must have a child; I want to make amends.’ She had a child. Good.

But those souls ... How many souls are not attracted, sent back? And how many millions, thousands of souls, now you must listen carefully, perhaps a hundred thousand people – so we are now talking about souls, they are people who come back as a spark, embryo – wait between life and death, that is the world for reincarnation, in order to go to the world in order to be born, only just to be father and mother, because that takes us back to God, but they do not get a body, are not capable of getting a body, otherwise they would be attracted, but are already waiting thousands of years for a new birth. You must feel that chaos.

And if you then look at the world, then you will see that today in The Hague there are perhaps five hundred have been sent back. And now thousands of problems approach you. And then you have, for example, before we go to the normal ... The Catholic church ... Priest, well, he cannot have children, but he will create. But how many women, how many nuns, how many mothers did the Catholic church not attract who refuse to become a mother? And this is the most divine, most sacred, most blissful, it is not blissful, but the most wonderful thing by means of which we people evolve. But they are now so sacred that they do not want to become a mother.

(Lady in the hall): ‘Yes, but then they say that again to the parishioners, don’t they?’

Do you see? But I am not talking about that, what they say, that does not matter. But it concerns this, those mothers also refuse. And the number of mothers for space ... Another problem, and beautiful. We have here, for example, let us say, a hundred million mothers, and there a hundred million fathers, men. There are of course billions, but we will take a hundred million. And now out of that hundred million ten million mothers refuse to give birth. And those men ... that harmony, that going back and forth, dying, being born, a chaos has entered that by means of murder – war is terrible – suicide. Those people, those ten million, they have therefore cut the divine harmonic to shreds, spoilt it, just say, sullied, because they do not want to be a mother.

And what happens now? Now there comes ... Really we would ... I saw that, I talk from the core, I have seen those laws, I disembodied. What are we getting now? What did we get now, that you as a human being can ... We are getting married, the mother gives birth to two children, for her one and for me. Whether they are boys or girls does not matter, other children are born

there, that harmonises itself of its own accord. I come back to that harmony with her again. That harmony lives in the human being, but God and Mother Earth still has that harmony in its hands, otherwise – what I just already said, you can accept that – creation would be completely wiped out in say just fifty years, by us.

Now the mother must give birth to two children, for you one and for me one, in order to soon – you will feel that, that evolution continues – to experience that evolution, and then we will soon be attracted again. Now that mother does not want a child; those nuns do not want children, they are sacred, good, they are married to Our Lord, that is already enough. But you will see how fatal it is to be sacred here on earth and to ignore, to reduce, to actually crush to death the creating, the giving birth, the divine in us. Now another mother must give birth to ten, twelve, fourteen children in order to give them life soon, madam. Now you get my answer. Isn't it terrible? Now the human being in society says, if you come there to people who have ten, twelve, fourteen children: 'That's another rabbit hutch.' But woe betide, if you know what is happening. That a mother is still capable of giving birth to ten, twelve children, that is already serving for the own grade. We are connecting to a grade.

This is why I say, thousands of problems arise, and all those laws – they are all laws – have to do with that motherhood. We are connecting to a grade, and that is logical if you consider; you have the grade for the organism, then we go from the jungle to the white race (see article 'There are no races' on rulof.org), but now transitions come to the grade, also in the white race again. So we have perhaps six transitions in one grade sitting amongst us this evening. Can you feel this? So all those people, those men and women, have to do with a grade by means of which they represent their independence, as mother and husband. And now it comes, now you are connected to my grade, in our grade, I do not want that, and now it is so wonderful, mother, that you give birth to twelve children there in order to keep that grade, otherwise we will wipe ourselves out. And now the most wonderful thing for all of you: we can prepare what we like, and even if we murder and we commit arson, the human being himself makes sure there is harmony again. You are that, that is another who gives birth to those children for those nuns, otherwise those nuns could not come back again later. Those children think, if they die here, then they enter heaven, they have lived well ... If only they had done it differently.

Imagine that the Catholic church could accept this, that the nuns ... The highest respect for God is: give birth to children. And now they make those girls sacred. They just pray, they do good work. But the most wonderful work which they can do, is to give birth to a child. If you take a hundred nuns,

then ninety-nine must return to the earth, because they are not a mother. A human being – now you can establish that completely – a human being who, unconsciously or consciously, it does not matter, the life of feeling now reacts, absolutely, follows one line – that is also putting all the eggs in one basket – who follows one line, one path, and now accepts a sect, a religion instead of the divine cosmos, motherhood, can you feel, how pathetic, how poor that becomes with regard to God, Christ, universe, cosmos, macrocosmos. Those people, those women put all their eggs in one basket, rely on one life, and neglect, destroy – you do not need to say mess up; yes, the life is messed up – absolutely mess up their life on earth as it were with regard to their evolution. And now that one mother gives birth to ten, twelve children, fourteen, sixteen, only in order to keep the human grade going.

And now the human being thinks – and I wanted to tell you that – now the human being thinks that he can make and break what he wants with himself as it were; he messes, he does this, he does that. ‘I am boss over myself’, a woman says, ‘and I do not want any children. I want nothing to do with that carry-on.’ That is for this life, you can all play that.

But back to you again and to another mother: another must now make sure that she soon gets the opportunity to return, because they must return, just like those nuns, they must become a mother. This life, however sacred, has been completely messed up. Those people are standing still. Is that clear? Because we are in evolution when we possess the maternal organism, and give birth. That is the whole macrocosmos, that is God.

But what it now concerns is this, now we can say, yes, I will do that, and I will do that like that, and I want to do that like that, but Mother Earth gives the human being the opportunity again to return. And now it appears that it is not the human being who has will, and possession, in order to make and break what he wants himself, but the earth as mother attracts the human being back and says: ‘Hey, just wait a moment.’ So you do not escape – now we are going down again – that cause and effect. Now you stand before the human character, for that murder, now that is karma; and as long as we live in a karmic law, so outside of our own evolution ... We must therefore experience the highest organism that the earth can give her child, that is the white race (see article ‘There are no races’ on [rulof.org](http://rulof.org)) or a coloured person, it does not matter, that is the seventh grade for the organism ... when we people as a spiritual personality have reached that body, as father and as mother, the earth releases us when we now – and now back to that – are finished with the karmic law, so when we ... the lives ... And there are hundreds of thousands of them, madam. Just believe that during those ten million, twenty million years which we needed in order to come from the jungle to here, to the white race (see article ‘There are no races’ on [rulof.org](http://rulof.org)), that we put hundreds of

thousands of people there in the porridge pot, soup pot and made a tasty soup from them; and we did that there in order to eat and to drink; and later we started to shoot, shoot, shoot, so that bits flew off.

Now in society, now in this age people still murder and commit arson, and that is the only karmic law – now you have it again, sir, that is interesting for you – which the earth has in its hands. And the planet now says, that is a power, that is feeling, that says to us: ‘Hey, just wait a moment’, and now we must return in order to become a mother. And now we refuse motherhood; do you see how fatal this is? We must return in order to experience the maternal organism. As a man you cannot give a human being life, so if I deny you the life, I am now a man, then I must become a mother in order to give that soul a new body for the time that I took away from that life. Is that not just? And the earth has that as a feeling of power, as source, in its hands. And if we have made amends for that, then we can leave for the other side with our cause and effect, then we have seven dark, unconscious worlds there – now just read ‘A View into the Hereafter’, and that whole creation lies open to you – then you get there what we call the hells, they are unconscious worlds. And if you enter there, if you experience that, then you gradually rise; and we are busy with that; if you want to free yourself from that, then we rise out above that unconsciousness and go to the first sphere, and you also ask something about that.

Do you have any more questions, madam?

(Lady in the hall): ‘Yes, I would like to ask you, for example, the man to whom you are married, can you also have to make amends to him in a manner of speaking?’

Madam, there is no human being on earth who can say of himself: I do not have to make amends. We are all up to our ears in misery, spiritual and physical. And if that misery is not there ... We do not have a paradise now in any case. But no human being is free from cause and effect. That does not exist.

(Lady in the hall): ‘Yes, but they think lightly of it who ...’

What did you say?

(Lady in the hall): ‘That you have those people and they must live it up and they appear to not have to still make amends to anyone.’

Oh, madam, there are people here who are beaten and kicked and say: ‘I do nothing back.’ But soon, madam ... We were all demonically wild, and that is still not so long ago, so far behind us. But we were all unconscious. I already say, we have put the human being in the soup pot in the jungle and committed cannibalism, and a while later, which I saw there and liked, I twisted off that head.

And now we are in a society, and we stand, let us say, before cause and

effect. You are not understood, you are beaten, he does not want this and he does not want that, and that man hits, or that wife does this. Madam, every human being must make amends for every wrong thought.

(Lady in the hall): 'There appear to still be some, who are still not even up to it.'

No, of course not. Of course not. If something happens tomorrow and we lift a hand, we take a revolver and shoot wildly, then we will be even further from home. But we come that far. And every human being stands before those cosmic divine laws, and that is: love everything which lives. And they must begin sooner or later. But now they still flatly refuse, now they do not do it.

(Lady in the hall): 'Nice if you still have to do with that.'

Yes, and we have to do with that, do you see? But I believe that we all have a little bit to do with that, it is the whole society, you are certainly not alone.

Do you have anything else?

Just have a think, then we will also get something else.

Who has any more questions?

Sir, do you still want to go into karma? Do you understand it now? Well, if you can accept it.

(Gentleman in the hall): 'I know what you mean, but I do not agree with it.'

What did you say?

(Gentleman in the hall): 'I know what you mean, but I do not agree with it.'

You do not agree with it, of course not. Well, that is a pity, because then I cannot say anything else. This is why I say, theosophy and the Rosicrucians also have it I believe, there are more sects: that is karma karma karma karma karma. But they do not know what karma is.

I asked master Alcar it and he says: 'Just go along, then I will shove your nose in it.' And he shoved me with my head in it. He says: 'Look, only murder, the rest is cause and effect.' What must that karma still serve for? Do you see? Everything which we people have in our hands, which we have in our hands ... You do not even have karma in your hands. Karma means: an imposed punishment. Can you, and do you want to impose a punishment upon yourself, consciously? You cannot even do that. You can say: 'Now I really want to just die', but it does not happen. You really want this; it does not happen. That proves that you can live and can think for yourself, but when the karma is materialized, then it goes straight to the power and the strength which Mother Earth has in her hands. And the rest has to do with ourselves and is now called: cause and effect. And hundreds of thousands of things dissolve there; not murder, but theft, lies and deception, harshness,

hitting, kicking, sullyng and on and on. You can take the whole dictionary for this. And Christ only said: 'Do not kill, because you will be killed.' But He could have added: 'Or you will have to go back to the earth and then you can make amends again.' We cannot escape from this. And this is why – we have already discussed this – we people live here too long on earth, we could have been back on the other side millions of years ago, if we had followed and experienced the laws harmonically. Is that not honest?

(Gentleman in the hall): 'The reasoning is water tight.'

That reasoning is water tight. And it is true. But, if I say to sir: 'I saw that', then he says, 'Yes, I must also see it.' That is what Jerusalem experienced, sir. That he says: 'Well, you could have scratched in that yourself.'

Now this then: Christ met someone who said: 'Well, I also saw someone recently and he said: "I am Christ", and You are also it; there are already two of them. That is not possible, is it?'

Look, believe ... This can no longer be believed, what I say about the cosmos, about reincarnation, about hells, heavens, attracting, motherhood, fatherhood, reincarnation; I saw those laws. I have everything by discovering. I am not standing here blethering about a teaching. I have not taken anything from theosophy, I was not allowed to read it. I have never had a book about theosophy in my hands. I have never read the bible either. Sir, if you dare to, then you can ask me the questions; then I will take all the mistakes out of the bible. What is that?

(Gentleman in the hall): 'That is a great pity.'

Why?

(Gentleman in the hall): 'Because the core of the bible ...'

Oh, sir, how far from home you are again. Look, master Alcar said this ...

Yes, you will not come further. You see it, always this and this, they are those restraints for yourself. I will go into it, but I will not do it again.

Look, master Alcar, the masters say this ... I say: 'Why is this?' 'Do not read, because we will show you the pure bible.' And then I saw the other side and then I knew the bible. Then I saw the hells, then I saw the bible. Then I saw the beginning stage, when Abraham, Moses and the others came to the world, we went to the world of the unconscious and I saw, I experienced that moment. Master Alcar says: 'Just go along, we will experience the moment when Moses was attracted to earth.' He says: 'Because you will not believe, you will ...'

Now I know the whole bible. Then sir says: 'That is a pity.' There is something in it about love. Master Alcar brought me to the Divine all, to the All-Consciousness. I saw and spoke to Our Lord there three times. You certainly do not believe it, do you? I already saw Him as a child. I told the people here, you can listen to Him at any moment, if you just do that and

that and that. But the Omniscience ... If I asked those masters something who went with me to that space, then they say: 'I will go to that law. That is life, that is soul, that is spirit, that is a part of God. And remember: my word is law.' Master Alcar can say, along with master Zelanus and all those other masters: 'I am an Omniscient for this space.' An Omniscient. And then I must say: 'That is not possible, is it?' Then I am out of it. I will never get contact again. I will get nothing else.

(Gentleman in the hall): 'As that bible, in that Old Testament, gives us, there is no love in that, is there.'

Phew. That is so satanic, that they place that in God's hands. Because God never did that, that is all the work of people. God never spoke as a human being. And he talks there day and night. He has an argument with Noah about three barrels of brandy. 'No', he says to Noah, 'you will just get three of them.' Noah wants five of them, he says: 'Because I have an appetite. You can do everything with brandy', Noah says. But he just got three of them. And that is God?

God walks there ...

Did you see the film, 'Grassy meadows'? Then you see God, that is very nice, like a big nigger. And he comes on Sundays to look at earth, and then a boy and a girl are sitting there in nature and they are playing. 'Do you have nothing else to do?' God says. That boy does not see him of course. But you see God everywhere, in a black suit. The ministers really let rip that that film came, but that film is priceless. You will see it twenty times. In heaven they smoke cigars on Sunday costing a quarter and they are fishing, and then a little Negro got a fish bone in his throat and then he got a spanking. Ha, you will laugh yourself silly. But it is true, you know, because with that they wanted to show the naïve part of the bible, in the beginning, to a certain extent. And they spat out that film, but the people could not be stopped. It ran forty times in one cinema I believe.

Look, the human being wants to know, and the human being will know. And we got the science thank God, we got the masters. I did not ask them and I did not search for them, they came to me and said: 'We will bring you to the laws.'

And now we will continue.

I have another question here: 'Seeing again, is that only when you arrive in the spheres where your loved ones are?'

Madam. 'Seeing again, is that only when you arrive in the spheres where your loved ones are?' Why must you be on the other side in order to see your loved ones, madam? Do you feel that here ... That is in general all the thinking of the masses. The human being thinks that he must be in the spheres in order to see his loved one. But that is not true. That love is here. Because

if you do not have that love here, then you will not get that love there either. And then you will think: but if I am then beaten and kicked here, and all those other things, when will I get that then? That is in your hands and is up to yourself, if you possess that happiness; yes, truly, then we can speak: 'Behind the coffin' you will get to see your own situation.

But this question refers to many questions. 'Seeing again, is that only when you arrive in the spheres?' There is barely one human being on earth of your own grade of life – and that is millions of people – whom you do not know, have not experienced, whom you were not a sister of, were not a brother of, were not a father of, were not a mother of. There is almost no one in that space whom you did not carry and give birth to. You have been a man, you have been a mother, thousands and thousands of times. And now you get one core from all those times of love, to experience and to see problems, one core.

And that is what you are concerned with? With that one core? The masters call that the twin soul, but that is the part of yourself which is now walking round somewhere on earth. Do you have that part with you? Now, that is perhaps one in hundreds of thousands who possess that. There are people who already really have that on earth. Because then that means, now it will come: from the Moon – because we already started with that destruction on Mars, and on other planets, and now on Earth, I already told it a moment ago, what did we not do? And now, it is natural, that I am attracted somewhere from that world and I must let go of the part which belongs to me – that has already been cut to shreds – because I have something to do there and there and there, and you too. And if we now want to have that cosmic feeling of unity, then you must irrevocably meet that part of your life as a man or a woman and then you will really have cosmic unity. That happens on the other side.

And because the people do not have that here, that also means: we ourselves have, we can just say that we kicked ourselves out of that divine marriage. Because marriage is the most wonderful thing which exists, by means of which we experience God and represent God, in whatever situation. And now we have made cause and effect and now we separated. That is already millions of years ago. And now the human being on earth is busy expanding himself, the human being is busy giving himself feeling, and mainly only for that reason, to take back to that own part. And that is a part of my soul, of my life, of my spirit – not of my personality – because that part also has to experience the laws and must master the macrocosmos.

If you experience that, ladies and gentlemen, and you stand before that, then that whole cosmos in you will burst open, because the life of feeling in this is infallible. But I will also tell you: it is one in a million people who experiences that, who is therefore spiritually conscious in everything here.

Because you have the pre-animal-like grades here, the pre-animal-like human being, the human being who just lives it up, who murders and commits arson and does what he wants, those people have also already touched each other and are one in feeling, in colour, in their situation.

But we are concerned with that one feeling, that one happiness. And that is truly not the first sphere, but you can already experience that here. Do you understand this? If you experience it here, yes ... We have after all ...

I could write a book about this, this is so wonderfully deep. Not so deep that you do not understand it, but I mean, there is so much attached to this, because you can take care of the whole misery of society and the whole world, the whole of mankind by means of this. And you will feel what kind of book that will be, if you want to analyse this question spiritually, physically and cosmically. It is so deep. Why? Because every human being has sullied his own core. Is that true? Every human being has cut his own divine attunement to shreds. And if you already have a bit of happiness here, and you already understand the human being and the human being understands you, my God, my God, that is the most wonderful possession which you can experience, because they are foundations upon which you stand; or your blood will flow away, you will become lifeless, you cannot compete with that breaking.

And if you have the understanding here, people, then be grateful for it if you sit here together and you read the books together and you want to expand together. We have them here going home and sleeping hand in hand. 'Goodbye, child', hand in hand they make the flight in their thoughts; they are blessed people. There are truly already people who have spiritually and physically, therefore materially, here on earth, an understanding, which is so striking, so remarkable, which makes you tremble and shake. Those people can cope with everything, because they walk consciously in the happiness of the macrocosmos. And that is man and wife. And then life is a paradise, even if you live under the ground. Even there is beating and kicking to your left and right: you live in quiet, peace, prosperity.

Do you know what it is, what it means, to be understood by the other human being, man or woman, to be taken care of, and you have the same thirsting, the longing? We have some here, and then the woman here can, and then the man can say here: 'And what was it like? Tell me.' And then he must go and sit down, she makes tea and then he lights his cigarette, and then they talk. First you get that spiritual awakening, that spiritual thirsting, the thirsting for knowledge. Both lives are already busy enriching themselves. My God, my God, do you feel, mothers, men, how beautiful a marriage now becomes?

We have no ignorance. If you are now a Protestant, or you still have the bi-

ble, then you already do not come to the pure state of purity because of your ignorance. Why can you experience this happiness? A Protestant cannot do it. Yes, they can love each other so much, then that loving and that love is only just a little circle. Do you accept that? Because if you stand on damnation, and they do not know it, then they do not have any expansion, do they? You know that you will soon see each other again. You know irrevocably that you will meet your own feeling and personality one day. And then you will stand before your divine happiness.

Nice, isn't it, madam? What do you say?

(Lady in the hall): 'Yes.'

You would want to weep from it, don't you think?

The human being devotes everything for that. And we, the whole world is only concerned with that core. And why does the human being separate? Because the human being does not know.

I have had people visit me, madam, then that husband says: 'That is a wild cat, that one of mine.'

I say: 'Just send that cat.' A lovely lady comes in there. I think: how can it be? I did not tell that lady of course what he said: 'She is a wild cat.' I say: 'Madam, how beautiful you are; not from outside, but from inside.' I say: 'And your husband ...'

'Yes', she says, 'what did he say?'

I say: 'What use is it to you, madam?' I say: 'Just go. Just keep quiet, just say nothing, then it will be okay. Just let him come back.'

Then I took him in hand, I say: 'Do you want to see that that wild cat is suddenly different?' I say: 'Then you must begin to not play tiger and lion; you are a snappy person, a braggart, a boater. You think that you can buy a mother with only money, and with a dress. No, sir, you will sit down, and you will look at her, and you will talk.' I say: 'You are a big shot for society, but for above you are worth nothing, not a cent.' I say: 'She is such a beautiful person inside, but you have never yet got even five grams of feeling from her. You have never yet even given five percent of your loving feeling in order to experience that beauty, because she, in her life of feeling, says: I am not available for a wild animal.'

There sir sat. I said: 'You like Paris, but what you see there, lives in your own house and is much nicer than that. I say: 'That is a mother of your children.'

I had to shake that man awake from off the ground and show him who he was. I say: 'Now just keep your mouth shut. You will keep quiet.' I once told you one evening. 'You will keep quiet. You will only say 'yes' and you will analyse something. When she says: 'How was it, is it raining outside?' then you must begin really courteously, with a lot of interest, by saying: Well, child,

yes, according to the academics', if you do not want to act the academic, then you will say to her courteously, humanly, manly: 'Well, it look reasonable. We could get nice weather.' And now you will discuss things, you will talk about the life, sir. You will sit down. You will pay attention that a deity lives there.' I say: 'If you want to have that woman back, then you will get her back within a fortnight.'

For four years they had been kicking up a row, they dragged each other by the hair through the house, threw things; lamps broken, porcelain broken. He says: 'We want to do it one evening with a lovely glass of wine, but five minutes later the bottle of wine already flew through the mirror. You can no longer talk with that.'

I say: 'Sir, you do not even sit down. You have been socialized. You have nothing more.' Then he became quiet. I said: 'You want happiness.'

He says: 'But that was wonderful. How can a human being suddenly be broken?'

And it is true, I talked about it here in the evenings. But will you remember that? 'When we began to coo', I said, 'then we do not see any character', madam, 'but Mother Earth awakens in us.' Even if she is walking with such bumps in her face, so big, bent and squint, if it is her, we will coo. Won't we? ... Yes. (laughter) Then we will coo.

But that feeling ... A human being, for example, who comes to me, just like that gentleman ... In four months a human being is destroyed. 'That is not possible and does not exist.' In four months a human being is worn out. 'It does not exist. It is not possible.' A human being is cosmically deep, a man and the woman, but especially the wife, the mother, is awe-inspiringly deep. And in four months, Mr de Wit, a mother is completely finished. Yes, you cannot live with hyenas, of course not. But if the human being wants, then it can happen that a very new world awakens.

I only said to those people: 'You keep quiet. If it is about something, do not talk, you will keep quiet.' Then I had to teach them to think as you teach children. And after four days he says: 'My God, my God, what happened to you?' Then they did not say anything for a while, then they felt their own silence and then they started to have a nice talk. And after four months they went to the Riviera, then they had got a new life. I sent them away; but, for their own money. (laughter) But they came back and said: 'God, what is the matter with you ...' I say: 'Isn't it wonderful?' They went into one hotel after another. I followed them. I say: 'How can it be.' How fortunate that you can give a human being back happiness and himself.

I put together twenty, thirty, forty, fifty, sixty like that. I fought for them like a devil in order to keep them together. I had them left and right, of sixty, of fifty; left and right she sat next to me on her knees, and he next to her.

I sent them back to paradise like two little ones. But I was standing in the middle of it. Not as a life tree, but I was hissing. I say: 'And now go.' And then they become small again, then they become beautiful again.

'We do not understand each other.'

Do you want happiness, do you want life? Back. If you are then church-going, Protestant, and you have thousands and thousands of things and you have not finished one of them, then there remains in us: the why and the why; and the yes, yes, yes, indeed, but you must just prove that to me. Then the woman cannot prove anything to the man, and the man cannot prove anything to the mother, we do not have any feeling for each other, and no love. Now you must begin with the first foundation: accept this life.

And if you then want to experience that ultimate, madam, yes, that will take a while of course. I can still do it spiritually and then you will see what remains of it. Then you can also see ... I will also tell you something nice this evening. Everything which you now experience in this life, ladies and gentlemen, that is just received goods. That wife whom you now have and that husband whom you are so crazy about, does not even belong to you. Perhaps. He could already be it now. But do you feel what is in that? I experienced people, who are now on the other side, about which he said: 'I do not want to lose this dear soul for any cosmos.' And I saw him and I saw her again on the other side and I had to ask her through the master: 'Is he still here?'

'No', she says, 'he belongs to another.'

I say: 'And can you do that?'

'Yes, indeed, because my life is approaching and will come.'

Madam, if you say to me: 'Oh, I love that life so much', then I will prove to you how deep your love is. And this is still just social, this is just earthly. But now we go to the other side and then it could be that those who belong to you still live in America or in France or somewhere else. But one day that life will come. And those whom you now have, you can love them a lot, yes, indeed, you must too, but that is obtained possession from another. Isn't it honest? And you will gladly distance yourself from that, because you will get your own life of feeling back; and you will feel that, that is the white of the white, and the yellow of the yellow, nothing can surpass that, you will get to see and to experience your own life and finally, madam, all the millions of us will be completely like one mother and one husband, one life, one feeling. So it will all be okay.

Any questions about this?

I have a few more. Oh no, it says here: 'Seeing again, is that only when you arrive in the spheres where your loved ones are, or immediately when passing on?'

Can you feel, this question ... 'or immediately when passing on?' I have

talked and talked and talked to people and they lay so terribly far from each other. Then that man says: 'For goodness sake, as long as I still see her when I come there.'

I say: 'I can give you that just like that. I can give you that.' I say: 'I will not give you it, because you must fight for yourself. If you bow your head to everything, even if you think you know better, and yet can accept, then she will get the opportunity to visit you soon. But if you cut her off', feeling, understanding, harmony, love, you will feel, that cutting off is in the personality, you do that with your life of feeling, with your love, 'then you will not see that human being.'

The people with whom you are involved here, you will see all of them again soon. I will see all of you. And not one can escape me, I will see all of them. And I will see all of them on the other side, because I am involved with you. We are not strangers to each other on the other side. There is my child, and there is my mother, I am a child again, I am a father again, and just go on like that. We have become one life in that time, in that world. And if you then arrive there, then the first thing you ask is – that core lives in us, of course -: 'My husband? My wife?' Now you stand before spiritual, spatial, cosmic laws. And then it emerges: 'Are we in love, in harmony with each other? You will feel, they are worlds, worlds. Do you understand all of this? And we must master that, madam. And whether you like it or not, you do not feel like reading, you will soon stand before the laws anyway, because we all go here, which the human being calls, death.

Now people still have airs, soon he is all awry, is a bit pale, his eyes are closing. Someone is next to him and he hammers a pin in there and there, he says: 'Death is death, you will go into the ground.' And then you can say: 'Yes ...' There are some who still put up two fingers: I want to be right anyway; but, death is death. And then another law will begin and it will tear us apart. Now our cause and effect dissolves. If we have to go back to the earth ... you should listen, you should start to feel; you love one life, you must also be able to love one life here, but that love must radiate. You must be able to love everything. That does not mean, I always say, that you must start to support the beggars and everyone at the door and here in The Hague who cannot make progress; you cannot do that anyway.

But then we come back and then we stand again as a new personality on earth. We will come soon to growth again, we are a girl or a boy and we begin to coo again. Someone else. What happens in this life? The human being feels small, the human being has complexes, inferiority complexes, but the human being is so awe-inspiringly deep and great and powerful. If you just want to see and to experience that power and that space. If you can remain standing here in this life, and you are beaten, even if the blood runs

away, then there are millions of mothers and fathers next to you, behind you, where you are; the deeper, the more real the battle becomes, Christ stands right next to you and says: 'I am also here.' If you hold onto that and you do not succumb – that means, we will not shoot back and hit back and throw back – even if we are kicked and beaten and sucked empty, tortured, then we are busy getting that one for that world. And that of mine, or that other one who belongs to you, and to him, and to me, she says: 'Well done. Fight that the bits fly off, but do not hit back.' Do not hit back, just bear it, otherwise we will never work it out. It is true, you will never make it if you bite back.

Here on earth you love, you are married, you have children, but for the whole of society ... Now you must consider how childish society life is, the unity of a people. A Catholic considers me a demon. For Rome I am a heretic and a devil. For every other faith I am an insane person. There are enough amongst them, who would want to burn me at the stake. And they must love me. I also love them. I only want to make them richer. Now we do not work it out, we cannot go further either, because now society holds onto us. Yes, those people do not have anything else, but you who read those books, who get space, also continue with each other. And you are busy here making something of life, you can experience happiness every day. If you do not have that, then you still live in cause and effect. Don't you? But if you have it, and even if she does not yet want it and he does not yet want it, but you already have understanding ... Just be grateful if you see the man who loves the children, and she can bear it one day if you talk about that and that.

My God, my God, if you know and feel mankind and the human thinking – I told you recently – then you can just proclaim yourself sacred, incredible, because anyone who is already searching for this and thirsts for this and can accept, that human being is really beginning to work on himself, even if it does not happen quickly, but that human being is busy. Don't you think so? You are learning ...

A few years ago I thought: I will stop. I said that. And if I say to master Alcar: 'I will stop', he cannot do anything more. Because he has brought me through the cosmos and our work is actually finished. He says: 'That is possible.' I say: 'The people are not learning.' But then I saw that the people are learning a great deal. The people said: 'Oh, how stupid those people are.' But I had also heard those people talking two, three years ago, and they were stupid, and now they are starting to see the unconscious of the masses. And they learned that from the masters. Didn't they?

(Gentleman in the hall): 'Indeed.'

Ladies and gentlemen, we still have a few minutes.

Do you have another question about this? Are you satisfied, madam?

(The sound technician): 'You have a good five more minutes.'

Do you have any? Then we have those five minutes.

(Jozef says to someone): Why do you not come in, sir and madam? Should they be here, that lady? Madam, just come in, you are not disturbing us. Oh, just look, in the heavens you do not need to stand behind the door either. Good day, Mr Luienweg.

(To the hall again): Are there any more questions, ladies and gentlemen?

(Gentleman in the hall): 'Mr Rulof, may I ask you something?'

Yes, sir.

(Gentleman in the hall): 'With reference to those nuns, who start to feel so sacred: they probably continue that on the Other Side, a feeling like that, as also, for example, academics, artists who also made their way in the temple of the soul and look forward to that in order to ... their art, their science further ...'

I will help you quickly, Mr Götte, because we only have a few minutes and your thinking will take too long now. Those mothers, that is a nice life which those people have, but I explained the laws to you why. And out of the hundred there are ninety-five who must come back, and there are five precisely busy with that state, but have completed their cycle of the earth. They came back to earth in order to do something here, have been released by the earth, free, and pass over into a faith. So some come, also for example a cardinal and a priest and a bishop, who have been that far, a great deal must come back. A pope who thinks that he will enter a heaven; but there is not one conscious for the first sphere ... You perhaps find it terrible if you are a Catholic. But the first thing which I asked master Alcar, was: 'Where do the popes live?' 'Just come along', he says.

Master Zelanus received seven of them. 'Seven', he says, 'whom I was standing next to. And there were two whom we could take along to the other side and the rest had to come back, they immediately dissolved before your eyes.' He says: 'Two came there. And then I began, I had the honour to convince that life.' Now, he says: 'The revelation in order to ... the highest authority ...' It is just a sect, are you taking that into account? The highest authority is raised up on the earth, but on the other side he was a human being who has achieved the highest for a faith. But a faith is not God and not a cosmos. 'So', master Zelanus says, 'now I started to talk to him. We went back immediately. 'You were born here, there you are ...' Finally we came to 'the coffin'. 'You died here.' Then that life could see how he died, and there was no damnation, and then it already began. We could lay everything from that personality next to us and I laid the new foundation for that, the divine cosmic, new foundation next to it.'

Those nuns also had to come back, ninety-five of the hundred had to come back, but if you get a child like that who has therefore already been pure, yes,

that child lives in the Land of Twilight or in the first sphere. Because there is still a hatred, and there is still ... They are not so sacred, because you must hear them amongst each other. Then they talk about jealousy, and a hatred, that is more than appalling. There are some who are so strong in remaining silent, that they ... one ... There are girls – I experienced that, you know, I am not talking nonsense – one of which said: ‘That bitch has not said anything to me in six years.’ Oh, what goes on there, that is more than appalling. But it does not concern us. Because of that, that child cannot experience that first sphere, because she is not nice. So she closes herself off to universal love. She still has to learn love. She must master love, and she has just put all her eggs in one basket. And Christ says: ‘Love everything which lives.’ Now you must teach those people, educate them. That is the nicest thing there is. You meant that.

He is now at the end, a last breath and we will begin again. We will soon get a new birth again, ladies and gentlemen, but first have a cup of tea. See you soon.

## INTERVAL

Ladies and gentlemen, we will continue again.

Before I forget, Mr Otterloo is here, our actor, you will surely know that. I am also going to see him tomorrow evening. He says: ‘There is a drama in our theatre which we are now playing, and that seems Catholic, but there is a great deal of occultism in it: a human being who takes over the suffering and the sorrow and the pains and the misery of a human being and bears that completely.’ It is supposed to be a wonderful drama. We all get an invitation from him, if you bring the money yourself. But perhaps it is something for you.

(Lady in the hall): ‘What is it called, Mr Rulof?’

If you would like to stand up, Mr Otterloo. ‘The Length of the Posserloedaat, ladies and gentlemen.’

He plays the cad in that play. (laughter) And if we are all there tomorrow evening, then it will be sold out of course, but then we will challenge him. Just wait. In the Kleine Komodie at the Spui. It is supposed to be worthwhile, because there is a great deal in it.

(Gentleman in the hall): ‘When is that?’

What did you say? That also begins tomorrow evening at eight o’clock. The door will open at half past seven. The entrance fee is forty cents. That is not expensive. (There is warm laughter) But perhaps it is something for you.

Are you satisfied now, sir? But woe betide, if you do not do your best.

I have a question here from Haarlem. ‘If a child does not look like either of

the parents, by whom is it attracted? And who has something to do with it? Does the character play a role here?’

Where does that letter come from? Where is the lady sitting? There in the corner.

There are twins and there are individuals. That means, a mother gets one child, gives birth to one child, and two, three. Now you have twins, they look exactly like each other. I told it here and the doctor on the radio ... I explained that here years ago. And recently doctor Storm was, on Friday evenings at a quarter past eleven he has ... Then he talks about marriage and about everything. And then one evening this problem came. I say: ‘I will be proved right.’

But I am from ‘s-Heerenberg, you see, and not a doctor. I got it from the masters. And now he was talking about the division of one cell, and they are twins. But now another division comes, and another cell is released, and now they are twins, and the third one does not look like those two. I will give you this example first. This is now an own personality and can look like father and mother, but also not like them. So those twins look absolutely like each other, or like father, and mother, it does not matter, but they absolutely look like each other and you see the family likeness of those two people, father and mother, again in them. Another cell is free and does not look like those two, as those two, as like as two peas in a pod, but has an own character and a radiance. And now you want to know: if a child does not look like the father or the mother, what is the law like now? What would you think of that? Which of you knows this?

(Lady in the hall): ‘That child could be placed with those parents in order to make amends.’

We are not talking about that, madam. We are talking about: why does a child not look like father and mother?

(Another lady in the hall): ‘I do not believe that it matters much ...’

No, we are not talking about that either, madam. It is about, the question is: how can it be that a child does not look like father and mother?

(Gentleman in the hall): ‘Karma.’

Karma again.

(People are talking at the same time.)

What did you say?

(Gentleman in the hall): ‘At the moment that the fertilization was to take place, they were both absent with their thoughts.’

At the fairground? (laughter)

(Sir continues): ‘... as a counterbalance that someone, a woman or a man who possesses more power of attraction at that point, by means of which the child starts to look more like one or another.’

Sir, I understand what you mean. If we ... giving birth and creating ... Now I will place you before the fact and then I will prove to you that you do not give birth and create consciously, because you cannot even do it. And why can you not do that? Yes, you can do it, it happens. And that law gets materialization, but you are not one with that state. One goes to the fairground, that other is counting, he is pressing a suit, she is busy with the hat or she must do something else on Sunday. But now we assume that you really ... And then it only concerns this unity; that becomes love, doesn't it, now you are nice, really nice. But do you experience that law?

(Gentleman in the hall): 'Now, I do not believe that.'

I do not believe it. No, sir, that is not possible. Not even one percent. You only experience what the earth possesses and your body, but you experience nothing yourself. Yes, you experience something. Yes, you would of course also want to know that from me. (laughter) Now they are all chuckling. Now we are in the familiar class. You experience something, you experience the division of the personality. You divide yourself, you start with multiplying. Didn't I put that well, Mr de Wit? God said: 'Multiply.' And you do that. And that dividing is just like a thunderclap in space. And you start to divide yourself. That is the only thing which we people experience, because we do not possess any cosmic unity. You do not even know that soul which is coming. You do not know where that soul comes from.

Now there is something nice coming, madam. A father comes, and a mother, are both black and get a red child. Then he says: 'Is that perhaps that red one who used to always be a regular visitor of mine?' (laughter)

Then she says: 'Bastard, what makes you think that? What a trick that is.'

They had got a red child. Is that so strange? That child, that was nothing like an Arabian, but it looked like one. Red hair; the parents both as black as cork. Is a cork black? Pitch-black. That face was very different, madam. That face did not look like mother and father. Then they did not know it anymore. Then they did not know it anymore at all. But it proves again that you do not remember everything anyway which I say. I recently went through the whole family.

On Saturday morning I was talking to a tulip man who also comes to Diligentia, Arie, he grows tulips. And then I explained the dimensional worlds of a tulip to him, the crossing of a tulip. I can do that just as well as that man in Sassenheim. I can write a book just like that, through master Alcar, master Zelanus, of five thousand pages, in order to analyse the hybridisations for daffodils, tulips and all the flowers, because we know the seven grades of space. And then I explained different grades to him. He says: 'How can it be, because I must follow that path.' I say: 'But take into account, I am not an expert. But I know the cosmos.' And now you will get, I told that here,

that great-grandfather manifests himself in the face of this child. And she does not look like mother. Mother could have attracted that child spiritually; there is always a core there from those two, but it is hard to see, and it is now spiritual, that means, the life of feeling speaks to her from the face. And that is now from her. But great-grandfather has now manifested himself as material in this child. Completely right. Do you know it now?

(Lady says something)

What did you say?

(Lady in the hall): 'You already told it.'

I have told you it here twenty times. This is why I presented you with that question, because you could know. But now someone gets, it gets red hair, and both parents are dark. You should ask science. They lose themselves in that. It is a perfectly simple blood phenomenon, but also has to do with your own branch, let us say, your own family. And if you go back very far, into the jungle, perhaps you will come across a red one like that. And you say: 'Oh yes, we used to only consist of red haired people. That is also a piece of our Indian attunement.'

But do you understand this, madam? And will you pass it on? Oh, they can hear it there? Do you have any other questions about this, madam?

(Lady in the hall): 'Yes, Mr Rulof, I wanted to ask, there are still a lot ... children are born by means of the demon which lives it up in the human being.'

The demon? It lives it up in the human being.

(Lady in the hall): 'Yes.'

Can a demon live it up in the human being, madam?

(Lady in the hall): 'The human being who is possessed then.'

That is insanity. But we are talking about children.

(Lady in the hall): 'Yes. But it also says in the books that so many children are born by means of those people.'

And what do you want to say about that?

(Lady in the hall): 'Can it also be that those children look like those people?'

Like the astral personality? That is never possible. That is not possible. (Lady talks at the same time) No, madam, because the core lies, lives in my embryo. If the mother gives birth to the child and she has attracted it, then you will feel, then the child gets – it looks exactly like the mother, for example – then the child gets the face of the mother; it is of course different, but the face and the personality of the mother lies in it, because her life of feeling has laid this foundation. If it goes through us, then the man remains – without the father knowing it, the man does not know that – without him knowing that, one with that life all that time. But is that possible? I am now

talking about remaining? Is that possible? This is now deep. I challenge the whole world, which can explain this; it is cosmic, you can know it, but then you must be cosmically conscious, then a flash must enter you. Everything, lady, madam, is so awe-inspiringly deep, you can enjoy this so wonderfully; I will do my best for it if you learn to think yourself and also ask those questions.

I said: the man remains one. But is that possible, 'remaining'? Is that word 'remaining' appropriate? I will just help you, you will not work it out anyway. No, because that man had already been one for thousands of years with this life. And is still one. So the soul which we attract and which goes through me, that is not on the moment that I attract that soul; no, madam, there are still thousands walking round the earth like that with whom I am involved, and I do not attract them, I remain there, I am one with those people, because I have attracted those people into my life. Isn't that wonderful? If you understand it.

Because just like that: I have attracted that child ... Madam, we already laid those foundations in the jungle. Isn't that nice? You must go back to perhaps the prehistoric age in order to free yourself from a soul which you already experienced there, and beat to bits and pieces. That is not the child which comes just like that, because we were already involved with that life. If we are not involved with that life, with that soul, that personality, then we could not even attract that life. So we have already been ready for hundreds of thousands of ages, sir. And that soul too, it irrevocably comes back to us one time, and gets my face, because I am involved with it and not the mother. Now I will go further. Recently I did not go so far. But it is worthwhile. If we were to give lectures now, then you will feel ... What you learn from a doctor at the university, a doctor who has to analyse a finger there ... This is the absolute analysis for the All-Source. Then you must follow all the grades and side paths and the possibilities and the future and motherhood and fatherhood, if you wish to be able to answer this question. This is also a book of seven hundred and fifty pages if I wish to analyse that completely, every question is so deep.

But can you feel it? We are reaching unity. And now people say: 'Did I attract that child?' My God, you did not attract that child now, but you raped that child a hundred thousand years ago. Isn't that simple? And now my face enters that life. Why? Because I knocked that life out of the divine harness then. How simple again, isn't it? Did you have anything else?

(Lady in the hall): 'Yes. If the child does not look like them outwardly, but it does in character, does it also have to do with me?'

Now you get a child which looks like nothing. And you must listen carefully, now only the birth dominates absolutely here. If a child, if a human

being comes back to the earth for motherhood, in order to be a mother, what manifests itself now? All those characteristics of ours which have to do with the character – now you must listen carefully – they dissolve in one great deep wonderful source, and then you can still just see a very short phenomenon of that. What is that? You all know that, if you reflect for a moment, you will know.

Do you see? Because that motherhood ... That cell suddenly changes into a woman, into a mother. That is a wonderful event. If you are now a man and you have the creating face ... I am always looking for the motherhood in me. Then you come back again – you know that, you know it – and now you enter the mother again and now that personality changes and forms there the wonderful universal organism: motherhood, the maternal organism. And now those characteristics dissolve, which also materialize and transform physically, infallibly give shape to the face, give a strength, give a radiance, that can happen infallibly ... But that wonderful motherhood, that long hair which we get and those beautiful lips of the ladies, isn't it so, those beautiful eyes and everything which is so beautiful, that now dominates the character. Also clear? Anything else?

(Lady in the hall): 'Yes, in The Hague I had a double, so the same', yes, that is possible, 'that the people did not believe it, as if it was family.'

Yes, a double. In America they thought I was Paul Bunning. I say: 'Well, Paul Bunning has a big nose and I have a snub nose, that is not right.' But just look at how many people have a double. And that is possible. But why it is so rare?

(A woman says something which is incomprehensible)

What did you say? Who said something there? I thought you asked something.

It is rare, because otherwise you would walk past yourself every day here in the street. Then they would even have put you in prison and you do not know it, because you are just at home having a cup of tea, but your second self was thieving. Isn't that true? Just be pleased, sir, that we do not have many doubles, otherwise life would be dangerous.

(Lady in the hall): 'Sir, but could that not be a twin soul of ours? That we still have to do with that double?'

Madam, that is not possible. But why not? Just continue for a moment. You will say, that Jozef Rulof. I suddenly flash through the whole cosmos with your question. That is now ... I wanted you to get all of that one day. I suddenly flash, through her question, through the whole cosmos, and then I can say: 'It is not possible', because the whole cosmos is now talking. That is not possible, because I explained it a moment ago. You should hear, adepts, disciples of the University of the Christ, you should hear, ladies and gentle-

men, how infallibly deep that question also is. It is not possible, madam. But why not?

(Lady in the hall): 'Because it is the same gender.'

It is to do with the gender. You do not need to go through the cosmos. But you come back again to the gender, to the own gender. But not that question, I am talking about the question: Why does it happen so rarely that you meet your double, yourself? It does not happen often, but let us say out of hundreds, out of millions of people your own image perhaps also lives. And then you can say: Does that have to do with twin souls? Then I said: 'No, madam, that is not possible.' Because you start to think: Oh, then that image looks like me, but I got my image from my branch, my family. So I come straight back to my own little space and am free of the cosmos. Understood? Do you feel, that is not possible. But why does it happen so rarely? One in hundreds of thousands, one in a million people, it could be that you find yourself again there. And why? Because by means of all those situations, those thousands of different images, there is to a certain extent one which can look so naturally like you. Because they are hundreds of thousands of different men, countenances, faces, and there is perhaps one amongst them who looks a bit like you, exactly. Yes, there could be something wrong with that. But like two peas in a pod, that is also possible, why not? But it is rare. And he has transformed himself by means of growth. Can you feel? Now we therefore get to see that universal soul, to see those masses of our grade.

And now something else nice comes to me: one day you will see your own image. And then it is spiritual and cosmic. In other words, I do not have my face as I will have my face – neither will you – on the other side.

I walked for about three weeks, recently I walked absolutely in my second self, my spiritual self, the future in a manner of speaking. I saw myself there, I think: hey, that André. I think: how can it be. Then I went back to twenty-one, twenty-two, there I had, I believe for five, six months almost that face, just six months, then it had already gone. Because I mean by this, that you will soon possess a cosmically spiritually true face.

Our face has been transformed materially and spiritually. Do you not believe that? You all radiate in your face as you feel inwardly. And do you wish to deceive me that you are cosmically conscious? So the life of feeling, we talked about that a moment ago, creates and gives birth to the face. It looks like the mother or the father, but you create and give birth to the face. But according to your life of feeling you give birth, you create, the face is formed, the face radiates it.

Now I know a great deal, but I am still just a big ugly man, so that is not right. (laughter) That cannot be possible, because ... Now, I am not such an Adonis either, say, let us be honest, that snub nose of mine and I am getting

wrinkles. But that is old age, that has nothing to do with that.

But if you would want to see yourself 'beyond the coffin' ... I also gave those images already, and then we would be talking in the evening about curls, the curls of the ladies, here they have a perm, and there they take care of them like that, but what does it mean? If a human being ... I want to give all the mothers the proof; I am a difficult customer, madam, if you have to do with me, then I do not look at your perm, but I look at the inner perm. I say: if you gave those same colours and that same mouth and that staying power to that and that. Very nice, yes. You must not let it become dirty, but now you get the inner embellishment for the outside, the inner spiritual expansion for the material, for the action, the deed. And then you will look, ladies, how you miss that perm on the other side. And then you can go to a hairdressers there, but she will burn everything away. You cannot get a curl in it. Because that curl has gone, you have the same hair, but spiritually; because in these hairs of ours the spiritual source lives as hair, you have your teeth there too, your nails. The human being is absolute.

When I began with the first disembodiment and master Alcar was standing before me, then I lay on the ground, then I began with the feet and then I looked at him completely like that. I say: 'Oh oh oh oh.'

And then you must see the mother, the mother from the first sphere, the second, the third, the fourth, the fifth, the sixth and the seventh sphere, a woman who lived here on earth and is now cosmically conscious in the seventh sphere, already possesses a universal, macrocosmic love, a personality, a 'wings', they know everything. You should see that mother, men, that woman. Now. And then, Mr Berends, you get down on your knees, and then you may say: 'Oh, father, give me the strength that I do not think wrongly.' Because then you will be standing before something sacred, something wonderful; because her hair is wavy.

You see, the ladies are laughing again. You like that, don't you. Because that hair is wavy, the universe lies over that as a radiance. And it is remarkable, they saw the Christ, but the Christ had spiritually wavy hair. And He did not have them from a curl, He had them by means of His personality, by means of His consciousness. The eyes start to shine, the hands become like statues, that figure, there is not a wrinkle, Mr de Wit, not a spot, nothing more. We still have our hair. But they perhaps hang so messily if we are there below, they have no hair anymore. You should see the ladies down there in that darkness. But then you should look at the gentlemen. They have no feet, no hands, but claws. Lips, you could put the globe on them, they have ... so many ...

(Gentleman in the hall): 'Kissed.'

No, sir ... (There is warm laughter.) No, sir ... I thought that, I thought that

... (laughter) They did not kiss so many, Mr Götte, but gossiped and talked and deformed and squandered. He would like that. (laughter)

You see, the human being who does not understand this must laugh at that and will perhaps walk away. But if you gossip about another human being, then you destroy something, you sully. You may sully, I will never blame you, no one has been able to hurt me yet, you are doing it yourself.

So much goes over me, doesn't it, I am a brute, and I do not know all the things I am, a boozer and a ...

Recently 'I had been boozing so much in the city', then my wife said: 'When will it be over?' Then someone came. Then my wife said: 'That man was not even outside for two minutes.' I say: 'Well, yesterday, a fortnight ago I was like a watering can.' I say: 'Yes, from the flu.'

But if you fling all of that at the human being, you will have lips on the other side, sir, where no one will wish to take a place, but the animal-like carry-on from space. Your head, your face will not have any – now it will come, madam, you should imagine, ladies, gentlemen – your face will no longer have a normal, cosmic spiritual responsibility. That divine by means of which we possess our face, that has been cut to pieces. Every wrong deed and action takes away something of that normal, shining and deforms us. Is that not clear? Never gossip again, ladies and gentlemen, never think badly again about the human being. I will make real children of you. Recently when I went home then I thought: I have forgotten to say something to you, then we were talking about the babies, about the children. But I will put a nappy on you and I will put my safety pins in it, and they will prick now and again, but leave it, you will stay away from them. I will put the universal nappy on you this evening. I will let you.

(Someone in the hall says something)

What did you say there, madam? You see, they are now already busy with those pins. Sir, madam, is it already pricking? If you do not want that to prick, you will never get through it. In other words, if you do not accept the law of life and death, you will be powerless again and you will take the universal radiance away from your face. Nice, Mr de Wit?

(Lady in the hall): 'Mr Rulof, without those pins it still pricks, also in our house. Because every time that we do something which is not ...'

Hey, then I will stand next to the gas stove of course.

(Lady in the hall): 'No, ...(inaudible) ... in thoughts.'

Oh yes, if you then do as I do, and you let the milk boil over, you are growing, and you go to the room ... I say: 'The milk is boiling over.' I say: 'But it was so nice.' Then everything was lying on the floor. That does not work of course.

But back to business. So if there is something wrong with you on the other

side with your spiritual macrocosmic face.. That is your life of feeling which grows and gives radiance to your eyes, sir, and that feeling gives gentleness, benevolence, the loving, to your word. Mr de Wit, are we finished with that if you do that? Then your lips will not get such thickness, but a beautiful radiance and a beautiful line. Your nose – there is something wrong with me, because I have a snub nose – that will become a sculpture. From your eyes the colours of the universe will radiate. Fatherhood, motherhood, rebirth, reincarnation, the whole planetary system lives in you and you radiate that. Your hair will be brownish blue or blond. If you ... black ... Black is okay to a certain extent too, but then the blue of the macrocosmos will also be in that.

You would like to know that of course, what kind of hair you will have later and what you will look like and what the garment and what the sandals will be like. Good grief, the sandals. There are some walking there with such feet, with holes, holes in their bodies. Guus Doré who drew in Dante was close by, but you see them completely bleeding to death (Gustave Doré (1832-1883) made illustrations for the book 'The Divine Comedy' by Dante). Like jellyfish the human being lies there in the darkness on the beach; there is no beach, but they lie there like jellyfish, gone slimy. Can we not make ourselves slimy, fester, on earth, in this society? We do not fester, we do not materialize, we do not brutalize our characteristics, no, sir, we let them fester, we make diseases of them, we are spiritually sick.

You will sleep tonight, won't you, Mr de Wit? You are not afraid of me, are you?

Ladies, then the curl has gone. The gentlemen do not have any hair. Yes, they stand ... Those curls from the jungle are not even there either, everything has disappeared. We are physically and spiritually deformed. Are you laughing at that?

The consciousness and the love makes a macrocosmic shape from the human spiritual organism. I saw the, I saw the fourth cosmic grade. If you then enter the first sphere, you will not know your mother again if she lives there. You will not know your father, because now a beauty stands before you. You see a mother of eighty, ninety, again as a twenty-five year old. And those twenty-five years have an eloquence of space. That face of before when she was twenty-five years old, was material, now it is spiritual material, you will not know that face again. You will not know the first sphere again. Now the second, the third, the fourth, the seventh ...?

I walked hand in hand with a mother on the fourth cosmic grade. Then she says: 'Experience me, child of the earth, because I was also there.' Master Alcar and master Zelanus were ahead and then we went through the nature; the flowers, those incredible cosmic flowers which you see there, the giving birth, the orchid as big as a planet, in a manner of speaking, you can go and

sit on that with thousands of people, an orchid. I saw the mother of the fifth, the sixth cosmic grade, I saw the All-Mother as a human being. We were conscious for three journeys there. I saw the mother, saw the All-Mother, and the All-Man, as divine conscious people. Those three journeys, first for the macrocosmos, we are going there now, they will come now, those lectures. On Sunday you will get the spiritual and the material cosmos for the human being and then we will go from the moon, this universe, back to the Divine All. And then we will go on the next journey – that will be perhaps about six, seven lectures later – then we will go from the moon, from the embryo, to the Divine All and then we will follow the development of the human organism. I made that journey. No Dante and no Blavatsky experienced that. That is not boasting of me, that is only because I am in this time, I am bringing my own teachings, and those teachings are from Christ, they are from the University of His life, they are the people, the masters, who now serve for this age. And our books continue to exist. There are no spiritual and no macrocosmic mistakes in them.

Isn't it nice, Mr Reitsma?

Now you must look at the mother from the second sphere. But let us just stay with the first sphere. You do not know how beautiful, how wonderful you are. You cannot imagine that.

I will just let go of that lady from Haarlem, all the things we made of her, don't you think?

That human being on the other side says: 'Experience me', and that is a mother. And then you go through reincarnation and they mean by that: be one with me and then you will see motherhood and then you will see the giving birth and the creating and then you will be faced with a macrocosmic motherhood. Oh oh oh oh. And we break our neck every day about: 'I will not do it', 'It is none of your business', 'Just work it out for yourself.' Oh oh oh, if I hear the human being talking like that, only just talking ... And then you should see, they also do it too. That sleep, yes, we know it, they will awaken and a time will come, they will have to begin with it anyway, because we will release ourselves from this misery and then we will say it differently. And that same feeling as character becomes a colour, a radiance to your self. Isn't it simple, sir? You do not have a moustache there, gentlemen. Why not? Yes, something, something is dangling there like that, but then it has a different meaning. You would like to know, but I will not talk about that.

I can also tell the ladies more. Safety pins and hair pins and buttons are no longer necessary there. You do not need to look for a hairdresser again, because your hair is always done, always fresh, lively.

Don't you like it, madam? You are out of the misery, because I already told it recently, we are spiritually a slave of this human organism, this body. This

body is beautiful and wonderful, but what is it now if you see the human being there on the other side?

Oh yes, I need glasses in order to see. I have here ... Oh no, I must first begin here: 'I heard about a case of a clergyman who after entering into his marriage he discovered that his bride was materially, physically bisexual. Shortly afterwards the marriage was annulled. Now my questions are the following: How does this material bisexuality exist?' A disturbance, madam. 'Is this only just a material disturbance ...' Yes, yes, there is something more to it, '... or is this also to do with the past, so with the deeds of the human being in question in previous lives?' That too. 'Does the marriage partner of such a poor human being have the right to annul the marriage, on account of this fact, on account of bisexuality?'

For God you are justified in going here, for space you can immediately weep and you are responsible, because you will give birth and create.

But what is this? Why is that mother bisexual?

(Different people from the hall): 'The transition of the man to the woman.'

They know that. You see, between the third and the fourth grade you get the formation of the organism, then you go from fatherhood to motherhood and now there is no feeling, no feeling anywhere. That means, they are neither father, nor mother. But the whole world is this. A hundred million people live in that state and are woman and are man, and are only mother and only father. But why do you still have people who possess both genitals? How? Where can we get a hold? Where does the hold now live? Do you know it?

(Lady in the hall): 'The wish of the parents perhaps, that they want to have a boy if that mother is expecting.'

No, a mother absolutely wants a girl. Yes, she had a girl, good. But there are more, who also wanted that, and they certainly did not get that. No, we do not have that in our hands. You will feel, that mother with her willing, she cannot reverse our creation, can she? If I as a father absolutely want to have a daughter with my wife, then I am already outside of it, amn't I?

But we have talked this evening about the power and the strength and the source, the All-Source which is Mother Earth; so the human being possesses that reincarnation. And you can long as much as you like, but you can only just murder me in you, if you want to have a girl from me and I become a boy, I am a boy. You can therefore not change that creation by means of your will. You do not get that power in your hands. Do you understand this? But why is there a question here of bisexuality?

(Lady in the hall): 'Mr Rulof?'

There is just one word and the word lives on earth, the explanation.

(Lady in the hall): 'Can that woman not be one of a twin when she was

born?’

No, that has nothing to do with it. If you want to start to guess, then you will come to stand before wonderful problems. There is just one answer; I already spoke about it this evening, but it seems that you cannot think cosmically spiritually.

(Lady in the hall): ‘The homosexual.’

What did you say?

(Lady in the hall): ‘The homosexual.’

Yes. No, madam, if we come from the male, then the human being is still homosexual. Look, the cycle of the birth goes like this: here I am a man and then I go to here, five, six, seven times I have it, I get it, in the first grade; life, death, life, reincarnation, again. I talked about transitions a moment ago and they also lie in the birth. So I get here my first ... I come as motherhood up here, I now go into fatherhood, come back, here the homosexuality already begins, male; one, two, three, four, five, six, seven, and now I am a father and I pass into motherhood. So in the first grade we are all homosexual, that means – that is a dirty word – we are all unconsciously mother and father. Because we have not yet experienced the life of feeling of the maternal. We must master that again. And that is new for every grade. It is also part of it. But I talked about it this evening, there is just one answer: why the human being is ... It could also be a material disturbance, but is this a disturbance? Is this a disturbance, if you are mother and father at the same time? You are it after all, aren't you? Yes, so I say: yes, there is also a disturbance, but ultimately there is a very different disturbance, and what is this now?

(Lady in the hall): ‘A soul which does not want to be a mother.’

This lady has got it. The soul which does not want to be a mother, a nun ... (inaudible). Only just the Catholic church brings these laws. The human being frees himself and releases himself from the giving birth and passes on and dies, and is not different. There is no feeling to create. And now nature manifests itself, but nature is not inspired. Can you feel that? There the source in order to be father and mother is asleep, the human being killed it by suggestion. And now that creation continues and has no form of existence, no influence, and as a result of this two feelings come about at the same strength, because they both live in the human being, and then those two gender states emerge and are at half-waking consciousness in the human being. Because they are neither man, nor woman. Just a little bit, five grams, it is both childish. Don't you like it? That goes that far.

Because if you, and that is very simple, if I want to go into something, and I do not have the law that I take myself back to God, then I therefore go into psychopathy, that means, psychopathy is unconsciousness, and that is called another path for the other side and the cosmos, which is not a path, so I go to

the meaningless. And now you should see if a psychopath like that comes to earth. Now, the human being makes his face so infallible. And I am walking there, do you see? By means of the nothingness, by means of letting go of the divine harness. That fits again, that fits exactly with what I just said: if you not possess any inner love, for the other side, you will not have curls there.

But you can see from the psychopath, he deforms his own face, because that life just lived it up in ten, twenty, thirty lives and brought himself from the divine harness, the natural face, and thinking and feeling. Is it not clear? You can say more about that. To all those questions there are really books books books ...

I have here: 'Someone can have committed suicide just once in all his lives, because if an inclination towards that was to come again, an inner strength would stop him from that.'

Yes, master Zelanus writes that in 'The Cycle of the Soul.' And on Tuesday evening, I believe, when was that, in Amsterdam ... or did I already talk about it here? Did I?

(Lady in the hall): 'On Tuesday evening in Amsterdam.'

Master Zelanus talked about it ... Oh yes, Mr Berends, in 'The Cycle of the Soul' it says: if you have experienced that properly, then you will only commit suicide once. If you have experienced it for a hundred percent. But you do not have that. That torture gives you so much, that you get a beating. Yes, you know that torture, that is in us. But the deed changes. And then master Zelanus said on Sunday in Amsterdam: 'If you have hung yourself, then you will ... it in the state ...' Before on a tree, or you can do it now too. But in the prehistoric ages the human being did not kill himself, only now. So, that already takes us to society. But if you use gas, then the suicide is – if you want to lie under a tram – very different, and the suicide in the waters is also new. So you can experience a suffering and a torture, by means of which that first suicide dissolves and you surrender yourself to another life of feeling, and then you just jump into the water, the nicest suicide there is. Clear?

(Gentleman in the hall): 'Yes.'

Master Zelanus says: 'I did not write about that, because then I bring the human being into too many laws.' Look, they absolutely kept those books from the cosmos at that time. Because cosmically they had every book ... 'Masks and Men' were written cosmically, for example. But 'The Cycle of the Soul', 'Between Life and Death' are still for the thinking of the human being here. But if you continue, then you are already in space. Clear?

(Jozef continues to read.) 'What is the situation now with Caiaphas, who twice in his previous lives ...' There it is again. ' ... he hit himself?' In one case he searches and thinks about the events on Golgotha ...' Please. ' ... and hits himself. And in the second case his inner life is attuned to the Christ, but

his personality refuses to accept this, rages a battle with himself and destroys his life.'

Golgotha was God, Christ, faith, bible, but also his strength. He later committed suicide for that. But later Caiaphas became Hitler. And by means of what did Adolf Hitler commit suicide? Have you read 'The Peoples of the Earth'? By means of what? I had contact with Adolf Hitler in 1935, and then master Alcar took me to him and then I saw his providence. Who in the world could experience that? I was the providence of Adolf Hitler. Master Alcar says: 'Do you want to be providence? You should see how this soul deceives itself.'

And I descended and I say: 'You are the evil, and I am the good.' In 1935.

'Oh, I hear the voice.' Adolf Hitler was a great medium, but for the wrong. 'I hear your voice. And what do you have to say?'

I say: 'You will ... that and this ...'

'Stop', master Alcar says, because I had started to speak to him. He says: 'You can ... here in that life ... That life, we must stay away from that. So you can start to talk here ...' Master Alcar immediately said: 'Stop. André, stay away. Only Golgotha speaks here in this life. Nothing can be brought between this.'

But he heard me; he was asleep and he heard me.

'Voorzienigheid, ah, spreken Sie wieder?'

I say: 'Yes, heil Hitler.' I put my hand up and said: 'Heil Hitler.'

'Ha, da ist ja alles gut.'

Alles war gut, yes. Then he heard me and then he heard the other side and he heard thousands and thousands of people and that was the providence for him. Then sir started. He was attached to Golgotha, attached to mankind, Christ.

The Jewish race (see article 'There are no races' on [rulof.org](http://rulof.org)) has to go to Christ. The Jewish race (see article 'There are no races' on [rulof.org](http://rulof.org)) must go to the Catholic church. Not ultimately. But if you want to exist as a race (see article 'There are no races' on [rulof.org](http://rulof.org)) – I will tell you something nice here – then you must go to another faith. Can you feel that? Then your race (see article 'There are no races' on [rulof.org](http://rulof.org)) dissolves. But the Jewish child does not let itself be dissolved yet. You see them gathering again. But become Catholic and become Protestant, and you will no longer be a Jew, and you will have Christ. And Caiaphas saw Christ for that purpose. Isn't it simple? But then he came back, and mankind continues and develops – which is a wonderful book now, 'The Peoples of the Earth' – and slowly but surely you go to awakening, inspiration, to Christ, you stand before Christ again.

And now us. I hit you, I deceive you, I lie to you, I rape you, they raped Christ, would you think that I will be released from you? But now I raped

the divine child Christ there and let him be deformed, I purely sent Him to crucifixion, would you think that I could get rid of Him?

And that lasted two thousand years. Evolution continues. For the use, for the purpose of mankind that Caiaphas now gets up and wants to by force ... He does not know why, but there is a strength in him. Because Hitler was never cosmically and spiritually analysed. They now write books about him, but they do not touch that soul. Because they do not look 'behind the coffin' of Adolf Hitler, they do not look, they do not know whether Adolf Hitler ... They laugh at you if you say ... I have hundreds of peoples, doctors there: 'Jozef, that cannot be any different, because reincarnation takes us back to cause and effect.' That Caiaphas soon stands before Christ again; believe it. And then, then he wanted – they were masters in that – to give the world the good consciousness. But every human being has his cause and effect, and the peoples too, but the people do not yet have any feeling. He could have left it, but he did not have that feeling. Germany was not ready either, there are no people spiritually conscious, or we would already have gone to paradise by means of Adolf Hitler, and then Christ would have said: 'You murdered Me, but I have liked it for a long time. Now continue in peace and quiet.' But it was not possible. Now he will begin.

But now suicide. He committed suicide. He first poisoned himself, and then he burnt himself, so he enters rotting again. Do you say? He enters rotting again, he lets himself be burnt. He goes again ... but now by means of his will, to increase his power over the world, he therefore commits suicide for that. Now it is not ... We always enter suicide by means of weakness, by means of destruction or whatever. So Adolf Hitler now went towards his own decline. And he committed suicide twice for that purpose. And if he soon begins for the faith and he does not make it, then he will still do it also for the faith.

Do you believe that? Do you see that?

Mr Berends, I hope that you are satisfied. But I must stop. But I have made it. And in the second case ... Yes, I was able to answer your question nicely.

Ladies and gentlemen, see you on Saturday evening, see you tomorrow evening in the Komodie, and on Sunday evening in Diligentia.

Did I give you something again? (Clattering, people are talking at the same time.) Well, now just wait.

(Hall): 'Sunday morning.'

Sunday morning, yes, of course.

Ladies and gentlemen, I thank you for your beautiful feelings. See you soon.

(There is clapping.)

## Thursday evening 14 February 1952

Good evening, ladies and gentlemen. I will begin with: 'What was the intention of God to divide himself, if everything goes back to the Divine All anyway?'

From who is that?

Did you read my books, sir?

(Gentleman in the hall): 'Not completely.'

What was the meaning of God to divide himself? You are a division of God. But when the All-Source ... You must not first take and see God. But if the All-Source had not began with division, with fatherhood and motherhood, then there would still be emptiness for that matter. God – we will say God – filled those spaces by means of this. There was nothing then, only power, life. And by means of this planetary systems emerged, universes, in which we live. You are in a house, but you float every moment with a speed of that many kilometres through space. If you feel that, then you will get feeling, then you will get consciousness and you will start to feel God, that means, your own divinity.

(To a few people who just come in): Come in, ladies.

And by means of this a universe emerged, in which life, as God, is present, divine sparks, we are divine sparks. We also have a divine personality, but that must still awaken. We are still just people and still live on earth, while there are still thousands of universes to be experienced. And when we enter the Divine All, we have become conscious human gods. Do you understand this?

(Gentleman in the hall): 'Yes, but you say, then we return to God again, so then we are at the starting point again.'

No, then we are at the point where we experience and represent the ultimate goal.

(Gentleman in the hall): 'Is that not the same thing as the beginning?'

No, of course not. Because then you were only power, then you were only invisible life, and now you are a human God. Christ and millions of other people already live there. The people from a hundred million years ago now live in the Divine All. And we are still busy on earth. We are not yet so old, even if we have experienced millions of ages and known and had a hundred million lives. We are still not old, because we are only just on earth.

We conquer this universe when we have experienced the planets, and, you see it, this is a planet. By means of fatherhood and motherhood, rebirth, reincarnation we come back and we get a new body, a higher stage, and by

means of that we start to expand. Clear?

Anything else, sir?

Do other people have a question about this? Because this is worthwhile.

(Jozef continues to read.) 'I suspect that we cannot understand that ...' Isn't it simple? '... cannot understand that, as long as we have not reached the seventh sphere.'

The seventh sphere, sir, is still nothing; even if you ... the first and the tenth sphere – there are not ten spheres – as independences as it were ... Isn't it true? Although every sphere is divided up again into other states – they are grades – until you have conquered a sphere, a space and a world.

But when you are in the seventh sphere, sir, then you still do not know anything. Then you know a lot, then you are cosmically conscious here. And then you go further again, you become an embryo again, and now you are attracted by another universe, the masters call that the fourth cosmic grade. And that planetary system – we talked about that once in the evening – is amazing.

If you experience the lectures which will now come in Diligentia ... We will now begin with the fatherhood and motherhood of the universe for the human being. The whole of this universe is only fatherhood and motherhood. Perfectly simple, it lies completely open. If the astronomers knew that, and could definitely accept that the moon as mother, as All-Mother for this space divided itself and because of that gave life to billions, billions, billions of sparks, originated from God ... We already experienced that, didn't we, people? And now that comes for the universe, fatherhood and motherhood, and then we go straight through to the fourth cosmic grade, the fifth, the sixth; and the seventh cosmic grade is the divine All-Stage, but now the conscious divine All-Stage. The All-Stage of before creation is called: unconscious stage.

Perfectly simple. Isn't it, mother? Just perfectly simple? Isn't it simple?

(To someone in the hall): What did you see?

Sir, did you have anything else?

She was sitting having a good stare.

Has no one else a question about this?

It is the Divine All! Have we already finished talking now? What a pity, isn't it? I could talk about it for another hundred thousand years.

We have here: 'During the last lecture in Diligentia ...' That is also going to the Divine Universe. '...then it was explained by master Alcar, among other people, that he ...' That was master Zelanus. '...that he had seen the laws.' They also see the laws. You can also see them here. 'The answer to the question, what are these laws, is not clear to me. Can you explain whether there is a difference between laws and powers, and if so, what the difference

is? Are these laws and powers independent entities, consciousness? And if so, what do they consist of? What is their substance? What are they exactly? And what is their final origin?

From who is that? Sir?

Sir, the theosophy, the theosophist ... Sir, do you not know what a law is? Does theosophy ...

(To the hall): No, seriously.

What does theosophy say? I want to know that. What does theosophy give you about that?

(Gentleman in the hall): 'I will not answer that, because I want to know your answer.'

No. Oh, are you afraid that you fall short?

(Gentleman in the hall): 'No.'

Sir, you are a law. A wonderful law even. You are also power and you are soul and you are spirit and you are life and you are a personality, but above that and above all a law, a divine law. Did you know that? So then we come to one point. And the whole of nature is one law. But now we have independences as a law.

And now you can begin. Now, say something for a change. I also want to hear what Blavatsky says. I always throw wisdom about and now you do not give me anything back. Now, say something.

(Gentleman in the hall): 'I would ... the difference between powers and laws ...'

Oh, now ...

(Gentleman in the hall): 'They are customs.'

Are they customs?

(Gentleman in the hall): 'They are customs, which originated by ... Everything is harmony, so everything which is not harmonic, must be brought to harmony.'

Yes, but in what? Where does the disharmony live in creation? In the whole of creation ... there is just one disharmony. There are more, of course, but you know that.

(To the hall): No, that is precisely interesting, ladies and gentlemen, because we can learn from this. Because that is still the possibility; then we get comparisons and then we reach depths. This is why I am asking about this.

You can talk about this for six weeks. So nothing more for me? Is it not a pity? Here lie ... This question, sir, connects me, and the masters, with a thousand books. And now we know nothing else. Isn't it a pity? You will get the evening. I often make something of it. But you can have much nicer evenings if you think and ask for yourself. I find this interesting.

Look, you say: 'During the last lecture ... Can you explain to me whether

there is a difference between laws and powers?

Of course there is a difference. What difference? In the first place, you are a law yourself. The night is a law. As what? As what? The day is a law. As what? What is the day?

(Gentleman in the hall): 'Not as independence.'

Yes, of course.

(Gentleman in the hall says something else.)

No, the day is an independence, the night is an independence. The night as world is a unit, is a personality, is an independence. A tree, a flower, a dog, a cat, a human being, rain and wind: independences, powers; also powers, but also independences and a personality. The rain is a separate personality. For what? For growth, blossom. The wind, in order to fuel it; by means of wind, by means of storm we get rain. So the fundamental powers which go to that independence, are subdivided into wind, storm, power, rain. That is birth. For the sun that is creating. If there was no more sun, then we would all be stone dead within a year. No, not happy; no, stone dead. So power. But also an independence and a law. The night is a law and the day is a law: they are divine laws.

(Gentleman in the hall): 'Yes, but now master Zelanus explained in Dili-gentia: he had seen those laws.'

Yes, but this is why I say: You can do that too.

(Gentleman in the hall): '... start to see in the quickening.'

If you look at those people, you will see a few hundred laws. All laws. And what? Fatherhood, motherhood, light, life ...

(Gentleman in the hall): 'Yes, so in the quickening alone. Not as an entity, not as a personality.'

But, my dear, are they not personalities?

(Gentleman in the hall): 'That is the human being in the quickening of those laws. Fatherhood and motherhood, isn't it true, they are also laws.'

Yes.

(Gentleman in the hall): 'Isn't it true, but we cannot see them. They are ...'

Good heavens, I can absorb them here just like that.

(Gentleman in the hall): 'They are abstract.'

What did you say?

(Gentleman in the hall): 'They are abstract.'

Are they abstract people?

(Gentleman in the hall): 'No.'

No, but I am talking about those people.

(Gentleman in the hall): 'The characteristics of the people.'

Are they abstract?

(Gentleman in the hall): 'Yes.'

Sir, if I am not careful, I will lose my wallet. Do you find that abstract?

(laughter)

Yes, they do not steal here. But if they give me a slap, or they do this to me, do you find that abstract? That personality shows itself completely. Am I abstract, now that I am talking, feeling, thinking? Is that abstraction?

(Gentleman in the hall): 'Yes, what you express is. The personality itself is not. But what you express, that is abstract. That is not visible.'

I am reading, I am doing something. That is a concrete thing, isn't it? But that is day consciousness. Oh well, now I will pass over into abstraction. (Jozef lets a silence fall.)

(Gentleman in the hall): 'Those are your thoughts about this.'

Yes, do you not hear them? Do you not hear them? That is abstraction.

(Gentleman in the hall): 'Well ...'

But now we are starting to ... So that is still giving birth, I am now giving birth. Do you know what I will say now? And now I will create. That is for the personality. If the word was felt inwardly, those are feelings, then we turn them into material, words, and that is creating. And that is giving birth for the night; a law. And for the day the sun; also a law. The night is motherhood and daylight is fatherhood. So a law as father, as mother, as light, as life, as personality, as power, all power.

Has that been answered now?

(Gentleman in the hall): 'Yes, but what is the ...(inaudible) ... now exactly?'

Do you not know what night is?

(Gentleman in the hall): 'No, what power is exactly, the substance of power.'

The substance of power, do you not know that? Do you know that? What does Blavatsky say about that?

(Gentleman in the hall): 'That is the manifestation, the first manifestation of the divine All, isn't it ...'

Yes, yes, but what is that?

(Gentleman in the hall): 'It is inconceivable for our human understanding. So if we have to hypothetically imagine the powers, isn't it true, then we grasp far too high, that goes above our understanding.'

Yes, at least if you are talking about the All-Source.

(Gentleman in the hall): 'Of course, that is the origin.'

Yes, but that All-Source ... Then you will no longer work it out, will you? We just cannot get that, can we?

(Gentleman in the hall): 'No, precisely for that reason.'

Yes, sir, wait a moment, you say 'precisely for that reason', but, sir, that lives in the human being, in a little animal, in a little plant. You must listen carefully ... Can't you deal with that?

(To the hall): Can you understand that, ladies and gentlemen?

What does Blavatsky say about that?

(Gentleman in the hall): 'What I am saying here, that ...'

Can she ... Can that not be materialized, that feeling?

(Gentleman in the hall): 'But the quickening is visible.'

I can now manifest here, from this place, I can manifest the All-Source. I can do that. You can do that too. But I can do that here.

(Gentleman in the hall): 'Yes, the quickening. But can you show it?'

Yes, of course.

(Gentleman in the hall): 'Yes, how should I say that, as an entity, as a personality?'

Yes, you surely do not want me to draw that real All-Source to the earth.

(Gentleman in the hall): 'Precisely, it is that, isn't it, when people say: I have seen the laws, we accept that ... Not the quickening of that. That was the effect of ...'

Oh, you mean, master Zelandus has seen that law and he can take it to the earth?

(Gentleman in the hall): 'Yes, whether he can take it along is question number two. It concerns: he saw them, he says.'

They are it. You do not need to see them. This is why I go into that 'are'. You say: 'They see.' This is why I say: laws are here. A dog, a cat, nature, everything, every material thing is a divine law.

(Gentleman in the hall): 'Yes, in the quickening. Theosophy declares: it is inexplicable.'

Oh, nonsense.

(Gentleman in the hall): 'Yes.'

You see, sir, inexplicable. (Gentleman continues to talk through it.) What was the All-Source, the All-Mother? Can you not feel that? Is that inexplicable?

(Gentleman in the hall): 'That is unthinkable.'

Oh really, then we are a lot further. I am pleased to hear it.

(Gentleman in the hall): '... still humanly.'

What did you say?

(Gentleman in the hall): 'You still think humanly.'

Me?

(Gentleman in the hall): 'The divine consciousness, being able to think divinely, that is not possible.'

Is that not possible?

(Gentleman in the hall): 'No, that is not possible.'

My dear man, I do divine tasks every day in that human state.

(Gentleman in the hall): 'Yes, sir, as a human being, still as a human being,

but not as God.'

What a situation.

(Gentleman in the hall): 'Hundred percent ...'

So you want to see me here as God?

(Gentleman in the hall): 'No, that is exactly what I am saying, if you were God, then you would know God for a hundred percent. But you must first be God for a hundred percent, then you are God himself.'

Yes, we have already been talking about that for seven years, that we are not that. You are not listening. I say to that gentleman: you are a deity in a human state. Did that not mean anything to you? You always come to difficulties. You think far, but you miss out parts. May I say it?

(Gentleman in the hall): 'Yes, I am going to the cosmos.'

You are going to the cosmos. But the cosmos lies here.

(Gentleman in the hall): 'In his quickening.'

(To the hall): I cannot talk to him. Is that true or not?

I bring you back to the earth as clear as crystal, and then there is something else, a hole, and then ... But we must continue. I said: I can explain to you that I experience the All-Source here, and every human being. And theosophy says no.

(Gentleman in the hall): 'Yes, the same thing.'

Exactly the same thing.

(Gentleman in the hall): 'Yes, but this is why we still do not know God.'

Then you still do not know God. That is that abstraction in that theosophy. We know God from A to Z.

(Gentleman in the hall): 'Yes, in his quickening.'

We know God in His power, in His spirit, as His personality, as His light, as His life, as His fatherhood, as His motherhood. I saw Him.

(Gentleman in the hall): 'With our human understanding, human intellect; we cannot come any further, because there are limits.'

Yes, for you.

(Gentleman in the hall): 'We are not gods.'

Oh, but we are just big dopes. We are. But we received contact with people who have seen those laws. No, they are spiritually conscious, cosmically conscious, and now they know God. They only know that they do not yet possess the fourth cosmic grade. I have been there. I saw the Divine All. I saw God as He is conscious in the Divine All. I was in the Divine All three times. Can you accept that? You do not believe it of course. No, that is going too far. But I have the books, sir. I have the books. I made the journeys. The books have been recorded. I do not get that honour. But there has still not been anyone there, there has not been a theosophist in the Divine All. No, sir, no Buddha, no Mohammed.

I saw and spoke to them all on Golgotha, when we came back. They were standing there. I also spoke to Blavatsky; on Golgotha, in the spiritual world I stood before her. And then we talked about this. I am doing her work, do you know that? I am the continuation of Blavatsky. Did you know that? But theosophy does not like me.

I am the continuation of all mystical laws in the world. I received that honour. That is in 'The Cosmology', we experienced that. If you had the books, you would have to accept it; then you will have to. Every faculty of the earth must accept it, because they must spread those teachings and that wisdom. I cannot bring any half cosmos or any wrong cosmos to the earth. I have ... Blavatsky, Pythagoras, from ancient Egypt, Rudolf Steiner, Ramakrishna, all the mystics who hold out a hand, we represent them here this evening and in the books. I am the continuation of Ramakrishna, of Blavatsky and of all the mystical masters in the world. And you do not need to accept that, but I am telling it to you. And I will prove that to you, if you can sit here for a thousand years. Because I am never at a loss for words.

But I would like to tell you something nice. I will give you the picture, because you say: 'That cannot be explained.' Ladies and gentlemen, listen carefully, then you can see, then you can experience how the All-Source began. The All-Mother, the All-Father, we do not know them, they say. We do not know God. But we can connect you with the All-Mother and the All-Father. We.

When the All-Mother started to think – that was the All-Mother; that was not God, you know that, don't you? – then she began to give birth and to think. There was intellect in space. And I also have that. And people also have that. If father and mother start to long, if the mother starts to long for a child, then she is astrally, spiritually, spatially, All-Sourcefully precisely tuned into the same power and the law, as when the All-Mother started to think about giving birth and about creations. If the mother asks for a child, the mother here on earth, and every animal, experiences the same law as power and feeling for giving birth and creation; here on earth, sir. So the All-Source lives here in the human being. Don't you like that? Is that not wonderfully simple?

This is why I bring it like that from the All-Source to the human being. This is why I say: Look, they are all people. Sir, I saw that, I experienced that. I experienced everything. I do not talk from books. But then you can check me with your wisdom. We do not have lies here. You can say: 'I do not accept it.' Great, that is up to you. I am never angry about that. Only, it is stopping you.

But Blavatsky did not experience that. When I stood before her on Golgotha, then we came ... Then I got a name. Master Zelanus once spoke about

that. And then the other people who were here had to ... You see, this is why it is so terribly sad. Krishnamurti got the chance, didn't he? Krishnamurti is a conscious of feeling being, no more than that, nothing more. From space? When Ron Landell in America came to him, he said: 'Krishna, give me the truth, you must know it.' 'I do not know.' 'Are you serious?'

Did you read that book by Ron Landell? You should read it sometime. Master Alcar said: 'You will read that.' Then I read it. I think: I will blow all that from my hand. Then master Alcar said: 'I thank you.'

Then Ron Landell came, and then Krishna said: 'Do you know it?'

Annie Besant is just a stubborn person. Which ones do you have from theosophy? Annie Besant? Blavatsky? Who are you actually talking about?

(Gentleman in the hall): 'The original one, that is Blavatsky.'

They are divided as far as eternity now. By what means, do you also know that?

(Gentleman in the hall): 'The interesting part of this conversation is, that the East and that Blavatsky ...'

Do you see? Annie Besant should have come to me when she thought: Christ lives in Krishnamurti. Then she should have come to me, then I could have saved from that fall. I could have ... her ... Now, just say it?

(To someone in the hall): What did you say?

(Lady in the hall): 'Then you could have guarded her from that.'

I nodded off completely there. Then you can no longer think. Then you no longer think in the material. I could have guarded her from that fall. Just imagine, that is a master, who ... the teachings there ...? Theosophy is so awe-inspiringly wonderful. Has a lot of frills. And Annie Besant makes a mess of the teachings there, because she thinks that Christ will come there on earth in a human being, in Krishnamurti. God, God, God, my dear God. Those in the spheres; what poverty.

(Gentleman in the hall): 'Yes, she in herself, I will say ... There are a lot of theosophists at the moment.'

But, my dear sir, the theosophical world got the shock of their lives when that happened. She may not, and should not, and cannot make that mistake. Krishnamurti had to go to Oxford, he had to study.

In America I fought against the people. Then they wrote a book. I threw the book here in a corner. Christ had been there in the East, and Christ was sitting there in the garden, and then he says: 'Hey, Jesus, would you like to tell something about the bible?' And then Jesus just starts to talk. They make a surrogate of Christ. That man, that megalomaniac, who talks about Christ like that.

We fight – that is not part of that, is it, but what should you say otherwise – as devils for the Christ, in order to show Him immaculate and pure,

because we know Him. And a madman like that comes and goes to the East and lets Christ there ... Jesus Christ is sitting there in a garden and says: 'Come ...' He also had a boy like that with him. 'Come, we must also go to a few sick people.' It seems as if it is a hawk. And those people ... I say: 'Sir ...' 'Oh, that is the most wonderful thing which we have.' I say: 'Oh yes? Sir, one thing, you admire me ...' I was the greatest fellow in America. They wanted to advertise with me, because they had nothing. It was me. The papers came to Jozef Rulof, they had nothing themselves. All nonsense. My blood ran away there, because of the deception.

Then I got that book in my hands, 'The masters of the East.' Ron Landell followed them, the philosophers. Hahahaha, not in order to laugh at those people, but they got an opportunity there.

Krishnamurti was standing there in the East, then he came, and he would talk – I will come back to that Christ story – and then Annie Besant says: 'We have been waiting for that for two thousand years. He is there.' Then Krishnamurti said: 'I will be strict, but just.' 'Oh oh oh', Annie Besant says. She saw the Christ in the human being. Christ lived again in Krishnamurti. God, oh, oh, I laughed loudly at her from Holland.

In America exactly the same sheet and suit. I say: 'Sir, if I go to a school, can that school help me if the Other Side, the masters have to work?' 'No, oh God, preserve me, Jozef.'

I said: 'I was not even allowed to read a book.'

'Wonderful.'

'I have twenty of them. But you do not have that.'

My books are not in America, sir. America has the mediums, the Indians, they are there. But they do not have that of me. This is why I had to go to America, I discovered it. You should read 'Spiritual Gifts'. There are just a few, one in a hundred million people ... There is not one living, sir, who was direct, real. Deception deception deception, deception deception deception. I think: God, how is it possible. Master Zelanus says: 'We know the people, we know exactly where the mediums are living.'

They made of Christ that Christ had to go to that school and that school and that school, and then the divine Messiah was released on the human being. Then He was ready for Jerusalem. That Oriental, that journalist made that of it.

And the East creates and adores and flies with wisdom; sir, they are no longer as far as we are. We can ... What I say there this evening, you cannot even find that in the East. They say ... Yes, they are powerful as far as the universe. There are some, who think really far.

I went with master Alcar to China. There was one in the mountains, of a hundred and eight years old. And then I asked, when we came back from

Golgotha, I asked Master Alcar: 'Where does the highest conscious being in the world live now?' That is possible, isn't it, if you make journeys? In China there was also one, who knows a lot. He says: 'Look, there.' Then we entered a temple, in the mountains, and there was an old Chinaman sitting there, very old, shrivelled up, and he had the highest consciousness. Master Alcar says: 'Look for yourself how far his consciousness goes.' And then I saw his aura and then I knew it. He was just in the first harmonic sphere. He was harmony in everything. A wonderful soul, for himself. He was thinking, thinking, thinking. But those are laws.

I could immediately have told Annie Besant: 'Haha, what are you preparing? Oh, oh oh oh, Krishnamurti ...' Then Ron Landell came. 'Don't you know it? If you do not tell me ...' Ron Landell is a Hungarian, but he lives in England. I also wrote to him. I also wrote to him: 'Come to The Hague, then I will tell you it. You fly over the world, after Krishnamurti. And also other philosophical people. But come to the Esdoornstraat, then I will tell you it.' He did not have time. He wanted to write his book. I say: 'Sir, give me the honour one day. Sit down one day and ask me a hundred million questions. I know it.'

But I do not get that temple and not those millions from Krishnamurti. He had to go to the university, and the university can only take you from dry land into the ditch. Damnation.

Did you ever see a mastership come in this area, sir, from a university? Did you ever see a child being born for this work in a city? That is for this world 'noch nicht da gewesen.' That all comes from the jungle, or from the clay. I also come from the jungle, from the Achterhoek, where we come from we talk dialect. Do you see? But it has no meaning. But if I was born in the city, then it would also have been gone.

Krishnamurti had to go to the university, Cambridge or Oxford, where was he? Did they spoil him? No, sir, he had to learn to talk. Oh oh, he had to learn to talk. When I came to The Hague, I could only talk dialect. He had to learn to talk, he had to learn to think. And is that possible at the university? Did Annie Besant not know that? Is that the support? Are those the foundations? And after Krishnamurti, after Blavatsky there were no more masters.

And then I came back to Golgotha with master Alcar and master Zelanus, then we had been in the Divine All, in that All-Source, and then we saw the human being as a deity, I saw Christ. And then I said to master Alcar: 'Where are we going?' I had to prepare myself again on the earth. Master Alcar says: 'There is just one point on the earth where you can do that, and that is Golgotha.' And then I went and lay down there, like Judas – have you read 'The Peoples of the Earth'? – then I buried myself, I went and sat there.

And on the second journey again. And on the third journey, then they were all there, as far as Mohammed and Buddha, Rudolf Steiner, Blavatsky, Mary Baker-Eddy, and every human being, every soul who gave the mystical space power, consciousness and feeling were on Golgotha, and they had to see and accept someone. They asked me something. Oh oh oh, they asked me something. I say: 'Yes, it is me.' And then I was introduced. And then master Alcar said something. But there were also masters from the fifth, the sixth and the seven sphere there, and they agreed with that. And that was for them. Blavatsky, Rudolf Steiner.

You sometimes say: I am attacking. No, sir, you do not know that, but we serve one university, one life, one personality: Christ. You see, I am the continuation, sir, of theosophy.

If only they came, then we would have the most wonderful temple here in Holland within two years. Tell that to my brothers one day. Ask them sometime whether we can give twenty, thirty lectures for the professors and doctors; then we will get that unity here in the Netherlands, we Dutch children with a fierce consciousness, and then we will build a temple in honour of Christ who sounds, not like a clock, but like the universe.

Sir, I have the power in my hands. I can only talk, I can only give the wisdom, but I do not have five cents. Pfuh. I am as poor as a church mouse. You would like that.

But it is this, do you see? It is this. I challenge them, the theosophists. We gave a lecture about the fall of Annie Besant and the power of Annie Besant, just opposite here. A lecture in Diligentia, in 1946, about Krishnamurti. The whole theosophical world could murder Jozef Rulof.

(Gentleman in the hall): 'Yes, but that is a side branch, Mr Rulof.'

Yes, now admit, it is all theosophy too, anyway. If we talk about spiritualists, then I am not talking about Haarlem or Amsterdam, then I am talking about one spiritualism. A side branch; now think spatially. What is theosophy, is theosophy, isn't it? If you now talk about the Catholic church, then we have no more departments, then we have unity.

Then they challenged me, and master Zelanus, to give a lecture of forty-five minutes for the theosophists, and then I would speak for those and those ladies. I say: 'Master Zelanus, a nice letter for you.' He immediately climbed into the pen, into the typewriter. He says: 'Do you want to take the wonderful theosophy back to the street gutters of the city in forty-five minutes? May I request you to give me ten evenings of two hours? And then you can talk.' I heard nothing more, sir. They wanted to do it in forty-five minutes. Can you treat theosophy in forty-five minutes?

(Gentleman in the hall): 'But you can treat the basic principles.'

Oh, sir, that is not possible. The basic principles ... If I want to represent

the University of Christ here in forty-five minutes, then I must begin: lectures, lectures, lectures. The origin of the Divine All, the All-Source, the All-Mother, the All-Father, the All-Light, which we began with in Diligentia, from the moon to the universe, for the universe. And then we start to follow the human being as embryonic life back to God. And then the soul, then the personality, the animal kingdom and Mother Nature. Can you do that in forty-five minutes?

(Gentleman in the hall): ‘... you can do the main points.’

No, sir, I must explain the laws to them, the subsequent laws, otherwise there will be gaps. Because I grasp those people in that, the masters say. Because if they ... there in forty-five minutes ... Can you also treat the Catholic faith in forty-five minutes? Then you rape that faith, because there is a great deal of good in it.

(The gentleman in the hall says something else.)

You cannot do that in forty-five minutes. You cannot analyse any religion, any faith in forty-five minutes, never mind the universe.

(Gentleman in the hall): ‘You cannot do that in ten lectures either, then you will also be short.’

Something can be made of it, in ten lectures.

(Gentleman in the hall): ‘Yes, making something of it, precisely. But what can be ...’

Well, we are not talking about that again. It now remains with those forty-five minutes and those ten lectures. You are splitting hairs. ‘You cannot do that in ten lectures either.’ Then you can do a great deal, but not this. You are forgetting that core once more. You are going off at a tangent. That core ... Forty-five minutes, what is that? Is it not pathetic? I did not hear anything more. Master Zelanus did not either. If only it was true.

Why I am actually getting so worked up?

(Jozef continues to read.) ‘Are these laws and powers independent entities ...’ What did you say there? Entities. I like to read something. ‘...entities, consciousness?’

Are these people not conscious now? They are not conscious. Is no one in the world conscious? These people are, or the human being in society ... Is a Catholic, sir, a Protestant, are they unconscious people?

(Gentleman in the hall): ‘No, all conscious to a certain degree.’

For their state. But conscious in their state.

(Gentleman in the hall): ‘Of course.’

But for what, sir, are they divinely conscious? For what? Imagine where we are dashing to. For what are that Catholic and a Protestant, the Jew, the Mohammedan, the Buddhist divinely conscious? Why are those people divinely conscious? In what? Divinely conscious. We have everything here in

our hands.

(Gentleman in the hall): 'Yes, everything which they mastered of truth, they are divinely conscious in that.'

No, sir. No, sir. Which one of you knows it?

(Hall): 'Fatherhood and motherhood.'

Fatherhood and motherhood.

(Gentleman in the hall): 'That is also the truth.'

No, sir, it only concerns ... (Gentleman in the hall talks through it.) No, sir, not truth; in the truth we gossip that sparks fly. In the truth we have nothing. We have built up many truths. But the Catholic church still has very little. If the Catholic church says: 'Love everything which lives', the Catholic church is divinely conscious in love, if you do it. Heavens are not for sale of course. There is no damnation. Very unconscious, the most awful thing there is. But fatherhood and motherhood, that is a divine incarnation, and the Catholic, the Protestant, the Mohammedan, the child in the jungle is divinely conscious in that, in his giving birth and creation. But in nothing else. And you do know in what else?

(Gentleman in the hall): 'In the reincarnation.'

In the rebirth. Those are three things – those are the lectures – and those are divine cores. We do not have that in our hands. You think that you are being born ... You think that you attract a child by yourself, but that is not possible.

(Gentleman in the hall): 'Precisely, that is what we also talked about recently, about that evil will. Do you remember?

That evil will?

(Gentleman in the hall): 'Then I said: evil does not exist, we do not have that in our hands ...'

No, sir, you should have continued to think in that border, because now you are still standing still. Now you also want to be proved right from then, but you will not be proved right. (laughter) But you should have thought it through. You are thinking towards me. You do not need to think of me. But you must think towards that space. You really want me to agree with you, that proves that you are not letting go of that narrow-mindedness. You do not let go of what they taught you, sir. I saw and experienced laws here. I am not repeating anything. You repeat what they taught you there.

(Gentleman in the hall): 'No, sir, that is not true.'

Do you also have that from yourself? Do you also disembody? Do you disembody?

(Gentleman in the hall): 'Yes, sir.'

Do you disembody?

(Gentleman in the hall): 'Not disembodifying ...'

What did you say?

(Gentleman in the hall): 'I experience it inwardly.'

That is possible, I will not take that away from you. But what you want to be right about ...

(Gentleman in the hall says something else; there is coughing through it.)

No, sir, I explained it to you and you come back to it again. No, sir, it is this: in the divine core ... in the jungle the human being experiences a divine law: giving birth, creation and reincarnation. There is no more to it.

And you also know where the disharmony lives, sir. The disharmony. Are they independences? Are they powers? Sir, there is just one thing, I said. That just lives in one state. That was the first word which we spoke about. The independent destruction lives in one state, and we are divinely harmonic in all that other part, and that is the giving birth and creating. But now we will begin, what we learn here on earth, isn't it true, and we are a chaos in that. Isn't it clear?

But the reincarnation is there, and we do not have that in our hands. You say – look, sir is going back again -: 'If you want to be born, then you want that yourself.' No, that is a divine law. You have nothing to do with it. Then we talked about the own will ... No, that is the will of God which is busy here. And is that still not strong enough? If you are born, if a child is born, there is a divine law materialized for the human being, for the reincarnation.

(Gentleman in the hall): 'Mr Rulof, how is it possible that a mother does not want to receive a child, while the divine law, the divine will says: that child must be born. How can a mother refuse a child?'

And you do not understand that?

(Gentleman in the hall): 'I do not understand that.'

Oh, so. Suddenly you are far away from the earth, in space, and you do not feel a perfectly ordinary thing? Because the human being is now in disharmony with motherhood. Why are there so many nuns ... I was talking about that, priests ... Then you also wrote: that is karma that he becomes a priest. And you still keep that?

(Gentleman in the hall): 'Yes.'

What a pity. So I am busy here in my own stupid karma.

(They talk through each other. Jozef says something through it): This is also karma. This is also karma.

(Gentleman in the hall): 'Be quiet for a moment, isn't it true, the divine will, isn't it true, is represented again by the disharmony of the people, the karma.'

I am busy here, and I have the books and I have the paintings. And this afternoon they gave me a revelation, an infallible revelation. I came from Amsterdam on Tuesday evening, I was telling the people something about

football, and then I had to go into my cabin there, for the lecture. And then Jongchi came to me. 'Good day, good day, André', he always says. And then he says: 'Just look.' And I looked, I say: 'Oh, how beautiful that is.' 'We will make that this morning.'

And then I told it to Mr Van Straaten and to even more people. I say: 'A vision.' 'Oh, if that is possible, if that is possible.'

'Sir, that will be there this afternoon.' My will? I cannot do it. The vision is infallibly on it, on a porcelain plate. Faith, love, life, fatherhood, motherhood. Oh oh oh, a Van Dyck. From me? Divine will? My will? Oh oh oh, I have nothing to do with it.

So the human being has no will? No, the human being has will. A mother who does not want a child, can absolutely carry through that will. Sir, I am already saying it anyway, it is a divine law, to be father and mother, and we will never get that in our hands.

When someone wants to be a priest, then he disengages himself for the revelation: to be father, creation, giving birth. If we all, I said, were priests and nuns, then mankind would die out in only a few years. Then we would be sixty years old and then it would be finished.

(Gentleman in the hall): 'Then we would be stronger than the divine will; that is not possible.'

But why are we not priests then, sir? Why are you not one and why am I not one?

(Gentleman in the hall): 'Because you ...'

Because I do not want it.

(Gentleman in the hall): 'Yes, your thinking is also based at the moment on what you built up in previous lives.'

Yes, but then we go back again. It concerns that will. And that will is reproduction. That mother who does not want a child, that is an animal-like unconscious soul. And she is not even that, sir, because an animal never refuses. That mother has no maternal, human feeling of a mother, that must now awaken. But it was there before, it was already there. Would you think, if a mother here in this white race (see article 'There are no races' on rulof.org) who does not want to be a mother, that she was not it in the jungle, on that long journey to the white race. A hundred million times! But by what means is the day consciousness now spoiled? That maternal feeling has been spoiled. Do you know why?

(Gentleman in the hall): 'Yes, by means of incidental aspects.'

By means of what?

(Gentleman in the hall): 'By means of various incidental aspects.'

No, sir, there is just one state, there is just one state. You must not say, if a mother does not want a child, that she is immediately just not maternal.

(Gentleman in the hall): 'No, I am saying precisely that, the feeling lies in her, but they are the aspects, the circumstances ...'

No, sir, not aspects; laws again, laws.

(Gentleman in the hall): 'Yes, laws, which ... karmically also responsible again ...'

Not to make karmic, sir, fatherhood and motherhood, and homosexuality, release from fatherhood, going from fatherhood to motherhood. Is that clear?

(Hall): 'Yes.'

Then the mother still has no feeling to be a mother. Then she does not want a child, because she does not yet have the feeling. She must first master that feeling. That is it. No more. Isn't it clear?

(Hall): 'Yes.'

There is just one possibility. You went from motherhood and you become a man. How can I still be maternal, if I become a man? And now I enter the first grade. You must not immediately say that it is not a mother. We cannot say that, because we know the laws.

Look, and that is a pity now, always a pity. I explain such nice things to that man, and then he has his own thinking; and you cannot ever go deeper. It becomes a big mishmash. A pity. And I will be proved right.

(The man in the hall says something again.)

Yes, from him again. You are the only one again, do you see? Sir, you cannot bow your head.

Am I right, ladies and gentlemen, yes or no?

(Hall): 'Yes.'

And you alone are not right again. Why can you not bow? It is only a question of destroying that cursed will. I will ... that one day ...

(Gentleman in the hall): 'Even if I could earn a million with that, I do not say against my feeling that you are right. I cannot do that.'

A pity, a pity, you are not becoming an adept. I go into your questions deeply. I keep analysing them according to nature, according to the birth, according to fatherhood, motherhood, space, and then you put forward something else; yes, then I can stop once more. You do not think through in my way, you put your own before it.

(To the hall): Is that true?

(Hall): 'Yes.'

I will stop, you know.

(Gentleman in the hall): 'I will engage my own intellect.'

Yes. I am certainly not nasty, I do not want to be, I cannot be. But I will tell you honestly, the pitiful thing is: the nice part goes away like that. I like to fight, but, in order to explain that law. And then you start to ... again ... You have it in your own thoughts. If you were to take that of yourself one

day, sir, then you would come into conflict with a thousand things. I experience my laws, yes, and you do not believe that of course. And you say: 'Yes. Why would I accept that from you if I feel it myself?' Yes.

When the masters visited me for the first time, when I was two years old, and later ... I was two years old, then I already crawled out of it and I played with children, spiritual children. And Crisje was sitting there. Then she says: 'My God, something is happening there.' And I was sleeping there on the ground and I disembodied.

Later he says to me: 'Every word of mine is a law. Do you wish to accept my words?' I quickly said: 'Gladly', because I had become something. Then I was still in the clay. But then he had already made a chauffeur out of me, because I learned to be a chauffeur on a chair. And the person who can do that, he is a genius. Don't you think? I learned to drive on a chair, not in a car. Because then I went away from that chair ...

My brother is sitting here, just let him tell it. He says: 'He cannot stand the city, he must go home.' I was sitting in that little room. 'Bbbrrrrrr.' You will soon read that in part III of 'Jeus of mother Crisje.' Sir, that is a revelation. That was master Alcar. He already wanted to absorb, elevate me by means of that chair and that car. You will get a hundred million pieces of proof there. And then he said afterwards, when everything was over: 'Here you have your youth. Come, we will go back to your youth.' Look. Is that true? Gosh.

Have you read 'Jeus I'? Have you read that about that money, sir, that infallible finding of that money in that wood? Don't you find that skilful?

(Gentleman in the hall): 'Yes, that is indeed ...'

We would be able to convince the whole world with that. But the world is gone, gone, gone. And I experienced that same infallible thing in everything. I do not accept this here just like that; I must see it, and I also see it. And my word is law. But for you I am not a law. You will take yourself into consideration in order to accept that crazy Jozef Rulof. But you will make it ...

(Gentleman in the hall): 'I am not saying that ...'

What did you say?

(Gentleman in the hall): 'I am not saying that you are crazy ...'

I am crazy, of course I am crazy, you may just say it, I don't mind. But if you cannot begin ... Look, those people say: 'Yes.' They start to think and remember what they learned from me. And that became ripe, that became space, that became cosmology. Now they can talk: There is no death, and there is not this, there is not that, not this, not that or the other ... You can start to talk about a hundred thousand things with my people. You will never be proved right anyway. If you are right, they will say it immediately. I must bow, you too. If you are talking about theosophy, you will immediately be proved right. But now you go into your own feeling again. You must first

begin one day – if I may give you advice – to ask yourself whether your thinking has reality, or whether that can be found again. Not abstract, but concrete, with the creation and everything. We first go through the creation, we first go through the hereafter, hells, heavens, reincarnation, fatherhood and motherhood, those are the essential laws. And now you can talk, talk, talk, for the cosmos, the macrocosmos. We have ‘The Origin of the Universe’, etc. But well, but well ...

(Jozef continues to read.) ‘Are there laws and powers independent entities?’ Yes, of course, consciousness and love, life, feeling, fatherhood, motherhood. ‘And if so, what do they consist of?’

Out of bones, blood, nerves, glandular system, mucous membrane, legs, brains and corns. (laughter)

An entity exists ... And then he still does not have any feeling of power, and then he can still think, and he has a hump, and he looks cross-eyed, and is blind, he is all kinds of things. But it is a law. And if we start to talk about all those things again, also about those corns, then I can tell you exactly where those things come from. But a chiropodist also knows that.

What did you say? ‘I thought that you said something’, Buziau said. Yes.

(Jozef continues to read.) ‘And what are they exactly? And what is their ultimate origin?’

The All-Mother, the All-Life, the All-Soul, the All-Spirit, everything everything. Are you satisfied? No. Satisfied? Will I get a two or a three? Will I get five cents or not?

(Gentleman in the hall says something else.)

Ladies and gentlemen, do you have anything else to ask about this? Then I have dealt with my letters. Now you can ask as many questions as you want. Just begin. Which one of you? We are there now. Do you see, sir? What will we talk about? (It remains silent.) Silence ...

(To someone in the hall): Sir?

(Gentleman in the hall): ‘I would like to know from you, the following: When we pass over to the fourth grade, then we enter a body again. Yes. Is this body spiritual? We live spiritually, I know that, but what is this body like?’

Have you read ‘A View into the Hereafter’? Then it must be clear to you that you cannot give birth to any children on the other side. Is that true? On the other side, in the astral world you cannot give birth to any children.

So that fourth cosmic grade is material. And the people are more rarefied, more beautiful, perfect, no faults, no disharmony, no injustice, they are one with the space, possess gifts, sir ... For example on the second planet ... Now you get seven planets. Not three, but seven transitions; to six transitions, and then you get the mother planet.

If you have experienced the first, sir, then you say to your darling, your soul who lives next to you: 'Come, we will levitate ourselves and we will just have a look at the other planet.' Then you make a journey on your own 'wings'.

I made that journey, sir. Are you not laughing? We had to go to the fourth cosmic grade. We came across a human being before we arrived there. We therefore went through the mental areas. Master Alcar says: 'Can you hear me? Can you hear me? I am one with you. Life of Mother Earth, I know you, you continue, you start to connect with the fourth cosmic grade, do you hear me, I will soon show myself to you.' And then we heard that voice, and then a being floated towards us. And I looked into those eyes, and at that head, and that hair, that figure, not at that coat, but at that beautiful garment, and that was a man. He says: 'May I bring you to the fourth cosmic grade, master Alcar?'; and then he called the name. And then we descended, he levitated, we floated; you also do that, with the power of your spirit on the other side, they are the 'wings'.

A demon can also do that, sir, don't you like that? A devil can also float. Sir, the whole world, the demons ... Hitler was possessed by demons. And those demons come from that world just like that, that astral world, and make a million journeys. But they infallibly go to Adolf Hitler and pump something into him. he said: 'Adolf, you must do that.' A demon can infallibly commit a murder, and yet he possesses the 'wings'. Because those demons possess space just as well as light. But they do not see everything.

So we get there, on the fourth cosmic grade ... Sir, if a priest in Tibet, a lama priest is capable of – and that is an occult law, we could also do that in Egypt – levitating himself, and in only five ... That book is also right about that, those chaps can do that, they levitate themselves and move a hundred kilometres in only five minutes. Why would the fourth cosmic grade, the human being who is conscious there, not be able to levitate himself? And that is the 'wing kingdom' for the human being. Then you really get the spiritual and the material vitality and the levitation. You move forward. And they are material people.

If you see a human being in the first sphere, sir, that is so really beautiful; from the first sphere. You must now see the second, the third, the fourth, the fifth sphere, the sixth sphere, the seventh sphere. A sovereign of love from the seventh sphere, sir ... You can no longer analyse those people. But I saw them. That is my highest master, master Cesarino, Damascus, the Half Moon, Ubronus; they are the highest masters which we have. They all follow this, they follow me, they also follow this nonsense of Thursday evening in the 'Ken U Zelve' building, because it has to do with them. If I was to say one wrong thing, they would hit me with one look into the deepest ground of the

earth. Do you believe that? They would suddenly finish me tomorrow, if I was to speak nonsense. If a possibility was to come here and I was to rape the earth, the macrocosmos, then they would beat me out of balance; I believe, I would be gone within five minutes.

(The sound technician): 'Two minutes.'

They cannot tolerate that anyway. Did you think that those masters in this century, after Christ, could still bring madness and nonsense to the earth? Sir, the fourth cosmic grade, ask me questions about that soon, then I will give you a view of the future, which you first experience perhaps in ten million years. I can show you yourself, what you will be like in ten million years.

(The sound technician): 'We do not have any light there, sir.'

(Gentleman in the hall): 'No, but it has been nearly an hour anyway.'

Oh.

(Jozef continues again.) Then I will give you the pictures, then I will give you a wonderful beautiful, natural, cosmic, divine explanation, how perfectly simple that evolution of the human being and the richness of the human being become and will be there. Blavatsky was not there either and no Krishnamurti, and no theosophist was on the fourth cosmic grade, because they have still never spoke about that.

What is motherhood, fatherhood, birth, reincarnation like there? What are the temples like there? What are you doing there? How do you die there? How do you live there? There is no longer any food and drink needed. You live there from the divine wine, divine life juices, mothers and fathers, you absorb that, and you no longer eat, you no longer drink, you no longer work, but you are power and quickening, by means of your thinking and feeling. Is that not nicely put.

This is how far we are.

## INTERVAL

Ladies and gentlemen, we will begin with new questions. I have here: 'All mentors from the spheres have particular names. Where do they get those names? Or who gave them those names?'

Sir, where is ... When do you get a name?

(Different people in the hall): 'At the birth.'

You got a name here from your father and your mother. But for space you also get a name. And where are those first feelings for your name born on the other side? Can you sense that?

(Gentleman in the hall): 'Unfortunately not.'

You do not. I do not believe that anyone is capable of knowing it. Master Alcar ...

(To someone in the hall): Yes?

(Lady in the hall): 'When the human being comes to the other side, we are all different; but where the human being is attuned to, for example, one person possesses more love, by means of those qualities, those good ones, the human being gets the name. Master Zelanus received it by means of love.'

Do you know what master Zelanus means? That means: inhabitant of heaven. And he has still not earned his cosmic name. Look, if you say: if we are love, then we represent ... then you can only just be called sphere, but those are millions of people. But here they are talking about: why a master Ubronus ... There is someone ... One of the masters is called Half Moon, and mill, millions of people call him that. He is known as the Half Moon, and there is just one of them.

(Lady in the hall): 'But they are still the masters who have done a lot.'

They are masters ... If you are busy for yourself, that is own development, then you will never get a name from the cosmos. But you will finally get it. And if you enter the fourth sphere, and you are there, then you will really get a spiritual core there, that means: you are core as a human being, but from the space your name starts to build itself up. Throughout your lives – you are already busy with that – you are busy building up your name. And that corresponds to a certain extent with the people here, if they give someone those pet names, and they say: 'Yes, I call her little dove.' And that was an old mother. And she could coo just like a dove. 'Because when she started to tell a story, then she did this with her head', her daughter says, 'and then we called her little dove.' Because her actions and states and everything, her thinking and feeling and speaking, that always happened with that cooing; this is why the family called her little dove.

But you are busy here. You go to the other side, you will perhaps come back, or not back, but you continue. And in the first sphere you have no name, or in the second, still not in the third; in the fourth it will probably come, if you have done something. For what? There are millions of lives which still do not have a name. But they have no ...

If you hear a name from a master, then it always and eternally refers to the earth, what they did on earth. Because of this the Half Moon is called Half Moon. Ubronus, that has to do with the Greek systems, with the philosophical systems again, that is someone from the sixth sphere and higher. Master Alcar built up his name; is life and love, Alcar. Art, life, love, that came from the space. Rubens. All those masters did something to that name, by means of which their art speaks. And now something starts to build up from space, and gradually, by means of their thinking and feeling, they get to see their spatial name, by means of their personality. But millions of people do not have any. Have their divine ... and then they are a grade of life.

Soon then you will certainly not need to talk about Mientje and Piet and Gerrit. You can still do that in the first sphere: 'Oh, that Gerrit.' But I believe that that oh oh has gone to a certain extent. Because we come there: 'How are you, my brother?' You do not need to ask 'How are you?', because we know how they are. 'Where is your path going, where are you going, my brother?' Yes, therer we feel a bit differently about each other. And then you can say: 'That was my wife.' And you certainly no longer need to say: 'That is a wifie', and 'that is a bloke', because they are gods, human gods. That 'bloke' and that 'wifie' and all that coarse talk and all that earthly thinking, and that 'little Hendrik', and 'that is my love', and 'that is mine', and 'this is mine', that all goes away. You stand before a divine spark there and it has eyes, light, love, a personality, that is father and mother, I give birth to that, and it gave birth to me, that is mine, and I belong to it, but I also belong to millions of other people, that same thing; we are one. And now we represent one name together.

But you did something here on earth ... In a hundred million years the earth can still live; and the human being cannot master the name which I now master in this little life. I got my name. I already earned it. And that refers purely to the earth. 'There is not one more who can get it', master Alcar says. 'You will get sent your name today, André.' And that was at the moment that I spoke to Wayti. I think: My God, my God, how beautiful that is. There is no one on earth, there you have it again, who has this work. There are more people, there is theosophy, there are Rosicrucians, Buddhists, Mohammedans, but I am this alone. There is no second adept of the masters on earth in this grade. I had to accept that. If I had not accepted it, then I would already have beaten myself into that corner. And because of the knowledge we continue. So: 'I do not accept it', well, then I am at a standstill. 'You have to', master Alcar says.

The space is the kingdom of God, this space. Isn't it? And if you want to serve the kingdom, then you are a princess of that space, you as a mother. I am the prince of the space – they call me that there – the cosmically aware. That is by means of 'The Origin of the Universe' and 'The Cosmology' ... In the war, during those five years of hunger, I just earned that. Because I have the books, I was able to make the journeys. There was not one. 'No one more will come', I said to someone in the interval, 'no one more over the heads ... Certainly not from me. But over the heads of the masters, no one can go over them.' Who wants to go over them? No one.

This wisdom, these books are printed for the whole of mankind, they will be everywhere soon. Then the masters will say: 'Our word is law. Sit down.' And then you will hear by means of the direct voice equipment exactly the same thing as what you get here this evening and what you read there in the

books. And then the universities must accept that, because it comes from the University, which is the highest, is the divine, Christ. Do you not find that very simple, that they are there? And now you get a name. So everything which has to do with the University of Christ in any way, gets and builds on a spatial personality and then gets a name.

Is that nice, Mr Otterloo?

(Gentleman in the hall): 'Simple.'

Both simple and just. If you are busy with yourself very, very much for that University and you serve, then you are busy here giving yourself a name – of course by means of that task – a personality. And because of that giving something is formed, you represent something, and that gets a name and it is sent by means of the space. One morning, you are floating there, or you do something, you think ... You are always thinking, because you represent power, life, light, space, fatherhood, motherhood. When you have left this universe, then you represent all the powers and forces of and for this universe, and then you stand with both feet in the first sphere, and then you represent this space and all the stars and planets, the beginning and the end of this universe, about which the academics say there is no end, because they do not know any progress and any growing universe. They know growing universe, but not so far and so deep, because they do not know that.

Is it worthwhile?

So no one gives you that name, you get it of your own accord, because you earn that name.

(Jozef continues to read.) 'Do we continue to be called that to all eternity?'

For the earth, yes. But on the Other Side there are mill, mill, mill, billions of princes and princesses of the space. Kings and queens in the spirit, in love. There you see majesties of the earth who have never had a crown on their head on earth. But I prefer them. They have nothing more to do with injustice, they went through giving birth and motherhood. A farmer of the land is soon a king of the space. And then he is no longer called Pietje. But he no longer adds water to the milk.

(Jozef continues to read.) 'For life after death it is not necessary, is it, that people have names?'

No, sir, that is not necessary, people sense from the aura there who or what people are. People see from the human being what he is like and because of this the human being represents the spark of God to a human spiritual attunement, space, feeling. If I see you soon and I just look at your garment, then I will know exactly what I can and may ask you. On the other side in the first sphere you see exactly from the garment, from the curls in the hair, how deep and how conscious that human being is. But you do not need to see that from another human being, you know that from the sphere too.

If you are in the first sphere, then the masters only release you from your earthly wrong thinking. At the same time they lay new foundations, and then they release you and then the master says: 'Do you want me? You can now go to the moon under your own power, because I have', now it comes, 'I have taught you to be one with Mother Nature.' And then you get the same wisdom.

If you are one, then everything starts to talk to you. If you now want to experience the embryo, then that embryo immediately takes you to the first stage on the moon. And then you get contact with the macro-material cosmos. But for the first thousand years you still need a guide like that. And then you also want to have a guide like that next to you – it can be a mother, or a man – and then you look into divine, spiritual human eyes. Lovely, isn't it?

(Someone in the hall): 'It certainly is.'

Well, you would almost begin to weep about that, don't you think?

(Lady in the hall): 'Yes.'

Yes, yes, yes. Yes, but we do not do it.

People sense it from the aura, don't they?

(Jozef continue to read.) 'Perhaps it is stupid what I now ask, but I know for sure that many of us feel this question arising in us. What is wind? Where does he come from?'

Is wind he?

(Someone in the hall calls): 'Yes.'

Is that a creating power?

(Gentleman in the hall): 'Wind is male.'

Is the dictionary right about that, for the cosmos? If you start to analyse the wind cosmically, is the wind male or female then?

(Gentleman in the hall): 'I presume male.'

'I presume.' Do you not know for certain? You can know.

(Gentleman in the hall): 'He has a driving power.'

(Lady in the hall): 'Then it is female.'

If it is driving power, is it female? But wind is male. And why? What is wind? Then you must come from a university in order to explain, what is wind? Which academic has this? Is that a geologist? A geologist, can he explain it? Is that the study of a geologist?

(People are talking through each other.)

A physician. I come from 's-Heerenberg, ladies and gentlemen, do not blame me. What is wind? But I know what wind is.

(Someone in the hall says something.)

Do you know it too? What is wind?

(Gentleman in the hall): 'That is the sum of the powers between cold and

heat. So, at a certain place, there is heat, at another place there is cold, and both of them come together at a certain moment and then you get a turbulence, the cold air which drops and the warm air which goes over it, and then you get a current. So as there is more difference in temperature, there is more wind; increased or stopped because of additional in the space.'

He is right. Now you can say: 'You are just talking nonsense.'

But now, now we go a bit deeper: where did that originate? Because of cold and heat. Two different poles of power. They are powers. That is power energy. That is heat, cold. Is that also motherhood? Cold is giving birth and creation at the same time. But if you want to go deeper, then the cold is ... The wind, the real wind which we experience here ... Because in the summer you no longer feel the foundations of the cold. Then you reach the climatological attunement. But now the wind gets a personal character, and that is East, West, North, South. And now you get the points of the compass, and those points of the compass connect you with the poles. And really, sir, that is the explanation, but the very first only, that is: cold and heat collide, do you feel? But now you should look, by what means? The North Pole comes to the South and now you get quickening of that power, but that is still not wind.

(Gentleman in the hall): 'Yes, but that is the basis.'

That is the basis, no, the wind which now experiences different stages and then you can follow it completely, as the haze stage in the universe; you can now follow that, because now you get East-West, North-South. And before that that quickening, that cold and that heat, are mixed, you get weakening, and they become vibrations, that is power, and that is radiance. Wind is only macrocosmic ... No, you can ... that ... Yes, macrocosmic radiance, you could say. But wind originated by means of North and South, by means of heat and cold, by means of an evolution process; because this is both the giving birth and the creating, which North and South begins and reaches unity. And you start to feel that radiance as wind, when that which went South, has gone East, and back again to the North, and back again to the South, and then you get to see condensings in that space, like the haze stage is for the macrocosmos, and which became clouds and then material. Because when the wind blows, then it is a material conscious power, then it is creation. But it comes – physics recorded this, and this is also very simple – because the different climatological states as powers, and laws again, come together and bring about a radiance.

I shall now tell you something else. And now that wind gets a special character. A wind has a character, people now speak of South-West, North-West, North, don't they, there you have it once more. Am I right? South-West, East-Westerly wind, you see, then the West is in between him, he is dirty, if he comes from there.

In November, when it is autumn, when that cold comes, then the wind comes, then heat comes, then growth comes, then an elemental power and a law come, and that reaches reaction and radiance, that is the North-Easterly wind, that severe cold North-Easterly wind, that is the North and the East and the West and the South. Sir, if those four ...

What is a thunderhead? What is a hurricane? What is a thunderbolt, what is that thing called? Do you also know that? People see them here in Scheveningen ... I saw that, when I was in Scheveningen at the garage, and then it came over the sea – and then Borculo was gone completely, do you know? – and I saw it there ...

(Gentleman in the hall): ‘Typhoon.’

What did you say? A typhoon.

(Lady in the hall): ‘No, a cyclone.’

A typhoon and a cyclone. That is a thing like that. Do you see? Then Our Lord is muttering. When it used to start to thunder in the county where we lived, oh people, then we had to get out of bed, and just pray, just pray, just pray, didn’t we? And then I said: ‘Will it be long now?’ And then Jan was sitting there looking cross-eyed and then I looked at Crisje, and I said: ‘Yes, we will not come out of it, that will take two hours.’ And then finally: boohoo ...

What is that? That is heat. That is heat. Now I will make it very simple: but where do you find the heat of the cosmos, when it thunders, back in a human or an animal-like or a natural state, as far as the smallest insect? Where do you find that again?

(Lady in the hall): ‘Hot temper.’

If you ...?

(Lady in the hall): ‘Are hot-tempered.’

You would like that, madam. Then you are like that yourself. That is not a law of nature.

(Gentleman in the hall): ‘Fever?’

No, that is illness.

(Gentleman in the hall): ‘Illness? Fever?’

Yes.

(Gentleman in the hall): ‘Illness?’

Fever is illness, yes. That is an aura of illness. That comes to the cosmos to a certain extent.

No, by means of rotting, if the living organ starts to die. Because this, a thunderstorm, is the dying off of power which run counter to each other; they attract, and then the dying process comes, and then you hear a clap. And that is also in all life. And then it only has a faint odour. And now you hear a clap. That can all be seen again. They are cosmic laws.

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): 'Then you die.'

Yes, of course, isn't it wonderful? You can see all of that again. Now, now we know what wind is, sir.

(Gentleman in the hall): 'It is perhaps even much easier to understand, in order to know what wind is; then you must imagine that, when there was no difference in temperature on the earth, there was no wind either. Then there was ultimately no rain either.'

Sir, you are right. On the fourth cosmic grade there is no rain, no wind, no thunder, no night anymore either. Do you not find that incompatible? On the fourth cosmic grade there is no longer any night, any thunder, any wind, any rain, any illnesses, any cancer, any tuberculosis. We live there in the spiritual material perfection. We are then in the first sphere.

(Gentleman in the hall): 'That is very logical.'

Yes, logical. But another cannot accept that yet. We go to the All-Seeing, to the Omniscience, we go to never-sleeping-again. We no longer need sleep. There are no more illnesses. We will never sleep again. There is never any more night on the fourth cosmic grade. Because we become the being-eternally-awake. That is God. God is always awake, isn't He? God never sleeps, does He? And our deity in us still sleeps now? Our deity in us never sleeps, ladies and gentlemen.

Does it?

(Gentleman in the hall): 'I am almost beginning to doubt it.' (laughter)

Our divine core is eternally awake, working, loving, is in unity with the Divine All, but we do not know it ourselves. And now we must – you must think how perfectly simple again – now we must awaken all of that of that divine Omniscience in us. And he also does that. He is busy materializing, spiritualizing his Omniscience. Isn't that true? That is possible, that is possible, that is possible. Because the first people who began to think, were people like Socrates. Weren't they?

What do you feel, madam? Socrates said at the market in Athens – I was next to him, I was sitting there nodding when he said that -: 'You are pleased, you are happy, but what is that? Can you tell me that?' 'Haha', then they laughed at him. If you say: 'I love', you love. Why are you so crazy? 'I love.' 'My girl has ran away.' What kind of sorrow is that? What is sorrow? If you want to experience cosmology, you must first know, ladies: when may we grieve? When do you love? When is there a question of loss? I no longer have any sorrow, any more pain, any more hatred, nothing more, I no longer know what loss is, I know longer know what injustice is, I have nothing to do with that. I do not know what sorrow, loss is, and all those things by means of which the people lose their precious inner self. I do not know what that

is. But you must know ... But how many millions of people do not have any sorrow? Do not feel beaten, are sad? What is sadness?

(Lady in the hall says something.)

No, madam, that is not egoism. Sadness is unconsciousness. The God in us is not sad. The God in us has no sorrow. The God in us has no pain. 'Yes, you can pull the other one', they say. 'You should just have a good doze of gastroenteritis', then you will have pain, material pain. Fine. But we are talking about being beaten spiritually. The deity in us cannot be beaten. I have no loss in love, I have no loss in hatred. Just check the dictionary, you should look – I also did that -: what do I still have of all of that, when I come across those words? Can I do that? If you soon want to know who you are, then get the dictionary tomorrow and then begin with the ape: am I an ape? An ape? No, I am not. And then just look where the human being ... One has discovered ... Which are for we people ... And then you should follow that and be honest with each other; and especially if you are busy together, then you can have a nice talk. Just make sure, if you are alone, that you have a lot of cigarettes with you or something else, because you will lose that, because it is a difficult matter. How much justice do I have? What? Ugh. Now just think, for five years. In five years we will continue again. Love of fellow man ...

(Someone says something.)

What did you say? Faith, of faith ... I have nothing to do with that, I do not want to have any more of that; I want to know. Now you can know. And now we will continue.

Jealousy? Jealousy, what is that, madam, do you know what that is? There are people, who are jealous, and that breaks every foundation for the divine spark. Because the God in us cannot be jealous, who says: 'Love everything which lives and you will have Me.'

Jealous, Hahaha, don't make me laugh. A woman is jealous of a man. If I see that ... I say: 'Then take him.' What good is jealousy to me, sir? That is not space, is it? Do you know what that is? That is conscious insanity, psychopathy. If you are jealous and you hate, haha, or you begrudge a human being something ... even worse, if I had had all those thousands of things in me, just something of that, then Master Alcar would have said: 'Say, now just hurry back to your devil, where you belong. With me you must love what lives. With me you must be just. With me you must ...' Jealousy, he does not even talk about that. We are not jealous. Jealous? I wished I could help the whole world. Jealousy, of what? Of money perhaps? A house? Haha, you do not have to give me a crown, because I do not want it. I do want to be a minister, a judge. Give me the highest which I can experience here on earth, and I will say: 'No, no. Just take another.'

(Gentleman in the hall): 'Minister of Finance.'

Yes, I like that, Minister of Finance.

(laughter)

Then I can give mankind currant loaf with mocha every morning. (laughter) Then I can say to the people: 'Children, enjoy yourselves today and come and tell me this evening how you enjoyed yourselves.' God is a beautiful human being. Because you see those people.

I was still at the garage – yes, I watch out of all things – there is a man sitting there and he says: 'Oh, I enjoyed my food.'

I say: 'What?'

Then he says: 'Chicken soup. A half chicken.'

Yes, sir had his own chickens. But there is a poor garage hand sitting there, an orphan, they had picked him up from the street. I was gone, and then I came back from a trip. I say: 'Is that our new garage hand?' I say: 'So, what is your name?'

'Karel.'

I say: 'Oh.' But that one boss ... There were four of us – cars were sold – the four of us like that, and he was eating the chicken soup. He was enjoying ... I saw that boy going pale, because he never got chicken soup. Because he had to provide for himself. I suddenly say: 'What does a chicken cost? I say: 'I never get chicken soup at home', I say, 'if your wife was to make a nice soup for me. A whole chicken, what will that cost me? My wife cannot do that.'

Then he says: 'Do you mean it? Gosh, my wife, can cook, and my wife ...'

Well, a chicken of your own, two fifty; that was in 1925. I say: 'Fine, I will get chicken soup tomorrow. Fine, then we will eat well.'

He arrives the following morning with a pot: 'Look, still warm, collected quickly with the car.'

I say: 'Fine.'

He says: 'Now, begin.'

I say: 'Karel, sit down.'

Karel: 'Me, sir?'

I say: 'You sit down.' I say: 'Eat.'

And then I started to look at those lips, those fat lips. I say: 'Do you see it now, he was starving. If you have eaten nice chicken, you must not tell another that. If you tell it, then you must ask whether there are any more who eat chicken soup.' And Karel had soup. Karel was already weeping. I say: 'Sir, here is your two fifty. It is poor, but earned.' I say: 'He must also make sure that he gets chickens. But you must not tell that, sir, to a human being who is hungry.'

Then I looked, then there were people there laughing. I say: 'Are you laughing?' We beam there for a moment, then it was laughing. Suddenly, a flash. Then master Alcar was not nearly busy. But he never came to the

garage with: 'I have had nice chicken soup.' I say: 'Oh yes, sir? A father lives there with six children, sir, he cannot buy it. Just give a few chickens to him, or keep quiet. Just reach harmony with the thinking. Do not boast, sir, you are a boaster, you really do not take the light from another's eyes, but from his stomach, or you bring his stomach into disharmony.'

Well, Karel ate well. And I enjoyed myself. I was sitting enjoying myself. Nice.

But a wallop; that was a wallop, it was one-nothing.

What are we actually talking about this evening?

(Hall): 'The chickens.'

About the chickens. We were talking about the wind. (laughter) We were talking about the wind.

(Gentleman in the hall): 'Well, the trunk of the typhoon.'

What did you say?

(Gentleman in the hall): 'Well, the trunk of the typhoon.'

(Gentleman in the hall): 'From wind to the chicken.'

Oh yes, we are still talking about the typhoon, it was also in that chicken. But a typhoon, sir, is, that in a central system, in the seventh grade of those powers and powers and powers, the beanpole – that is just like a beanpole, isn't it? – that source just comes back to one core. You have read a lot about nature; and what does this core, a typhoon, have attunement to?

(Gentleman says something.)

Yes, if I tell you it, then you will also know. Shall I help you?

(Gentleman in the hall): 'Yes.'

Do you not know it?

(Gentleman in the hall says something.)

What?

(Gentleman in the hall): 'On the water?'

On the splitting of the atom. Isn't it simple? That power of a typhoon, thunder too, is splitting of hazes, clouds, water; but has soul, has life, has spirit, has a personality. If the clouds come together – you must imagine what happens there – and one cloud is darker, fiercer, more loaded, then you experience seven grades of splitting, fatherhood, motherhood; and that comes together, and then that bursts apart and then you get to see a splitting of the atom, and that is thunder. But now that piles up in the cosmos and then you get a circle like that, you see those funnels sometimes, and that is just like a cell, a small space, which that space adapts to, attracts.

I once gave you an explanation, Mr van Straaten, and that is right for this. Master Zelanus did it in Diligentia. Why does that come to one source, a small space, and then suddenly that gets a growth and then that begins to erupt over the earth?

I saw one in Hollywood, in Florida. They keep having hurricanes there, almost every year, and then the ocean flies, goes over the houses. You have seen it sometime in the papers, haven't you? When I was there, then there had just been one. Then you have it at one place, the heating of one state, that is the pure South, the East. So that heat, at such power, starts to work. But that has already been busy for months and months and months on end. And now you get a funnel-like state, and that can be seen and experienced and felt and followed if you know the splitting of the universe. And that is the same power.

Master Zelanus explained it then: motherhood contracted and that became the moon; and fatherhood, so the luminous power of the cosmos, that contracted and became just one sun. Later the other suns came. But in the beginning of the creation it was one sun. So that whole space condensed itself into a small climax, as wide and as big as the sun is. Can you feel that? And that same feeling and attunement in power is now in a typhoon like that. That is also a restricting, constructive, fleeing power, and then it will begin. A splitting of the atom. And that then goes through that space and spreads, and when that has been finished roaming ... That is finishing roaming, that is the dying off of that power, but that can pick up speed for a while, and last two, three days, and four days. And what that thing goes around, you will feel, that is a tear. And do you know why that thing can remove a house just like that?

(Gentleman in the hall): 'Yes, because a backwash emerges because of the turbulence.'

Also that. But because that ...

(Gentleman in the hall): 'In the point of the turbulence you get the vacuum, and everything is sucked into the vacuum.'

Suction. And that suction is astral. And what is now the biggest, the greatest power, ladies and gentlemen? Then you will understand Einstein a bit and then you will know where they are heading. What is the greatest power? How is it possible to unleash such a tremendous space because of a little atom like that, splitting of an atom?

(Gentleman in the hall): 'Yes, by means of a grade of the vacuum.'

No, sir. Because people release the spirit and the life of the thing. Yes, spiritually. The splitting of an atom takes place spiritually. Materially then it heats away. But to unleash the spirit and the life; and that is the tremendous working, and that is also a vacuum. So a typhoon, that is just still material. But, woe betide, when that goes deeper and touches the spiritual aura – that is that suction – then a typhoon like that takes away your life aura, do you feel? and then knocks you down dead. So that working is still material, but, woe betide, when the splitting of an atom goes to the spirit. The cosmos

cannot let rip spiritually. That is half-waking material. That is not material which has therefore hardened, and strongly condensed; that has condensed from astral ...

But the wind cannot be seen; he can be felt, and that is called half-waking material consciousness. Is that clear? Half-waking. If it was waking conscious, then you would have fixed material. This is fixed material. But now this, (Jozef does something) this is also just half-conscious. But I am the one who gets him going. So my spirit is half-waking conscious, but one with that material. And wind is half-waking material.

When the macrocosmos began and when the planets started to condense, then the masters speak of half-waking material consciousness. A planet which was still astral, could not be seen. And now the splitting of an atom comes back to that and that grade of splitting, and that is releasing the life from that thing, and then with a micro you can make the whole cosmos suck together, in that and that grade. Which grade does that atom possess? I can begin with Einstein and then we will begin about splitting an atom. And then I will show him his halt.

We have had lectures in Rotterdam and here in The Hague and in Amsterdam anyway. And there were academics there. One morning there was a doctor with me who says: 'Now, that is clever. I am not that far, just say that to that Mr Rulof.' 'Can the splitting of an atom destroy the world?' master Zelanus said in Rotterdam, in The Hague in the lecture, didn't he? Well, amazing, I was standing there in Diligentia and in Rotterdam talking about the splitting of an atom. I had that from the clay, I had that from Fanny. I have learned that from master Honstra at school, in primary three.

There are no books about this, sir, and you cannot follow any doctrines for that. But I challenged Einstein in America. He became ill. If only I had had that. I got two parapsychologists on their knees, a professor, and a lady professor, they came to the exhibition; they were kneeling. Yes, if only we could continue.

(To the hall): Anything else?

Sir, do you have nothing else but wind this evening?

(Gentleman in the hall): 'Otherwise it would not be ...(inaudible) ... from where.'

Well, then at least we know where the wind comes from.

Do you have anything else, ladies and gentlemen?

What did you say, madam?

(Lady in the hall): 'Why is it that a human being can always dream that he has lost his clothes?'

Can dream that he has lost his clothes?

(Lady in the hall): 'Yes.'

Why is it that a human being can dream that he has lost his clothes?

(Lady in the hall): 'Yes, always.'

Madam, then he is looking for his paradise. (laughter) If you start to look for your clothes, then you are back again on the way to paradise, because there we only just had a leaf. No, we did not even know what a leaf was. We sat next to each other in nature, naked to the whole world. It was only me, there was no one else with me, it was me. No, you were not even there, sir. Or you must experience that paradise yourself. But I was alone there in my paradise. With Eve. Eve was also there and a snake. 'Psss.' I say: 'Just go away with your hissing, dope.' Snakes ... 'Say, how did you actually originate, if I am just alone here in the world?' Oh dear. 'Psss.' I hissed the snake away.

Madam, then you are really looking for paradise. Yes. If you dream that you cannot find your clothes ... Yes, you do not want me to bring you to the pawnshop, do you? (laughter) Do you? Could there have been someone in your room who quickly took away your clothes and brought them to the pawnshop? That is not possible, is it, sir? No, it has to do with paradise. You would like that.

Do you have anything else, madam? No?

Madam, that is a dream, it takes you to the naked self of Mother Nature. Or you have already been robbed once before, that they really took away your clothes, and then you start to dream.

There was a man with me, then he says: 'They stole forty thousand guilders from me. And I can never forget it.' Every night he dreams about his money. And then he sees the thief. And then he comes with a: 'I have got him!' But he was dreaming; he grasped in the vacuum. Then that woman says: 'You no longer need to dream, husband. If you have the feeling tomorrow: I still have food for ten, twenty years, then you will be rid of the dream.' But he could not do that, do you see?

(Gentleman in the hall): 'Have you read, Mr Rulof, about that woman in France, or in Belgium? They had the money in the cupboard. Then she had closed off the kitchen and that man thinks: where are you now? And he goes to look and he sees that light burning; but that kitchen is locked. Then she says: "What we argue about every day", she says, "I will shove into the stove."'

That is good work. That woman was powerful and strong. But she could also have done it differently.

(Lady in the hall): 'She says: "Dear, now we will never have an argument again."'

But then he went ...

(Lady in the hall): 'Then she went to a psychiatrist in the morning, to a mental institution.'

Then she went away. Then they locked her up?

(Lady in the hall): 'Yes, then they had locked her up.'

But she was wise. Yes, now people lock her up. But he was crazy, he remained free. And she ... Yes, that man cannot understand that for that matter; when you burn five or ten thousand guilders, then you are crazy. 'Then we will have no more arguments.' 'What did you say? No arguments? Now it will begin precisely.' Gone money, gone happiness, gone world.

Do you have nothing else for me?

(Hall): 'Yes.'

Yes, wait a moment.

(Lady in the hall): 'May I ask something? This week I was walking on the Benoordenhoutseweg, and I was engrossed in the trees, that they were now so barren.'

They are not barren, they are asleep.

(Lady in the hall): 'No, asleep. But it was a golden tint, so there was no colour to be found. Then I went to look at a few of the trees one by one, and then it was exactly as if the crown received a purplish-red aura. Then I thought: oh, that is perhaps a spot from the sun which had broken through. And when I walked past it and I looked again, then it was gone.'

What time was it, madam, when you were walking there?

(Lady in the hall): 'Nine o'clock in the morning.'

That is possible. If you were three hours later, then you would no longer have seen that. Why not, madam?

(Lady in the hall): 'But all trees, I went and observed each one individually, then there was that large aura again ...'

Yes, madam, yes, madam. Ladies and gentlemen, do you know why she saw that? If she had gone towards twelve o'clock – that is also possible, you know, especially at this time now, madam – then you would no longer have seen it. As soon as the sun breaks through ... No, do you know what you saw? I can now see your tree and your light.

(Lady in the hall): 'Wonderful colours.'

Yes, beautiful.

(Lady in the hall): 'It also came from a single branch.'

Unity with your feeling. First with you. Now I am starting to see what you saw, isn't that nice?

(Lady in the hall): 'Nice.'

Second clairvoyance. But what do I see now? I see, I see, what you did not see. I can say immediately, why did you see it? But you did not see that at twelve o'clock.

(Lady in the hall): 'No.'

Only just at nine o'clock.

Do you know why, sir? Do you know what it is, sir? You, Leo? No one?

(Someone in the hall says something.)

What did you say? The morning dew. The morning awakening, the awakening of the morning has an aura. That light of the morning, precisely that grey. Why must it be grey, madam, if you perhaps do not believe me? Why must it be grey? Why do you only see that in that grey atmosphere? Why? Do you not know that either?

(Lady in the hall): 'A colour ...'

No, madam. Yes, there is something of that. Nice, isn't it? When the sun is there, madam, then you no longer see anything.

(Lady in the hall): 'Then that light dominates.'

Yes. When there is light, you no longer see colour nuances, then it is gone.

(Lady in the hall): 'But it was beautiful.'

But in that giving birth, you see ... What is that giving birth? What does that giving birth now refer to? Do you experience nature? What does that giving birth refer to? And why do you see that? What is that really, what you see there?

(Lady in the hall): 'The first principle of ...'

Yes, the first principle, madam. But for what? For running? For cycling?

(Lady in the hall): 'Of the light ...'

There, it is that. But I do not mean that.

(Someone says something.)

Yes, and what is that, child? What is that, child?

(Lady in the hall): 'Giving birth.'

Yes, madam. You get full marks. Giving birth. From the giving birth, the night is giving birth, to the creation. And then you see the aura. Is that not beautiful?

(Lady in the hall): 'Yes, it was so beautiful, that I first thought ... You know, I did not see it immediately. When I looked at it, then it came in the end to a large ...'

In this way, sir, we can explain the whole cosmos, for everything, sun rays, morning, night, light. This is why ... Imagine, I immediately flashed to ... I see that sun and then I think: oh, that is good. And while talking I see the sun, I see the midnight hour, twelve o'clock, one o'clock, and I think: now it is not possible. This is why I asked that question. But the sun shows itself, the sun speaks now. That is unity with the state which has to do with everything. Night, earth, morning, hour, sun, and that suddenly manifests itself. And if you see that, then you can retell it just like that. Retell it, just like that. But at the moment that you are talking, you must see, see, see, see. Is it not perfectly simple?

(Lady in the hall): 'But beautiful.'

Beautiful. (To the hall): Who has anything else?

It is heavenly wisdom.

(Gentleman in the hall): 'I had something else.'

Yes, sir.

(Gentleman in the hall): 'I have just been very shocked. Later I realized. I found it understandable what you said. But I said then: fever. Then you said: 'Fever is an illness.' I was bit shocked by that; but I understand why you say that fever is an illness.'

Yes. The fever is ...

(Gentleman in the hall): 'When the human being says 'I have a fever', then he is sick.'

Yes.

(Gentleman in the hall): 'But the fever is ultimately not the illness.'

Is ultimately ... No, but it does have to do with the illness after all.

(Gentleman in the hall): 'Yes, it has to do with it. But a fever itself is not an illness, is it?'

Yes, then I must dwell upon everything.

(Gentleman in the hall): 'I mean ...'

I take that leap, I take the illness, and at the same time the manifestation.

Sir, we have light here; how far must we go back to the source before this became light? And that is the illness. The fever is the aura of the illness. But I did not take that middle course, because they are halts. But that rotting ... Illness, fever. And what is fever now? What is fever now? You want the wind ... You must ask, Mr Otterloo, 'What is fever?' That is of more use to you, as when you ask: 'What is wind?'

(Gentleman in the hall): 'A reaction.'

And then we have thousands of different kinds of fever. Do you not know that? For example, someone is in a very great hurry, then he also already has a kind of fever. Someone who is jealous: a high fever. Brrr.

(Gentleman in the hall): 'Ague.'

Ague; but then we are involved with the body again. But spiritual fever ... Spiritual fever, who is free from that? My mother. Are we not all feverish in this society? It's true, isn't it? Because if we are – you should hear how clearly – not in harmony with the divine laws, as powers, as light, as life, as love, as fatherhood, as motherhood, then we radiate fever, and we break out, flaming. 'Not nice', they say up above. Our Lord says: 'Why are you making such a fuss?'

(To someone in the hall): What?

(Gentleman in the hall): 'Is that materially measurable?'

Fever?

(Gentleman in the hall): 'No, the fever which you mean?'

Yes, of course, if you give me a slap in the face by means of your being

feverish, your being angry ... If we are angry, then an inner hate-carrying fever comes, an aura. You hit; then you can give me a deaf ear. Do you still not find that bad enough?

(Gentleman in the hall): 'Yes, but I mean, can that be measured with a thermometer?'

Sir, then we just needed a thermometer in order to determine the life of feeling.

(Gentleman in the hall): 'Yes, that is precisely what I mean.'

Yes, that can be determined. But we do not know that of course, this is why I am making that joke. I say: if you give me a slap, then that is also fever. But now a thermometer in order to determine the life of feeling and the consciousness. Nice? They will still discover that, Mr Joost.

(Gentleman in the hall): '... it is even possible that we, when someone gets worked, that has already been determined ...'

That is, well ...

(Gentleman in the hall): 'Then he has an increased glandular working.'

Yes. Sir, we have lie detectors. So the feeling is already busy. Sir, that is busy. And soon, when that is complete, then they infallibly determine your personality. Do you know what alone? Your consciousness; that all reacts, life of feeling, aura, love. But we already have the lie detector.

(The sound technician): 'Another two minutes.'

Just another two minutes? Good grief.

(To someone in the hall): Yes, sir?

(Gentleman in the hall): 'Can that lie detector not be disengaged?'

Yes ... Well, you may put it on me. And then I would lie that sparks fly and tell him nothing.

(Gentleman in the hall): 'Exactly.'

Sir, that is all art.

(To someone in the hall): What did you say?

(Gentleman in the hall): 'They can only just determine the disharmony?'

Yes, look here, that detector ... Yes, of course, disharmony, that points to sensitivity. But why ... What is the quintessence, the actual core of a lie detector? Why does that instrument start to work? Why?

(Someone says something.)

There you have it: feeling. Because you know that you are lying. I too for that matter, I lie the whole evening here. (laughter) Yes, sir, if I tell you that you are lying, then I must also be a liar. But when we start to lie, there is tension inside and that uncertainty ... But I lie against space.

Ladies and gentlemen, I will see you on Sunday morning. (There is clapping.)

## Thursday evening 6 March 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

Is Mr Brand here?

(Gentleman in the hall): 'Yes.'

I have the question here from Mr Brand, I have already had it in my pocket for two weeks, so he may have a turn. 'A human being knows a lot ...' That is about what Frederik wrote in the logbook, in 'Masks and Men.' 'A human being knows a lot, he is open to big and small things and he also finishes them, but it is good and evil what he does ...' And there follows immediately after: 'Does he know that for himself? 'By means of Christ he gives himself as a friend, by means of the devil as a satan.' Yes, is that not true? 'You usually then see a friend, if you see the life by means of Christ.' Also clear, isn't it? 'But you see the dirty, worn-out mask for the first time when you do not know the soul of that, because those demonic thoughts are represented by this horrible mask.'

What do you still want to know about that?

(Gentleman in the hall): 'Yes, that last thing, Mr Rulof, is not very clear to me. I do not understand that properly.'

Which last thing?

(Gentleman in the hall): 'That last sentence. By means of Christ he gives himself as a friend.'

If the human being comes with Christ, then the friend stands before you. A human being who accepts the Christ sincerely, for a hundred percent, he no longer has any mask in that case, does he? But when you ..., he says, with that satan ... Then you usually see a friend, usually, if you see the life by means of Christ. By means of Christ; well put, isn't it? 'But you see the dirty, worn-out mask first ...' That is from that satan. '... if you do not know the soul of that, because those demonic thoughts are represented by this horrible mask.' That is the human being whom you come across in the world and does not want anything to do with God and Christ and astral laws. When you stand before that mask, then you will not know that mask that quickly, and that is the intention. You cannot look behind it. But a human being who already accepts the Christ and he does what he is taught, a Protestant, a Catholic, a Reformed person, whatever religion which leads to the Christ, then you stand before a friend of the Christ. That is very simple and clear, isn't it?

(Gentleman in the hall): 'Yes, but the human being who is posing as a

Christian, but does not act like it ...'

Yes, yes, yes.

(Gentleman in the hall): '... under the guise of Christ the greatest crimes took place.'

Yes, sir, if you do not act like it, then that mask is even meaner. A demon and a satan, you see them. Yes, they can put on a mask and a beautiful, wonderful garment and all those other things, and are friends, but you will perish. There are millions of those people living in the world, aren't there? And if they use that camouflage, put on that mask, with faith and all those other things, yes, then it is even meaner. You do not see through that so quickly, do you? It becomes dangerous. And Frederik means that.

You would have got that out of it, of course, wouldn't you? How deep and beautiful 'Masks and Men' are, aren't they? A little sentence like that, now you can write a book about it of seven hundred and fifty pages, from this, only to analyse the masks, only with regard to Christ; what will remain of this? Grow one day; you will get deep ... How many thousands of personalities do you not see now for this?

Anything else?

I have here: 'Can you explain why it is that nowadays more so-called mongols are born than before? The doctor says: "This is because of the war." But that is not possible in my opinion, since the last war is still too soon in the past for that. According to statistics these mongols are born the most to older people who have their first child.'

From who is that?

(Gentleman in the hall): 'From me.'

Sir, Mongols are psychopaths and that has nothing to do with old age. Have you not read that story in the bible, where a certain ... What is she called, that midwife? She was a hundred and eighty years old, and she had quadruplets and triplets and twins, and they were healthy. They were healthy, he says. But do you know – I already explained it here once – where those Mongols actually come from? Why that manifests itself during this time? That has to do with thousands of problems, and that means ...

Do my people know it? We have dealt with it here. Forgotten?

To someone in the hall: Yes?

(Gentleman in the hall): 'It is connected of course to previous lives of the person in question.'

Yes, also that, of course.

(Gentleman in the hall): 'But then it cannot have anything to do with the last war?'

No, not at all, that war means nothing.

(To a lady in the hall): What did you say, madam?

(Lady in the hall): 'Is it the evolution of the human being?'

Yes, it is evolution. But now you must listen carefully. We have still not reached a spiritual level in the world. I will now tell you something, you will never get that out of it. We have still not reached a spiritual level. And we are still busy with the inbreeding. The human being who has the highest consciousness – that is now, isn't it? – will perhaps come back in a thousand years. But then the world will also be further once more, society and mankind, and then the consciousness of a people will be higher. So, at this moment we get ... If you already have and give birth to a healthy child, then you are already one in millions. A mother who can say: 'My child is healthy' and 'My child is wonderful', then you are already amazingly lucky; and that proves that mankind has progressed a great deal in the last thousand years, in the last ten million years. Because that inbreeding, that destruction, which we all experienced from the jungle – then we began, we exceeded laws – that race (see article 'There are no races' on rulof.org) now comes back to earth again, and millions of other cores and grades of people who lived during that and that time and knew only destruction. So it is really not so bad. It could be that bad that half of The Hague was a mongol. That means: if a hundred children are born, you can have ninety-five who are psychopathic. And if you now take those weighing scales – that is also harmony again, that is cosmic harmony – if you take those weighing scales and you put the conscious down there and here the unconsciousness, it is the consciousness and unconsciousness, then those scales will remain in balance anyway.

But can you feel what I mean? That the reincarnation, the evolution, centuries and centuries ago, is now born, and is psychopathic? Is that not clear?

(Gentleman in the hall): 'Why is it not so ... The doctors who say: there are more of them born than, let me say, ten years ago.'

Then you must listen carefully.

(To someone in the hall): What did you say?

(Gentleman in the hall): The doctors say that are more being born now than otherwise.'

Look, now you have during wars ... What is a war? If you take that war spiritually, then you will feel that those same masses, that draws anyway, whether there is war or not ... That war means nothing, it can change nothing about it and give nothing. And why not? Because the human being from 1914 is now still alive – do you feel? – or attracts a soul, a life which has already lived centuries and centuries ago on earth, perhaps five thousand years ago, and has no understanding of 1914-1918. So you can just put those wars aside. But people attract the same attunement, as a grade of life, and evolution, and that is unconsciousness, and that manifests itself as psychopathy. Is that clear? That doctor cannot give you that answer. Do you feel,

what is a war now, what is four years now out of four hundred million years? (Gentleman in the hall talks through it.) You see, it becomes childish, this is childish. There will come ... In five thousand, ten thousand years we will be here on earth, then we will be a lot further, but then the wild ones from 1940-1945 will come back. And then they will say: 'I have one here who looks like Adolf Hitler.' Yes, that is possible. Yes, sir, that is possible. But Adolf was not so wild. Do you think that he was very wild?

Do you have any more questions about this?

There are some here who walk on the street, who are much wilder.

(To someone in the hall): What is it, sir?

(Gentleman in the hall): 'That question of the Mongols, does that have that influence of the sperm?'

(Jozef waits with answering, it is quiet for a long time, and there is some nervous laughing in the hall.)

Yes, we are sitting there now. The reader is standing still here, isn't he, Mr Götte? Mr Götte, you are asking something which you know, because that is not possible. This is why I came like that, I am thinking ...

(Gentleman in the hall): '... it shows itself as a Mongol. But when the white race has a society, then you just expect ordinary, almost ordinary, it can sometimes go on for a few generations ...'

You mean this: whether it is absolutely material, don't you, sperm is material ... a hereditary question. No, sir. Look, the soul gives birth and creates the organism. Every disharmony in the human being – we talked about it recently, about being blind, and he has lost an arm, and he comes into the world like that, and he is this – those are not injustices of God, but that is a disharmonic state or of the personality in that mother, or the mother has experienced something, has fallen, this, that, and the other, and because of this a disturbance occurred. That is also possible. And that is also the case.

But every illness and all the miseries in the organism, you see them separately, that is already in that organism. But a mongol, that goes directly to psychopathy – do you feel? – that is half-waking consciousness. That spirit has no normal law. There you have it. What is a psychopath? Why does the psychopath deform the body? You should see those wretches some time, shouldn't you?

In Noordwijk I came across a few in the summer, a club was out walking, I say: 'Oh, those brothers.' Oh, waving, waving, and happy and happy. I say: 'Yes, I am family of yours. I am just out of that. I am just out of that psychopathy.'

And all of us. And then you should see those twisted faces and those hands, and this and that, that cannot talk; that comes to earth, in the mother, that no longer has any natural consciousness. Because if you put a seed into the

ground – it goes like that – and you keep on adding rat poison and it still has the power that it continues, so you do not kill that seed, then you feel, then you just get a disturbance in that. And that spirit, that life of feeling of this personality therefore does not feed the body in a normal, natural, harmonic way. Because the life of feeling drives the body. So that spirit no longer has any harmony, because it has exceeded those laws. So that spirit is actually still asleep, half asleep, a bit of this and a bit of that, a pandemonium, and that pandemonium is there in that organism. And now those tissues must start to condense in a natural harmonic love-power, from the embryonic life in the mother, must start to radiate and grow, and there is no normal feeling in that cell. And now you get that twisted character. That twisted character is the twisted face. The human being reflects the inner self so truly and precisely on the outside, that is a watertight case. And the psychologist is still standing looking, he says: ‘Search me what kind of people they are.’ He does not know. Perfectly simple: they are psychopaths.

Insane people? Oh, those people, they are mad. No, sir, they are not mad. They tell you the absolute truth. We have social consciousness. But who says of us that we are spiritually, really, harmonically in contact with the creation? But those people fight a battle for life and death in order to release themselves – the insanity – in order to release themselves from animal-like carry-on, that is not the psychopath, the psychopath, that is the insane person, the possessed person. And now you get thousands of grades in that again.

‘But’, master Zelanus once said in *Diligentia* – the Catholic church could kill us, couldn’t it? ‘If no religion had originated, then there would not be any religious maniacs either.’ It is so perfectly simple. Just like ‘Masks and Men’; Frederik says there in the mental institution to Hans: ‘He is hanging between heaven and earth.’

‘What kind of person is that?’ Hans says.

He says: ‘He, he wants to go to Mohammed, no, to Jehovah, but he forgot his ladder, and now he is dangling between heaven and earth.’ Isn’t he? They dangle and hang between heaven and earth. If you had those people at the moment! You do not become crazy here, if you do not do it yourself. This is so real. I should have succumbed a thousand times long ago, but I cannot succumb, because there are always foundations again. Aren’t there, or not? But if those religious maniacs had already learned at school: There is no damnation, and God is like this, and God is this; my dear God, yes, my dear God, then you cannot sink away into a void. And then Jehovah and God cannot be seen between heaven and earth, but then He is here. And then you do not get any holes and any complexes in that personality. But once they are in that, you will not get them out so quickly again. Isn’t it simple?

Now you will talk. Complexes, religion; become crazy, become hazy, are

walking there. How many bible patients do we not have? How can God's word make you crazy, if it is good? But people who want to possess this themselves, they also want that from a master like that, and from ...(inaudible), yes, then you lose your legs, the ground under your legs and then you start to float, and then you no longer know it. Then you enter the occult cosmic school.

(Gentleman in the hall): 'Mr Rulof?'

Yes, sir.

(Gentleman in the hall): 'I know a family, they have all become religious maniacs. They murdered each other. That was a family with a father and a mother with seven children, six or seven children, and they went bible reading and singing in the evening. But one preferred to go into nature, he did not take part in it. But according to them he was the satan. One evening he came home again and then they had agreed: when he comes home again, then we will strangle him. So he came in, then they cut his neck and put the head on the burning stove.'

Did you experience that?

(Gentleman in the hall): 'That happened in 1940 under Waardenburg.'

Good grief.

(Gentleman in the hall): 'Father and mother and five or six children. One brother had also helped, he then cut off the head from the neck and put the head on a burning stove like that.'

That happened?

(Gentleman in the hall): 'That happened in Waardenburg. The whole family is now in an institution.'

All because of the bible. The bible has made at least twenty million patients. Bible patients. Isn't that terrible? And now they are still there. Now you can ... If only those people were rid of damnation, if only those people were rid of the last Judgement. That God who ... If you hear those stories, if you read those stories ... Then a prophet is walking there with a bald head and then children shout at him.

(Gentleman in the hall): 'Yes, that is in the Old Testament, that was the prophet Elisha. He had a bald head and then the children followed him: 'Bald head, bald head.' And then God had a few bears collected from the wood and they mauled twenty-two children.'

Twenty-two children; and it was good too, it says. You see, the people become crazy because of it.

'If you take part in that, if you follow that Jozef Rulof, then you will become crazy', they say.

(Lady in the hall): 'No, then you become precisely better.'

What did you say?

(Lady in the hall): 'Then you become precisely better.'

Madam, I will put you on the ground with both feet. I will take away your fear. I will take your fear away completely. When you have finished reading those nineteen books, then you will already no longer need me. But they do not like us. No, then they will no longer have any castles, you see, then they will lose the human being. Isn't it terrible? And then they still say: 'Then you must not let rip.'

And all the things which happen every day for a chagrin, because God's word says it. Arguments. 'Sit down', one has a generous feeling, 'sit down, I tell you', a curse on top of it; oh, it does not matter, just open that bible, and then a mantilla on your head: 'Pray!' Now, I believe that you knock me from here with clubs if I took part in that.

Look, mankind will soon get the open, the clarity. We do not need to pray, because that will not help you anyway. Mussolini prayed for the whole ... Millions of people prayed: just do not go to Abyssinia (Ethiopia), just do not go. And that one little mite from Italy went anyway. Millions of prayers did not help. Flowers for Mary and flowers for Our Lord; that fat Mussolini went anyway. I think: now you should see that twit gorging. (laughter) He goes anyway. He says: 'Just go away.' All of Rome was praying, right next to him; he went anyway. Cardinals pray, the pope prayed: 'Just do not go.' He went anyway. Now, you should work out what is in that. The pope was praying: 'Just do not go, do not go, do not go, do not go', and sent it over the world, he thinks: then he will hear it. But Mussolini said: 'I will go.' And then the people say: 'Does the human being have an own will?' He went. And you can go on like this.

The bible has made millions of people crazy.

There are people who want this and want that. People also come here, they want to absorb that, master it, even more, even more, even more, and then they do it wrong and then, well ... 'You see, you must not go there, because that is dangerous', they say, 'that is perilous. That society of Jozef Rulof is a madhouse.' But not so crazy as ... We still do not have any religious maniacs in the mental institution.

And that man whom you are talking about there, that prophet, he still lives in the Reformed church. He will perhaps have a beard now, I think, but people accept that, because God said it. And God knocks a flock of children from the world, and he does this and he does that. And you should read through that. It is enough to make you weep, weep, weep.

(Gentleman in the hall): 'Mr Rulof?' An Indian woman came to our house, she had had a child in the jungle and could not have that child baptised so quickly. Then the minister made that of it, that the child ... That woman came to us and told that story. Well, my wife had a word with the woman,

and also told how it is possible that a minister do such a thing to a human being. When she had explained that a bit, and then that woman put her arms around my wife's neck, from gratitude that she was rid of that sting.'

There are people, sir, if you tell those people a little bit of what you now know, then they will be grateful to you for centuries from joy. A thrashing like that knocks them back into that darkness every moment. What a poverty, isn't it?

But we have it, and it is fine with that.

Did you have anything else about those mongols, sir?

You also, sir, about those crazy people, psychopathy?

(Lady in the hall): 'Yes, Mr Rulof.'

Yes, madam.

(Lady in the hall): 'You were talking about that those souls had to wait for tens of thousands of years in order to return to earth again. But that is always so very long, or could this also be within a shorter time?'

Madam, there are some in the world of the unconscious, who have already been waiting for a hundred thousand years. If Adolf Hitler and the people, the wild ones of 1940-1945 come back, perhaps we will then be living in (the year) 46422. Look, the worse you let rip, the more difficult your return will come. Because those who are still somewhat in harmony, are attracted. So if you let rip a great deal here on earth, you also eliminate yourself much further, because you cannot be attracted. Millions will go before you. You have spoiled, sullied, shredded and squandered your normal birth according to God and the cosmos. Is that clear?

And ten thousand years, madam, is nothing, nothing. And you can be born again in seven months, seven hours if it is necessary; you can die here, and then this morning, if it is twelve o'clock here, then you can be born again here somewhere in the world this morning at seven o'clock.

(Lady in the hall): 'So that possibility exists?'

Yes indeed. Just as quickly as the giving birth and the birth of the child takes in the mother. That is already over in seven months.

(Lady in the hall): 'Mr Rulof, may I ask you something? I experienced it myself, I lost a one year old boy and I did not have so much grief, because shortly after that, immediately after that I was expecting again. And I did not know anything about your work, did I, and then I had the feeling, and I said that to people, that he must come back. Yes. What was that actually? And I had that feeling all the time.' That is possible. Then I had a boy again. Now I later started to think about that again, because I came to you.'

First it was a girl?

(Lady in the hall): 'No, that was also a boy again.'

Also a boy again. Look, they have not asked me those questions much

here. But it is possible. For example: people have lost a child – I have met those people – and that same personality came back irrevocably. That can happen seven times. Seven times. That means: seven grades for the birth, and seven times in order to build up that material, that possibility, that is the coming into harmony with the giving birth, with the birth, with the mother. So the spirit comes into harmony with the mother. And then it is possible that you have a miscarriage: child gone. Another one. Another one. Child gone. And the same child comes back up to seven times. That also happens.

Did you know that, madam? Isn't that interesting?

Yes, the human being possesses mill, millions of possibilities in order to give birth and to create and to come back. You will feel, you heard that on Sunday in Diligentia, the human being has God in his hands. And we just do something wrong ... If we did not do wrong ... The less you have, the easier you are ... You do not need to master anything; if you know about this, then it will be a bliss 'behind the coffin.' When you come there soon one for one, then someone will come to you. Perhaps it will be a friend, your parents, when they are also that far. Most people do not have that, because those parents say, they do not want that, or whatever; those are already gulfs, worlds, different worlds. But if one comes next to you ... Someone will irrevocably come to you, collect you; you will not find the path alone.

Isn't that nice too?

When you die, ladies and gentlemen, then you will find the path; no, you do not need to know the path, because you go infallibly to your spiritual attunement. Infallibly. But there is always someone to collect you, because that is the nicest work there is. You come from that coffin, from that body, eyes nice and closed, you do nothing, the talk has gone. The greatest ones, the busiest ones, those who had the most talk, eat from your hand. Barking? That is no longer possible there. Snarling? Mouth closed. The spiritual club, Mr Veenkamp, is already there. And then you just have to surrender. And if that man then talks or that woman, then you are already grateful. And if he starts to say: 'Now you are nice and dead, aren't you?' Haha, then they start to laugh. Yes, that will only come after a fortnight, three weeks, perhaps after four months, six months, because you can lie there unconscious for six, seven months, eight months, a year and a half, and then ... Just like a patient, isn't it? Now the patient, the spiritual patient comes forward.

Ladies and gentlemen, if you have not reached the first sphere, you are spiritually ill. I told it recently, if we had a school, if I was allowed to set up the school with spiritual development – this is universal development, but the spiritual development – then we begin with the first, and the master on the other side does that, with the very first one: what is true in my thinking and what is untrue? Recently I said about this: now you can also learn a lot

if you have each other, man and wife, friends. What do we not know now? And then you must write that down one day. Everyone who has experienced all those lectures over the years and has read those books, can write a thick book for himself. Isn't that true? And then you must start to answer those questions one day. All the things you know! Master Zelanus recently said it, but that is true. From my old ones, who have experienced everything, all those eight hundred and so many lectures, and who have really absorbed those books, if I sent those ones there one by one to peoples, if the masters want that, then they can act the prophet; if you just repeat precisely what you learned. Then no one can convince you, you go over all the heads, over the consciousness of the world. Don't you? But then we must begin with: what is good? What is true? What is wrong? In how many things are we wrong? But then we must begin with the every-day things, with the social things. You cannot get any consciousness, if you do not begin here with those and those and those things.

(To someone in the hall): What did she have?

(Lady in the hall): 'A little baby.'

Did a baby come, did you say?

(Lady in the hall): 'Yes.'

That is the universal development, do you see? And then you get there 'behind the coffin' in the first place: yes. That. It is true. Now you are in that world. Is there a doubt? Is there distrust? Is there this? There are people who read, have experienced everything, were crazy; after two years, gone. 'Huh, I have my belly full of Jozef Rulof.' He has his belly full of the other side, but here you already live on the other side. I laugh right in the faces of those people. The human being who, for example, suddenly says: 'Gosh, that jumble, that destruction, Jozef Rulof is a fakir, a magician.' Oh yes. Well done, sir. But then Christ is and God and everything also ... But do you know what is magic? They do not know. They do not know. Here you live 'behind the coffin', and if you want to achieve that, you will not only get it by reading; you must begin with it. 'Behind the coffin', remember, you are either psychopathic, spiritually unconscious, or you have real thinking, acting, feeling. And if you begin with that, really begin – I already shouted it at you once – then you will say in a year's time to yourself: 'My God, my God, how I have changed. How I have changed.' In a year you can achieve a great deal, if you just lay those foundations there.

Did you have anything else about this? Is it not true, Mr Veenkamp? Your little daughter is now also there, isn't she? She will know it. She will soon get someone next to her, master Zelanus says.

It is about this. Do you have any more questions about this?

(Gentleman in the hall): 'Yes, Mr Rulof, a small definition, a very small

one, about the quick birth, of the dying and being born again, already within seven months, that is to me not ...'

You cannot accept that?

(Gentleman in the hall): 'No, it is not clear to me.'

Not clear. Why not?

(Gentleman in the hall): 'Well, because I do not understand it.'

Sir, have you read 'The Origin of the Universe' and 'Those who Returned from the Dead', 'The Cycle of the Soul' by me? You see, you will come across those laws there. 'Spiritual Gifts.'

But the birth, here in Europe you do not have that so soon, you used to have that more. For example, recently in British India, that happened twenty-three, twenty-four years ago. Those high priests experienced it a lot. Someone comes to me, who says: 'I experienced it myself, sir, I accept immediately what you are writing there.' I say: 'It is possible, but then it is a task.' Because we people all live in disharmony. We are not in harmony with the cosmos and the astral world, that is not possible after all, is it? So because of that we have shredded all our normal, divine being-born-on-time, because we just started to live loosely. And there is suicide, murder, theft and all those other things, people talk about lust and violence. Sir, that still means nothing, as long as it does not concern murder, because murder eliminates you for the normal, real, harmonic birth. And then we must come back. And now we have fatherhood, now we have motherhood. So we are connected to thousands of laws as it were. And they are all harmonic and it happens of its own accord, on time, on the second. And then there was ... Between life and death, the masters call that the world of the unconscious, that means: the human being comes there asleep and becomes an embryo. Can you accept that you and all of us, that we soon ... We now come from 'the coffin'. If you have to return to the earth, then you dissolve completely. I saw that, I am talking about what I saw, sir. I disembodied and I have seen and was able to follow those laws with those masters, otherwise I do not know either. So I am telling you from the truth. Then you dissolve completely and you come back to an embryo, to a spark like that, and in this way you are attracted by father and mother, because that is also embryonic again. That is therefore right, isn't it?

Now we have exceeded those laws. We were! Now you get: months. Nature gives birth itself and creates itself within a time. If you see nature, then winter is over, and it then comes in the spring ... We would give birth every year. But the human being has according to his consciousness another deeper, more spacious evolution, that means: the human being gives birth, it lasts a certain number of months; people call that months, but they are grades of life, they are transitions of condensings, of growth, the feeling grows,

growths; what happened in the cosmos, that all takes place in that mother, and then a month is actually a grade, and then there are seven transitions; and it would then be seven months, but that is not right then.

If we are now free from sins, faults, disharmony, sir, then it could be possible, be possible. But then it is a task, I tell you, and then I will come back immediately; then you could be attracted in a short time, in seven months, even in seven hours and be born again on earth. But then we are also cosmically completely in balance with all the divine laws. Who is that?

But now it has happened in history, people had that a lot in Egypt: a 'winged one' came on time. But in British India recently, there was a high priest and he died, he passed on, and he said: 'I will come back again in the morning, because it was given to me to continue my task.' And that chap came back. He says: 'You will soon hear from me, I am here in the area again.'

But that is in the hands of masters, do you see? And that man continues a school there, that is the wisdom, eastern wisdom, and those schools are still busy. That means, they are connected to the mystical space. The University of Christ possesses mystical spaces, mystical teachers too, for that and that and that and that, in order to build that up and they remember and pass that on, because Egypt, China, Japan, the East built up the mysticism. Didn't they?

Now that man is born. They did not know where. He says: 'You will soon hear from me.' Six years later, three years later it already began. Then the child began to speak: 'Mum, I am not staying here, because I am going to the temple. There is a temple there, isn't there?' 'Yes.' Where did the child get that from? Not seen. When he was six years old, then he says: 'Mum, I am leaving, because I want to have my dog, because my dog is also yonder.' Then he says: 'You are my mother, but you are not, because my other mother lives yonder and my dog is also there.' And he went there. And the parents of six years ago were also there, those parents were also there, they thought that they had lost their child. And he soon began to talk in the previous consciousness, so the reincarnation was absolutely conscious; masters had that in their hands, because otherwise it slips away in his consciousness. And if you have made a study of that, then it is also perfectly simple that he has remained in that life of feeling, in this and that being born, and perhaps a few more things, for study, completely conscious; because that man did and wanted nothing else.

If you decide this evening: I want to be a priest and you do not let go of that, you will not get a tap on your head or something, then you will also irrevocably become pope, because you will make it. That feeling brings you to the highest of its own accord. And if you enter there, and you have experi-

enced that, only then will you know, and then you will let go of it again, and then you will begin with nature. Isn't it simple?

And that could be proven in this way. That has been proved several times. That man says: 'I am it.' And then he came after six years ...

A gentleman who had read my books, 'The Cycle of the Soul', 'A View into the Hereafter' and those other books, comes to me and later tells me: 'Mr Rulof, it all fits exactly. But I have now experienced something nice now.' And he told that. I say: 'Yes, I also heard it.' And that is true, sir.

But we people, and not only that man, but there are thousands of people, not millions, thousands, who therefore get a quick birth because of their task, in order to just prove to the human being again: How is it possible? I was that, reincarnation, I have my full consciousness.

You find things in my books, sir, I should already be able to convince the whole world with that. In 'Jeus of mother Crisje': as a child I found money in the wood and all those other things; you should be able to convince the world with that, shouldn't you? I am lying sleeping, I wanted to go the fair, we had no money, I got ten cents, a thread comes from the air, I was already gone. I follow it, and go into the woods for an hour and a half, and I find money. Next to that money the spirit is standing who has taken me along, has written the books, he says: 'Yes, you may have twenty-five cents.' Twenty-five cents.

You should read it sometime, sir. You could actually have convinced the whole of mankind with that. But what does the human being do? Hahaha. There are hundreds of thousands of pieces of proof like that. And can you convince the people with that? I have millions of pieces of proof of eternal life after death. This afternoon I also got a revelation, a wonder, only by means of art, by means of the books, the wisdom. Yes, sir, and then the human being must start to think.

But it is possible. So if that man, if I, if you enter a task, and you have worked yourself up spiritually as it were and you are the one who can deal with that, sir, then you go before those who have experienced that murder and manslaughter and everything. Because the master says of those who murder: 'He now eliminates himself for so many thousands of centuries.' Because the human being, that priest, he was of course in harmony with that and that and that. And he told himself, he could not harm a fly, let alone a human being. So he was in harmony and brought this, he continued his own wisdom. And then he left his first parents, 'Just do not weep, father and mother', he says. 'And not you either, father and mother, and I have even more fathers and mothers. Because you will soon lose me anyway, because I am going back, I am the head of the temple.' And he left. Then he was eight years old and then he was standing there with the same wisdom.

But that only just happens once in a hundred years in the East, that someone like that arises, do you see? Ramakrishna was also one of them; but not even that. And in this way there were, once in hundreds of years ... In Egypt people prayed, people begged, sir – if you hear the dramas – in order to get a great winged one; and he came. Until the time when they forgot themselves again, and then it was ... Just read my ‘Between Life and Death’, that is about Egypt. Then white became black, yes. Then they lived it up and then they no longer had any contact.

Did you also have a question about this? Can you understand it, sir?

(Gentleman in the hall): ‘Yes, of course.’

There is something to it, don’t you think? This is a question, which therefore connects you with a hundred thousand possibilities, because we people have kicked, chased ourselves from the harmonic creation and giving birth.

Who still has a question about this?

Worthwhile, isn’t it, to come back again here and there in seven hours’ time.

(To a woman in the hall): Yes, madam.

(Lady in the hall): ‘But if you do not want to come back to the earth?’

What did you say?

(Lady in the hall): ‘But if you do not want to come back to earth?’

If you do not want to come back. Madam, not-wanting-to-come-back does not exist in space. The cycle of the earth means ... You have the white race (see article ‘There are no races’ on rulof.org); you have already achieved your cycle as organism, we can say, because the white race, and the coloured people, that is the seventh grade for the human organism. We do not have any types of race here, but grades of development. And then the human being is ... We come from the jungle and we now live in the white race (see article ‘There are no races’ on rulof.org). And then we can say, for Europe then: ‘Those people will not come back again.’ But millions have to come back, only because of murder, manslaughter, and perhaps also for the organism. That means: you experience as spirit and life of feeling, but as personality, the highest organism which Mother Earth prepared for us. Do you see?

(Lady in the hall): ‘But do you not go to another planet then? Can it not happen in a shorter ...?’

You have already gone through that, we already have that behind us. You must read the books ‘The Origin of the Universe’. They have been sold out, but they are still available in the library.

We come from the moon. If you do not know those laws, and the academic is here and you say: ‘The moon, we come from the moon ...’ According to the academics the moon was spat out by the earth, a spark of the earth. They do not know what the situation is. But the moon is dying. But the moon has

still accomplished a task. Have you ever been able to see an insect, a spark in nature, in creation which lives, but does nothing? Have you ever seen a dead being which has not known any life? That is not possible, is it? But would that moon, that big moon, which is not that big, but that wonderful inspiration, that body, that spirit, would that have done nothing? They only just look at those craters which are there. They cannot explain them either.

But that moon gave birth to us. Then we went to transitions, secondary planets, and transitions again. There was life on Mars, Mars is also already almost dying. And finally the earth was ready and we came to earth. So you go to planets, once again, but then we must first be free from the earth, first conquer this, not only the physical, but now we must begin with our cause and effect and our murders. You are now a woman, but you will perhaps come back as a man, madam, because the soul lives in both organisms. We must come back, only for fatherhood and motherhood, in order to absolutely experience and undergo that as space; that is the possession of the planet, by means of the planet we get consciousness. And if you now really die, we now accept, you will soon enter 'the coffin', then you will come on the other side in a world – and now I can soon point you to 'A View into the Hereafter', and then you will see your own world – in a world such as your life of feeling is. And millions of people still live there. If you hate, then you will enter the Land of Hatred. If you love, then you go higher and higher and higher. Then you have seven spheres to experience – we call them heavens – and when you are through that, through the seventh sphere, madam, then you get the mental areas, also areas for reincarnation. Also again as an embryo. And then you enter a new universe. And that is the fourth cosmic grade. Then you have the fifth, the sixth, and the seventh cosmic grade is the All-Consciousness, the All-Stage. You will read that in those three books 'The Origin of the Universe.'

(Lady in the hall): 'I do not want to go back to the earth again.'

(laughter)

The human being who says ... Madam, there is no place anymore on the other side, not a centimetre left or I have been there. I have disembodied fifty thousand times. We now already do that in a few minutes. That even happened this evening, that can happen while talking. But I therefore know the hells, the heavens, the cosmos, the planets, the stars. We have been in the Divine All. I have cosmic books. We do not yet have the money, so they cannot be published yet. But we also have 'The Cosmology', apart from those twenty. But I know that whole universe, heavens, I have experienced all the heavens, everything, everything, everything.

When I am there soon, I will also want to come back again. You do not know what you are saying. If that word from you passes on, could pass on

... And there are more people who say: 'I do not want that', 'And I want ...' Madam, you do not know what you are saying. Because life on earth is beautiful, even if you are under the ground. You do not know yourself, do not know life. You do not know what you are here for. But you will be conscious for rain and wind, for darkness and light, for love and happiness, bliss, benevolence, the kingdom of God, Christ said. And even if that society and those peoples are so wild, I live in a paradise and I will not let myself be beaten from there, by no one. And a task ... The people ... You do not even need to be happy with what you are doing. I am pleased with my books and that wisdom. Oh, madam, when that sun rises and it rains so deliciously, I deceived them here, just let yourself be soaked by the rain, watch out for the cold, just go into the thundering of the space and just become one with everything. Here you can achieve a great deal on earth. Here you can still do it with a small present, with a nice thing, but on the other side you stand naked, naked ... You have a few rags on, we have a few rags on there. The more beautiful we become inwardly, and are, the more powerfully our garment radiates, because that has been formed by our life of feeling and consciousness. We have silver and gold sandals there, madam. Do you have 'Masks and Men'? You do not know that either of course. But, here on earth you can do this and do that and a thousand other things; there you have nothing, you cannot even talk there.

And I already say, 'behind the coffin' ... Which of you can say and dare to claim, that he does not have a weak, small wrong fault? And a wrong fault, a fault is unconsciousness, is lack of feeling, lack of love, lack of justice, benevolence. And then we start to descend and run and run, and then we run empty like a thread of a big skein of spun wool. We pull at the thread and we roll off the whole personality, because there was no possession. Otherwise that refuses, then there is something stuck. The human being is like a cosmic ball, and there is a thread on it. And then you have people here on earth, if you just pull like that, then you unravel the whole cosmic happening. It runs away of its own accord. Then I come to people and then I also want to pull at that thread, and then it says: 'Poom.' Then I think: oh, he has so many possessions? But for millions of people you can pull and then the whole skein of spun wool runs off, that cosmic skein of spun wool unravels of its own accord, because there is no spiritual foundation there.

But you would not like to come back? Madam, I want to come back again. Because I know the other side, I know the space; you can fly there, you can go where you want, you no longer have trouble, any hunger, any misery, you fly through the space – all the peoples of the earth are at your hand – if you feel like going to America, then you will be there in one second. The people in the world have nothing more to say, you are a king; if you have

consciousness, then you are a king of the space. That globe, Mother Earth is still nothing. It is so much.

But I know them there, I have spoken to them there. I have stood, that I succumbed in this work, I think: I can no longer bear it. Then there were a hundred million, madam, who would have liked to take it over from me, who looked at me, I say: 'Yes, I still have it.' 'Oh, if only I had a body now, in order to be able to do that.' I say: 'If you can do it, I can do it too.' I came back. They would like that.

Life on earth is so awe-inspiringly beautiful, if you understand it. Silence. Talking. Thinking. To be one from feeling to feeling, for man and wife. Arts and sciences. To do art. A conversation about growth, expansion, about rebirth, about the hereafter, about reincarnations, the whole world charges at you and that goes through both of you. Hand in hand you live here, you can speak, you can do, work quite well, then you can also have a pleasant, nice and cosy home, you do not need to have a lot of possessions, as long as you can live; the life on earth is one big deep wonderful bliss. But what do people make of it?

Why would you not want to come back again, madam? Because you do not know it here. You see a chaos here, don't you? But there is no chaos here on earth. We live in a dirty – I will use a nice word – in a dirty, filthy mess, don't we, madam, but it is not there, at least not for me, I have nothing to do with that shambles. If there is that filth and that mess, then that does not concern me, I have nothing to do with it. And then you will get your kingdom anyway, amongst those millions. And if he wants to steal, then I do not need to do it. And if he wants that, sir, that does not mean a thing to me. You will get to know, feel, experience your happiness. And then life will become beautiful.

Won't it, sir?

(Gentleman in the hall): 'Yes, I completely agree with that, without beating about the bush, I myself also experience, that the question, the closer to God's life, the more beautiful that the world is, and the more pleasant it is there.'

But if that lady says: 'I do not want to come back here', you will feel, thousands and thousands of people say that. It is a fine mess where we are living.

(Gentleman in the hall): 'That is poverty, isn't it?'

Poverty. But you do not need to go along.

(Lady in the hall): 'No. But, Mr Rulof, here, for example, if you commit a murder here, then you are taken prisoner, and in Korea then, the more murders you commit ...'

Do you see? Do you see? Madam, we are fighting against that.

(Gentleman in the hall): 'That is a problem.'

They are not stupid dogs, as people say, but they are unconscious of spirit. They go there, get a thing like that. Recently soldiers came back from Korea, madam, and our Royal Highness was standing there, he says: 'You have proved that you ...' Oh yes, that did not come from here, but he still had to read from a note. 'You have proved that you are soldiers who ...' Oh oh oh.

(Lady in the hall): 'Do you not find that a madhouse?'

Madhouse? It is a devilish carry-on. And we are not concerned with those people, madam; we are concerned with, we say: 'We no longer shoot, we no longer let ourselves be commanded to kill. Now we begin with the building up of an eternal consciousness.' The murders, murders, murders; you have seen it, the human being who had nothing to do with it in 1940-1945 also went along, because he thought: yes, that's it.

Sir, how can you involve yourself with violence? How can you follow a human being who wants to change the world by means of violence? What did Christ do when Peter took a sword there? He says: 'Peter, Peter, what I have worked on all those years, you beat to pieces in one blow.' And we here just go: prrrrrr. (makes the noise of a machine gun) And then they also come, and then you also get something nice pinned to your jacket.

Could you not do them an injury, ladies and gentlemen?

I think that we must have a cup of tea for the shock ...

(To someone in the hall): Is it time already?

(Gentleman who takes care of the sound recording): 'Not yet, I must say.'

Oh, not yet.

(There is much laughter.)

You could do them an injury. Madam, you should go and talk to those people. My people, different people from the society, a baroness, a countess, sent 'The Peoples of the Earth' to Queen Wilhelmina. 'You must not kill.' 'Perhaps it will get through to her', they said. And then it was just a question of waiting, folks, just waiting. Well, then one death sentence came after the other. 'You will represent "You will not kill"', He said. You will not kill! And they killed so that sparks flew. And I should have respect for that? Is that true? Do you see whom people love? I have respect for that life. But not for the things which are done there. 'You will not kill' it is said again and again. And Her Majesty Juliana, or queen that and that from Heemskerk, she razed a village in Korea to the ground, five thousand people were gone. In her name, madam, in her name. Nice honour to be a queen.

But you will not kill. They pray and pray and pray, pray and the god, and the god, and father, father ... Tomorrow ... Oh yes, just pray, oh yes, just pray. 'Well, just doing my business. Oh, there is another one, we have got another one; yes yes, that man must die: death sentence.' But: pray, pray.

Do you not find that gruesome? And they are the royal conscious of spirit

in this society. Yes, at Christmas little Juliana spoke so beautifully; a sweet child.

I wanted them to take me to court one time: 'You said something about the queen.'

I say: 'Yes. Yes, sir, just take me to court.'

'Do you have a lawyer?'

'No, sir, I will speak myself.'

'Oh yes.'

'Fine, your honour. Yes, your honour, I said that. I am representing myself.' I wanted it to happen one day, madam. I say: 'You talk here, you administer justice, don't you?'

'Yes.'

'By means of the bible, don't you?'

'Yes.'

I say: 'You obey the bible?'

'Yes indeed.'

I say: 'You are lying.' I say: it says there 'You will not kill'. And have you never pronounced a death sentence? Why do you not obey the word of God? You see that you are lying in your administration of justice.' I drove them mad with talking like that. 'You say that you administer justice, and you lay your hand on the bible, but the bible begins with nonsense. And I am not even talking about that, but I am just following 'you will not kill' and then I will always be ready. Why do you not listen to God then? And do you wish to deceive me that you are divinely just? Raise two fingers, 'May God Almighty help me.' You are still in a quagmire yourself. And you want to try me? Just go ahead, sir.'

But: you will not kill. Why did she do that? I only just wanted to say something nice about this personality. It is such a pity, isn't it, that this beautiful soul, shreds and destroys itself, because she approves that people kill a child of God.

Those ten commandments, madam, they help me and prove me right. But they do not do it. Is that not a pity? The queen, the old queen, they sent the book 'The Peoples of the Earth', madam. And the people next to her looked. In 1937 she already read 'The Cycle of the Soul', people said. Reformed, Protestant, she no longer needed anything. Juliana said: 'Let the strong of spirit come this year, our entirety needs that, the sensitive of spirit must arise.' She said it like that, didn't she?; very nice. Then a few people wrote: why do you not receive Jozef Rulof, then you will get cosmic consciousness. But they did not need me then. We are sensitive, but people do not like this sensitivity.

(Gentleman who takes care of the sound recording): 'Another two min-

utes.'

Another two minutes.

You see, you go to pieces, yes, madam, against disbelief. Do you wish to deceive me that those people believe and really live according to the bible? What kind of nonsense is that when they pray there and pray and send out nice words to mankind, to the peoples of the earth, and yet renounce the ten commandments? I do not have any respect for that. I do not know what you are. Isn't it true?

Ladies and gentlemen, the tea is ready.

## INTERVAL

Ladies and gentlemen, we also have that question here: 'Does all that disquiet and wanting to experience of young people have something to do with the character?'

I already told you, I have been larking about a bit. And it is like that, isn't it? Just lark about sometime in life. Yes, not wrong, not wrong. We know now anyway what we must do. This is why I say, if you come across me ... I will just give myself, I will just go of my own accord. The people who think that, if you do this and you write books and you go to heavens, that you must walk along the street like a sacred plant or a nice salt-bag, like that, so carefully, and that you always just look proper, in the long run you will already get a stroke on this side, only just from that doing. But then they think that you always come to the door like that ...

I heard something recently, also something remarkable. Jongchi is painting and is making a wonder there, and someone rings the doorbell. My wife is not at home, I race to that door, a lady comes to exchange a book. And I stand and I am jubilant, I say: 'Yes, madam, the wrong one, oh, madam, then you will immediately get another one.' And I get that book. Then I heard later: 'I will never go to that Mr Rulof again, because he was laughing,' (laughter) I think: Oh, then I must begin with a long face. I no longer know how I should look when I meet people here.

But I will not go into it. This is why I say, if you come across me and I stand on my head and I have lost both legs, or I have four arms, and I am swaying a bit too much ... But here in society, if you go to the left by accident, and you should have walked straight on, well, sir, then there is also something wrong with you. You see, we always have the wrong thing and always just bad, and always just this. The people make a ... of themselves ... What? What did you think now?

(Gentleman in the hall): 'A tomb.'

No, sir, a church book. No, sir, a perfectly ordinary church book. I was

somewhere once, and there were a few Catholics there, and then they invited me. I think: well, I come here quite a lot, and then I want to ... they are a bit in my way. And I was sitting there, great. And then I had such merriment and fun, those people found it a bit too much fun. And then he says: 'Well, they have gone, but you laughed them out the door.'

I say: 'Then you do not need to do it anyway. If I come here again, then you will not have that.' And that whole afternoon was ruined, wasn't it, because we should have sat and talked very properly.

Well, sir, I never sit still. I take your chair and all, I am sitting in the corridor within five minutes, and I am sitting outside, I am sitting here.

Fine, it is just what happens now. Just lark about sometime; that gentleman means by this: a human being is busy and a human being ... Read 'Masks and Men'. A human being does something, and, especially when you enter higher theology, and especially cosmology and this, then the human being of the world thinks: those people must all walk about in a white shirt.

I go to my publisher. They have had the books for eight years. Yes, they wanted to speak to me sometime. I think: What could those two gentlemen want? I come there, and they look at me. I say: 'Sir, why are you looking at me like that? You are really looking as if you think: that man has no horns.'

'I thought that you were much older.'

I say: 'Well, sir, now you will get a beating from me.' A very big gentleman, a nice gentleman, a gentleman with language, a gentleman with a university degree.

Then he says: 'Why will I get a beating?'

I say: 'I have been at this publishers for eight years and you do not know what is being printed here?'

Well, then the other one says: 'That is good.'

I say: 'Yes, sir.'

Then he says: 'A cigarette, sir?' Then he wanted to get off the subject quickly.

I say: 'If you have good ones, otherwise I will not accept them.' I say: 'I am not impudent, sir, but you think of course: that man who is writing that is crazy.'

'I had not thought, sir, that you had so much personality.'

I say: 'Sir, then you are finally getting to know me.' I say: 'But I have already been with this publishers for eight years and you do not know me, I see. And you eat from me. I also belong with those crumbs. But you do not even know, sir, what is happening here. You mean to say that you know everything about your business, for me you have gone. You should not have asked that. You are asking it yourself.'

And sir was left standing. He thought that I had horns. And then we start-

ed to talk and I had fun, we made merriment. 'And, sir, and then?'

I say: 'Yes, sir, life is so incredibly beautiful. You are not interested in that. You can never laugh decently as-free-as-a-child. You are an old man. Aren't you? What were the philosophical books written for? And why do people do drama?' I say: 'Because old age, a healthy spirit, a young spirit in an old body remains young.' I say: 'Sir, but you can afford to laugh.'

'I had really thought that people who write such things are calm, I mean, so quiet and calm.'

I say: 'I am like that inside.' I say: 'Do you want to see me calm?' I say: 'Then we will have a lovely talk.' But I had already had the whole office, hadn't I? And then we sat down quietly. I say: 'And, sir, how do you wish to see me this morning?'

Then I left, I say to that other boss who is always with me: 'What did they say?'

Then that man says: 'Well, I have never experienced such a thing before.'

I say: 'Why not? I took away that feather there and I put it down there.'

And he says: 'How much brains does he have, does that man have?'

I say: 'Just say, if you get to know the space, then your brain grows.'

Sir, the whole town, the whole of The Hague ... You do not look at the people, you only look: and what will the people say about me? You all think like that. And what will the neighbours say, sir? I have no neighbours, I have no city, I have no world, I only live for myself. And of course I make sure that I come into harmony with society and remain in harmony, and then I will soon go through 'the coffin', I will not remain lying there, I will take my 'wings', or I will take a part of a passage from 'Masks and Men', and I will have a look at my spatial compass, won't I, and five minutes later I will already be sitting on top of the coffin and I will make a wreath of lilies-of-the-valley, daisies, won't I. Frederik says that. That happens.

But you are all usually ... The young person is very old and the old person is even older, but youth, joy and happiness and cheerfulness, that real natural fooling about ... Just take yourself to a fair and act that out at home. And if you have to meditate, if that storm of this wisdom approaches you, then you will sing of your own accord and then you will say nothing; it is just like that with me.

But this is why I said a moment ago, and I brought that up: I have seen the Land of Twilight and the lower spheres. I heard that woman there and thousands of women and men: 'John, John ...' The whole noble world ... If they are not good, if they are still attached to the bible and they still have damnation, sir, then just do not believe that they can enter the first sphere, because you must know that God does not damn. And then you do not sit there groaning, and then you have no pain from that, because you are stand-

ing here in the middle of reality. And then you say: If those people from the church are really right, and they give the people this, then this is also a part of it, ladies and gentlemen. And then Our Lord says to Peter: 'Peter, you are five minutes late this morning again, my children are snapping from hunger.' And then you hear the bell. Peter then pulls the bell in paradise and then he pulls again, and then John helps him and all these angels help him pull, and then we come to stand before the chicken soup. And then that man came and then he says: 'You are lying.'

I say: 'Oh, isn't that something?' I say: 'Yes, sir, now I am making chicken soup out of heavens.'

And if they have heard me sometimes, then they will think: well, that fellow is crazy. That fellow is crazy. But if they are crazy themselves, I will go along. Do you see? And then I will make something of it and then I will send them home with a little present. And then they will have spiritual sweets.

Oh oh oh, how rigid the people are, aren't they? Yes, that is the case with theosophy and that is the case with sophism, and that is there. If you enter the lodge there ... And I experienced that with the theosophists. I think: how rich those people are. He had a garment like that and that one a garment like that and that one a garment like that, and then (solemnly): 'Yes indeed, yes indeed.' And then it concerns that ... and then it concerns mysticism and the esoteric school, and then I heard ... But if we look there, I say: 'Just pay that woman those five hundred guilders which you borrowed there. And just sell that dress.' I say: 'Then you must go and talk about esoteric schools!' But that was not a part of it.

Hahaha, why do we not come here this evening, or tomorrow, next week sometime ... Go to Brenninkmeijer, ladies, have yourself measured for an evening dress and come here sometime dressed up for the gala; then we want to see whether you change in a week. That is no longer there on the other side, do you see? But youthful enthusiasm, child-like enthusiasm ... Even if I live to five thousand years here, then you will still hear me laughing. A human being cannot grow old if you look through the things. But the natural fooling about of something, looking at life, the character, the personality, the feeling, something that gives you something to live for, to wear and 'wings', but good heavens, can you not have fun with that? Did you really think that in the first sphere they – the people are conscious there – that they would never smile there? And all that sacredness of God and Our Lord just make sure: oh, as long as nothing comes. Haha, and that all happens of its own accord there. You should see them walking there; then it is just as if you see Rome before, with those beautiful garments over the chest, like that on the arm, they float like that, and then they walk there with each other in sandals, man and wife, you should see that. God, how real the people are there.

And we must begin here, oh yes, and Our Lord also looks ... Oh God, I experienced it before. When I was seven years old and when we went to the church for the first time, the first thing which occurred to me was, looking at those people. I say to Crisje, then I had already got Crisje: 'Crisje, is that a good person, that woman there?' I say: 'Well, now, now. Just say it.' She did not dare, because she knew who it was. I say: 'She is praying, yes, or she is a holy person, but she is not, she is a pilferer. That woman pilfers and she steals that sparks fly.' But bowing her head and her hands joined, and oh ... Crisje could not even do that. I say: 'She is phoney.' Then I started to see the phoniness. But the real ...

When we went to the catechism later and the priest said: 'Eyes closed. Pray' ... The penitence, do you remember that? Well, pray. And then I looked furtively like that, to see if Our Lord was there. (Jozef imitates it, there is laughter.) Or like that, like that. And suddenly I saw something there, I say: 'Do you realise it?' I say: 'Well, then I will just close my eyes again.' And then I started to listen. I say: 'Mother, He can already hear you in your sleep.'

I was thinking day and night, and one with Our Lord, with the space. Master Alcar was Our Lord for me of course. Master Alcar looked like that, and when I saw something like that, then he came like that, with a wink. But once he almost got me. And then I thought: now I must look whether he means it with that one eye. And then he also came once like that, and then ... I got him! And then I had Crisje again, then Crisje was standing trembling again. Just as long as until Crisje, my own mother, also got the natural part from that sacredness. And then she said: 'Well, but you cannot destroy the church for everything, can you?' I say: 'Mother, can't you laugh anymore? If you come from the church, mother, then you already go like that, then you do not even dare to look at the sky. What is that? Why do you do that, mother? Why do you look at the ground like that?' And is that not the whole world then, in that sham, in that sham possession, looking at the ground like that, and then just walk on? Oh yes, and then Our Lord should see whether His child opens an eye and now once just opened her eyes during that praying. I got all of that out of it.

And if that man who is asking this here, that larking about of young people ... But old people must also remain young, and this wisdom makes you young. There is no damnation, there is no Grim Reaper, you cannot die, 'behind the coffin' you continue, you are in the holiness of space, if space lives in you yourself. Well?

(Gentleman in the hall): 'Mr Rulof, I think it is wonderful that people are crazy like that. Imagine that they called it normal in such a rotten society, slander, lies and deception. Imagine if we were normal in that: slander, lies and deception, destruction, gossip ...'

Look, you and I, I completely, of course ... If those people start to read soon, then millions of people will agree with us. But if one of those people, of those fine Catholics, those fine Protestants, those people who still possess all of that, if they just really started to read ... They cannot find one black, dark stain in those books which does not rap their fingers. But I just mean: they cannot find anything there which is in conflict with Christ, Golgotha and with the bible. We say: there is no damnation. Is that not even more beautiful and more wonderful than that you must accept that damnation there from the bible? The last Judgement? Well! The Old Testament; you should hear what is in that, then your blood will also flow away. They know that they are at a standstill.

What did they experience in the war? Then laughter was completely impossible. And we were jubilant, the human being who had read those books. The Jew who was gassed in Germany, had 'The Cycle of the Soul' in his hands. He says: 'Sir, you may gas me, but I will not gas myself. You cannot destroy me. Ich lebe weiter.' The SS got to hear that. You see, that is jubilation. And if you have all that jubilation in you ...

You certainly do not need to think that you will just immediately see into the eyes of Our Lord 'behind the coffin'. And you can already do that here, if you are in harmony with nature and with those laws. Sir, then you will like going to the fair sometime, and you will sit on a wooden horse sometime. Just do it; but know that you are sitting on it, do you see? And then are you crazy for society, sir? I do a lot in five minutes, I can deal with such an awful lot, because I also ... it ... Different things, other things, the unity and the consciousness which you get, that continues. But the ease in order to deal with that now, I can fling that away from me in five minutes and then I will walk ... Now I am perhaps doing just the same as sir with those crumbs, I am taking a step too many. Is that crazy? We are all crazy, aren't we? And we are black magic, all black magic. Black? And do you know what that is, lady and gentleman? What is black magic? That means: you want to know here what death is. It means: when a child is born, that is magic. Because magic means: to experience a law of God – it can be just, be harmonic, an elemental law – and that turning around for yourself, the soul, the spirit, the life. Doesn't it, sir? And they make frills of that and they make a fuss about that. We are magic, Jozef Rulof is a black magician. Haha, a magician who also goes and sits on a horse here, in the Maliebaan, for two cents. Yes, of course. He does something else, don't you think so too, sir? You can always see me on Sunday afternoons between four and five at the Thomasplein, then I will be whipping a top. (laughter)

I say: Yes, sir. And if I then come to the door and I laugh in a friendly way, I am happy, then ... Sir, I do not laugh just like that. I used to do that, you

know. But then I still knew it. They do not laugh just like that in the Achterhoek. In the city they laugh much more than in the Achterhoek. Do you know that, sir? You laugh here at things which we stand crying about. When I came to The Hague, I said: 'How the people laugh here, Johan. They laugh at everything here.' And that is true. Sir, do you know what it then becomes? Madam? Do you know what it is then, sir? I determined that immediately. Determine it for yourself. You should listen. I listened to that immediately. I am careful with one thing. Do you know why, sir? Do you wish to become wise? Do you wish to get, possess the first sphere?

What did you say?

(Gentleman in the hall): 'If it is possible, very gladly.'

Sir, then you must not giggle so much. (laughter)

They giggle at everything here. The people laugh here ... I experienced it here. A lady was sitting there. Then she says: 'Why are those people giggling there?' There is nothing to giggle about. You will certainly giggle, and I also know that you will giggle, but here they giggle at everything. Do you know when you can laugh on the other side? When the sun revolves around the moon and not the moon around the sun, then they will laugh. But here the human being laughs at everything and they do not know why. And if you do not follow that giggling from your own feeling, sir, then you sit backwards on that horse on the Maliebaan and on life and on your soul and on your spirit and on your personality. That cursed giggling inhibits you for infinity. Because you do not have a grain of the harmonic deadly seriousness in you. Do you? They giggle. The consciousness of The Hague, sir, when I was in The Hague for four weeks, I determined that, one all and giggling. Hahaha. (There is a moment's hesitant laughter) Well, what are you laughing at now? Oh, you are laughing at that.

Yes, then I played a trick. Johan said: 'We will go out.' Fine, we went out. The first evening when I came to The Hague, then I played this trick, sir. Then we went to the Boekhorststraat. We first saw the 'Two orphans', didn't we? (there is laughter) Yes, they are laughing again there, do you see? I saw the 'Two orphans' in Scala, sir. And I wept so that sparks flew. And when we came outside, I thought: that sorrow must go from me. And what did I do then? Then I started to talk in dialect; because did I not learn Dutch in Arnhem? Well, then they both said to me later: 'He is an artist. He must come from Belgium.' I said: 'Yes, sir, awel zulle. I am from de Belgique opera, zulle.' Then he says: 'What ...' My brother was sitting under the table and my sister-in-law under the table, and everything started to swim, I let rip so much. Because I can also do something as a joke. Then they say: a born comedian. No, sir, you can build up natural fun by means of feeling. What was Buziau? He had feeling in that. And then I made them laugh. I was that

far, if I just looked like that, I had everyone laughing again. And my sister-in-law had such a laugh, that she split her sides laughing. We took her home sick with laughter. I say: 'Now you will probably not laugh again for the time being.' I had determined giggling, and in that one evening I killed it. Giggling gone. I say: 'Now just start to think seriously about this and about that.' Then Johan said: 'What did you think of The Hague?' I say: 'I will tell you what I thought of The Hague.' Then I started to speak to Johan. I say: 'Well ...'

And now, now we experienced cosmology. Then the human being comes: boom! A lady came; talking, talking, talking. The human being, the child, the personality, the life of feeling, space, faith, God, Christ, everything has gone. And what lives in that personality – just look – is camouflage.

If you now start to know about these things, then make use of them, and start to listen, and do not say something again so quickly. And close your lips, because when the human being can say to you: 'Gosh, that lady is giggling', and there is nothing to giggle at, madam, sir, then your personality is lying in the street gutter. Isn't it?

It would be much better if you – I experienced that – it would be much better if you beat things to pieces for yourself, jump from the roof and break a leg, behave silly, get an accident somewhere, you can also do a hundred thousand things which just give you a slap; you will learn something from that. That is a fall, they say, a collapse, all right. But nonchalant, unconscious giggling, is the most awful thing which I have seen there on the other side. Do you believe it? And that is the personality of the whole of this society. The whole of your society, now just look, is in comparison to 'A View into the Hereafter', to 'The Peoples of the Earth' one giggle. And if you also put frills around that, madam, and you participate in these things and you really sit here like that with an evening attire – I already said, with an evening attire, didn't I? – and you then enter the building in a brocade like that ... the man a ... That used to be like that here ... I think: gosh ...

I once told you it one evening. And then those ladies came. I think: gosh, just look. Then they went inside like that and then I watched them, I think: what beautiful people they are, aren't they? And then they had such beautiful white shoes. I had never seen such beautiful shoes. And then they were sitting here. One evening I was allowed to go along and then I assessed that whole crowd. I think: is that real? Phew, phew, phew. Oh, oh, oh. In the first place they were made a fool of by the occult laws, because something was happening here, that was downright nonsense. In the second place they were selling themselves, and it was nothing but giggling. All evening I saw those things, for example, like that. (Jozef does something; there is laughter) When they had something to tell each other, that thing was put on. I say: 'Is

that the other side? Take that off first and walk like that and stroll like that and sit down and put that thing away, and now really start to talk about Our Lord.' Well, then I was out of it of course, wasn't I? Then I was a rebel. I say: 'That is fine with me.' I think: now I cannot take you on, but we will see in two, three years' time. And then I ... all of them, the general, the baroness and an esquire ... I say: 'Sir, what do you want? You are fusspots.' I say: 'Sir, do not be shocked, do not be shocked, you do not need to be shocked, I will not touch your wallet. You will not get the honour from me, baron, to give me one guilder and fifty cents in order to help me with my books; I will not give you that honour.' So I can still say what the score is. And then I started to tell him what I saw there and what society was. I say: 'You are sitting here in order to hear something from the other side and in order to hear the masters, sir, but it is not worth five cents.'

Yes. And that is the truth. We sell ourselves by means of pride, arrogance. You get these questions, sir, from 'Masks and Men.' And that 'Masks and Men', those three books, that trilogy, there is something in that for simplicity, fun. Frederik waltzed and he went through that life. Just read 'Masks and Men', they are the most wonderful books. Master Zelanus, part III of Jeus, writes at the end: 'And now I brought Frederik van Eeden to Jeus and then they made contact.' These are the most wonderful books which we were able to write, as novels. Because the whole of the human being's life is a novel. And what real things are in it? And what is wrong? And what is this? Let rip, but know what you are doing, and bring it into harmony. Always make comparisons; I also have to do that.

But do not think that you will see me here with a white sheet on, because I will rip it away like that. I would much rather come here with rags. Is that true? I experienced what the gentlemen want. And if you think, sir, that it is not true, then just try it. Learn to listen, learn to think, and if there is something to laugh about, get everything out of it, because it is relaxation. But do not giggle at something which is not funny, because then you are stupid, then you are poor. Aren't you? Sir, society told me it.

The first thing which master Alcar began with, was this, which it says here: 'Stay young. Always let Jeus speak in you. But never laugh when sorrow or grief lives in a human being, in the word.' And we are merciless, society is merciless.

So, you must first get to know the systems. If you wish to develop, then you must first get to know the systems: what am I living for here? And what am I actually doing? What am I as a mother? What am I as a father? What am I doing in society? Then you get to see the nakedness of society, the deception, because we are deceived left, in front, right and sideways, high above us, with light and with darkness. Did you not think that it was true?

That society still does not have any spiritual justice. And you must all get to know that. And then you release yourself and then you laugh precisely when you will and can laugh. And then life is beautiful, sir, even if your organism breaks. But the youth in you, continues to feed that; and you continue to smile. And then you say: 'Life is beautiful', and 'life is wonderful', even if you stand on your head. Isn't it?

You want to learn cosmology from me, you want to hear that, but cosmology lies in everything. I have broken my neck a thousand times for this work, I have fallen, and Jozef lay there again and André next to him. But we stood up again. Did you think that I had got all of that for nothing? That is impossible.

But with fun and with happiness ... But thinking, thinking, thinking a great deal, and the seriousness on top of that, the knout, the club on top of that. Then you do not need to hit another, when we begin with it ourselves; and just ... ourselves again, and just ... ourselves again ... The fall, a tumble from there downwards; then you must see how beautiful if you know if the second tumble is coming; because you repeat it seven times, you do not suddenly achieve that. A fall of the human being ... When the human being murders ... How many murders has he not already committed before the real blow falls, don't you think? And then he continues again. And this is why I never say that anymore, because now I have nightmares. But those nightmares were first daymares. In other words: that man was already murdering and murdering and murdering, and finally, yes, then you attract and then we go somewhere and then we are the victim. In other words, then you can be under the influence of this and that and that and the other. And then a black magic can be added. No, sir, then it is still not black magic, but then it is an astral personality in a darkness which lives it up through you. Isn't it?

And that is the whole of the other side. Do good, and you will rise. And do wrong, and you will come there, you will end up sitting in the darkness as far as your throat, in that misery, in those rags, raggedly poor. Won't you? We have already talked about it, so you can know it, the body has started growing because of the destruction. Do not imagine that we have something; we still have nothing. Because this space is just very small, you will soon hear that from master Zelanus when he is that far. Then this space in which we live will just be a little nip, a spark of God in us. And these lectures are something now, aren't they?

I will continue: 'Is it possible that the material systems could dominate the personality? That it has nothing to say?'

Yes, this also refers to motherhood. Doesn't it? Last week we talked about: is it possible that the material body parts, dominate the systems, the personality? I told you recently. When we are twenty years old, then the human

being still has no personality. Can you now decide that for yourself? The psychologist, the writer, the character expert, the developer of the earth here, society, there are a hundred thousand of them; the man says: 'I can develop you', he begins then, and then you should hear him when a girl stands before him there of twenty-one years old.

If you come to me and you were to be twenty-one years old, and you say: 'Sir, I want to make something of myself, I think it is great'. Well, then I must already stop, I do not need to begin with anything. Because I know, the human being is only adult at the age of thirty-eight. Now I will ask him a few questions: so and so and so; that can be seen, can't it? And then we just assess his life of feeling: what do you have for those and those laws, how many ounces of feeling? And then that psychologist can ... He does not yet know that, because he does not know the human being. The human being must first start to talk, and then the human being must say: 'I am like that.' Then they start to test a character. And that can be seen immediately. You just need to ask: 'Do you like this?' 'Yes.' 'Do you think that is nice?' Then he says: 'Well, I do not know.' Then the whole personality has already gone. But then I do not ask any questions which that human being has to do with. I ask him questions which do not interest him at all; but he must be interested, because that is the source. And then the psychologist starts to search. But the human being is conscious for the first time between thirty-four and thirty-eight years old.

Everything now, sir – that is your question, and then you can follow 'Masks and Men' again – everything now which you do before the age of thirty, sir, that is still not a conscious character.

If the universal schools begin here on earth soon, then that school will become very different. Then we no longer have anything to do with geography and all that carry-on which we fill a child with. Because it is terrible what they now give a child to learn; and they may not touch that divine correctness, because that goes against the church's teachings. Yes, there we are now. The teachers here will know that. Why do they make it so difficult for those people? But tell the child one day so that it knows its stuff about all things. Then they sit: 'Sister, tell us something.'

If the teacher at our school just started about a pig or a chicken, then we had such eyes and ears. And then I knew everything. I say: 'Do you not know yet where you came from?' No, then we must hear about Piet Hein and the Silver Fleet, and Michiel Adriaenszoon de Ruyter, until you are mad from that turning. Just let those people take care of themselves. Let me tell something now. That takes place on the basis of creation and all those other things. No, we do not get that.

But to form, to build up, to bring the character to awakening ... We can

go so far ... I can make a cosmic lecture of this. The character goes so far ... We start to kiss and cuddle at the age of twenty, twenty-one, don't we, we court, we love, and then we go so: bang, we get married. Then the human being says: 'I am married. I am wedded.' And you said that. But did you know ... But who is married now? Who? Who has gone ahead of us now? I talked about that recently, with the voice and with everything. This question is about that. Who is wedded? Do you see? Do you know yourself? And then, after four months we are suddenly old, because then we know the nature and the creation, don't we? Then we are suddenly old. She is old and he is old. We walk more calmly. We no longer look at each other so much. We now really get time to think. Don't we? Have you experienced it differently? Well, then is surely here?

But now you must imagine ... And now we start to think ... And what do we have to say to each other now? What do we have to say to each other now? Now we know each other, we think, now we know each other. Well, now that character must come, mustn't it, that personality. Did you hear those mosquitoes buzzing? You have another human mosquito like that. Sir, we are worth nothing, because we do not know ourselves. Madam, you can cook, and everything is ready, but we have no conversation, we are empty. Our room is empty, our life is empty, we sit there, and the whole beautiful youthful life goes past. And then we have people, or the Catholic church and Protestantism, something to say about such a youthful human being as man and wife ... Go to football, go and do sport. If they both do sports, then at least they still have a foundation. And we also say on Sunday: 'Our Lord will punish them.' Sunday; if you are finely reformed, then that is also not allowed anymore. And now we start to see what still remains of it. Yes yes, now we just start to talk to the neighbours, to talk to the family, visits. But at home we are boss and at home we must produce our life.

And what were you like, Mr Götte, what were you like during that time? What did you have left after twenty-two, twenty-three years? Yes yes, now you will not come forward, will you?

What did you say?

(Gentleman in the hall): 'I was still not wedded.'

Oh, then you still had to begin with it.

(Gentleman in the hall): 'Yes.'

Look, but it is not about that now. Then you may be pleased. (laughter)

Because look, what does the human being say? And you will only experience that now, ladies and gentlemen, after forty, after forty ... And you have those who are twenty, fifteen and seventeen who have feeling, give space to a thing, to a character, to walking, to the sun, and to swimming. But after thirty it will begin, and then we start to look at each other again. But we

do not look at other things, we only look now, what will they say and what expansions, what explosions appear on that face. Lines come, laughter come into those eyes, older laughter. I looked at that. And then life became beautiful, because then the character started to speak.

And when master Alcar began with me, began absolutely, from that moment, I do not know what you experienced, but from that moment we lived in a paradise. Just as long until ... If she says: 'Yes, will that be true?' I say: 'Yesssss', and then I started again. And then we began to talk, then we began to think, and then we began to live. This gave us life and consciousness.

And, sir, now you will get the answer: at twenty years old, twenty-two years old, twenty-three, twenty-four, twenty-five, then only motherhood, your being a mother dominates us, madam; and we as father: that cooing lives for us. We do not hear it. We hear it. No, we do not actually even hear it, we follow that cooing. But the law of nature, which is called birth and reincarnation, that dominates our character. Sir, only after forty, in the spirit only after forty, the human being begins to think free from the organism. And now another cosmic spatial psychology comes forward and it is called: if your body has grown and has given everything, then the personality is in front. Isn't it? And then the personality must begin in order to take along the organism. And if that personality has nothing, then there is poverty, isn't there? If you want to change this, then you should just try it. In nature you see nothing else. That is my answer to your question: is it possible that the material systems can dominate the personality?

Sir, before our twenty-fifth year we have nothing to say as inner life. And everything which you master in society, even if you can run, and you can do this well, you can paint, you can play piano, you are good at counting, sir, it all means nothing, because that is not love; it comes to understanding each other according to the laws of Mother Nature and to take that to the analysis for our daily food, sleeping, talking. Is that not the good marriage?

And if you go against that and you now have a religion, this, and that is not allowed, and she does not want it, then you feel, then you already have a gulf which can no longer be bridged. And 'beyond the coffin', I saw those people there ... And 'What kind of shouting is that, master Alcar?'

'Them? They have already been walking round for twenty thousand years moaning: "What did I make of my life? And what did I make of my life?"'

Just stop and enter the darkness. Do like that Gerhard, that coachman, descend and try to find the human being.

'If only those people went', master Alcar says, 'to another human being in order to ask: 'Why do you come here? Why are you sitting there? May I know that from you? Do you know how you develop?''

Those people reach an awakening, sir and madam, and only by: 'May I

know from you why you live here?’ And then they look, and then you must already watch out that they do not fly at your throat if you come a bit lower. Because that is just the same thing as if you come somewhere here and say: ‘Sir, why are you sitting there having a laugh?’

He says: ‘What do I have to do with you?’

You are walking here in the middle of a city, you go in somewhere, sir, and then you come there. But then you must be very serious. You go into Central Station and you ask a gentleman, with a few ladies: ‘Sir, why are you here? May I know that?’

Then that gentleman says: ‘Just get the boss and have that man locked up. A madman, a madman, sir.’

Or you are attacked. Or that person says: ‘Say, it is really none of your business. Get out!’

See, the danger is already there, because the human being does not believe that you are now busy for yourself, in order to learn by means of the human being. And the other side is now there then. Then the human being must awaken and he can only do that in that sphere – and in the first sphere of course, but then you no longer need that – by asking: ‘How did you come to live here? May I know that?’ And if they then look in your eyes and they sense you, madam, and you get a hand, and that lady, that woman ... That is a mother; there is no longer a lady, because that ‘lady’ has gone completely. But if that woman, that motherhood which stands before you as a human being, takes your hand and says: ‘Just come with me, then it is possible that you will make a journey of ten thousand centuries, with one human being. And if you have experienced that human being, then you can also begin with hundreds of billions of ages in order to experience all those people, because it is only then that you will know why those people are there. And then you will awaken. Isn’t it simple?’

But should we not also do that here in society? If you get a blow from another, then you return that blow or you think: why did that man beat me? Madam, you know that I love people much more who beat things to pieces, than people whom you never once get out of that beautiful, pure, immaculate harness. You still just get to see a Sunday god like that. A mother, a wife may do what she wants as far as I am concerned, we are not talking about those things of the street and the city, it concerns decency. But that harness, that lonely harness, when there is no interest for the moon, for the sun, for planets and stars ... You can look really far for it, but just go and look at a duck, a wild duck. Just talk about a dove and talk about a crow and about that stork of yours, sir. And if there is no interest, then we are already sitting in ‘the coffin’. Aren’t we?

(Gentleman in the hall): ‘You also have an example like that with a civil

servant who sits and thinks about his pension from the beginning of his service.'

Sir, shall I give you a nice story? I have experienced thousands of volumes. If you come into contact with people, especially that with spirit ... Because it has to do with spirit, the whole life of feeling was suddenly open to me. Someone comes to me: treat, treat. Oh oh oh, that woman just wanted to be head in an office, didn't she? And that deputy head was a demon. And every Saturday afternoon she came: 'Huh, listen, Mr Rulof.'

I say: 'Madam, but there are still people sitting there.' I think: yes, she has to unload again.

And it was just about that deputy head, that deputy head. And then again and again: 'Oh, Mr Rulof, how nice that is', and 'how nice that is.'

I say: 'Yes, madam, that is a nice thing.' That was a nice aquarelle, a viewing hole. And then: about that deputy head and about that painting. And I think: that must come to an end, mustn't it? When she came on Saturday, I say: 'Madam ... No, it is no longer hanging there. Madam, it is ready for you. You have got it.'

'Oh gosh. Oh, can you thank the masters?'

I say: 'Yes, madam, it will go directly to the other side. But now keep quiet about the deputy head, because I must act.' She again. I say: 'Madam, be quiet, because I will shout it out.' And I got her quiet; treating, gone. 'Oh, how pleased I am.' On Saturday she started again. 'Oh, how pleased I am.' I was rid of that nagging. Because that painting, that painting again and again. Well: the deputy head, the deputy head. I get those nerves calm to a certain extent. But she goes into that deputy head again, sir, and destroys herself, nerves destroyed. There is also a blow and then she entered 'the coffin'.

Her sister did not want anything to do with this mess and throws everything into the street. Do you know how much she left behind? Approximately five hundred thousand. But she was too mean to allow herself that thing. I think: now I would like to look. She is free, she comes with the books to the other side. I wait. Then she had also said on her deathbed: 'She must have that painting.' All right, go ahead. And that painting went to her friend. Those others went to the rag man, I was able to buy them back later in the Jewish district, they were there with the Jews. It does not mean anything, but they were standing there. I say: 'Here, another few.' Also finally peace. Then that same painting came into the hands of the friend of that lady. That lady passes on, comes to the other side, becomes conscious.

One morning I look into her eyes. I think: she does not have any peace. She is still attached to that deputy head. I think: no, that is not true. She could not come to me. She was standing there like that. 'Mr Rulof, can you feel it?'

I say: 'Yes, I can feel it.' I say: 'Do that.' I think: now I will give you a piece of proof, how strong you are 'behind the coffin', if feeling really lives in you. If you are lower there ... She was a good person, but because of that deputy head she spoiled, destroyed her whole life. And at that rate you will never be finished.

That painting goes to her friend and that same day, that same evening, that friend hears: 'For goodness sake give that painting back.' That friend comes to me in the afternoon and says: 'Mr Rulof, I cannot have it. I do not know, I have never been clairaudient, but now it is as if she is saying: give that painting back.'

I say: 'Yes, madam, it is true.' She had told me it, I had already seen her.

Master Alcar says: 'Just leave her. I will bring her there, and just let her work now.' And then master Alcar brought her to her friend: 'In God's name do not keep that painting, because I had lots of money to buy it.'

Because of her sorrow and her carry-on with that deputy head, I had said: 'Here', and another one and another one, 'get out.' She is in those powers.

I say to her friend: 'Yes, lady.' That lady comes to bring back that painting, an aquarelle. That lady goes away. I say: 'Good, madam. You may just keep it, I do not begrudge you it in the least.'

I say: 'Will she still manage it?'

Then that lady says to me: 'You are selling it, Mr Rulof?', not that friend, the one who has passed on.

I say to the lady who has passed on: 'If you are so strong, I have respect for you.'

The following day a lady from Wassenaar comes who said: 'I have seen that painting. May I have it?' I say: 'Yes, madam. How did you see it?' Then she says: 'Yes, I think, in my sleep.'

Then she got the peace back again; the deputy head was no longer there, because she was living on the Other Side; but she had got the opportunity from Master Alcar to influence another, with whom only she was involved – but we do not see that person otherwise in this life of course – and to ask: 'Buy that little painting for goodness sake.' She gave her the vision, what it looked like. And that lady said: 'I saw that.'

'Yes, madam, it is waiting for you.'

That was not me, that was not Master Zelanus, but that deputy head was still able to manage that 'beyond the coffin'; but then she had already lost him. But fifteen years, twenty years spoiled that soul, only because she wanted to be head. And that was not necessary for the money, and that was not necessary for the possessions, she had everything, had inherited and everything, enough money, enough possessions, but tied to something, in order to be that in society. For what? For what?

And then what, sir, if you are mayor of The Hague tomorrow? And then what, sir, if you are a judge tomorrow and you sit in a very large saddle? Then what if you look down and you see me as a little worm? Then what, sir? I will laugh right in your face. If you have medals on your jacket, I will laugh at you, because you do not get any medals in this world for love, you do not get the ones from Our Lord, sir. Everything you see of medals, sir ... Yes, then a little sister must come and then there must be a cross on it. But then I still look into the eyes: did you not also earn a little with snarling? Because there are also some amongst them. This is how you will look at those questions which have been asked here this evening. And then you will get to see the life. I add all kinds of things in order to show you: it is in everything. And if you press there, sir, if you do that, then a little devil will fly out, and it will show you what the mask is like.

But did you not know all of that, here in The Hague? And they still say, sir, that we are madmen here. We are black magicians, sir, do you know? Will I just blow you off the map?

(Gentleman in the hall): 'I like exactly that the most.'

(Jozef continues to read.) 'Will a young person like that have it easy not only materially but also spiritually in a few thousand years, I mean, be understood better, if he goes off the rails sometime?'

You see. I already just told you, sir, there are people who have one harness, laugh precisely when they must laugh. Everything on time, in harmony with everything and everything and everything, but there is not another gleam of hope, nothing, and they are living dead. Sir, just have a nice lark. Let your wife, husband ... I have much rather that I get: 'Oh, idiot.'

This afternoon, today I have managed something again, you know. Oh, sir, you will split your sides laughing when you hear it. I like that, sir. I loved it. Yes, I got into trouble. The radio has stopped, it is doing nothing. I go with my glasses ... Yes, I am a bit sleepy. But, I look, the telephone number of the man from the radio shop, I say, I just write it down, don't I, like that. Here, a nice piece of paper, it is exactly right. And start to call, to call the help. 'No, sir, what is the matter with that number?'

'Well, I don't understand it.'

'There it is again; he is teaching the people something.'

Yes, she was completely right, wasn't she? Sir, do you know what I had given her? The giro account number. And I was just sitting listening, I think: yes, it is clever anyway. But I did not see that little number at the top at all. I say: 'Well, madam, then what? Just let me make a good, honest mistake. Blast, I am not a saint. I am not a priest.' I was walking there, I looked with my glasses, because of my cold I did not see anything at all. I looked at the back of the radio, and I saw some little numbers; well, what were they

anyway? I sent the good child away ... Called twenty-six times, but the giro account number did not answer. (laughter)

I say: 'Yes, madam, I am wrong. And let there be even more mistakes. But then we start to look at them; then we start to talk, then we get space, then we get 'wings'. Don't we?' They want to see me as an extraordinary special person, but I am just an ordinary person. And if I am it, sir ... I have seen the other side, and the masters who work ... I have now received a hundred plates in four months, ladies and gentlemen. Such revelations are amongst them. I cannot give you the exhibition yet, because they still say no. And when it is over, then you will stand there, and then you will think: my God, my God, how can it be. If the human being can do that.

I received my most sacred, most wonderful books, 'The Cosmology', from the Divine All, sir, when I was Jeus of mother Crisje. When André started with Jeus, he said: 'André, now go ... I can also talk dialect.' Then we did not experience the cosmology in The Hague way, sir, but in the Gelderland, Achterhoek way. Because we did not dare to say a Dutch word, because then we would be too far away from Mother Nature. And when we were busy with suns, planets and stars, then Jeus said: 'How nice the sun is, isn't he, if you know him.' I say: 'Jeus, are you aware of that?' Because did you think, ladies and gentlemen, that a farmer could not speak a divine language in his dialect?

Oh oh oh. Well, just bark, just bark. Yes, we are standing here now. If I manage to get you all at school again like infants, with joy, and we hit each other once with clogs on the roof, then I can say when I enter 'the coffin' soon ... I do not even enter 'the coffin' ...

This week I was walking like that thinking, then we were talking about dying. How happy I am, I wanted to say for that first thing.

I also have a few letters, but they will be for next week, madam.

We were talking about deathbeds on earth.

(To the sound technician): I have another minute?

(Gentleman): 'A minute.'

A minute.

We were talking about deathbeds on earth. We talked about that recently. Oh yes. 'Do you already know when you will go, Jozef?'

I say: 'Master Alcar knows it, but he must not tell me, because then I will chase him away. If he begins with knowing everything. I do not know everything either.' I say: 'But ...' Then someone said ... I say: 'Look, I should have told that to those people who were with me on Thursday evening.'

Do you now think, ladies and gentlemen, that I must perhaps die in my bed soon? And you? Have you ever thought about that, sir, that you, you with your machines, could perhaps get a bit on your head, and you will be

lying there? But when I go like that and like that, it could be that I will walk into the waters today or tomorrow, then I will say: 'Goodbye. You will not even come behind my 'coffin', because I will let the pike do it, the plaice, or the herring.' And that is a nice 'coffin', ladies and gentlemen, because this 'coffin' has space.

But it is true. We were talking about the deathbeds after all? But we said: God does not know any deathbeds. Sir, do not think that your 'coffin' lies on your bed, it can be in the street, because then you fall out the window, or from the ladder. Don't you? If you start to think – I forgot something, the nicest thing of all – if you start to think: I will die, then we always think of a soft bed. But free yourselves, I want to tell you this evening – and that is part of it for last week – free yourselves from that bed and take the spatial deathbed. Then it could be that you lie down on top of a ... What is that flag of ours called? ... a flagpole on your back and experience your death in this swaying. In other words, you can experience 'wings' by means of your dying. You must not start to think: I will soon be lying in a hospital and then I will die at my dead leisure. At my dead leisure. (There is laughter.) Haha, at my dead leisure I will just die. It could be that you sway outside, because you must start to make a journey and then you just want to go to Utrecht or to Zwolle, and I will just visit that one, and that right before the door of the train you take your last breath and say: 'Yes, it has happened, I am going away, goodbye.'

I wanted to tell you that last week at the lecture and I forgot that. Because a deathbed, if you want to ask me about that sometime, then you will get a wonderful evening. A deathbed, sir, is universally deep.

Did you get a little bit this evening?

I have only just talked away my cold, no more than that.

I thank you sincerely, ladies and gentlemen, and sleep well.

(There is clapping.)

