

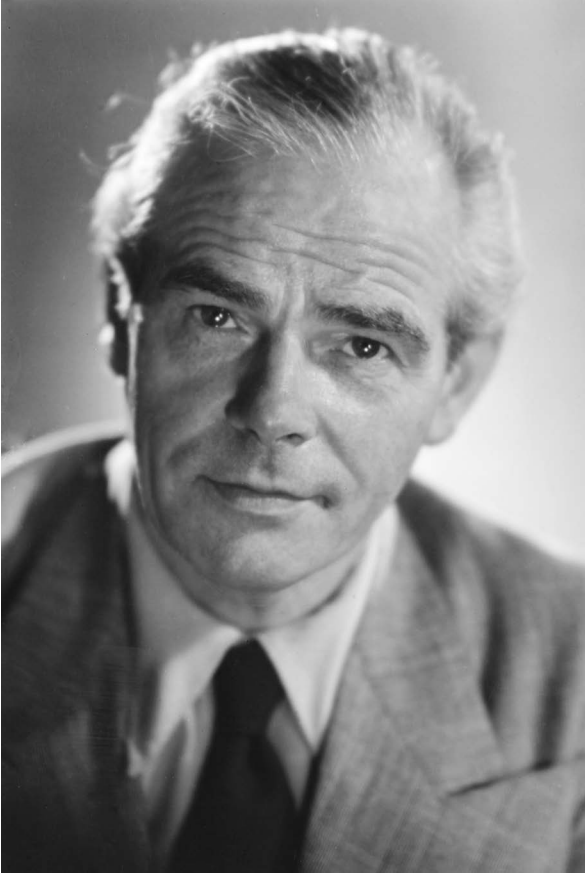
Jozef Rulof

# Question and Answer

## Part 3



The Age of Christ



Jozef Rulof  
1898-1952

Jozef Rulof

# Question and Answer

Part 3



The Age of Christ

## Contact and copyright

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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)  
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The Cosmology of Jozef Rulof Part 1 (1944-1950)  
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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.

1952



# Contact evenings

held in the building

‘Ken U Zelfen’

De Ruyterstraat 41 in 's-Gravenhage

from 27 March 1952 to 12 June 1952

by Jozef Rulof



## Thursday evening 27 March 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I've got a nice card here from someone, it is the windmill at Zeddum, not the windmill on the Vliet (name of a river in the Netherlands), you hear, we also have one of them at home, outside.

Who wants that nice card? From who is that nice card? Who was in Zeddum?

Were you there, madam?

(Lady in the hall): 'Yes.'

Did you see the Montferlandseweg and the Zwartekolkseweg and Montferland and the trees and also the hut of Saint van Tien? Did you also see the Jewish cemetery? Yes, that is right next to it.

(Someone comes in.) Good evening, madam.

I thank you sincerely. I will take it along and then I will send it to that doctor there who is so good at billiards, then he will see himself. Is that okay?

(Lady in the hall): 'Yes, that is fine.'

Yes.

Ladies and gentlemen, I have here 'A View into the Hereafter', from last week, a page, you see, I have not forgotten it, madam, page 174 (in Chapter 8 'Real clairvoyance and the danger of seeing.'). "When people had crucified the Christ, the black masses of clouds above Golgotha, formed by the dark, bad thoughts of the human being, ripped apart, and God's holy light showed itself on the sky. This is also in the bible to a large extent.

Now my question is: can the bad thoughts referred to be so compact that people see them with the material eye as that must have been the case on Golgotha?"

Madam, those masses of clouds of the space, that had nothing to do with the human thoughts. When the Christ withdrew, took away His light from this world, this universe darkened; and that happened. Then an earthquake suddenly came; that happened. And He had predicted that beforehand. And if you ... And that is also for us. That proves: if we take away and darken our light from the divine spatial, then people miss something of us in that divine, spiritual, spatial, true, just, harmonic, loving love; fatherhood and motherhood, soul, spirit and life. Is that true? That happened.

(Jozef continues to read.) "Page 177 (Chapter 9: 'Black magic'): Spirits of a lower order have no own will or existence ..." This is said in connection with the black magic. "Question: Is this will disengaged by means of misconduct

and how long will that last?”

That will of the human being is disengaged for the good, you must read it like that. They no longer have any will - it was about something else - for the good; that will was disengaged, that will was killed, smothered, that will was sullied, abused, raped, that will was completely deformed with regard to - now just get out the dictionary - truth, benevolence, being loving, friendship, brotherhood, sisterly love, fatherly love, devotion to duty, truth. Now? Just continue.

(A lady says something.)

What did you say?

(Lady in the hall): ‘Self-sacrifice.’

Also that, madam, of course. All of that is from that will, that human will, that has dissolved in darkness, hatred, lust and violence, destruction, sullyng, rape and everything. That is opposite it.

Do you understand it?

I also have here from you: “‘A View into the Hereafter I’, page 225 (chapter 10 ‘Cremation and burial’): Do not forget to pray for the unhappy one, who will soon come here.” This means the man who would be cremated. “Question: but people cannot do anything for others, can they? People must do everything themselves, mustn’t they?”

We taught you that, but master Alcar - I told you that several times - wrote ‘A View into the Hereafter’ according to our human, material, earthly, social thinking and feeling. So still not seen spiritually, and not spatially either and not divinely either, but followed perfectly simply, humanly. And now we pray anyway, that means: we attune ourselves to and in the human being in to bring that human being by means of our good thinking - that can be a prayer - to another life, another thinking.

Clear? Also clear again? Wonderful.

(Jozef continues to read.) “Page 214 (chapter 10: ‘Cremation and burial’): There are two purification spheres, one borders on the Spheres of Light and the other on the dark areas. Question: do those two Lands of Twilight also border on each other?”

Well ... Between Rotterdam and The Hague, madam, there is a long road, there are waters, and if you go off that road and you turn left there into the meadow, then you go through a swamp and ditches and suddenly you are under water, you have no hold, no more light. And that light in us takes us upwards from the lowest spheres. And then you have a sphere which has attunement to the Land of Hatred, then you are therefore just outside of that hatred, outside of that lust, and if you then come higher, then you will get a world of spheres, a misty state, which once more takes you to higher thinking and feeling. Because there in that Land of Hatred, that is a brownish



world, that is a sphere of brownish, dark, it is not black light, black light does not exist, but a dark state, where there is no light, nothing more, not a blade of grass, it is a barren, barren, empty, bare surface, with hills and valleys.

But if you enter that land of spheres, where that borders on the first sphere, then once more you get to see those little blades of grass. But there is no spring, there is no summer, there are no birds, you do not hear any chirping, madam. You do not get to see the feeling there of those people, which takes you right upwards and is cordiality, and gives a little bit of heat; there is still snapping and kicking and hitting there. But if you still do that in words then you are still not attached to it; even if you are already attached to that snapping and that hitting, because it is finally and ultimately you. But there is still no blade of grass to be seen there, no life, and that land borders ... that is called the Land of Twilight, it is already growing dark, I just told you, under that there is darkness, but it starts to grow dark, and the human being gradually awakens. But they have already been there for two thousand years, three thousand years, ten thousand years; you can come out of there in five years. But there are some who are so awesomely made of steel, so hard, and the human soul is much harder, a piece of steel can still be melted, but not the human character. Because when the human being says: 'I flatly refuse', then you can do nothing more, then you are powerless.

Someone just tells me: 'A priest comes there and a chaplain, and then I experienced a lecture in Diligentia, and then that chap says: "What does that Rulof have behind him? Why are you bringing your good Dutch guilders there, to a devil like that?"' And that woman goes into it, and she no longer talks to the father of five children in a month and says: 'Just get out of here and as far as I am concerned, you can drop dead.' You see, we still live in that. Those people are still powerful and strong. But your heart turns if a mother says to the father of the children: 'Just drop dead.' Then you could do her an injury, couldn't you? And those people then fight for a little bit of consciousness and are kind and conscious, but the priest and the chaplain are amongst that and they will not be released from that damnation. Yes, and there we are now. It is enough to make you weep until your tears run dry; but if you do it, you will not achieve anything anyway. For four weeks the human being is not able to speak. Would you not take those two, whoever it is, would you not take them over your knee and beat it out of them? But then you are beating yourself. And that in a society ...

Oh, this is still nothing; people are put in prison who are innocent, five, six and ten years; innocent people are shot down. Then what? Then what? Society laughs at a human being. We are still cannon fodder, if you want it yourself. 'But no polonaise in my neighbourhood', people say there on the other side, 'if I dance, I will dance myself.'

I am really quarrelsome this evening, take that into account. I am now busy, ladies and gentlemen, analysing your questions. I am now copying them myself. The lady who was busy there (Mrs C.C.M. Bruning worked on producing Question and Answer Part 1), says: 'Just give me them because then at least we will make progress.' You should hear what is written there - good grief, when we get the money to publish that - your own questions, ladies and gentlemen, will be in it. You should hear what is said here; then you will need nothing else if you read that soon. And I am now so quarrelsome about that, do you see? Yes, this evening there is no laughing. Certainly not. That is in the human being. The reality sometimes lets you ... Then you would ... a story like that from a man like that ... I already burst because of that, inwardly. But I can sympathise with that man, I am sad about that; why can a mother, a mother of children, how can a mother be like that? Would you not do her an injury? Yes, now what? Just hang them. Try it sometime with a nice dress, madam, with a few flowers?

(To someone in the hall): Oh, what did you say?

(Lady in the hall): '... the money.'

We have nothing now with money. You see, that cursed human will refuse. They have with God ... They have a God, they have a Father, they go to the church, they pray, they go to confession and they go to communion and lay Our Lord on their tongue. But I used to say when I was eight years old: 'But they make that themselves, that is just from flour. They can bake that.'

And then Crisje said: 'But Jeus!'

I said: 'None of that Jeus, you can buy that at the bakers, then you will get a whole bag for four cents, but that is not Our Lord, you would like that.'

I will just help that man, sir, let's just beat them, shall we?

'They are baked flour sweets, and they want to sell them for Our Lord.'

I already told you that story once, sir. More people did that, you know, not only me. You read that in Jeus II, didn't you? Then the three of us had agreed - yes, I will come back to you - then the three of us had agreed: just bite on it. I say: 'I want to know now.' And first we were praying there, confessing, all the sins gone; but I did not tell about that pilfering of course. I say: 'I stole a few pears, father, and I have ...' Yes, I said anything; that is not allowed of course. I think: yes, I will tell everything here. Now that on top of everything else. And the following morning then my friend went, he went there and he ... I think: hypocrite, you do not dare; and he did not dare either. And then me. And when I placed Our Lord between my back teeth, I think: now the whole church will collapse. And then I heard: 'Dirty scoundrel, bastard and everything.' I think: good grief, what is happening now? And I sat and I sat, I think: I am to blame for all those people because they will drop dead of course, they will get the whole church on their heads. But

nothing happened! The cock also crowed and I walked out of the church; but six months later I was still stuck to it, from the fear. I could no longer sleep. I heard every moment: 'Dirty cad, you have bitten My life.' And then I said to mother: 'Did Our Lord have much pain?'

And 'Yes', Crisje says, 'of course. Then they nailed Him to the cross.'

I think: oh, she is right about that. Because He is now between my teeth, He will not even feel that because He got much more than over there.

But it is there. Six months later, ladies and gentlemen, I was still stuck to the fear, I think: imagine, if I get a bit bigger, I will immediately go to the chicken run of Our Lord.

And those people there, now still as mother and father of children, they say: 'Drop dead, I am not talking to you.' That is even worse than that. Just bite on Our Lord. Dare to bite Him, then He will say: 'Oh, just wait a minute', then you will hear the howling of the space; but nothing is howling because the flour bags are in there. You should say that to the priest, then he will be shocked, then he will never come back.

If you are bothered by Catholics at the door ... One also came to me, sir, I say: 'Sir, I am Jozef Rulof.'

'Hohohohoo', he says, 'then I am gone already.'

I say: 'Thank God, get out!'

And those people, madam, they still bite on the Eucharist in the Land of Twilight. Because the Catholics there also do that, and look for Our Lord, do not find Him and do not enter that first sphere, because they must spiritualize that will, become softer, more beautiful.

Well well, what is that to do with you, you will say.

What are you looking at, sir?

(It is not easy to understand.)

Just go ahead?

Oh yes, I said to sir here ...

What did I say?

(Gentleman in the hall): 'I am enjoying them.'

Oh, he ... they enjoy that if you really so nicely ...

(Jozef continues to read.) "A spirit who goes immediately from the earth to the third or fourth sphere," hmm, that is really one, "will hardly feel anything of the cremation, but they will miss something upon arrival in a sphere and be bothered by that. How long will this discomfort last?"

I know what you mean. The more feeling, and love, sensitivity in the spirit you possess, the less you will be bothered by the cremation. I explained that to you recently, you can receive that power of the corpse, that is the bottom, that is the substance for the ground on which you stand on the other side, which you can now receive in only a millionth of a second and it does noth-

ing to you. And why not?

And why not? Which one of you? It is also in those books that you read in the evenings - are they yours? 'No, madam', it says. And Jozef says: 'No, sir, you were there, but you are completely off the mark.' It says it just like that.

Why now, madam, can you suddenly receive that? Which one of you? No one?

(Lady in the hall): '... are rid of earthly feelings.'

Because you?

(Lady in the hall): 'Because you are rid of your earthly feelings.'

Because you are rid of your earthly feelings, yes indeed, madam. No, because you now have a spiritual consciousness. And that consciousness absorbs everything. You are therefore rid of the earth. But your love ... the human being who loves, cannot be destroyed and there is no shock to bestow.

A human being with spatial feeling is suddenly faced with a situation in which people say: 'Yes, I do not dare to say.'

I say: 'Just let me fix that job.' Someone was dead.

'Hahavuvuvu, now we must ... father and mother ...'

I say: 'Let me do that then, sir.' I went there. I say: 'Madam, happy?'

'Yes, sir, it is going well.'

'So, madam.' I say: 'Imagine that you were instantly brought a message, madam, and there was also a bit of trouble and a human being starts to prepare you: the human being jumps in the water, but he will come out again. The human being wanted to hang himself and someone cut through the rope. But a human being was suddenly knocked down by a tram and then everything stood still, and then our happiness lay under that, then you will get a fright. But death is not dying. Death is evolution.'

'Is my husband dead?'

I say: 'Yes, madam, he is now lying sleeping peacefully in the bed, but do not get a fright because death is evolution. He has had an accident. Another did not dare to tell you, now they have sent me to you.' Phew, I was rid of it.

She is thinking. I say: 'It is going well like that, madam. Quiet, calm. Just make a strong cup of coffee.'

'At least you understand it, Mr Rulof.'

I say: 'Yes, madam. Do you also know me?'

'Yes, my son reads your books.'

'Yes, madam.'

'But I didn't want to get started with them.'

I say: 'And now you must get started, mustn't you? Are you not collapsing yet, madam?' I say: 'You must not do that, because you will see him again.'

'How happy I am to see you, because I never believed it, I thought that you were a man, like that and that ...'

I say: 'No, madam, I am only forty years old.' And she got a bit of a fright. But he should have done that sometime.

Mother continued to stand on her own two feet, calmly went to the hospital, also talked to father and then she said farewell and said: 'And now I will also read books.' Because now she would see him again between that ditch which lies between The Hague and Cologne, that bit. Yes.

Did you have anything else?

Where does that suddenly come from? That gushes up here just like that. I am reading that and that comes up. How can it be, don't you think?

Oh yes, I was here, madam. So that shock which the human being experiences in the material, and possesses love ... Another, for this life, collapse and weeps and weeps and is moved and tears and tears and tears, but the human being who has the first sphere and possesses love, says ... And the Catholic and the Protestant can also say that if they are great and really have that God.

Have you read that about Crisje? Thirty-nine years old, then our Tall Hendrik went, and there Crisje was with seven children. 'Well', Crisje says, 'what Our Lord does is good.'

I think: how can it be? Who can do it? And then it began. And then you read in part II: 'Tall One, just bring a juicy knuckle bone for Sunday for the soup for the boys because they have no more food. But you cannot do that, Tall One, you can break violins, but that is no good to us. But you cannot bring a juicy knuckle bone for the children and Crisje. The 'doodles' with your violin playing, Tall One.'

I laughed right in the Tall One's face when I was fourteen when he came back from the other side, I say: 'Play something, but your playing, your screeching is no use to mother.'

Because then I was a match for him, wasn't I, then I was a match for him. Then that big Tall One was just a chicken to me. But you did not see eggs from the Tall One because they were all wind eggs which he laid on earth. And 'behind the coffin' he said: 'Jesu, now I know which world you looked into.' I say: 'Yes, if they had said that at the time, then that would all have been nonsense.'

Everything is nonsense, the love of a human being is nonsense. Or that man now says: 'Wife, I am the father of the children', all nonsense, you can drop dead.

So. And if you are that and you have that, madam, then you cannot receive that as a shock, suddenly those millions of laws and powers; then you stand before your little meaningless self, and then the spiritual moths bite your garment to pieces.

What are we actually talking about this evening?

I get all of that from the evenings which we now experience.

That is the deadly seriousness, madam, just believe it.

(Jozef continues to read.) "Page 209 (chapter 10 'Cremation and burial'): People hear the person who was cremated screaming: 'Executioners, murderers.'" Yes, madam. "But he had decided that himself." Hadn't he? "My own answer to that could be that he did not know that he had died. Is that correct? But he added: Is that honouring someone?"

(Jozef:) That man, that musician, who was cremated there in 'A View into the Hereafter', madam, he saw that they were going to burn him alive. And everyone who is cremated alive sees that, or dead, because the human being is stuck to his organism if he has that attunement.

If you are coarse, brutal and you hit, and drag the human being through life by the hair, and rape, and all those other things, then you are stuck to that body, because then you have no light. And you are not released from that organism just like that, that happens gradually. You then experience the shadow as it were of a real rotting process for suicide. Because all that breaking and destroying, that takes you to that great deed, that great will: suicide. And how many of those small and big things for destruction do we not have in our soul, in our head, in our spirit, do we? Then you are almost busy committing suicide, because you have already almost committed suicide with your inner life. And they are all sparks which splash off your soul, go from your personality, and they break you 'behind the coffin'. And of course by means of the cremation; and then you have to shout and to suffer, and then you say: 'Dirty scoundrels, stay away from my body, murderers!' But you wanted it yourself. That is cremation.

(Lady in the hall): '... they wanted that themselves ...'

What did you say?

(Lady in the hall): '... they wanted that themselves anyway, they decided that themselves.'

Yes, 'I wanted it'; but if you then do not know what that law is like.

Someone wanted to become a boxer.

And then someone says: 'Come on, I will teach you it', and then he began and then they already beat him so that he went blind in one eye.

And then he says: 'But I did not want that.'

Then the other one says: 'Then you should not have boxed.'

And there are thousands of examples in life.

Someone wanted to learn languages, he took on sixteen of them. Then that mother says: 'If only he was a baker.' The seventeenth took him to Rosenberg (psychiatric institution in The Hague). And he is still there now. That lady came to me: 'Can you do something for him?'

I say: 'No, madam', that one was just too much. Sixteen languages. What

do you want to do with sixteen languages? It is megalomania.

Learn to love, madam. Learn to be in harmony with the infinite and with this place. We talk about that in that book. Are you lazy, are you dirty, are you filthy, are you idle, are you bungling, messing up, wasteful? Madam, then first lay those foundations for that other, and make sure that you come into harmony with your house, your husband, your children, those will then be the spiritual foundations for going upwards.

To learn languages, do art and let your wife go hungry as a painter, that is the greatest, the deepest murder there is. Isn't it? And if you approve of that, well, then both of you go and do art, but do not annoy another life. There are people who do art, you should see that stuff they manage to make, but they want to have art. Well, they have art; not food. Hahahaha, don't make me laugh; eight thousand debts, they go to the welfare, but they are artists. Sir, just go away.

I told you it. An artist comes to me: 'Mr Rulof', I had to treat someone there, 'come and look. What do you think of my art?'

I say: 'Yes, sir.' I saw sixty of them, and not one finished. That woman is standing there, three children, those boys are looking. I think: they are hungry. And I do not need to ask him because he was like that. And she was this. I say: 'Well.' I say: 'Sir, may I tell you something?'

'Oh yes, of course. Nice?'

I say: 'It not about that at all, sir. But they are not finished.' I say: 'Finish one and see that you get money for that thing, because that woman is hungry.'

'Did I not say that, Hendrik', she says, 'and then you kick me out the door, and then you say: "You are destroying my inspiration."' 'Yes', she says, 'yes.'

Just like that man who was tinkling away at his piano. He already started at nine o'clock in the morning. And that rattled, the neighbours went crazy. It did not concern him, he had to play. He had to loosen his fingers because he had to play in the evening. Oh well. Yes, he only gave lessons, but in the evening he did not go through with it once more, but he had to give lessons. He had to keep his fingers supple. His art!

She had been to him four times: 'But husband ...'

'Leave me alone!' And he chased her out of his studio where his piano was. At twelve o'clock sir comes: 'Is the food ready?'

Then she says: 'No.' She did not say 'eat', but: 'Just devour those keys because I had wanted to ask you: "What should we have to eat today?"' but now it is too late.' (laughter)

Then she says: 'Is that harsh, Mr Rulof, that I did not say 'eat' but said 'devour?'

I say: 'No, madam, you should have given him ... no, you may not give him

cow dung, you should have sent him into the meadow and should have said to him: "Husband, for goodness' sake get a bag of grass, at least we will still have some greens today."

'But what did you earn?'

'Oh yes, let's see, where is my wallet', he says.

'You never had it, husband. If it is in your pocket then I will know enough.'

And then he says: 'Well, just go and borrow it, the grocer will give you something and the butcher too.'

Then she says: 'We still owe four hundred guilders. What should we do?'

Oh oh oh, and when the council put him out of the house then he started to shout. And the landlord was a cad, and was a crook, he was a rack-renter. Yes indeed, that landlord needed him. That landlord said something very simple and the human being in the city does not understand that. He said: 'I must also eat, sir, I have nothing to do with your art, I cannot eat from that and you not at all because I see, you are a walking corpse.'

Isn't it true, sir? Oh. Yes.

That is all in the book about those evenings which we had here. I will tell you exactly what we experienced. Nice? Truth. Yes. Also become an artist, madam. Go and mop, go to a madhouse and help mad people. Madam, that is the nicest art which there is. Hospital.

(Lady in the hall): 'They do not want me.'

'Go door to door', someone said, 'and talk about Jehovah.' But you no longer need to do that because we no longer accept that. And now it just comes down to: how real am I? When will I come with stones, when will I lay foundations for thousands and thousands and thousands of other things? When will I be in harmony with my house, with my people, with society? Sous l'étoiles de Paris; what is it called? Bonjour, monsieur. Oui. (A lady says something.) Yes, I can also say it in French, madam. (There is warm laughter.) And in Russian. Blast, now I am also making them laugh this evening, and I did not want to make them laugh anymore. I say: I am now becoming really serious here for once. From the tree people get to know the children, and then the branch goes to the right and to the left, but it is in the ground, inside.

We will continue. "Page 209 (chapter 10 'Cremation and burial'): People heard the person who was cremated ... " I already told you that. "Is that honouring someone?"

No, madam, that is not honouring someone. When the human being wants to be cremated then he must also just bear that misery. What do think, what do you say, mother? And if he does like that, that hygiene ...

Here in The Hague they have Morti Mata Mutu, did you already read that in the paper? 'Be cremated because we will take care of you.' And they do not



know what they are saying.

Yes, there was someone at the door, then he says: 'Oh, am here at Rulof's?' That man is taking away our bread, because the people have signed up to be cremated, and then we come there and then they have changed it. Because they now let themselves be taken to Eykenduynen (graveyard in The Hague). That is your fault, sir.'

I say: 'Do you not have anything to eat now, sir?' I say: 'Sir, then you must see that you get a sandwich. But not from me.' Yes, they follow me in the street and say: 'Dirty thief, you have taken the bread from our mouths because you do not want people to be cremated by us.'

I say: 'Well, just call me names, I don't mind.' I also have that on my conscience.

And the undertakers come again: 'Thank God, Mr Rulof, that you are still here, because soon we will have ...' (There is warm laughter.) I had a visit from Mr Innemee, he says: 'Mr Rulof, a share in the profit?'

I say: 'Just give me twenty-four ...' (laughter) I say to Mr Innemee: 'Just give me twenty-four percent, then at least I can publish my books about life and death, then I will advertise for the new and old Eykenduynen (graveyard in The Hague).' I say: 'And your laboratory there, will get honour, you must decorate that with red, white and blue, then they will know exactly that we also represent the Dutch colours.'

And then Innemee said: 'I will make it up to you, then you will get ten guilders from every coffin.'

I say: 'Thank you.'

But I still have to see it. (laughter) I am always being taken for a ride. Charlotte Köhler (1892-1977, Dutch actress) said that. Did you see that, Pigglemee, that film? 'Yes indeed', she came to the intellect, 'Oh, what is it, we are always being taken for a ride.' (Jozef speaks properly.) Then she wanted to say it nicely. I always do that too.

He laughs again. I wanted to come here this evening with quarrels, and now we are sitting here, we are sitting screaming and chuckling and giggling. I did not want to make you laugh. Why are you actually laughing?

Sir, are you also laughing? Surely not?

(Gentleman in the hall): 'It is healthy.'

Is it a healthy laugh? Yes really? Then I will continue.

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

Yes, madam.

(Lady in the hall): 'If you have to reincarnate anyway, does the cremation still interfere?'

Do you not see that those burns from the past are still on your back? Madam, if you look carefully, you still now have all those burns from the last

cremation from the prehistoric age.

(Lady in the hall): 'No, but does that not leave any traces or what?'

Now I will tell you real nonsense, spiritual nonsense. You are burned in the jungle. You probably do not believe that? Then they made soup from you. And that soup still burns in your life, madam. Sir, you probably do not believe that? You do not? Do you dare to tell me here that we did not take part in cannibalism? Have you lost the taste for a human hand here, a ... This is the tastiest, they say, this. (laughter)

(Lady in the hall): 'The mouse?'

Did you know that those inhabitants of the jungle say that the inside of the palm is the tastiest? I thought this. (There is warm laughter.) The cheek, a nice fat cheek. A cheek is delicious. (Laughter) Hahahaha! I placed master Alcar before those laws, he says: 'Come along, then I will show you, because they also ate me once.' He says: 'And then I will show you the highest master, he used to be chief there in that and that time.'

I say: 'You are not serious, are you?'

He says: 'Come along.'

And then we went to the jungle. He says: 'I will now make contact with the space and then you will see one of the highest masters in the seventh sphere, who was chief here.'

And then we came from that life, we saw that, and then we went straight to the seventh sphere, he was one of the highest masters, and he was a chief there, then they just had one in the pan.

I say: 'How is it possible?' Sir, no kidding. He says: 'We see and experience all of that again because we did it.'

I now also have great worries because I ate my mother-in-law during that time, (laughter) my brother, my sister. Not from our own people and our own grade, but we always went over the ridge of that mountain and then we went and stole a human being.

On Sunday mornings we had soup with bones. Just like that film 'Grassy meadows'. On Sundays we get a cigar in the sky costing twenty-five cents and we eat fish. And there in the jungle we wipe out whole families, madam, and that fire still lives in us. Do you not believe it? It is so serious. And then you can make fun of it, but we all took part in cannibalism, we were then nicely burnt once, like that, by means of nature, we fell in somewhere and we came into a blazing cauldron, we were burned by water and fire; and it happened to us thousands of times. But we do not remember it.

And then this cremation is still nothing, because that happens in only a few seconds. But it is all true. You can laugh about it, but it is all true. The jungle still lives in the human being.

(Jozef continues to read.) 'In the books people read: On the fourth cosmic

grade people do not eat meat anymore,' there it is again, 'but we do not do that anymore in the first sphere anyway.'

Madam, would you still like a nice plate of soup on the other side? A nice smoked herring? We have them smoked, in vinegar, marinated, nice plaiçe. On Sunday morning at ten o'clock, when Peter rings the bell, we run there and then we get delicious ... (laughter) a delicious fried flounder. A cup of coffee with it from the Land of Twilight. And if we go even lower, madam, we will be standing on the border of evil again and then we will drink our jenever again. The lower you come, madam, even lower, and you already get animal-like poison, that is real whisky.

Master Alcar says: 'André, just go on a bit because in the heavens they will have fun this evening, we are already waiting for you.'

I believe that immediately because they do not have any nice stories anymore there, do they?

He says: 'All the heavens are waiting, millions of people, men and women, are waiting for Buziau (1877-1958, Comedian) as Paul of this century because we want to laugh again, laugh in a healthy way, fun.' That means: to draw from the wrong, the abnormal, the reality and to put a mask on that reality, back to the human being, to society, to lies and deception, to admiralty.

And then what - I told you last week - if you are mayor of The Hague, what good is that to you 'behind the coffin'? And then what if you are a general, you can run and fly, you are a minister of social affairs and you have the money in your pocket, like our Piet Liefstinck (minister of finance), and you do not know that half of Our Lord, and you also share that out and you steal from Him; you are as poor as a church mouse 'behind the coffin'. And if you then want to feel that nonsense, then you will know exactly where all those learned gentlemen go to.

This is as far as I go, I am finished with you.

Satisfied, madam?

Satisfied? I will get ten cents from you this evening. (laughter) Add five cents. For every note from you ten cents, so this evening I have earned more. Five cents, I wanted to go a cinema on Sunday, madam, five cents, come on? (laughter) Madam, will you take me into your house for half an hour, then you will never have misery again. I will make coffee for you, but I will let the milk boil over. When it expands, I will come and collect you, I will say: 'Madam, the expanding universe is in the milk.' And then we will have nothing left, then we will have nothing, then we will have nothing left. (laughter) Now you should that ... Are you here this evening for the first time? Then I will stop it.

(Jozef continues to read.) "What is the reason that even high spirits do not agree with each other about reincarnation? In England they do not believe in

it. And in our country not nearly everyone.”

So, are you trying to deceive me that they are high spirits? From who is that?

(Lady in the hall): ‘I meant: they already squabble there.’

Yes, madam, reincarnation ... If you hear the spiritualists: ‘Reincarnation does not exist.’ Engineer Felix Ortt (writer, publicist, 1866-1959): ‘Jozef Rulof is a madman.’ He is writing about me again: ‘The prince of space is completely mad.’

I am the prince of space, he read that somewhere. I say to him: ‘Sir, give a royal, spatial answer. And then will I not be the prince of the house, and you neither, sir? You will also become that. If you can really interpret the words of Christ and can pass them onto the masses and the people, society, for soul, life, the spirit, fatherhood and motherhood, rebirth, then you will be a prince of that space.’ And Felix Ortt says that I am mad because he does not accept reincarnation. But his spirits say that I am mad; and mine have unveiled the space, they look behind all the veils of life and death, fatherhood and motherhood, Mr van Straaten, the fourth, the fifth, the sixth, the seventh cosmic grade, the Divine All. And they go even further and return and make a journey with us - now in Diligentia - to the divine conscious being and let you stand before life and death, which is for ever and ever.

How did I say that?

(Lady in the hall): ‘Nicely.’

What did you say?

(Woman in the hall): ‘Nicely.’

From who is this note?

(Lady in the hall): ‘From me.’

Madam, that spiritualist world is stuck to the word of Elise van Calcar (writer, spiritualist, publicist, 1822-1904). (A portrait of) the lady is hanging there who said: ‘There is no reincarnation.’ And now I have met them on the other side. Now you should hear, and now you must not be angry at what I am saying. I said: ‘So, hag, what are you doing near me?’ She now lives on the other side, she was a good person, she was a nice person.

Have you never heard of the clairvoyant Mrs Akkermans? She did not believe in reincarnation either. Sometimes she did, but then other times she didn’t, then suddenly didn’t again. If it went against her it was wrong again.

But Elise van Calcar brought here under spiritualism ... There were, well, approximately fifty, sixty thousand people in the Netherlands. Her word was law, and spiritualism took over, they believed in the mediumship, in the thinking and feeling of the human being, and then everything was at a standstill, because she was accepted: reincarnation does not exist.

And now I can ... I came to the other side, I say: ‘Master Alcar, take me

immediately to Elise van Calcar', I say, 'and there are also a few whom I must fight against, because I want to put them across my knee here.' I say: 'I am now opposed to the Dutch spiritualism, I can connect the human being with God and his reincarnating, with all his lives, the peoples of the earth, and I am now powerless against Elise van Calcar because they have accepted her life and her word.'

Could you not do her an injury? Yes, it is like that, madam.

I wept tears here in this house. I told you about it recently. Then society came here, a lady is sitting there, she also talked here about: God is love. This lady is also a medium, and was standing here: 'Do you remember, Jozef?' I say: 'Yes, I remember. But those spirits of yours did not rise above their talk.'

Is that true, madam? They did not know cosmology, you must also accept that anyway, mustn't you? Just ask me a hundred thousand questions about cosmos and about millions of laws; I will get the answer here immediately. And I saw that.

But you did well, you see, you brought those people to the awakening, you gave them a school. And you can be pleased about that. You also have that. You remained simple, you are a child of Our Lord. We also talked about that a moment ago, another who really wanted titles: 'I would like to be reincarnated in a countess.' But Our Lord does not have them, He does not have them.

Madam, spiritualism is at a standstill because the spiritualist does not accept reincarnation. I can now fight like a wild duck, I devote my powers and I am standing here in the Netherlands. The theosophists still do not even know it, they say: 'Yes, now and again, that is not for everyone', so that God is an unjust one. Not for everyone.

Every insect is father and mother and pupates and becomes a butterfly and reincarnates. And the human being does not, the highest being for creation? Well, there we are. If theosophy, if the Rosicrucians and the spiritualists were to come to me, then ask me for ten years here and ask questions, now test me if you really want know something, now test me for thousands of possibilities.

Here we also have academics; let the engineer, the doctor, the metaphysician, let the theologians, let all the psychologists come and test me here and then finally give me a yes or a no, because then we will work it out: this is dying in a murderous way, this.

Yes, they want to see chairs dancing and knocking, but there, by means of that knocking they knock us to the unconscious, to the madhouse, to Rosenberg, because those knocks, they are no longer any use to us, we want the word, the pure conscious word, we now want to change, we want to awaken, we want evolution. True or not?

And then you stand again, then you stand before Elise van Calcar, who has already passed on twenty years ago, we still sit here with Elise van Calcar in our stomachs. And now is she spiritually conscious there, in the first sphere? She would like that! I asked her: 'Are you happy? Tears? Still tears here in the spheres? Weeping from poverty?' I say: 'Madam, weep for your own megalomania, for the boasting which you knew, which you gave to mankind. But you did not know it.'

That was boasting. That was megalomania. You must first say something then, ladies and gentlemen, if you know it. Then you may say: 'It is not possible.'

I saw my things, I saw reincarnation. When at nine months old, I was lying in my cradle and I made the cradle move myself - that happened, you will read that in 'Jeus of mother Crisje I' - then I was suddenly seven years old. Where did I get that from? That had to come back from a previous life, I was not there yet, was I? Nine months, I was lying in my cradle, next to the cradle, I am seven years' old, I look at Crisje, I think: I will frighten her. I kick. 'Oh', Crisje. Once again. I look into the eyes of master Alcar, I say: 'May I?' 'Ugh', Crisje said, 'my Jeus is bewitched.' I say: 'Yes, you would like that, I will tell you later, when I can talk.'

But I could not talk yet, sir. Not reincarnation either? You see, they are pieces of proof, sir.

What did I come to The Hague with? With universal consciousness.

Madam, that all lives in that windmill there near the Montferland.

Go there, ladies and gentlemen, just go to the Zwartekolkseweg and the Montferlandse, but go through our Plantation. But my brothers also walked there and they have exactly nothing.

'Johan, do you know?'

'No, I do not know.'

'Do you know, Johan, how children are born?'

'Just work it out for yourself.'

I told you last week: now he comes to me. I say: 'Why did you not see anything on the Zwartekolkseweg, Johan? I write book by means of that, I paint, I talk to people. I have got a nice job.' I say: 'I will not swap with your job for the postal services.' And then Johan said nothing. He cannot say anything either, for that matter.

Madam, this is misery. Because of this the world is standing still. The spiritualist read 'Masks and Men'. Recently in Amsterdam someone says, he says: 'Felix Ort is writing about Jozef again. He has to have that Jozef.' Then my wife says, and other people, she says: 'Oh, what does it matter, he does not know anything.' He says: 'He is now talking about the prince of the space and about reincarnation.' He says: 'But the spiritualists all decline his

papers, because they want to be rid of his prattling.’

And now he says: ‘That is Jozef Rulof’s fault.’

He says ... A sailor comes through as many as sixteen times, who has already passed over sixteen years ago, and is now still drunk.’

And those people have finally read those books, ‘Spiritual Gifts’, madam, and it says there, master Zelanus says: ‘If you, your husband, you are a man, aren’t you, you are a woman, and you have been nice and drunk sometime, you had a wonderful party this evening, and during that party - you were a bit dizzy - you died, you got heart failure and had passed over.’ Then he says ... Who was drunk now? The body.

But that sailor, sir, he has been coming back for sixteen years and again and again, and then the medium comes; then they already see from the face that she is drunk and then: Cookah.’ Then she begins, then she also has to vomit, because otherwise they will not believe it; then it is not real, do you see? Real vomiting, and then a few drops of jenever in the mouth, then it is even more real and then she acts the drunk. And then they sit there: ‘Oh.’ And then they just talk to that sailor, because that sailor flatly refuses to begin with his life, in order to begin a new life, because he does not want to lose that drunkenness, sir, ‘behind the coffin’. And then those spiritualists say: ‘But now I have read a book by Jozef Rulof and he says, the master says: “The body is drunk and not the spirit”, that is not right here.’ And then they began to think and then they said to Felix Ort: ‘You are talking nonsense too, because you do not know it either.’ And then they got into an argument and now he must have me.

But, sir, ‘Spiritual Gifts’, master Zelanus says, take this with you, ‘read that and you will have a spiritual sword in your hands.’ And yet those spiritualists go - those mad spiritualists, sir, aren’t they, they are all mad - they now begin to think. And if they now know what is in those books ... ‘I was brought up as a spiritualist.’ And then they say: ‘He destroys everything.’ Yes, the trash in that holy spiritualism. There are no more drunks on the other side, the body is drunk and not the spirit. We do have spiritual psychopaths on the other side, but not drunkenness, ladies and gentlemen, because that does not exist. Am I right, sir? And those spiritualists accept that.

Is it not so, madam, that I am now still standing shouting and shouting again. And we could have built a temple for Christ, a University, together, with our fifty, sixty thousand people. I had to make sure every day that I had a hundred and fifty thousand books for the masters. And now and now and now? ... this whole universal, beautiful, wonderful, spiritual contact has been sullied by the spiritualist, Elise van Calcar. Isn’t that a pity? Am I perhaps attacking her? No, sir, no, madam, on the other side you want the truth. I saw them, I say: ‘Master Alcar, I should have heard that for years, ‘where does

she live? Does she already live on the other side?’

He says: ‘Yes, we know her.’ Everyone who pronounces just one word for Christ, is known on the other side.

And then I went to that old one. She remained old. A beautiful person. Beautiful personality. And sir, she remained old. I say: ‘Master Alcar, what is that old age here?’

He said: ‘Because she is stuck to untruth. The human being passes that on. She cannot develop now. She remains old, she remains earthly.’

Those cursed thoughts which she gave space to here on earth in our spiritualist, spiritual society, they keep her pressed to the earth, she cannot rise out above her inner life. That untruth which she gave to the human being now keeps her out of the first sphere, madam, because you cannot enter the first sphere, which is reality, with such misery and such aftermath.

And where does Elise van Calcar live now? Where does the King of England live and all those emperors and kings who were really good and loved? And they started to murder, they let the human being murder and they signed death sentences; and where do they live now? In the first sphere? They must come back to the earth in order to become a mother in order to give those lives a new body.

And now Elise van Calcar, I say: ‘You are in the mist, aren’t you?’ I say: ‘Did you really think, madam, that I still had respect here for your devastation and crushing and destruction and that I sympathised with you that you are not in the first sphere, where you could have been?’

Did you really think that I would sell my mother and tell her she was right, if she has untruth; if my child is wrong and that I just give another child a slap in the face because it is my own love? No, madam, that is no longer possible on the other side. Elise van Calcar has to accept her own poverty, just as the writer of dirty novels. They are still read. I saw someone sitting on the other side weeping and moaning. He says: ‘My soul is weeping away and I am not making progress and I do not want to make progress, I want to serve for Christ, but those cursed books of mine are on earth, the young generation, the girls and the boys read my lustful literature and I cannot be freed from it, they keep drawing me back to that dirty, filthy, smutty trash which I gave to them. I will remain dead, living dead.’

Is that not true, sir?

I asked those people why they did that. He says: ‘Yes, I did not know any better. I thought I was doing something. I thought that I was giving the human being something.’ ‘No, sir’, he says, ‘it is much more nasty: I wanted to eat and drink, I was too lazy to do something else and this is why I started to write, I had a talent and I wrote dirty, lustful rubbish.’

Do we still have another minute, madam?



Sir and madam, it is done.

(To the sound technician): Sir, we must have light, we feel like a cup of tea. It has already happened, sir, the time is up. See you soon.

## INTERVAL

Ladies and gentlemen, I have here: “The undersigned was part of a little club, ladies, with that, because of that ...” oh, there it is again, oh, it will take a while of course, but we will get there, you know. “The undersigned is part of a club of ladies, who had a conversation about the laws which you try to explain to us. We also came to the area of artificial insemination.” Who is this from? “It concerned this fact: if it is a law that a woman cannot give birth to a child, can this not take place by means of artificial insemination?”

You also heard the drama because science makes cold steel of us. Human love will mean nothing more soon, for this time alone, because I determined it yesterday, we dealt with that here. The questions and answers of the building ‘Ken U Zelve’, and the human being gets to know himself there.

Madam, you can be injected and then you will have a child. And now you ask: “We came to the area of artificial insemination. It concerned this fact: if it is a law that a woman cannot give birth, can this ...”

Of course not. If you are not capable, your ovaries, and the possibility of your inner maternal life finds itself in a disorder, you cannot be fertilized; not by your doctor either, because it remains exactly the same.

(Lady in the hall): ‘But it is about something else.’

No, why?

(Lady in the hall): ‘No, what it also says.’

But this is the first question.

(Lady in the hall): ‘Yes.’

“Could some other abnormality of the woman be to blame for not getting pregnant and this will be the case for artificial insemination,” I already told you, it is not possible, “of course from the own spouse. This has already been proved.”

Did the man inseminate her anyway?

(Lady in the hall): ‘No, it has already been proved that the woman did not become pregnant in the normal way but she did by means of artificial insemination.’

Then that man was absolutely not capable of inseminating her, otherwise it is not possible.

(Lady in the hall): ‘From her own husband she was then, she became inseminated. ...(inaudible).’

Then?

(Lady in the hall): 'By means of artificial insemination.'

From her own husband?

(Lady in the hall): 'From her own husband.'

And it could not be done like that?

(Lady in the hall): 'Not like that.'

That is possible, because then there is ...

(Lady in the hall): '... with the woman.'

Then there is a material disturbance, and then the doctor helps the cell of the creator, the sperm, to go straight to the maternal cell. And otherwise it gets stuck here or there. No more than that, that is the only disturbance. That is possible. That has also already been proved, you know.

(Lady in the hall): 'Yes.'

That is possible. But then there is therefore ... As a result of a material disturbance, you can get science as an aid, that is very simple. But when the man does not possess the cell ...

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

That is not possible.

(Lady in the hall): 'That is not possible.'

We also know that now.

(Jozef continues to read) "This was the point of my intense discussion because ..."

You had a nice discussion there, madam.

(Lady in the hall): 'Yes indeed.'

"... because two of the ladies did not even agree with this."

(Lady in the hall): 'You did not read what it says before that.'

(Jozef continues to read.) "Should there be some abnormality of the woman to blame for not getting pregnant, then this will be the case for artificial insemination," but we have dealt with that now, "of course by her own spouse." You can also receive another insemination. "This has already been proved. Did she create a law herself?" She did not create any laws and she cannot do that either. "This was touched upon."

(Lady in the hall): 'That is exactly what it is about, about this point.'

She can, you can, if you ... You are capable, the doctor says: 'You are fine.' The organs are all good. Your husband cannot do it, and it does not get through to the maternal cell. That is only because of a disturbance in the organ, in the tube which goes to that temple of the mother. Now that cannot be done under the own power and now the doctor will help you, that is possible. And that is very simple.

And you dealt with that?

(Lady in the hall): 'That is exactly what it is about, about this cardinal

point whether people can create an own law by something, I am namely not ...'

You can do nothing, you can only help creation, no more than that.

(Lady in the hall): 'Exactly.'

And that is already a great deal. So then that doctor is not that crazy when he does that.

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

If I give him my sperm and you get it, and I cannot reach you like that, and that sperm of mine must ... on that long path ... Because that takes a long time, that is a very long path for that small millionth cell. You cannot see it with the naked eye, gentlemen, that is just like a little snake, and that is just like a tadpole, as we call that where we come from in the country, you know, a little fish with a big head, and that is very small; and that little tail, madam, that is the universe. And that swims to the mother and then on the way it cannot swim any further, because an island arises, for example, and it attaches itself behind that in that womb, in the fallopian tube, the ovary, and then you get a little hill there, for example, and the little animal cannot get over it and it is stuck - nice? - and the mother does not have a child. And now that doctor says, I see that, madam: 'It is fine; then we will help you.' Very simple, it gets through, it goes over that hill, and perhaps another abnormality, there could perhaps be a hole in it and the little animal falls into it - it is a little animal, a little human animal - and then that little animal perhaps drowns on the way, or it remains too long, the strength has gone, there is no more drive, the whirling has gone, and remains there and then nothing happens. Yes.

And people did not agree with you?

(Lady in the hall): 'No, indeed.'

But this is a nice conversation, amongst ladies that is a nice conversation. You can also do that with gentlemen, because at least then they learn something. These are the most wonderful problems which the human being can analyse himself, because it is you yourself. You do not need to act improperly because they are the divine fundamental laws, they are already talking about that on the radio. But this is the very, very first thing which a human being must know.

But you are right, madam. But you cannot create a new law.

(Lady in the hall): 'No, it goes even further, I am also asking about that precisely.'

(Jozef continues to read.) "This was the point of intense discussion. Because two ladies did not agree with me. We people cannot interfere in the divine law, can we?" Yes, you can do that. The descending of the soul into the maternal body, you cannot do that. But you can break that law. "But we

have nothing to say about that, do we?” But if the mother now says: ‘I do not want a child’, and she chases the foetus away and she murders the embryo, then you break the contact with the space, with God, with evolution, with the rebirth, fatherhood and motherhood and everything.

(Lady in the hall): ‘No, but it was not about that.’

It was not about that. So that is the conscious murdering, that is murder, that is a real murder to the soul. No, you cannot do that, you cannot change anything about that. At least if you do not interfere.

(Jozef continues to read.) “We would have liked an answer regarding this.”

Do you have any questions about this, madam?

(Lady in the hall): ‘No, it is completely clear to me, I thank you.’

Thank you, at your service.

Which one of you? No one else?

What a lot the people know.

I also have here: “If we do wrong ...,” We also dealt with that here from a to z, “ ... with eating meat, fish and poultry, this is also God’s creation, isn’t it? There must be killing for that, does that not go against the laws?”

From who? I want to have that name.

Madam, lady, we dealt with it here one evening and then we talked about brats and about reincarnation and about moth heads - do you remember? - those potatoes. And we talked about eating fish and eating meat. Is it wrong, madam, that you have to slaughter a cow and a horse and another type of animal?

I have had vegetarians visit me and then the people said: ‘Are you also a vegetarian?’

I say: ‘Madam, what are you coming for, for me or for you?’

Then she says: ‘It is wrong, isn’t it? Will you help me?’

I say: ‘You look fine.’ Nervous, thin, pale.

‘Yes’, she says, ‘I do not feel well.’

I say: ‘That is possible, madam, you are completely underfed.’ Vegetarianism. She does not accept it. Then my master came and then he said: ‘If you eat a steak and potatoes and plenty of fat, then I will help you.’

‘Haha’, she laughed right in my face.

I say: ‘Go to your doctor.’ She goes to the doctor and the doctor says exactly the same thing. She comes back to me, I say: ‘No, madam, I will not help you. The steak will do it now.’

Vegetarianism, madam, it is good for the human being to do without because the body lives in that stage, because we have different grades of organism. And that means: the pre-animal-like, the animal-like, coarse-material, material. And we already have the core of the spiritual garment in the white race (see article ‘There are no races’ on rulof.org) and that is the vegetarian,

the natural, born vegetarian. And those people must no longer eat that and they do not need it any longer either, as a child they are already afraid and dirty from meat and all that fat. But do not say to a human being: 'Leave that. And that is wrong', madam, because the fish, madam, was born from our organism. The delicious turbot, madam - where does that come from? - a plaice, a freshwater fish, or every fish, all the life which populates the waters originated from the human being. Also the animal of the land. But we no longer eat any apes today. And now you can start to talk, I will place you before everything, I will checkmate you for every question, spiritual and cosmic checkmate. I only admit to you: anyone who can and wants to be vegetarian, do it, because then the body no longer longs for the other.

But what was the cow born for? Just like that? We need that milk, you no longer need to eat that meat, but that milk ... But there are also bodies ... The cow and every animal, the animal which comes to the human being, the chicken, the egg, all the winged type of animal which the human being eats, originated from the human being, got an evolving organism and the Great Wings from the human beings, but was born from the bone marrow, the kidneys, the nervous system, the blood - not from the brains - the mucous membranes and the glandular systems; and for the waters, sir, from our spleen, the whale, the octopus and all that type. I saw that. I made journeys, thousands of pieces, in order to get to know the waters, as independence. And why is that protein from a turbot, a plaice, and just carry on, which you can buy in the shop like that ... A pike and an eel, and all those other things, originated from the human being, and if we do not eat them, madam, then they will appear on the beach today or tomorrow, and then they will ask: 'Please eat me, because we want to evolve.'

And now you. Can you not take it? No.

And if you would like ... We have had people here, I talked about it for an hour and I was finally proved right at the end of the evening, you were there, sir, weren't you, sir? Because I prove to you where they come from, where those types of animal originated, because we see our own proteins again in the animal. Because we were born in the waters, and we went away from the waters; we got land consciousness. But Mother Water, that is motherhood, produced own life through us, because we left the cores for that behind. I saw that. The masters took me there, because I refused to eat, I could no longer eat, I came from the heavens, we had made that journey, and then the master says: 'Now we will begin, the food is ready.' I say: 'Oh oh, God, in God's name, do not let me eat, I cannot see any food.' Well. I think: when I think about food, then I already vomit. I had been in the heavens, I came from the fourth, the fifth and the seventh sphere, and then I had to return to the earth and then they put a meat ball down in front of me there.

‘Well, just begin.’

I say: ‘Oh God’, and then master Alcar had to put me in a trance and he had to eat because my body needed that.

He says: ‘Your body has not reached the vegetarian grade. Because if you had reached that then you would have long ago, because of these laws of the space you would have succumbed long ago.’ He says: ‘You were born with Crisje and that body still needs animal food.’

Which grade do you come from, madam? Do not laugh at another who eats meat, and eats that and eats this, and if you are a vegetarian, then be pleased and happy, but do not advise the human being to do that because you deny the human being that food precisely; by means of your advice, madam, you take the human being straight to ‘the coffin’. And then the human being looks: ‘Oh oh, dirty, ba.’ I say: ‘Oh yes, madam?’ This lady came to me, and I could no longer help hundreds in the years between 1930 and 1940 because they were undernourished and they had ... ‘Yes’, the other says, ‘there are enough oils and enough of this.’ Madam, that must be animal blood and food, that has been proved in society. The academics can tell you it; they are not nonsense, this is truth. You need that because your body still possesses an animal grade. And you do not know that yourself. Even if you are a white race (see article ‘There are no races’ on rulof.org), we live in animal grades. There are bodies which irrevocably need that meat, because it was also born for it. And if we did not need it, did you think that God would not have let it originate? It is a pity that that cow, which always gives such extremely good, nice, wonderful milk, must also give that steak. Ugh.

Our chicken, all her life that poor animal lays the magnificent wonderful egg, upside down, sunny side up, what is it called again over there? And that tastes like I don’t know what, hard-boiled and pickled, how would you like it? And when it has stopped laying and it begins to cackle sadly then we wring its neck, and then it goes into the pot. Yes, and then we eat chicken soup.

Do you also still eat chicken soup, madam?

(Lady in the hall): ‘Yes.’

There it is again, do you see?

On Sunday master Zelanus says: ‘The little bantam hen says: mmm. It knows it, it is no longer laying, ‘I must tell Hendrik that ...’ and then the story continues like that. You think of course: nothing becomes of it. And at the end of the chapter ... I laughed until my sides split when he wrote that, didn’t I? And at the end of the chapter he says: ‘And on Sunday we will eat chicken soup.’ Crisje says: ‘What should I do now? Oh yes, that white one is no longer laying, I must tell Hendrik that.’ And then another wonderful story comes. And at the end of the story he says: ‘And on Sunday we will eat chicken soup.’

What did you have?

(Lady in the hall): 'I wanted to ask: Why was no animal born from the human brains?'

Madam, who says that, that that is not possible? You? But then you must also prove it. You say: 'That is not possible', but just try proving it. You can say: 'That is not possible', now prove it. If I say: 'It is not possible', I must prove it. The master taught me that. He says: 'If you say: "That is not possible", you will have to prove it for God, otherwise you will stand still on the other side.' Why is that not possible?

(Lady in the hall): 'Because it is the intellect.'

You are close. Just go a bit further.

(Lady in the hall says something, it is incomprehensible.)

That is well felt, madam, full marks. But why? Go a bit further. You see, everyone has feeling.

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

(Lady in the hall): 'Because it is the restraint of the life of feeling.'

(Another lady in the hall): 'The soul.'

Yes, that is also already something, but it is not that.

(Lady in the hall): 'It does not have to do with the feeling or intellect.'

No, it is a little organ, a means, but it is not an employing organ. Brains do not secrete any materials in order to feed the body. And those materials as organs, which feed the body, have created another life; brains are dead. Brains already belong to the after-creation. Isn't it wonderful? Everything, sir, which possesses viability in order to give birth and to create ... But brains do not have that, brains are a dead material which only receives a feeling and sends it on, or we would burst because of our thinking, but that is not an inspiring material. Brains are only the mattress on which we sleep.

Isn't it wonderful, sir? Tell that to your prof. Haha.

(Gentleman in the hall): 'He is already dead.'

He is dead? Oh, then he will learn it yonder.

But madam, do you feel, brains ... But we are talking about vegetarianism. From the kidneys, from the glands, precisely from the spleen and the liver, those substances which give that stomach everything in order to digest, blood circulation, mucous membranes and everything, madam, they have created new lives, and especially for the spinal marrow. The turbot originates completely from the spinal marrow, and from the milk of the cow, and also the egg of your chicken.

(Lady in the hall): 'And the mussel.'

What? And the mussel. Because every organ, madam, grows, and evolved and created seven new organisms from that one cell. And now you get to see different grades of organism. That is the cow. A horse no longer. Our intes-

tines have also created life and then we come to the jellyfish on the beach, and the octopus and the snake on the earth; a dull tortoise, also has tasty soup. Because every grade again, however animal-like, madam, the snake, also created life which ... in the highest grade and in the very first viability ... for us ... and then it is the snake in the waters and then it is not called a snake fish, but then it is called the eel. And what is that long thing called? Sea eel. And then the snake in the waters is dangerous, but it crawled out, and left something behind in that which was the first thing from that grade and continued building life. I saw that. I know a snake and an octopus, just let the biologists and the geologists come one day, then they can get cosmic lectures. But I have not studied.

What are we talking about this evening? What have we been talking about all those years, sir? Yes, oh if you read that now, what it says there.

Madam, are you still a vegetarian?

(Lady in the hall): 'No.'

You want to know it alone.

(Lady in the hall): 'I thought, it is wrong to kill them.'

Yes, that is the human being, do you see? But when we kill ... I tell you, Christ said to His apostles, the fishermen: 'You will throw down your nets there and then we will catch.' Why did he have four hundred thousand fish killed if the Christ possesses a Divine love? If He knew it and did it, what do we people still want? And we people: 'I do not like fish.' Killing fish is animal-like, that is also murder.'

And the Christ murdered everything there. And we go over the Christ with our thinking and feeling? Come on. Just take Him and then you will be certain. And that fried, sir, at twelve noon or in the evening at half past six, yes, I would leave that lady's potatoes for that; she is not there this evening. This afternoon a smoked herring and then I say: 'Oh, I will get my liver, not my kidneys, but I will get my liver back.' I say: 'Boy, you have lived long enough now. I let you expand, I gave you my soul, my spirit, I gave you my brains, but now I have you in the pan again.'

What an outsider I am, don't you think?

Do you have any more questions about this, ladies and gentlemen, because I have nothing more. I have taught my children enough.

(To a lady in the hall): Yes, madam.

(Lady in the hall): 'Mr Rulof, it is actually just as bad to kill an animal in order to eat as to kill the animal for some tests with medicines. I mean everything together of course, not to torture an animal, there are so many means to do that painlessly, no nasty things. By which we only ... for ...'

Yes, look, the lower the consciousness for the academic, a louse and a flea, and a rat which devours your rooms there and everything ... Now, if you give



the rats the possibility, madam, then we have no more roads and no house anymore, then the rat is the boss, is that also good? And that is real vermin, because a rat belongs to vermin. But have to ... the vermin as rat ... A guinea pig no longer, madam. Why not? A guinea pig is also worked to death and tortured. And with a rat they say: oh well. But those beautiful guinea pigs ... What does that guinea pig originate from, where does that guinea pig come from? And that already has an existing creation. And a rat is an post-creation. But then you do not need to consciously gauge out that animal's brains and the light from its eyes with something burning in order to see whether those life juices can serve for the human being's light and head ...(inaudible).

But if you see that picture there of that lady: you cut open a rabbit there, and it is still alive. And then they let an ape lie with its stomach open so that they can see the heart beating. Those filthy executioners. And then they must see that heart beating; it is still beating. If I was standing there, I would give him a blow with an iron on his head and would say: 'Sir, I will save you, then you can no longer do any harm in this life. I will just destroy you there.'

(Gentleman in the hall): 'Rap rap.'

Rap, rap. One for its head and one from behind, sir. And then Our Lord said: 'Well done, Jeus.' When I saw Our Lord, He said to me: 'André, you can make my people, all my children, laugh.' He spoke English, Our Lord. I say: 'Yes, Father.' He says: 'Tell my people, my children on earth, I have My life. They have not killed Me, all the people in Jerusalem, they killed themselves. I have My life, My own life. And Peter and holy John. But holy John and Peter live in the first sphere, not in Rome.' How did Our Lord say that?

Cheers.

Did you have anything else, sir, can I get rid of anything else this evening?

'Give on earth my wonderful righteous smile', He says to me. But I will translate it into French in a minute. He said: 'Give my children on earth my righteous smile, because I will also laugh sometime.'

Did you ever think, madam, that Our Lord sometimes interpreted a smile? I saw Our Lord smiling - yes, holy, isn't it - in the Divine All. Then He came like that. Just this, like that, those eyes. I say: 'I will die for You. But I will not let myself be destroyed as they did to You.'

Did you have anything else?

(Lady in the hall): 'Mr Rulof, this gentleman asked you a question last week ...'

Threw a question in the letter box?

(Gentleman in the hall): 'Yes.'

(Lady in the hall): 'You had a question from him last week.'

Sir, just say it, because I have taken everything into my hands, I took three out of here and I did not see your question.

(Gentleman in the hall): 'My wife was lying in the hospital next to a lady, that lady had a dream, she saw that the Christ was terribly beaten and worked to death; and she experienced that so strongly in the spirit, that she herself was blue the next morning ...'

Wait a moment, help me to remember that I am telling you something directly. Ask me something soon, I have a nice story for you. Continue.

(Gentleman in the hall): 'And her body hurt ...'

It is just coming up.

(Gentleman in the hall): 'She had to be transported, but she could no longer stand up on her own. And then the nurses lifted her out of bed and they put her on a stretcher, and they transported her like that. And the doctors were faced with a riddle.'

Yes. I think that she, now that she became sick, that woman ... She said: she saw the Christ being beaten.

(Lady in the hall): 'She dreamt that the Christ was nailed to the cross, and then they beat Him so terribly, and then she wakened up in the morning and then she was completely black and blue.'

Madam, that is a picture that she must have experienced in Jerusalem during that and that time, otherwise you could not dream those things. You can dream them ... Is she very Catholic?

(Lady in the hall): 'Yes, very much.'

Then I do not believe a word of it.

(Lady in the hall): 'I saw it.'

Harsh, isn't it, madam, just so direct: then I do not believe it.

(Lady in the hall): 'Yes, I saw it, I was lying next to her.'

Yes, you saw it, madam, but then it is the Catholic church which gives it to her, then there is no reality in it. But if you are not a Catholic ... It can be centuries ago. But then it must be quick, because the Catholic church only came after Jerusalem, two thousand years ago, then you have not yet had that life. Because if you have lived there in Jerusalem and have seen how the Christ was beaten and how He was tortured and you also stood there amongst those people: 'Crucify Him and beat Him', or you stood amongst that and say: 'Oh, my dear God, it is He, and now they start to murder Him and now they start to whip Him, now they spit right in His face', and you have seen how they nailed Him to the cross, because they could all see that, then you were there, madam. But if you come from the Catholic church and you are stuck to it, then it is something which you got in your youth from the priest.

(Lady says something, it is incomprehensible.)

You see, this is why I ask you immediately: is she Catholic? How quick, don't you think?

I told you something one evening here, then you asked me: Is hypnotism

good for people, in the hall? Then I say: that is the most rotten thing which the human being can do. The worst poison. That is awakening something in the human being which the human being must keep and you cannot take that to consciousness, that is perilous. One person does not feel anything and another one does. Have you read in England, that a girl there started to scream? And now she is psychopathically ill, because of the hypnotist.

Was I right, sir, recently? Thank you. That is what I was concerned with. I say, there you have it. But if I say it here ... And society? Well no. That hypnotist sits there: 'Eyes closed. Can you feel me? Push, push.'

And then I was also sitting in the Karseboom (hall in The Hague), I say: 'The 'doodles' with your pushing. You will not get me.' And half the hall was sitting there with those hands.

I say: 'Madam, loosen those hands: loosen. Just loosen, sir: loosen.'

Then he says: 'Stay away from my work!'

I say: 'Go away, sir, what you are doing, that is all misery.'

Then a lady there came onto the stage, she had to bathe there. Good. She had to bathe. 'You are at a lovely beach and we will have a lovely paddle and the sun is shining and you see the people. Can you feel the water?'

'Oh', she says, and then the skirts went up, then the people were allowed to see the knees.

I think: you should do that to my sister or my family, then I would get you off the stage. The woman there is being sullied. And the human being, they make freaks out of an old human being, out of a learned human being, out of a good human being there on the stage. And society here approves of that. They should break all those hypnotists.

Now in England you get a girl there, he said to her, she had to really scream ...(inaudible), now that child is lying screaming from the shouting, because that hypnosis was stamped into the life of feeling and will not come out again, because it has attached itself to something and now he cannot release it again. In England it is now forbidden.

But the hypnotist does not know what he is awakening. I can explain it to you because I know the life of feeling of the human being, I know the spiritual gifts. Did I not tell it here one evening, ladies and gentlemen?

Now it has happened, I am proved to be completely right. And we have even more like this between heaven and earth, life and death, sir, the laws of which the human being does not know and says: 'Bvvv.' Soon 'behind the coffin' I will get my spiritual club and I will be proved right. Do you believe it?

(Gentleman in the hall): 'Yes.'

Thank you.

Yes, I have been talking to you all evening; but politely. (laughter)

Someone said in the interval: 'Now that Mr de Wit has gone, now you have, there in the corner we have the rest.' I say: 'I will find another one.' I must have someone with whom I have contact, otherwise I will just be talking here in space, what do you say, Mr de Wit? Will you say that to Mrs de Wit, madam, sir?

Did you have anything else, madam?

(Gentleman in the hall): 'You also had a nice story for us.'

Sir, I have just told that story. That was about the hypnosis. I already told you it. Ladies and gentlemen, give me something nice because we still have time.

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

(Gentleman in the hall): 'You just talked about drunkenness which is not on the other side, but in 'A View into the Hereafter', there in those hells, they also drink there, don't they? Do they not get drunk?'

No, that is spiritual poison. They sullied themselves. That only burns. In the hells, you will not believe it! On Tuesday evening master Zelanus frightened the people in Amsterdam. Then someone says: 'What is lust?' What? Well, you cannot find any words for that. I cannot do that. I cannot do that now. Then he lifted up a little veil, which is actually lust. He says: 'The masters write: you can transgress laws, can't you?' And then he let the people feel for a moment how a law is transgressed. Then the people says: 'It was as if the devils came into the hall.' And they also come. 'Are you still not afraid, sir?' he says. If only he would leave, because that was dirty, I saw that aura building up. He says: 'The hells are here now.' He says: 'And that is just a little thing.'

Sir, what is spiritual fire in the human being 'behind the coffin'? What is lust 'behind the coffin'? You will not believe it, in the Land of Twilight you are not attacked; but, woe betide, madam, if you have to do with hatred, and sir. You are still here on earth, you have not lived it up, even if you go into society a thousand times and you experience the underworld, ladies and gentlemen, you cannot indulge the body because it is universally deep, cosmically deep. So you just have little nibble from it. And then you come to the other side, your spirit comes there and it has nothing, it still has everything from the space. And then men and women come towards you and then you are deliciously spiritually raped, madam, and there is no end to it, sir. They take away your life juices completely until you are lying there, completely sucked empty, and then they let you lie for a moment, you recover again because your divine spark takes you back to the normal, to the thinking and then you grow again and then you grow again and then they come back again, sir, and then you are spiritually raped there.

(Lady in the hall): 'Mr Rulof, this is on the earth, it is still as bad as the

people ...'

You cannot experience that here on earth, madam, even if you had a harem as a gentleman, with forty ladies, and then you let rip as the human being does not want to and cannot let rip, madam, then you will still not live it up; because this is all spiritual. Living it up spiritually, madam, if the human being still walks ... Then you must have no more brains, no more light, have no more eyes, have no more intestines, have no more heart, have no more blood circulation, you must be able to indulge in all of that. That must dissolve. That blood must change and that must become a stinking water, it is so bad. You can do that in the spirit, but not in the material. Can you do that here? That is not possible, is it? That's it.

As a spiritual personality you have attunement to hatred, to destruction, to kicking, to hitting, to murderous devastation in everything. The human being can let rip considerably in the spirit, and then you feel: you will definitely get to see your own kind there, and there are millions of them.

Ladies and gentlemen, waken up and be loving, then you will no longer have anything to do with that soon. I flatly refuse. I saw them there, ladies and gentlemen, I walked for months and months being nauseated by those people. My food: the stench of the darkness was in it. And there the spirit. I say: 'Master Alcar, no horse would stand that, would it? I can smell that stench of the darkness. The heavens, yes, what do the heavens hope to achieve if you have shown me all the rottenness of space?'

'You must get through it anyway, André.'

I could no longer eat, I could no longer drink, I could no longer see, I could no longer sleep, I sympathized with every human being. If a human being was just harsh, then I already got a fright, I think: oh, another one like that who does not know himself and who just hits and who just kicks. And they believe ... 'Oh well, would that be possible, and is that true what that fellow says, that he was there.' I say: 'Sir, can you not feel it then, was there not a Christ who said: 'Love everything which lives, or the devils and the satans will come to you?'' But they do not believe the Christ either, because that is not possible. It says there: you will not kill. And then they have a God and then they pray: and I do it for God, and I have been put on a throne by God. And they sign death sentences that sparks fly. And then also: you will not kill? They laugh right in the Christ's face, right in ...

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

(Gentleman in the hall): 'They hit Him in the face.'

They drink His blood every day.

Nice, isn't it?

Well, you will all see the hells and the darkness. Soon you will say to me or to yourself: 'They should have used the whip.'

But, sir, the human being flatly refuses it. I experience it every day. A human being who has committed a murder and was so rotting in twenty years, my God, my God ... 'I love you', the Messiah says, the masters say, but stop, stop.

I can kiss a man if he stops hitting, hitting to death. And now a mother who says there, there you have that again: 'What is possessing you? Drop dead as far as I am concerned', to the father of five children.

Then he says: 'How long must I take?'

Then she says: 'As far as I am concerned six weeks.'

God, my dear God, woman, what can I make you happy with, not for that husband and not for the children, but for yourself because you are hitting yourself. Imagine that that poor miracle, it is a miracle, immediately leaves, is standing there in the Land of Hatred. 'Just suck her empty, devils, until she knows, until she stops it.' Have you got your way now? Because the human being is becoming so harsh. Then the human being says: 'Strict.'

There was one like that sitting there a moment ago, I say: 'That nonsense? Someone showed me portraits there, drawings. 'It is the very highest, which they told me.'

I say: 'Madam, just go away with that nonsense, a child of eight years old can also do it.' And the masters said that.

Should I start to lie, should I say: 'Yes, it is beautiful?'

She says: 'It is the very highest which there is.'

I say: 'Madam, put a cross in it, then it will at least be something.' But there was no cross in it. And now they walk away. Well, just walk away.

If I say: the other side is spiritually conscious and the Christ, He gave himself, He did not die for the human being, but they murdered Him. And if you demand a death sentence again, then you hit the Christ from Golgotha ... But He said to me: 'They have not killed Me, André, but themselves.' They have killed and murdered themselves, but not Me. I say: 'Our Lord', when I saw Him, in the Cosmology, I say, 'do You wish to accept that I want to give my blood, my brains, my light for You? But not for any human hyenas and for any lion and tiger consciousness and for any lion and tiger feeling.' I say: 'And the people who come to listen to me, Our Lord, I will teach them that; they may beat and kick, that they do not hit back; in this way, they will be that strong in their life light, because space originated because of this.'

You are strong, yes or no?

'Do not let yourself be kicked' and 'do not let yourself be beaten.' Just let yourself be tortured; he just tortures himself and she tortures herself, sir. 'Behind the coffin' there are hundreds of millions next to you and they say: 'Just hang them'? No, sir, then she says: 'If only they had beaten me to death when I said: 'Drop dead.'

I sometimes also say: drop dead, but then I do not mean it, then it is usually a meat ball. You thought that the world and mankind ... 'You should be rough and harsh sometimes', they say. Yes, for what purpose? In order to go against something. Then they are saddled with even more sins, the human being. But I also no longer do that.

Once I caught myself. I say: 'Master Alcar, I was with people, I could not help it, but I gave them a slap right in the face because they sullied Christ and you and the books and everything.'

He says: 'Do not hit, André, because you are hitting yourself away from my contact.'

I say: I will not do it again either.' I say: 'If someone touches the books I will attack them.'

I say: 'Just murder them now, just throw them into the stove, just sully them now; just gossip about me, just talk about me, just destroy Our Lord again and make the heavens completely crazy. But I will do nothing to you, I will laugh right in your face.' But I no longer hit. I will take myself into consideration. I do not want any hatred, madam, I do not want any yapping, any destruction, I do not want snapping and snarling, and if you do that to me then I will perhaps says: the 'doodles'. Oh well, then perhaps you do not know either.

But the human being carries on, the human being hits, the human being kicks, and whether you shout or whether you say everything and know everything, the human being will not believe it. But soon 'behind the coffin', ochohohoh, I laugh there, on top of a mountain, I will sit under the life tree of space and I will throw rotten apples. But there will be not one from which you get a life juice; and you are dying from thirst there, just believe it. My own mother and my own brother and my own sister ... I am not capable of taking an apple and of throwing them there. I say: 'Eat and drink.' No, just hit it. Sir, 'the coffin' is nearby. It can happen this evening. And then will you have one foot in the grave? No, sir, then you will have both feet 'behind the coffin.' In a spacious life in which you hated, cursed, snarled, growled: 'Bitch, brat, drop dead as far as I am concerned', you sit in that muck.

I will stop it, I will not do it. Do you want me to start to hate? Haha, sir, just murder me, just destroy me, just throw me under the tram, I will take myself into consideration in order to hate you, in order to tell you something. Yes, I am crazy. I will have myself, because of your provoking I will have myself beaten from the spheres.

Because Christ gave us the example, how He stood before the Caiaphas and Pilate. And then Pilate said: 'Whip Him'. Then the executioners came and said: 'Wraem.' And that poor good Lord said nothing. And the Peters and the Pauls who were sitting there said: 'He is now our Boss, He is our

Master, he is the Christ, He lets himself be beaten, He does nothing back.' Lift a hand, then He would have spoiled His divine space, by means of the human being. Yes, He was crazy.

I refuse point-blank, I will not do it anymore. I do not say: 'I flatly refuse', sir, you can say that to your family in The Hague, I am not a professor here, not an intellect, I have that anyway, but I refuse point-blank to hate, beat and kick you. Yes indeed, sir, I will kill my personality for your pleasure, in order to become stuck to your rottenness, I will start to hit and to slander you, madam; yes, I am crazy. This is how I now think about my own life and about that of the human being. And if you do not wish to know and do not wish to learn it, well, must hit out, 'behind the coffin' you will get to see your own club.

(Lady in the hall): 'People will declare you insane if you do not hit back.'

Yes indeed, but then you will be gone. This society kicks and hits back. I will no longer give you the chance to hit me. I will only hit back at you with wisdom. A mother who loves, she does not say to her child either: 'I will murder you.'

Crisje loved the most difficult one in our house. She said: 'He is just like you are, also my child.' But Gerhard was difficult. But the mother will not murder the child. And hits back. They provoke you to hit, madam, because the hands are now itching. And only ...

Would you not hammer the head of an academic like that, in order to cut open an ape there - you should see that anxious face of that ape - in order to cut it open there. 'Here, ugly human ape, have you had enough now?' But then you will also have a murder on your consciousness. Because you stay away from the life, even if ... Then you can put the whole world in prison right now because the scum steals. They suck your heart empty, madam, they want to have your soul and your spirit. Johan de Wit will also know that. But, the 'doodles', Mr Liefstinck. (laughter)

Yes. Am I not really quick, this evening? I am very quick, because I am thinking as fast as lightening, sir, it is simply gruesome.

I have never ever drunk water from you, this evening I am drinking now and again (from the beaker of water which is standing ready). Do you have anything else? Then I will leave it.

(Lady in the hall): 'Mr Rulof, you were just talking about dreaming, I am bothered a lot by nightmares, does that have something to do with your previous life?'

With your previous love?

(Lady in the hall): 'Life.'

Yes, your previous love, then you have also got hold of the life. Yes, you have healthy and you have really unhealthy nightmares. To experience



dreams is wonderful and nice, but when everything is jumbled up like that then it is terrible. Then you do not sleep well. And they always follow you and they never get you, because you are always running, aren't you? There is something to it. But I have no hold, madam, because if you really write down that nightmare, then I will unravel those nightmares, because I cannot step into them just like that.

(Lady in the hall): 'I am being chased by two lions ...'

And they never get you, do they?

(Lady in the hall): 'No, I wanted to flee, didn't I. But I had to go downstairs, that was so strange, a staircase in a thick wood.' Downstairs in a thick wood, even worse, that is really a nightmare. 'When I was finally at the staircase then that staircase had gone, then I fell and then I woke up.'

And then you woke up?

(Lady in the hall): 'Then I woke up.'

And the lions were gone?

(Lady in the hall): 'I got up for a moment and I went to sleep again and then it began again, then I was pestered by spiders, such ...' Such whoppers, real spiders with a cross on their backs. Cross spiders are dangerous, do you know that?

Madam, these are real nightmares, but those nightmares have meaning, only I have no contact, I cannot analyse them, I cannot explain them, because you ... me ... I do not know what happened before that. Because those lions ... I have also had those people visit me. We find those lions, madam, those lion characters somewhere again, and then someone with a lion character was certainly chasing you. And when you came to the bottom of the staircase, and you fell, then it was over at once. But that continues. And the spirit builds on the jungle ... That is a jungle, you know, madam, because all of this society is a jungle. But nightmares are dirty, that is terrible.

Someone recently told me a story. Then she says: 'I always start to scream at two o'clock, and then someone is chasing me.'

I say: 'Then you must stretch a piece of rope over the road, then he will break his neck.' (laughter)

Then she says: 'But how can I do that in the spirit?'

I say: 'Madam, like that in the dark. Here is the rope.'

Now no joking, but that is possible. I never joke unless I also have holy seriousness, do you know that?

Someone says: 'Someone is always following me who wants to get me. And that has already been going on for fifteen years.'

I say: 'Sir, then I will make him fall tonight. I will help you.' I say: 'You will just go to sleep at two o'clock, not any earlier.' I say: 'And that first deep sleep, you will then sleep at half past one, half past two, three o'clock ...' Be-

cause he was a patient of mine. And that man's nerves were destroyed, only because of that not sleeping. And always, when he fell asleep, then two men were chasing him ...(inaudible), they wanted to have his wallet, his money, and then blackmail.

I say: 'Sir, in 1921, 1922, I can see the winter, November, what did you do then?'

And then he was the casualty for that blackmail. And that followed him; he was into something, he gave the opportunity and he was shocked by it, and that kept hold of him.

I say: 'It is you yourself.' Oh well, we stretched a spiritual thread over the road. I say: 'That road. What is that road like?'

'Like that and like that and like that.'

'Good, and where do they come?'

'There. Then they are standing behind those trees and then they come and then they run and then I have to go.'

I say: 'And they will fall there.'

And then we stretched a spiritual thread, with master Alcar, and then they fell, they fell head first, ended up in a ditch, thought that they had drowned, because that was also a part of it, and the more the shock of those beings was, the deeper the shock in him also was and then he screamed, and then he could hide during that time and when they came out of the water, and then they ran off and could no longer find him. From that moment he was rid of his nightmares. It cost him two fifty, that treatment. And he had already lost five thousand guilders to the psychologist, but he was still not rid of that dream. With me it cost two fifty. By means of that spiritual thread.

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

(Lady in the hall): 'My husband also has nightmares, but this week he almost strangled me, but I woke up. While I was asleep I was also holding him like that. That ended quite well. Even more things happened, but you also have that with nightmares. He does not mean it like that, I think.'

.He does not even know it.

(Lady in the hall): 'No, he never even knows it. No, because the other day when I told him, then he says: 'No, I wanted to get up.'"

So in his subconscious he is loving you delightfully with his hands at your throat. (laughter) Madam, the only thing you can do about that is give him a good smack on his nose. Like that, wham. Not with a club, but with a little slat, whack, then he will get a fright and that fright, that fright ... Yes, it is sometimes necessary. That is not hitting, but that slap ... If he does that, then you do: smack! 'Yes husband, for the good.' And that fright will stop him from reaching out his hands.

(Lady in the hall): '...(inaudible) at night he also sees something, then he

gets out of his bed ...'

Yes, he is mediumistic.

I had a lady, who took part in spiritualism. And: 'Yes, yes.' 'And it is so nice.' And finally ...

I say to her husband: 'Make her stop, sir, because that is nonsense what you have there.'

Oh well, they just continued. After four weeks I had to come: 'Mr Rulof, please come because my wife is round the bend.'

And she was sitting there: 'The Holy Spirit is coming and when we see him then the world will see ...'

I say: 'Yes, there you have it again, it is the Holy Spirit again.' I say: 'Sir, may I have a bucket full of cold water?'

Then he says: 'What do you want to do?'

I said: 'Only a bucket of cold water will help here, my strength will not help her.'

He said: 'Yes, but I will not be accountable for it.'

I say: 'Well, the neighbours are bothered by it, but I need a bucket full of cold water.' And I put her under the jet like that, and not under the powers of the master. But a bucket full of cold water could have solved it. 'And if you do not want it, sir; in two days' time she will go to Rosenberg.'

They did not want it. And I only wanted to give her a shock, by means of cold water. Two days later she was in Rosenberg, and then she got fourteen shocks, and then she had still not made it. Because of that, she also wanted to be a medium. You know the dramas; it is no wonder that our things are lying in the street gutters of the city.

But your husband is naturally sensitive, and he, his subconscious, is naturally busy, because we have had a hundred million lives. What are his nightmares about? Then he is busy with his battle, madam, and then you lie there as a loving mother, and then you are nicely strangled. Nice, isn't it?

(Lady in the hall): 'Yes, but he sometimes does it more. Yes, he is not awake ...'

But it is miserable enough. But it is not misery, it is the past which is speaking in him. But be careful, because you will be strangled. Because if he experiences his unity with that state in which he lives, by means of which his hands reach out and relax, then a great number of people will be strangled. Yes. It can also be dangerous. But you know now what the score is. If he strangles you then you will get your 'wings'. And he will be left with the misery, because the court will not believe it. It will say: 'You strangled your wife.' And then he will also go to prison.

(Lady in the hall): 'Yes, but I would not let it go that far, then I would go and sleep in another room ...'

Yes, you will not let it go that far, but imagine that he gets the chance to strangle you, then it will be over.

(Lady in the hall): 'Then it will be too late.'

Look, and now there is a possibility. If you come to me now, if you came to me at that time and you have to have a diagnosis, then I will ask master Alcar: 'What is needed here?' Then he says ... If I cannot do it, then you will go to a doctor and then you will have him given something for his nerves so that those nerves calm down. Because the nerves start, and then his control has gone, his concentration, which is now unconscious, and then the nerves start to act and those nerves are also in his hands and the life of feeling is also there, and then he already grabs; and he does not even know it.

(Lady in the hall): 'Yes, but something from the doctors has no hold on him because his nervous system is not working.'

No, but it is the nerves, in order to calm them ... Yes, I have enough remedies for him if he wants that. Let him go under ice cold water. Let him begin calmly this summer, and let him continue like that for a while.

When I had 'The Origin of the Universe, then the master put me for two solid months, in the evening at half past eleven I could get undressed, then I had to go under the cold tap, in the middle of the winter. Why? The master says: 'Because your nerves, André, they are at boiling point.'

I had to earn my things, ladies and gentlemen. It was certainly not so nice to go under the cold tap every evening. But the flames were flying off my organism. The water was immediately blazing hot, there was such fire in my nerves. And I never had a headache, just once. And then we also talked it out.

Do you want expansion? Then expand your will and never be lazy. I said: 'I do not want anything to do with laziness, and with tiredness not at all.' I have now got a hundred paintings, beautiful wonderful plates. I will soon have thirty of them for you, if you want one of them for your house, for your family ... Well, then they say of course: 'Not too expensive, of course.' 'Not too expensive again?' But they are for 'Jeus III'.

What did I say a moment ago, before that?

(Gentleman in the hall): 'Jeus III.'

For 'Jeus III', yes. But it was not that. No, I have lost it.

(Lady in the hall): 'Paintings.'

What did you say?

(Lady in the hall): 'About the plates.'

(Gentleman in the hall): 'Those paintings.'

Yes, I was talking about that. But there was also something else. Oh yes, I remember again, sir. I remember again. No, I had not even said it yet. We made a hundred of them, I am now writing once more, I have almost finished half a book again, but I am not tired. I never get tired. I want nothing

to do with tiredness. Because the human being is spatially deep and the human being can exhaust himself seven times, I experienced, wrote that during the war, we have now finished twenty-five books, and I would also begin with twenty-five, but it is no longer necessary, because the masters say: 'Soon the direct voice instrument will be on earth and why would we work you to death now? Now just enjoy Mother Nature, talk to a flower and a plant sometime, because the human being does not listen anyway.' But that is not true, because you are also here this evening, sir.

Ladies and gentlemen, see you on Sunday morning. The masters will be speaking there in Diligentia, because I am still just a big dope.

Sleep well.

See you on Sunday morning.

(There is clapping.)

## Thursday evening 3 April 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I will begin this evening with a long letter: "Dear Sirs ..." And ladies of course, "The undersigned politely requests your attention for his proposal to be described further below. Already been tried for years by different people to bring all existing spiritual groups under one roof. However, the proposed plans kept falling into the water. Despite the fact that I am very convinced of the difficulties which this plan brings, I also want to have a try in that direction." You should listen. "Here in the city there is a bakery whose owner is prepared to put a share of his company profits, 15, into a building account for the good of a fund for a temple in which every spiritual group could be housed. This plan can only go ahead if both the spiritual leaders and the directors of the societies and their members completely support this plan. Just imagine: in this temple there could be a library, an exhibition hall for mediumistic works, a film hall, the different auditoriums." So everything in it? "The greater the number of spiritually thinking people who buy their bread from this bakery," not bad, not crazy, "the sooner the ideal can be realized. Let us all try to bring in that unity which will be very necessary in order to bring this proposal to execution. A copy of this letter has also been sent to other societies. Hoping that this letter may produce a favourable result, I remain yours sincerely, T.Schaminee, of Timorstraat 122 in The Hague."

That man visited me, I say: 'Put that in writing, then I will go into it.' I say: 'Then we can discuss that together.' But I have - I also told him that - a hundred other examples. Although of course, that would not be bad if we were to buy our bread from that one man. I say: 'But how long will it be before we can begin with that temple?' And at the moment I am not at all concerned about that temple. The people gave money for the temple, we could build the University of Christ, but that is still not enough for two hundred people. And, if that temple begins then the masters will begin with something completely different, because then you will get your own seat in that temple, that is logical. Because if you are not there and you let your seat be taken by another - I do not want any members yet, and we already told and explained that before - then that University will stand still for that matter. And what do you hope to achieve with two hundred people with a little temple of a million? But I have many other means.

But what do you think of this, ladies and gentlemen? Let this human being - he is one of us, and he is going with this plan, that is really great -

let him try, I told him, with other societies, the theosophists, Rosicrucians, spiritualists. If that is together, then we will be as powerful as anything, and we will have a half hour radio broadcast in four weeks; as long as you are together.

Spiritualists had a half hour broadcast on the radio before the war. Half an hour. And then I was fuming, because during that half hour they came with poems. I say: my God, my God, they have the possibility for a moment and now they come with poems. And then a very sanctimonious gentleman came. And then he read out such a nice poem for quarter of an hour, and a few words for another quarter of an hour: the half an hour was gone. I say: 'Just give me five minutes', but then I did not get them of course.

Now, that was also a group of people together: he may do that, he can do that, and 'he can talk nicely' ... Yes, I can also do that, just give me the radio, then we will talk nicely. How do you want to hear it this evening, in the Gelderland dialect or in the city dialect? (Jozef speaks properly): 'Should we ... We will start to think differently ...' 'Do you think we always like to question ...' Well, then we will put a potato in our mouth and we will begin to gargle.

But do you think of this? I said this. Look, theatre, film, lectures, books, exhibitions. Sir, where are you? I have the plan, the plan is already finished, for years, and is signed by the architect Van de Hoek here in The Hague. The temple is completely finished, architectonically finished, calculated and everything. That has already been finished for a long time. I do not only have a great deal of people who feel for that, but there is even a film company which feels for it. And if those people get money ... They have already made a film, that was suspended, but they are busy building it up again, because that film has far too many nice things. When it is that far and he comes to The Hague, I will let you know.

But that society, a year and a half ago ... He was a banker, and he was a disciple, in Amsterdam, of master Zelanus, and he said: 'Jozef, you have already done enough on your own. We will also begin now, you will get one third of the film for the books.' And that was recorded in the documents. And the man, the director and everyone ...

(To people in the hall): Come in, ladies and gentlemen.

... the producer and everyone wanted to help, they were also disciples of ours, read the books and they are conscious, it is true, and they want to make that alone ...

What happens? That banker becomes ill and then he calls for me, I go to the hospital, and then he says: 'Jozef, you will get a hundred thousand.'

I say: 'So.'

He is lying there, he says: 'And I have already written to America, one of the greatest reporters in America, a friend of mine, from the New York

Times ...'

I say: 'I have been there. I did not see him.'

He says: ' ... and he will come to Holland, we will let him come, and he must write about you.' And all those other things.

I say: 'Fine, sir.'

I just looked at him. He held my hand. He says: 'I will get better again?'

I say: 'Yes.'

He says: 'Because you have done enough. We lazy bones', he says, 'we do nothing. We have our hereafter, we have the spheres and we have our spaces and you are just alone. The masters do this, and then we have nothing to say? Can we do nothing then?'

It is true, isn't it? My books are your books, aren't they? Or is that not your hereafter?'

And that man had understood it, he says: 'You will get a hundred thousand.'

I go to the lecture, because I had to go to a lecture, I say to that man who came there later, that producer: 'He promised me a hundred thousand.' No, I did not even tell him. I went upstairs, I say: 'Master Alcar, do you have any more of those millionaires who will lie in a coffin in a week's time and now still promise me a hundred thousand?' A week later sir was lying in the coffin. Gone the hundred thousand for Jozef. The film was slashed, gone a third share.

But we still have an opportunity and that is this, ladies and gentlemen, it proves that you still get that core; also this gentleman here. That is not so bad, but we have many wonderful things in order to come there, because it is very nice, that baker also just opens himself again to the good. On Sunday after the lecture someone threw an envelope again in the letterbox with NLG 535.- for the books.

Envelopes often come here; at home I just open them. And there is NLG 20.- in it and NLG 50.- and NLG 100.- and NLG 500.-, and so on. Is that not enough now, that the human being knows the books are theirs and not only mine?

NLG 535.-, that is a handsome amount, but for 'Jeus II' there was NLG 5,000.- in the letterbox. This is for 'Jeus III'. I just say it like that, I always just say it like that ... There is no name and address on it, there is nothing on it, and I find that even more wonderful. And then I do not see at all, and I do not want to know anything about it, because they are the orchids for Golgotha. Do you feel it? It is not my concern. But they apparently know where it is going, otherwise they would not do that. Sir, the people do not do that just like that.

Now we can get mud boats over our heads, but there are also golden



coaches amongst them, you see. And then I got a lump in my throat, I think: people, happiness, happiness, you know, strength. I will pass it on and you will soon see it.

Look, those funds, I already told you several times, that was already a great deal, but I also told you that there is presently a power in it, a great deal. Master Zelanus told it in *Diligentia*: 'Your funds will be used for the books.' And that is logical, isn't it? Why would we put that down and do nothing with it? No, the books must be published. And that is our possession.

The University of Christ, the Spiritual Science Society, that will gradually become, not yet in twenty-five years, but in fifty years, when the direct voice starts to speak, then that will become our state possession. The state will absorb that word. Because those books will go to every house, people must accept the Christ and God; the One whom we have, whom we saw 'behind the coffin'. And what do our books do then?

I am now busy with 'Question and Answer', Miss Bruning prepared that book. And now I am typing it over because there was a lot left out, and you cannot do that. But if you read which questions you asked there and how the masters answered them, here from this place, that is awe-inspiring. If we were soon to have the money again for that, ten thousand, in order to have that printed. Because stencils, I will now tell you that honestly, that was the intention, that is simply destroying the work of space. You must make a nice book out of that: a white book with a cross on it, and a pram under it with a baby in it. And then they say: what kind of crazy thing is that? Under the cross of Christ a pram with a baby and then a hand behind it which pushed, a nice symbol. That is a new life for the human being. I now see that at once like that, the cross of Christ, a white book, a blue cross on it, and under the cross a pram with a baby in it, a hand - a beautiful hand of course, isn't it - which pushes it like that. And means: come to Me and you will be sure. That is the book from here.

Sir, sir, sir, sir, yes, what will we do? I already told you, there is even already a film company busy. I have six scenes ready. I have my art. I have a hundred plates. I may get rid of thirty of them, I told you recently, and if you want to have one of them then just come and look, if you are quick, otherwise they will be gone. But then you will hear a storming. But how do I manage that, that I see them one by one; that is the craziest part of it? But it is up to you. There is something there, and that is all for the books once more, sir, for this. First I take care of the books, that is my task.

And other people are already busy building that temple. If we ... those different sects, those different sides, spiritualism, I also told that gentleman ... You will not get the Rosicrucians anyway, you will not get theosophy either; but the spiritualists, only in the Netherlands, sir, if we got them then

we would already be rich, filthy rich. But can they, who now sit there on a horse, go and sit and listen there? Must I then approve that in that temple, I told you ... Then we buy a temple and then all those societies come in, and then that gentleman comes, he closes his eyes and talks; a lady, and then I sit there with my nose there that she talks nonsense, sir, in our house, which has justice and truth. Sir, ...(inaudible), then our people will already be busy sweeping them out; so that will come to nothing.

That bread, sir, goes sour under and in your hands. And what should we do now? That is not so simple. But I will continue. And wait and see what those people all say, and then you will see, sir, you will be washed ashore because those greyhounds want to experience their own orbit and want to fly. The human being does not want to get off that horse. True or not? They have become something, have done something, have their séances, have this, get their flowers, get their little people ... And: 'Antoinette van Dijk (singer, programme maker for the radio, 1879-1975) dies, was mistreated and whipped in the concentration camp', and if that same human being, that personality, speaks again on the radio and says: 'And I am still alive', they just throw that away again; but that medium continues. And that in your house? Do you see?

(Gentleman in the hall): 'In the temple.'

In the temple? Sir, let us just make a market of it, then at least we will know that the peels and the boxes are also in it. And perhaps an orange which has rolled away and we put that in our pocket, you will not get any more than that anyway.

Yes, what should we do now, ladies and gentlemen?

(Gentleman in the hall): 'There is also something else attached to it because if you take that Mr Meinders again for the moment, who is chairman of such a Christian Spiritualist Society, in which he has brought together the different spiritualist circles, séances, and he gets a salary for that of five thousand guilders for the first year, and six thousand guilders for the second year. I would say: that is not that bad. But if those gentlemen there had to pursue the policy, only for the money, then they would be better to stay at home. I, personally, would rather say: Just ...(inaudible) let them go, but they are less ripe for these laws away.'

It is no use to us, sir. The masters are not concerned with a temple; it could already be there. Master Alcar said: 'We will bring the inner temple to earth.' And that is already a great deal, sir, because temples were always built, sir, but the inner material, the consciousness of that temple remained penniless. True or not? And now we have the inner part in our hands. 'But the outer, material part', master Alcar says, 'I leave to the 'Age of Christ'', that is the time which will come after us, 'I will leave that to the human being of the

society to build up.’

Let all of us just make sure that the books are there, then we will have our hands full. And that is already a beautiful task, you know. But in order to also make an office and in order to destroy and sully it there from left and right ... And it concerns six, seven thousand guilders anyway; well, sir, it is clever, I have never seen it before.

(Mrs X): ‘Mr Rulof, I have a question for you. I had someone who said: ‘Yes, fate does not exist.’

What did you say?

(Mrs X): ‘I spoke to someone who said: “Fate does not exist.” Yes. Then he says afterwards: “But Napoleon went to Russia and that was fateful for him.” And now I had to go under to him.’

Yes indeed.

(Mrs X): ‘Well, how can that be now?’

Madam, if I take part in the lottery, I go above my capital, then I sit on top of my fate.

(Madam in the hall): ‘No, I ...’

I have been in Monte Carlo, madam, I went there with fifteen million and I came back with nothing left.

(Madam X): ‘Yes, but who was right? He says that I was wrong. I say: “Then fate does exist.”’

Yes, madam, but we are not talking about a fateful temple at the moment.

(Lady in the hall): ‘No, but then ...’

No, now you are not honest, now I find ... no, that is not nice. We are talking about the temple of the University, and now you come with fate too, but I believe, madam, that you are right because it becomes fate if we bring all those people there.

(Madam X): ‘No, I am not talking about that temple now.’

But we were talking about that. I am busy with that question.

(Mrs X): ‘Yes, but I am, I came to you for that question.’

Could you not have ...

(Mrs X): ‘I thought: Rulof knows so much.’

Oh yes? No, now it will become even worse. But madam, if the school teacher is busy with something, then ten can ask questions at the same time, that does not work, does it? Now you should just ... (lady talks through it.) May I teach you, that you have to wait a moment?

(Mrs X): ‘Yes, I cannot wait long because I have to go away again soon.’  
(laughter)

Well, madam, we have respect for that. I will finish this immediately and then I will begin with your fate. And then we will make something nice of it.

(Mrs X): ‘Yes, I have come purposely for that, for that fate.’

Only for that fate? And for nothing else? Oh well, perhaps I will put a present in that bag of yours and you will still have something.

But, sir and madam, ladies and gentlemen ... You will feel, sir, I would say to you: continue to work and try what you can manage, perhaps something will come of it.

(Someone in the hall says something.)

What did you say?

(Gentleman in the hall): 'You are sceptical.'

I say: perhaps something will come of it.

(Gentleman in the hall): 'Yes, there were people on all sides who did not find it strange. Van Engelen, for example, who ...

Yes, that is already a great deal. Then you are with a mayor in the occult area. But, I do not want anything to do with that. We will try to make something of it, but I will present it to you, the certainty is only this: if that is possible, all the things it could be! I will challenge all of them anyway, the theosophists, Rosicrucians, spiritualists. I say: test me then for ten years. If I have proved that I have something, accept it then, bow, and we will be as strong as anything. True or not?

(Gentleman in the hall): 'But they will not come.'

But they will not do it, sir, because I tell you, that Van Engelen and those others, they must all go and sit there, because it is loose talk. And they will not do that. What does that man want to do soon if he can just sit here alone and he can no longer get that five thousand guilders? Sir, then he must go to the paper factory. I do not believe that he will do that. Then I say: sir, what do you tell the people? Well, get that gentleman, and then you must put that gentleman down there and then you should hear what you can tell that man: you will beat him to death with wisdom. About those spirits of those people, you are over that long ago. Because it remains searching and a minister's sermon. And do you still accept that? I showed them it here anyway, I tried it here anyway. And they cannot do it? No, that is not possible either, sir, if there is no good contact; and those people have no contact. If they go into trance - you will read that anyway in 'Spiritual Gifts', and it has been proved here anyway, I proved it anyway by means of my eight hundred lectures, by means of my books? - if I go into trance and those people go into trance; is exactly the same anyway?

And then you must start to ask questions, sir. Well? Oh, there are a great deal amongst you who have done it. And what do they get? Nothing. They say: 'Sir, you just open your eyes again because you are still in it', because they see that, they are familiar with that, they know that. Because 'Spiritual Gifts', those two books, are as sharp as a spiritual cutting sword. True or not? And you cannot avoid it. And now you can play-act, sir, but the human

being who reads that, he says: but that then, sir, and this then, sir, and that then, sir? They do not know it. They have no contact. They are not mediums. Every human being has feeling, the dog and cat have it. But gifts, sir, for the other side ... Real seers? It says in 'Spiritual Gifts', if you are a real seer, out of ten million people there are just perhaps one or two.

And did you not discover that during the years after 'Spiritual Gifts' was published? Just try it. Can you avoid that? Well sir, neither for seeing, neither for healing, painting, writing, the direct voice, dematerializations, good grief, just try it.

But now we will begin, sir, you do your best, and we will also hear from you, won't we? And if we have to buy bread and it is there, sir, then that man can already order tomorrow. Can't he, ladies and gentlemen?

We also have people from Rotterdam here, then we will even let that man bring a loaf of bread to Rotterdam. Madam, and then we do not have one roll every day but then we have two of them because then we have fifteen cents more.

(Mrs X says something.)

What did you say?

(Mrs X): 'My mother also says that.'

Oh yes. Madam, do you wish to know: what is fate? I already say: what is fate? Someone says: 'I will go to the doctor because my mother is not well.' And he just comes round the corner of the street, madam, and they run over and kill him. And the mother was still alive after fifteen years, but the other good one, the other one who wanted to go to the doctor in order to get help for mother is just run over and killed at the corner of the street. What is fate now?

(Mrs X): 'Then he should have been more careful.' (laughter)

No, madam, that was now his blissful end. And you can go like that, if there is also an accident, then it is always ...

(Mrs X): 'No, that was not fate, because if he had been watching out, then he would not have been run over and killed.'

(Gentleman in the hall): 'Napoleon too.'

(Mrs X): 'That man says: "There is no fate." And then he says that Napoleon went to Russia, and that was fateful for him. Well, then fate exists, doesn't it?'

Yes, then fate exists. Have you read all the books, madam?

(Madam X): 'Yes, I have already read a few.'

A few, well, there are nineteen of them. If you do not take the effort to read them, then I do not have the effort and the strength either to explain them to you, because I have to go to the books.

(Madam X): 'Yes, but that does not work just like that, to just read all

those books in quick succession.'

Quick quick quick ... It concerns, madam, I can explain it nicely to you, explaining spiritually, explaining humanly and spatially, and I can explain it to you divinely. Because that man who went round the corner, he should just have been watching out? Madam, it was his time.

(Madam X): 'I really do not believe in that anymore.'

No. There is an aeroplane, that aeroplane which went down in Germany; why did those people who were sitting in that aeroplane not quickly take that control stick, and not send it themselves to the airport? Why did they not do that? Do you see? A train is hit, is that also their own fault? Is that the fault of the engine driver who drives through there? And there is also another man who has to change points and does not do it, and now that train flies onto the other track and immediately flies out. Also fate?

(Lady in the hall): 'Yes.'

Madam, there is no fate. Everything has a purpose. And everything has been definitely calculated and finished. But we can experience a mess-up.

Is that fate that Napoleon went to Russia and succumbed for Moscow there? No, madam, that is his own destruction. He suffocated in his destruction and almost came to grief. And it is like that with everything. And now you can take hundreds of thousands of examples, and then I will fetch you ... You must put forward those examples yourself, you are now talking about Napoleon, but I do not intend, and I do not need to do it, to put forward all those examples. And then you can get a list with hundreds of questions, and they all happened by means of fateful circumstances, then I will explain the spiritual, the spatial law with regard to life, feeling, personality, fatherhood, motherhood, reincarnation, rebirth. With that one fateful circumstance you are connected to space, to time, to life and death, rebirth, fatherhood, motherhood, to planets and stars. Because if fate existed, then the earth would not keep itself in its orbit and then everything would collapse, and then we would be hanging in space.

(Mrs X): 'So he was right then?'

What did that man say then?

(Madam X): 'Fate does not exist.'

No, madam.

That man is right, irrevocably right. Yes indeed, that man is right.

(Gentleman in the hall): 'But everything is the law of cause and effect?'

Yes, the law of cause and effect, karma. Sir, but we do not even need to talk about that. It concerns here the perfectly ordinary time and then there is ... Look, we know, and you also accept that: nothing happens outside of God, or, that God would not know it. You accept that, don't you?

(Mrs X): 'God, God, for me there is no God, sir. God cheats me.'

What did you say? According to you there is no God?

(Mrs X): 'No.'

Madam, then I will stop immediately. If you then read those books, then you are an obstinate refuser. And they are pearls before the chickens.

(Mrs X): 'I was brought up amongst the saints, there was a saint in every corner.'

Madam, I too (lady talks through it) I too, yes, madam, I too and there are more Catholics who saw nothing else but Christ and holy Marys and Josephs.

(Mrs X): 'I am not finished yet. If anyone prayed, then I did, from the bottom of my heart, and now I no longer believe in God.'

Oh, now ... Madam, there are mothers here who were beaten and kicked (lady talks through it), no, madam, I am talking ...

(Lady in the hall): 'Yes, that is fine.'

... you will also get your turn to speak again. We were beaten and kicked and we still love God, He says: because it is our own fault.

(Mrs X): 'Oh, come on now.'

Madam ...

(Mrs X): 'If I love someone then I do not beat him into the grave, do I?'

And God does all of that, does he?

(Mrs X): 'God does that.'

Madam, I am stopping, no thanks, because it is impossible to say anything against this.

(To the hall): Can you say anything about this?

(Hall): 'No.'

Madam, I am stopping, it is impossible to say anything against this. I am terribly sorry, but it is impossible to say anything against this. If I had someone here who says: 'I do not accept a God and masters do not exist', I would say: 'Yes, sir, then just throw my books away.' I am pleased that I have seen it and that I have that hold and that certainty, otherwise ... I believe, against so much refusal on earth you would really throw those books in the fire again. But a human being who says: 'There is no God', that is prehistorical, then you do not believe in Christ either and in anything.

(Mrs X): 'I believe in Christ.'

Oh, you believe in that. Yes. Madam, then I am not capable at present - and I am certainly not becoming sarcastic but it is the truth - I am now not capable and I bow immediately ... I will not stop because I cannot do it ... (lady talks through it) Madam, I am still speaking.

(Mrs X): 'Yes okay.'

I can do that, but I will not do that, I am powerless because you ignore the God of all life just like that. 'He does not exist.' It is impossible to say any-

thing against that. No, I am stopping. You do not need to say anything else. You will just work it out for yourself now. It is useless talking to her. No ...

(Lady in the hall): '... nothing to work out.'

Madam, you are hitting me ... not out of balance, but you are denying me the possibility to build up foundations, because the God of love is there.

And you have read two books or three books of mine? That is no use to you, madam.

(Lady in the hall): 'Why not?'

Because you still say this now. With the first word we already begin: God is a father of love. The first word which it says in those books is: love is the highest good given to the human being, love is what life does and trembling from emotion ... And then you begin with: 'There is no God', madam, I could weep at that. That is ...

(Mrs X): 'Yes, then why?'

Then why? Because this already moves the human being as father and mother. Then I might as well say: my father did not exist and my mother does not exist. Then they no longer exist either. You only cling to the earth, to material, to this, and God does not exist; for those little tips which you imposed yourself, the God of all life must go from space. Come come come ...

But I am stopping, ladies and gentlemen, I will go to a new question. Bother. I am sorry.

(To the hall): Do I have the right to do that?

(Hall): 'Yes.'

Thank you.

I will continue. Do you not need to leave, madam, now?

(Mrs X): 'No, I will wait a moment.'

Oh, you may do that, you may just do that, but you were in such a hurry.

(Jozef continues with the next question.) "What has actually happened when someone becomes unconscious," here we go again, "because of an accident or spiritual shock?" No, that is something else. "And after recovering, has lost his memory." Loss of memory.

From who is that?

Sir, if a shock ... You must listen carefully, it can happen precisely because of the shock, it can also be because of a fall. And there are possibilities that a human being loses his memory because of a shock and because of a fall and no longer lives in the existing day consciousness. So that shock has brought off something by means of which his life of feeling is disengaged. That is not the loss of memory, but a disturbance has entered the normal, natural, spiritual thinking which comes from the centre of feeling, the solar plexus, that goes through the body over the back and comes back again, goes through



the brain and suddenly that cannot go any further because there something is broken, brought out of balance. Do you feel it? And then the human being can no longer think and then they say: 'Yes, I do not know anymore.' They can talk, because that is still there. Thinking, yes, no ... And now there is also something crazy, something strange, and the doctors experienced that, they said ... 'Yes', someone says, 'then I started to talk about the cows which I had, and I was there and there and there, in my neighbourhood: yes, but I no longer live here, I no longer live here.' Then those people said: 'You see, the memory has gone.' Then the human being stood definitely, and suddenly, because of a shock, because of that shock, in the reincarnation, the previous life. And they did not understand anything about that. Happened more than once. Is it clear?

Now I can continue of course to also follow those phenomena, but that is already no longer necessary because this is the core. So because of the shock you can really lose your memory, that is the day conscious feeling and thinking, because you, because you do not ... there is a little spring in that machine, a little cogwheel is broken, and now you cannot think, so you are standing somewhere. Where are you standing? In your previous life and nowhere else.

He says: 'Yes, I am there, I have learned to talk, that is still there, you can still think.' He says: 'The thinking continues.' Yes, but now that thinking no longer goes through the brain, through that source, but now it goes out directly from the life of feeling, and at that moment the academic, the doctor could have said: 'My God, my God, that human being is thinking without brains.' It quickly looks for a channel and continues.

I experienced that, you know, with a human being, with a boy who came to me and had fallen, he says: 'I can no longer think, sir.' He says: 'I can talk.' Then master Alcar says: 'He is now thinking without brains.' Well, we got him free, because there was a little tumour there and it pressed on it, it could not get through, and we got rid of that. And then such eggs came out from the ears, behind those ears, we got them out, dirt out, and sir was thinking again; the channel was open again. They are pieces of proof.

(Jozef continues to read) "Is it possible with spiritual help to cure someone from insanity if this is caused by change, deformation ..."

What is that?

(Gentleman in the hall): 'Deformation.'

Oh, deformation, I would say: I see it as an r.

"...deformation of the brain as a result of an accident?"

Yes, sir, you also have that again, alcoholism and syphilis, that is all possible. But: is it possible to cure someone from these things with spiritual help? That is not possible of course, because if you have syphilis and you are an

alcoholic, you drink too many of those delicious drinks, then you cannot do that; or there must be a possibility of, say, just twenty-five percent out of a hundred, then something can already be achieved. But if it comes to two, five and ten percent, then you are faced with ninety-five percent domination. And how do you wish to conquer that now? While you get nothing from the human being, because he takes his drink, he has his other hobbies. Then you are powerless.

And when there is a question of a tumour, yes, then you should see that you get rid of that tumour. Then it is possible to help that human being, because you have material possession, that is because of that tumour, that is that man with that shock also. There have already been a few phenomena that the human being, the psychopath, was given a cure by means of the shock, but insanity was close by, and it came, and it was even worse.

So first the sensitivity, the psychopathy, the thinking does not continue, it is all faulty, wrong. Then someone says: 'Yes, and then they talk in me, and they say: "Then you should just not eat."'

We had one here, he came to me: 'Yes, then they say, Mr Rulof: "Then you should just not eat, you are a glutton and the whole world suffers poverty and you just sit eating."' That man hears that. He says: 'Well, then I will not eat anymore.' And that man did not eat anymore, he became as thin as a rake. And then he came to me: 'What should I do?'

I say: 'Go as fast as possible to a cafeteria to get a nice steak.'

'Do you mean that now? But that could be the other side.'

I say: 'Does the other side intend to destroy you?' I say: 'Sir, go to the cafeteria immediately.'

Then he went downstairs, then he came up again: 'So should I just have that steak anyway, Mr Rulof?'

I say: 'Yes, that steak, a salad with it, something nice with it. You will go to that cafeteria and you will have a nice bite to eat.' I say: 'You just do what you want.'

He is outside in the street, also comes upstairs: 'So I must ... Will I just do it right away?'

I say: 'Sir, immediately, you know', it was seven o'clock, I say, 'now you can still go there, just keep calm and do not talk to the people.' I say: 'You just go on line three and then you go to the city or wherever you live, yonder, and then you go to the city, and then you have a lovely bite to eat.'

'Oh yes.' He is gone.

I think: Will he still come back? I watched him go and then he was still standing thinking in the street, it did not get through to him yet.

Madam, that gets through to him, but that life of feeling, sir, cannot absorb it, that has divided and now they are powerless there, powerless, pow-

erless. The will to act in society is not there and our concentration camps are not full of them, but the mental institutions are, Rosenberg here, the Ramaer clinic and so on, Maas and Waal in Rotterdam, and in Utrecht they have yet another name, Bloemendaal, our insane people are everywhere. Half of mankind, sir, is psychopathic and insane. So many people now sit ... between what? We know what it is. And must still master that.

When mankind and the universe develop, sir, just listen, then the psychologist gets a hold on the human being, and then the psychopaths and the insane people heal. But then the first phenomenon can be seen in the waters, because then the whales and the vermin, those big giant animals just dissolve, you do not see an elephant anymore and not a giraffe anymore, because those prehistoric ages - that is still the prehistoric age - that giraffe must still go to a butterfly soon, no, to a bird. Then you should work out how long it takes before that horse is rid of its long neck.

And then, with another long neck, for example a heron, isn't it; and: peck, peck, and then standing leering at a frog. Before that evolution has been completed we will already be a million years further. Isn't it nice? And science says: 'Hahaha, how it is possible? So you want to explain to us that the elephant will soon sing in a cage and be called canary?'

I say: 'Yes, sir.'

Then he says: '...(inaudible) lock him up. Just lock him up, because that is not possible.'

But where must that life of God go? Where do those birds go? Does the life in the waters not get to see any expansion, any evolution? Must that animal always just continue to walk round in those waters? And a lion and a tiger, the real animal species on the land, the ape too, must it all remain there? They get wings, and many animals already have them and soon they will also get the spiritual wings and then they will live 'behind the coffin', on the other side, and go with us to the conscious divine All. Do you not read that in 'The Origin of the Universe'? Is that not built up wonderfully?

(To Mrs X): Are you staying for a while, madam?

Okay.

We are still good friends, aren't we?

(Mrs X): 'Yes we are.'

We are, that is nice, yes.

Sir, are you satisfied?

Yes, we could perhaps be at loggerheads with each other, but that does not matter, as long as you do not lose the friendship. You see, there are people who still walk, then they say ... then I am not called 'brat', sir, but I am a rotter, you may not say that either, and then they go. I say: 'But, madam, why are you walking away now, let us talk that out and finish with it.' It does not

concern being right, it concerns a law. And now a hundred thousand people here in the world say: 'Yes, but it is like that.' And then one little human being gets up and says: 'I do not accept it.' Until he is 'behind the coffin' and says: 'My God, my God, I am alive. And those other hundred million are right.' But here? You will not get it in. And that is a pity. And then I say it. The lady can think: do you alone know it? I have my pieces of proof.

We have a gentleman here, I am writing about it, I am recording it (Jozef edited Question and Answer Part 1). We have a gentleman here one evening, and he presents me with the holy Revelations of John - I do not know whether you still remember that - from the bible, bibles, complete bibles. I fought with him, for approximately a quarter of an hour. And I say: 'Yes, sir, proof proof. I have my books, I come from Gelderland, I can do nothing, I have never read. As a child I already had it, I disembodied and then I saw the life 'behind the coffin'. Now you can say: "Yes, nonsense", but I have my books, I have my wisdom, and you cannot learn that wisdom on earth because you already say it yourself: 'It is not possible.' And there are people who can do that. But if you ... the wisdom ...

Look, here they say: 'Are you in trance?' Good heavens, I tell you and explain to you, conscious or in trance or unconscious, it does not matter, the laws of the space. Where does that come from? From the word you should be able to hear that there is something here. Because you cannot experience that word, which happens at the moment in Diligentia, doesn't it, you cannot experience that anywhere, at no university. So which insane person is talking there above his normal human, social consciousness? Is that an insane person?

Now we get by means of the pieces of proof, by means of this ... Normal things which we can check, this, that, that, that ... Now we must say ... And I say to you: 'Have you read two books?' And you also say: 'There is no God.' Yes, then you are powerless anyway.

(Lady in the hall): 'Mr Rulof, but you also said it yourself: "God does not exist"?'

What did you say?

(Lady in the hall): 'You also said yourself: "God does not exist"?'

I said it a hundred times ...

(People are talking at the same time in the hall.)

(Lady in the hall): ' ... if the bible writes it, perhaps she means it in that way.'

(Jozef reacts to someone): No, no, no, no, madam, she must explain that to us herself, you must not start to search for it, she must work that out for herself.

(Gentleman in the hall): 'It concerned praying ...'

It is not about that.

No, that gentleman, whom I am talking about, he says: 'Guh ...' Then I say the following to that gentleman that evening: 'Pieces of proof? Even more pieces of proof?'

In Amsterdam, you experienced that, then we had that wonderful lecture in Amsterdam, then master Zelanus went from the moon to the Divine All - do you remember? - and he stands before Christ, at that moment he speaks to the human being and concentrates on Christ, he says: 'We are now standing before the Messiah.' Didn't he, that was at the end of the lecture, I believe. And then the Christ said: 'Have you seen one human being with these signs?' And master Zelanus pierces himself into the Christ and the lecture is finished, and I have the scars of Christ in my hand. Do you remember?

Then master Zelanus took a flower there, and he had analysed the motherhood of it, and then there was a lady who said: 'I will give a thousand guilders for the flower which master Zelanus had in his hands.'

Then master Zelanus says: 'That flower is not for sale. We will not do that.'

And then the people saw the scars, then they wanted to kiss my hands. I say: 'Madam, go away.' Master Zelanus takes over me again, he says: 'This is nothing. This is perfectly simple, I have concentrated too deeply.' Stigmatisation.

'Can you now convince yourself', I say to the gentleman here during that evening, to the hall. I say: 'Do you now have the pieces of proof, sir? That is stigmatisation. Then you still have nothing of God, even if those phenomena are there.' When I think about it for a moment, it starts to burn once more. I say: 'Sir, that is stigmatisation, that is an occult phenomenon. Is that God? No, sir, still nothing.' But now, what a fuss would another not make, who has stigmatisation there from Christ?

Take Thérèse Neumann. A saint? Sir, a sick, a perfectly ordinary sick being, who get the signs of Christ there every year. She kept on suggesting that strong, ladies, and you can also get that tomorrow if you ... that will work in a year's time. We have the pieces of proof, don't we? If you disengage that hand, then it will already be paralysed in two weeks' time and in four, five months' time it will be dried out, won't it? That is all human concentration. The masters are like that, thank God, that they are not for sale for that thousand guilders, because he touched that flower, because we would already have been filthy rich and then that temple would also be there already, sir; only because of the sensation. Yes? And now what? And that gentleman says: 'Yes.' I say: 'No, sir, that does not mean a thing to me.'

How can you now convince the human being? You must discover that for yourself, I cannot give it to you. Even if we explain the laws, even if we have the wonderful art, even if we have books; it all means nothing. It now con-

cerns, what you make of it yourself and we lay the foundations.

Another question about this?

No?

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

(Gentleman in the hall): 'That artificial shock which people use in the different clinics, they can never have that effect that the patients get better from that, can they?'

Yes indeed, yes indeed. I am not a doctor, but I have had doctors visit me. And then he says: 'Jozef ...' He had also read a few books, a nice man, they are not all obstinate, refusing. He says: 'What do we achieve by means of the shock?'

I say: 'You must now know the life of feeling and the personality of man and wife.'

'How deeply can you apply the shock?'

I say: 'I will give you the pieces of proof which you achieve and see.' I say: 'You set the shock to that and that atmosphere and ...'

(Gentleman in the hall): 'Is that steam pressure or electrical?'

No, it is a diathermia.

(Gentleman in the hall): 'Diathermia.'

And you get that current through you; that is nothing else than that the nerves absorb it and draw up the life of feeling with it. So you are under your day consciousness, and now your life of feeling must, by means of the reaction of the nerves and the other systems, the life of feeling must go along, and that give you the shock. Then he says: 'Where do you get that from? That is infallibly explained.'

I say: 'But now the rest. Now I have an illness in me and that is sleeping, wakes up because of that reaction. Two days later: kidney disease.'

'Also happened', he says.

I say: 'Also something else.' I say: 'Someone comes, he had a bit of stomach acid and was this and was that, but it was still sleeping.' I say: 'Stomach disorder, immediately.'

'Also happened already', he says.

I say: 'Someone got haemorrhages, blood.' 'Also happened already', he says. He says: 'We almost no longer dare to use that dirty thing because nothing but accidents come from it.'

I say: 'Why? Because you do not know the organism in the first place, and cannot see from inside what is the matter there and there and there. Then you do not have the mentality and the consciousness of the nervous system, and now the life of feeling comes which must take care of all of that, and you do not know that at all.'

A lady gets a shock, everything is going really well, two days later she is

walking in the street, falls to the ground: unconscious. They have had her there for four weeks: unconscious unconscious unconscious. What happens? Here a disturbance originated between material and spirit. The strangest things occur with the shock.

(To someone in the hall): Have you not heard a lot about it, nurse?

And then that doctor says: 'And you are not a doctor?' I say: 'No, sir, I can tell you immediately by means of the light in the eyes of the human being, and by means of other possibilities I can tell you: adjust the shock that far; give that.' I say: 'No more, because you will destroy something there so terrible.' I say: 'That is a reaction. Is exactly the same as cremation; that is downhill, and this building up. That is the shock and now you will just begin. I am not a doctor, sir.'

But I can calculate that shock with regard to the human being. Do you not also read that in 'The Peoples of the Earth' when it concerns cancer with ... not uranium but with ...'

(Hall): 'Radium.'

... radium. But a wonderful thing, which I have experienced myself. Someone, a mother, she has the radium hangover, they call that the radium hangover, a good hangover. Cancer was diagnosed in the womb, now the womb has been burned. Completely burned, sir. And a pain! And they call that the hangover, but they were the tissues, they were raised by the radium until there was no normal tissue left. The life juices had dried up. It is just like a wet cloth which you suddenly throw there into a fire. What remains of it? And that is the radium for the cancer.

(Mrs X): 'But there is something for the cancer, which is against that, isn't there?'

Madam, we are not talking about that again, we are still talking about that.

(Mrs X): 'But you are talking about cancer?'

Yes, we are talking about cancer, but we are not talking about those problems, we are now talking about radium, about the healing method of that. You must learn, if I may teach you something, that if we are talking about bread, we are not talking about oranges.

(Mrs X): 'But you were talking about cancer.'

Yes, madam, but you are going another path. You would be a good writer, because you went from one thing to the other. And you do not analyse the one thing, but you immediately add another problem, and the people do not understand that.

(Mrs X): 'A book full like that.'

A book like that? But it will then hang together like dry sand and no one will read that.

We are now still talking about the radium. Then we started to heal that woman and then she says: 'Sir, how cold that is, how cool that is.' And then the human magnetism was ... I experience that, ladies and gentlemen. Now you should see what a human being can actually do when it is tuned in perfectly: then the magnetism of mine became stronger than the radium and she cooled down and she became ... After four, five months I had her out. Because then the organs became free from the radium, and then they got new life again and then she coped with it, then it was gone. The human being is even stronger than that incredible radium, by means of which the world stood on its head, do you remember?

(Hall): 'Yes.'

No, sir, the human, universal divine vitality as a life aura is divine if those laws penetrate to the point and the possibility where it has to go, which it serves for. Nice? Proved. I have experienced a hundred thousand things myself by means of the healings, by means of which radium and everything went off the scene. And then she talked to that doctor. Then she went to the doctor.

'You just say from me that he burnt you well and truly.' I say: 'Then he can challenge me.'

Then he says: 'Well ...'

And when she told it, then he became angry.

And then that gentleman came. 'Oh yes?' I say: 'Let's talk.' I say: 'Am I right?' But I was proved right.

'Yes, if you do not mention my name.' He says: 'Because then the whole hospital will be destroyed.'

I say: 'I should actually grab you, friend.' I say: 'I have nothing to do with you, I may not even heal, so you can also say this.'

'Oh well', he says, 'it is study. We do not know it.'

So little, sir, that the shock is calculated, so little does the doctor know the strength of the radium. Yes, there they go. Did you not hear the moaning in society of those thousands of people who were given radium therapy and by means of which not the cancer but the cell and the tissue were burned. Stupid, is this stupid?

(Gentleman in the hall): 'It is recognised at the moment by medical science. The doctor in my place had had a congress in Den Bosch, he explained himself literally what you had already explained years ago ...'

There are more like that.

(Gentleman in the hall): 'That the radium affects the healthy tissues ...'

Well now.

(Gentleman in the hall): ' ... the atomic bomb, ...(inaudible), the atomic energy, which a few years ago you already ...'



Yes, then they had a very different radiation. But the doctors already say themselves: 'It is life-threatening.'

Anything else, Mr Berends?

(Gentleman in the hall): 'No, but they can ascertain ...'

But is this worthwhile? In the evening, if you read that later from the book, 'Questions and Answers', then you will say: 'My God, a medical professor is standing before us.' And I also just have it from master Alcar, I have nothing myself. And if he was off the mark again, that God of love would not be there either. Fair is fair. It is art.

(Mrs X): 'Well, may I also say something now?'

Madam, I will tell you something, if you come here in order to smash the place apart then I will also have you put out. Yes indeed, because now you are becoming annoying.

(Mrs X): 'Why?'

You must wait and see.

(Mrs X): 'But I am asking ...'

You must wait politely, madam.

(Mrs X): 'But I am polite, I am asking whether I may say something, amn't I? And you are impolite, you say: then I will have you thrown out. I am polite.'

Yes, if you continue to go on like that, you will be outside within ten minutes. I am busy with that gentleman, there, with that gentleman.

Because now you are interrupting. But what did you have?

(Mrs X): 'Yes, look, it is already over now.'

You see, also human envy, then we have nothing. 'It is already over now.'

(Mrs X): 'Yes, that is very important.'

No, madam, it is not important, it does not mean a thing to us what you are talking about.

(Mrs X): 'Why not?'

No, madam, because you do not even remember yourself.

(Mrs X): 'Yes, I remember it well, you know.'

Ladies and gentlemen, I will continue, and I have the question here from Mr Reitsma. "Last Sunday, while in Diligentia, listening to the inspiring speech by master Zelanus, I noticed how strongly master Zelanus aimed the attention at the figure of André-Dectar as an instrument, the link between the other side and mankind on earth, which brought us a wealth of cosmic wisdom. Before, according to the books, a pupil of master Alcar, it was as if the rolls were reversed now." Yes. "Question: Was André-Dectar the Great winged one in this stage?"

Yes. Didn't you experience the first lecture in Diligentia? When we, when the first ... Did you not experience that?

(Gentleman in the hall): 'Not the very first one.'

But you have already heard it for many years - you have experienced six, seven hundred of them, Mr Reitsma - but you have already heard it for many years. If you, you must listen carefully, it is all not pride, not for me, not for you, but when a child is inspired by God, then God speaks in that life. And then you, and professors of the world, just have to listen. Do you feel? And if you must accomplish a task with other people with regard to, let us say, the justice here for society ... You are judges, and you get ... And then you must go and sit down as the apostles did that ...

I also saw that moment, then Christ was gone and then they said: 'Come, we will sit down.' 'Open yourself', John then said to Peter and the others: 'we have made mistakes, now open yourself and anyone who gets the word will be inspired by the Christ. Because I do not accept ...' John said. Because they moaned when Christ had gone. And Peter who denied Christ there. Johan did this. And when they were sitting together, and when John said ... I saw that moment, master Alcar said: 'Go along, then I will show it to you.' Then John said: 'We have beaten things to pieces, Peter. And we doubted. One of us betrayed Him. But anyone who gets the word ... I do not accept that there is still doubt in you, because, Peter, we must make amends for this and we will make amends for this, open yourself and anyone who gets the word will be inspired by Him.' And then it was John himself. Then it began.

And if you must now make the journey for Christ, or that, or that - and there are a hundred thousand together here on the way - then you are the master, and you are the initiated and you are a cosmically conscious being, Mr Reitsma, and if the human being comes inspired out of the corner and we feel and we know: this is not more of himself because this represents the divine, universal justice and the harmony and the love, then we listen like little children, and then you just have to accept it.

And when we went back to the universal, almighty divine, to the pre-source, the begin stage of the creation and the All-Source, the All-Mother, the All-Light - we experienced that - then master Alcar said: 'When we come outside the atmosphere of the earth, and the spheres, then we will all be under inspiration and then you will be capable, André-Dectar, of representing and being able to receive the divine All-Consciousness, because then your word will be law and divine.' And now it comes, that Cosmology which I have, that did not come from the other side just like that, sir, that was ordered by the highest masters in the Divine All. No longer from the other side. That Cosmology which I have, they are the first five books of the new bible, that is no longer from the other side. Sir, what you experience on Sundays in Diligentia, that is divine All-Consciousness. Yes. And now André suddenly said: 'Master Alcar, is it clear to you?' And he can ask that, because master

Alcar was now an adept. And master Zelanus is now the adept of the masters in the Divine All. And André got the inspiration; you will soon hear what André tells. Because André explains there at that moment the whole universe for harmony, fatherhood and motherhood. And we should have went on for another four pages, that inspiration of André went so far. And then you should hear, and then you should say whether that André is really a prince of space and a Great winged one; otherwise it would not pass his lips, would it?

Worthwhile? After all, they say that Jozef Rulof is insane. But you can also do that. If you are soon there, then that is for all of you, you will all get that. But just try imitating me there like that. You should hear what also comes, five books are ready, you should read them. When you have read that, sir, those five, gosh, oh, you will not need anything else, and then you will have all the universities in your pocket. Only we do not have any money. It will come.

(Gentleman in the hall): ‘... exactly on time.’

What did you say?

(Gentleman in the hall): ‘It will come exactly on time.’

Yes. What that gentleman there says. I will slave away slave away slave away, I will search search search. Sir, if I have to have the million in a fortnight’s time, it will come into my house, then it will be lying on the table, then I do not even need to look at it, because the work is busy, you hear it everywhere.

We had a lady here one evening, she comes there, I think: what kind of colour is that? Then she says: ‘Sir, I was on the boat on the ocean and I already heard about you there.’ We also experienced that here. ‘I already got two books there and then they said: ‘If you are in The Hague, then go to there and there, and you will hear Jozef Rulof. And now I get, what I did not find in Egypt, in British India, the temples, I was with initiated, with the very greatest, and they did not know it, and here in The Hague I hear it.’

We got that here. Do you also remember? I happened to read it this afternoon. I think: did I say that? Yes, we said that. And in this way you get space, evolution, expansion, and whatever else? Whatever else?

I will finish this and then we will have questions after the interval, directly from the hall. So prepare a few soon then we will continue.

(Jozef continues with the question.) Here I have: “Must I compare this to Ancient Egypt and the temple of Isis?”

Mr Reitsma, then they were still just little children. But in the temple of Isis? I saw myself there. Another says: ‘What a fuss, what a misery and what a pride.’ But I saw myself as priest Dectar walking in a habit, with the Great winged one next to me, and then we went to the king, to the pharaoh, and then we came back. He, Venry, says: ‘A time will come, Dectar, that you will

not only represent a small temple, but mankind.'

And now there are just 3800 years between. But we have the 'winged ones'. And lives were needed for that, and lives were ready. And then we came to the other side, then we were first astronomer, collided with regard to divine laws and planets and stars, went to pieces. And in the hereafter, 'behind the coffin', directly from the Land of Twilight, Master Alcar came and said: 'And now we will take you, with the masters, to the moon, Jupiter, Venus, Saturn, and if you know that ...' After a hundred and fifty years we knew that, and then we became will power, as Moses asked that, could do that, I was born again and mother Crisje came, and then I opened my eyes in 's-Heerenberg with the universe in my pocket. What Master Alcar now does is nothing else but that universe, which we experienced together on the other side, with Master Zelanus, the three of us - and why the three of us? - he now only awakens that.

We have only now brought the Cosmology to earth and that is the new time for me. Because with the ninth book, 'The Origin of the Universe', I should have died, because, master Alcar said: 'Not for the books and space and the masters and Christ and the other side, but because you will succumb.' And then I disembodied - I also explained to you, you have read - three times, and then I came back, back again, and then the angels came and the people, the people, the people, the people of the first and the second and the seventh sphere, up to the mother of the fourth cosmic grade, and she looked me in the eye and she said: 'André, everyone on the fourth cosmic grade would like to have that task.' C2467 And then I said to myself: what they can do, I can do too.

I came through it, but the moaning continues because everything talks now. If the child talks in you, mother, is that not emotion? And then the God of all life must talk to you sometime! I have become cosmic giving birth in wisdom, and that is much worse, because I am standing on top of it, I live in the middle of it. And you still carry it inside, and it is still unconscious.

Understood, Mr Reitsma?

That is all lying ready for you. And then you can say: why me and why not another, why not us and why you? Sir, the Spheres of Light are inhabited. The Divine All is inhabited. But you all become a Peter and a John, because all of you will be the apostle of Christ. You are also it. And we must all talk one day, talk talk talk talk ... think think think think ...

And if you then begin - mother, now I do nothing to you, you know - and if you then begin and say to the space and all the life: 'God does not exist', there is not a God either who can inspire you, because you hit Him away from you like that. You see, now I can continue to stimulate, but it is no use to me. But you are not angry at me here, are you?

One more word, ladies and gentlemen, then we will have a lovely cup of tea.

(To Mrs X): On me, you may ... Have a cup of tea on me, madam? One for the road.

(Mrs X): 'No, I will do that at home.'

Nice, nice and warm there, nice, with a packet of peanuts with it. (laughter) Biscuit, biscuit, biscuit. Biscuit - sir, do you have biscuits? - a biscuit with it.

(To the hall): I also have a little child here.

(Jozef continues to read.) "But," mister Reitsma says, "where are those people from our midst who sullied and soiled that André-Dectar by claiming that this child is proud and a bungler in comparison to Ramakrishna? Did master Zelanus not say that he can now give a lecture to all the great mystics and that the East envies him?"

This can no longer be destroyed, Mr Reitsma, thanks, and I will prove it to you. They will not destroy me, ladies and gentlemen, because we have contact with the masters on the other side, with Our Lord and Our Lord even further and deeper. Just let them come, sir, and if there is a question of inspiration, sir, then I will talk to you until you are stuck to your chair this evening. Now first just have the cup of tea because we have no more time. See you soon.

(Mrs X says something.)

After each other, madam, first tea and then coffee.

## INTERVAL

Ladies and gentlemen, we will continue. Zweite Strophe.

(Jozef continues to read.) "Can people in the first or second sphere get a mastership by means of study?"

From who is that?

"Can people in the first or second sphere get a mastership?"

Madam, then you are already it. But how do you get a mastership? By reading books?

Yes, don't you?

(Lady in the hall says something.)

Madam, you are completely off the mark. How do you get mastership? I have talked about it often here. When are you a mistress? By painting, sciences? Everything of society, you are a Rembrandt, a Titiaan, a Beethoven and everything, but you say: 'Drop dead ...' 'Mach dass Sie fortkommen hier.' And then the left hand raised and something else too, then you will know exactly what the score is. Are you it then if you say 'Heil Hitler'? Are

you it then, madam, a master? By what means - by means of all arts and sciences, every faculty of the earth, you will feel where I want to go - can you get a mastership?

(Various people in the hall): 'By means of love.'

If you speak all the languages of the world and there is no love for 'behind the coffin', for the Spheres of Light, and it is called justice, harmony, madam, then you are nothing, Christ said. So you are already a master and you become and you remain cosmically conscious, you can experience your life spiritually consciously as a human being, and then you are a mistress and a master if every action and deed and thought has attunement to that first sphere, and then you are it. Is that not honest? So, and then you say ... You do not need to read. You can read, you can read all the books, you can absorb all the sciences, and if we do not begin to break that little devil in us and to break his previous neck, then that thing will continue and we will be in disharmony. And then you can soon say: 'What does it matter to me, I will also come there', then you will be at such a standstill as when you say: 'That God, just prove to me whether he exists.' And you do not believe me, but if you just say to one, to one: 'Yes but ... oh, now wait a moment', and you then also want to daze and dominate, then you are once more not in harmony with reality.

(To a lady who has a tickly cough): Madam, here is a nice drink for you. Will you drink a little?

(Lady in the hall): 'I have already had a sip. I have a tickle.'

Did you swallow a lump?

(Lady in the hall): 'No.'

Otherwise we must get that thing out again of course. We have enough operators here.

(Jozef continues.) But then you will not get any consciousness and any feeling. Because by means of that real thinking and serving your consciousness starts to expand as feeling and you will get the mastership in harmony and justice and love in your hands, that exceeds everything for all the spaces of God; and they are the divine foundations for and in the human being, which you now lay yourself by means of your serving, and you do not even need a book for that. Do you? Theology, this book ... We are now talking about theology. And then you should just begin with society.

If you now want to be something and you grasp a bit too high with your hands, and you do not have it, you do not possess it, what do you do then? Now you should be a spiritualist and you should imagine that you are a master, or you are an artist on the stage, then they will tell you it, then the critic will say: 'See that you leave here quickly, pupil.' In Diligentia one like that comes (Jozef sings something solemn), and then he plays and then that critic

says: 'That caterwauling is no use to us at all.' And then you are a caterwauling cat. And if you now go to the sciences, then you must prove it, because you will not get your title in Leiden, you will not become a doctor.

But something which the human being can grasp and hangs between life and death, as the mediums do that here, and then they say something, and then they just blink and then they also announce something ... but they hold back the evolution, they do not know it. And it is in 'Spiritual Gifts' anyway, they violate Christ, because Christ brought evolution and now they bring lies and deception. The human being who violates mediumistic gifts is badder as the human being who commits a murder of the material being; he can still make amends. But now it concerns mankind: you hold back millions of people by means of the word which you give as a medium, and which is deception, and by means of which the good is destroyed.

I am fighting - I told you recently - against Elise van Calcar, I do get them out of the hall here. And she says: 'Destroy everything.' Blavatsky (founder of the theosophist movement, 1831-1891) also says to me: 'Destroy what I said there. We were first nature, then animal and then human being, André-Dec-tar, it is totally wrong.'

I say: 'The theosophists do not want me.' Hèhèhè.

Mary Baker-Eddy (founder of the Christian Science, 1821-1910) came on Golgotha to me.

I came to America, I say: 'How many mediums do you have here?'

Then they said: 'Well, perhaps twenty, thirty thousand.'

I say: 'You do not have one real one.'

'How do you know that?'

Mary Baker-Eddy had to come to Holland in order to record a message in 'Spiritual Gifts' with master Alcar, she said: 'Go to the doctor first if a hand is broken, and then you can pray.' Because children's' arms have rotted, sir, by means of the Christian Science. And then she came to me - did you not read that in 'Spiritual Gifts'? - Mary Baker-Eddy did not have to go to America to be with the Indians and with all those great mediums, no, she had to go to the Esdoornstraat 21. I say: 'You do not have any mediums, otherwise they would surely have heard her. Or did you not think so? Or is the message of Mary Baker-Eddy only for the street gutters of the city? Do you feel the seriousness in this? And what does Mary Baker-Eddy do now?'

Hundreds of thousands of people still walk there and they pray: only God can do everything. Yes indeed. But where do the sciences remain? Pray. And that father and mother were Christian Science for a hundred percent, but the girl of eight years old walked into something, arm out of the socket, broken: pray, pray, pray; that pain goes away again because the God of all life hears that and cures that. And after two weeks that arm had rotted and the parents

were deprived of parental rights, because they were completely off the mark. Mary Baker-Eddy has that on her conscience. That mistake follows her and says: 'Here! Halt!'

Imagine that she could experience the first sphere with this destruction, then lying and deception, destruction also live there. Now the human being violates gifts. And now it does not concern one human being - a murder, madam, is not as bad as this - but it now concerns Holland, Belgium, Japan, the peoples of the earth take it over. And do you know that the Christian Science has created churches over the whole world, that we also have one here on the Andries Bickerweg? And they pray! Can you pray if the human being has a broken leg? Then the other side says, and then the masters say and Christ also said: 'Go to a doctor and have it set.' Is that not honest? Now Mary Baker-Eddy is attached to her own mistakes, Blavatsky too, because I will not get it out again.

There are theosophists who no longer even accept that, they say: 'We were born in the waters.' Since my 'The Origin of the Universe' has been published, since 1939, a great deal has happened and a lot has changed at the theosophical centres.

(Lady continues to cough.)

Madam, how pig-headed you are, just have a little water. Do you see that you are being pig-headed again?

(The woman says something else and Jozef makes a noise back.)

Yes, you can at least cope with it, but woe betide if you cannot cope with it. Because we were right, weren't we? (She gets water.) Now it will go away surely? Just keep it with you because it can still come back.

Madam, I am been talking the whole evening and I never look at water, how strange that is, isn't it? We can talk for ten hours. If you take water as a speaker then you can certainly have a barrel pulled up because you will not stop. Imagine, that is also spiritual art again, master Zelanus can talk for ten hours without water. But he says: 'Then three drops of water are enough for me.' Because one drop possesses space. But it comes back as foam. If I talk too long foam comes, it is just like snow, and as soft as silk. It is wonderful. But we were not talking about that, madam.

We were talking about the question: how can I be a master in the first sphere? Madam, then you will get that of its own accord of course, if you already have the love, the expanding, the cordiality. The human being will say to you: 'What a good person that is. He is always true.' You are friendly, polite, benevolent, loving. And the old person becomes young again and the eyes start to radiate. Yes, and life gives you a kiss. And then it becomes still, it becomes really still. Madam, people want that even if they are more than ninety years. But it is remarkable. As long as there is still life in the human



being, the human being longs for love, cordiality and the real friendly companionable. And now you can experience the dictionary: what do we have of real friendship, sisterly love, brotherly love, all those other things? What do we have of that? In what do you want to achieve the mastership? By what means? Cosmic consciousness?

If you soon get 'Jeus III' in your hands, then there will now be a photograph at the end of the book, and at the beginning you will get to see another photograph of me and my Crisje too and also something else, and then that is at the beginning of 'Jeus the writer', that is me, but it is not me, but it is still me. And at the end you get - listen - 'Jeus the thinker', you already read that in part II, there was also 'Jeus the seer', there is also 'Jeus the healer', 'Jeus the artist', there is also 'Jeus the painter'. Because you always get Jeus this and Jeus that there, and Jeus this, that and the other; but at the end you get this: 'Jeus the thinker', 'Jeus the seer', 'Jeus the healer', 'Jeus the teacher', 'Jeus the speaker', 'Jeus', we already have the writer, it is now 'the artist', and then you also get 'Jeus the teacher', 'the master', 'Jeus the psychologist', 'Jeus the cosmically aware' and 'Jeus the Great Winged One' for the University of Christ, and you experienced all of that and then you say: 'Yes, really, it exists.' And they are ten gifts; I do not have one of them, but it is the masters, I was only a channel. Don't you like it?

From the clay, sir, it can be seen from 's-Heerenberg, from the Zwartekolkseweg and the Montferlandse, the trees speak about it and said: 'Just go, Jeus. Disappear here.'

What did you say?

When I was in the garage - madam, and it all comes to a head - when I was in the garage, and the garage was built up, with a few boys, and five cars, then master Alcar suddenly said: 'Just leave that mess lying and follow me.' And I left everything in the lurch. I came home with nothing, I say: 'You may also have that weekly money from me because I now earn from Our Lord.' And I walked away, and I left everything in the lurch, I say to the boys: 'Just keep the mess', my shares and everything gone, 'because I am going to work for Our Lord.' I say: 'Next week I will earn twelve guilders, by means of the sick, and then seventeen, and the third week twenty-four and then we will just go to twenty-seven and thirty like that and then it will go even further.' And I say: 'Tomorrow I will get three patients: a lady who has a stomach ulcer, and that lady has it there, and that gentleman cannot sleep.' And they really came. I say: 'And then the next morning I will have, tomorrow afternoon those people will come and they will have this and they will have that, and then a mother will come with a girl and a boy, and then that gentleman will come again, and then that woman will come.' The people came on the run, then we still had to get them, but it was already there; and

I saw. I say: 'And then we will continue and then we will write books and then I will make paintings.'

'Hahahaha', they said, 'don't make me laugh.' 'Paulus Pielus', they said. They said 'Paulus Pielus', and then they went with a stick along the wall - you will read that soon - in the garage. And then I had those gentlemen ...

You experience great wonders there in that book, and only, madam, because I could always listen. I have never doubted. Never. Never. It is a lot to me. As a child I already saw 'behind the coffin'.

But did you think that the human being believed that? I also had it with a gentleman a little while ago, then I say to him: 'Sir, that cursed doubt in us destroys the justice, harmony and love - the happiness, the marriage of the people - for each other.' And that doubt is always there. Are they still not enough pieces of proof?

Madam, but I will tell you one thing, be careful with spiritual gifts and prefer to do something else. And stay away from that. You can help people, talk to people, but always attune yourself again to that which you feel about it: if I tell you, I will at least not be centuries off the mark. Because otherwise you will dig a hole for yourself. Is that not honest? I experienced, I saw that. And then you rise up, then you can do what you want in society. Be good, be life, be sweet, be soft, then the first sphere will lie open and ready for you as a wonderful temple - just step into it - and many paths lead there, in order to be able to receive the human being and you.

Did you have something else? No? Everything?

It is like that, isn't it? You can never avoid this, we always talk so razor-sharp towards one thing and then we stand before the law. I used to wonder: 'Master Alcar, where are you going?' In 'A View into the Hereafter', then he had to receive me as a child from the bible. I say: 'I do not know that bible.' He says: 'But we have to do it, otherwise the people will not understand us.' But later he continued and then he flew through the cosmos and at the end the divine point came behind hit with the exclamation mark, and then you had nothing more to say. Yes.

Did you not experience that here? You always experience that anyway. A divine exclamation mark always comes anyway. There is no longer a question mark behind it; we go through this.

Nobody else?

Then I have this here ...

(Gentleman in the hall): 'Mr Rulof, if we carry the doubt in us then our personality and the soul life must also really walk next to each other, and not walk in each other.'

What did you say?

(Gentleman in the hall): 'The soul life is the spiritual self, and the material

self ...'

Now you must listen carefully, Berends, I taught you that the soul is God. So there is no doubt in the soul.

(Gentleman in the hall): 'No.'

No, it is not the spirit either. But it is the personality. Because that body of yours does not represent lies and deception here, but what lives in it. And the spirit is the covering again for the soul and your life of feeling on the other side. So the personality ... Now you will begin.

(Gentleman in the hall): 'So in the personality, in our own personality the doubt lives.'

... doubt lives. And what is that doubt now?

(Gentleman in the hall): 'Yes, I would like to say that this is a product of all those previous lives.'

No, sir, just leave it closed here on earth. There is no doubt, but it is unconsciousness. You can just throw that word doubt overboard. But, now something clings from that day consciousness, and that space, and those previous lives, something clings to your day consciousness and gets connection with the personality; and now something can be said about doubt, but ultimately there is only unconsciousness, because we take care of psychopathy and insanity, and all the diseases and everything by means of that, or God would be wiped off the map. Do you feel? Then God would be a deformed being after all, a hater, a God of revenge.

(Gentleman in the hall): 'That is not possible.'

No, sir. But the doubt for love and justice ... The human being says: 'But I did well, didn't I?' Yes, in which grade did you do that? And then we will search and finally it will appear, that it is one and all unconsciousness. You must not be angry at a human being who does wrong. But when they flatly refuse if they are standing with their nose on top of it, and say: 'I want to be right when it is white', well, that is even worse, that is even worse than doubt. 'It says that here, that is white.' Then they say: 'No, that is black.' 'And you just want to be right anyway', they then say to each other. Then one flatly refuses to learn it, to possess that flexibility, to say: 'My God, my God, he is right.' No, then they do not want to be attacked. Then they want to protect themselves, sir and madam, and that is the saddest thing in the Land of Twilight because you will never get that out.

(Gentleman in the hall): 'That is demonic.'

No, it is not.

(Gentleman in the hall): 'No?'

No, sir. Demonic, no, sir. But that is so suffering and grievous. Why? You do not get that out them out of that Land of Twilight, because in the first sphere you stand before reality. And there it is no longer: that is white, if it

is black. No, sir, that is blue and there is no other colour anymore. And then we do not need to say: 'Yes, will that be the case?' No, you must say: 'If you say it, it will be the case because you possess the reality of the first sphere.'

Where does that first foundation actually come from? Should it not be a human being from a state who has really experienced justice? But that is the final part for the systems of Socrates, when he asks himself and in Athens at the market, and says: 'What is justice? What am I if I am happy? What kind of crazy feeling is that??' They still cannot analyse it to this day. I can do that, Schopenhauer, Kant, just stand up, then I will tell you where the feeling is happy and possesses the reality of Him who created us.

Sir, that is the first foundation for the harmonic unity with life. And Kant did not know that, because Kant did not know for that matter how deep life is. And Schopenhauer does not know it and Socrates still did not know it at all during that time. Those cores live and we lived on the other side, but a human being destroys them because the human being says: 'Sure.' I am standing there. If you cannot bow, you will never come out of that sphere. And then the human being says very quickly afterwards: 'Oh well, then I will see again.' And do you wish to deal with divine laws nonchalantly while you are busy reading books? You are man and wife, are you then, for goodness' sake, still prehistoric, do you come from a mental institution? That hurts me. Why? Because I pull a fast one on the Spheres of Light. God, Christ, and the whole business.

Now that does not matter to me, but there are people with you who are involved with you, and now one wants to go forward and the other one says: 'Drop dead.' Oh well, he does not want to agree, he does not want this. My God, my God - have you read 'A View into the Hereafter', sir? - if you refuse to bow, sir, do you not feel the sphere, if a little bit of harshness is added, where are you going? And is it not sad that there are still people here who say: but I am doing wrong. The people say: 'You are doing wrong, you may not do that, you may not do this. Why are you doing that, sir?'

'Who says that?' And then they go against it. I couldn't care less: if I then have to be contaminated and gossiped and talked about, and it is me, then I will see, then I will think: they are right. But it means nothing to me, sir. I will work it out. The one who blackens my name, is the black one; woe be-tide, if it is not me. Hahaha, then I have the whole universe standing next to me. And Our Lord is then so close by, then He places a hand on your shoulder and then He says: 'Continue and do not bother about that destruction.'

What did you want to know about that, Mr Berends?

(Gentleman in the hall): 'About the last thing.'

Still a bit about the last thing.

Look, I am warning you. And it is no longer warning, I have see the other

side.

People, it is worth a lot more that you suffer from hunger and that you do not possess anything and never speak, because then you cannot do any wrong. Because every wrong word, think about it, is a foundation against us, and you have to get over it. And that first sphere must be bare and pure, because we can ... those grass blades which slowly come out of the ground there ... that is the new life, that is the awakening, that is the purity for life, we have to bow to that, and be truth, benevolence and love, Master Alcar says, otherwise you will not come one step further.

And if you then sit here in order to improve yourself and you want to awaken, then I always beg you - and it gets through to the human being with the lectures of Diligentia about cosmic consciousness, the origin of divine fatherhood and motherhood - why do you not begin with that?

I can crush a man to death from love, not a woman, sir, but I kiss a man who has love just as seriously and spatially. Christ also said that: 'Do not go to My sister but go to My brother.' And if you do that ... You must first want to play out that the people say: 'What a nice man he is.' I did that. And five years later the first answer came back. Then master Alcar said: 'The people must say that themselves.' And if I now a bit ...(inaudible). Then I was a saint, then I was a superman and an incredible being. But when I started to build along the road, then I was a demon, wasn't I? But that is now the honour; that mud, that is the honour. I do not pay any attention to that and then I do not get angry at those people. But consciously go directly against divine harmony and they just want to have the word, just have the word, and they say that black is white ...

Do you know why I was so quarrelsome last week, madam? I was not quarrelsome, but I was cosmically inspired. I could have broken down the whole building here, I had to restrain myself, because the sorrows of mankind charge at you, and then you are faced with that powerlessness, while I am a cosmically conscious being. I can now give every university a lecture. And then I almost burst, and then you are no longer quarrelsome, no, then you hit reality from behind in the human brains until the life of feeling says: to here and not further, I can no longer deal with it. You get that. And then inspiration? Madam, you bleed dry if you start to see the reality. I am always bleeding. And then you start to understand Our Lord a bit sometime, why He was beaten more, because He could not reach mankind - He also knew that for that matter - then (by means of) that whole crucifixion.

Because the human being in the concentration camps has suffered more than the Christ. They pulled the nails from the soul of those people. I have respect for those people who have said 'no'. But for what purpose? For Adolf Hitler? For Mussert? For this cursed society which is completely rotten? We

are cheated from in front and from behind, treated unjustly, the people had given their blood for that, and when the war was over they were put on the dike, but the rascals are still sitting on their horse. Then just give me Mussert because he was still honest and Max Blockzijl also. But unfortunate dopes, unconscious beings, but such real little children. They were not only pleased with a gold medal but also mit Gamasche: Heil Führer.

I came back to 's-Heerenberg, madam, in 1942, I came back to 's-Heerenberg in my land of birth, and then the members of the NSB (Dutch national socialist movement) were walking there: like that. I come to the elite, that is at Heining, that is a nice café - I never came there because they were too boasting for me - only dignitaries came there, the mayor came there, well, a child of the Grintweg was not allowed to come there, they chased him away. But when I came there, I already had about twelve, fifteen books in my hands, and then they started to bow a bit and: 'Gosh, there is something in that Jeus.' And then I went in there, and the elite of Mussert was sitting there. 'So', I say, 'what is the matter here in 's-Heerenberg? Blast, all the people are raising their hands, but what is that? Are they insane?' I say: 'And they have all bet on a white, on a lame horse, that horse will soon collapse.' And then my friend said, he was a big shot there, a son of the tall Van Bree, he says: 'If it was not Jeus, I would not have been able to do anything for him, I would have put him in prison.' But it was Jeus. I say: 'Willem', when the war was over, I say: 'Willem, you should have done that, then I would have pulled out all your hair.' And when I came back after the war, he said: 'Jeus, Jeus, what fools we were, weren't we? We did not know it. Can you forgive us then?' I say: 'I was not mad at you, was I?' Children.

But that happens every day, madam, and then white is black. And that hits you from that first sphere, ladies and gentlemen. Because how can you, I told my people here who had read my books, how can you devote your life to a wild carry-on while Christ said: 'He who takes the sword, will perish by the cross.' And they had knowledge of the bible, you know. There were some there who had séances with the 'masters' on the other side and they said: 'It was good like that.' I say: 'Stop that nonsense, you have nothing.' But they did not want to lose it.

Do you know when they had lost it, madam? When they were in the concentration camp. Then they had lost it. Jozef was right. And if I now say: 'Hold your tongue, and do not talk so stupidly, and be nice, and agree with the human being and bow your head', is just the same as putting up your hand for all those Musserts and those Hitlers. And you still do not even need that from me, if that voice from space comes, and you just go and look at Golgotha, ladies and gentlemen, is still not that spiritual divine voice which says there: 'My child, which example did I give you?'' But you do not flatly

refuse to do it: you refuse point-blank. You do not say: 'Yes, that is that little devil in me.' But lives are destroyed because of it.

A man said: 'Yes, I cannot help it; then something arises in me again and then I give a growl again.' I say: 'Yes, sir, they are those rotten devils which are in you.' I say: 'Yes, sir, but your wife and children are already taking their last gasp. It is already no longer necessary, you have already completely destroyed them by means of that little devil.' Destroyed. Lives are destroyed because of those cursed little devils.

If you know consciously, sir, that you murder yourself spiritually every day because of those cursed character traits, why do you not stop then? And do not destroy a human beings' life. I see it every day, I hear it. Do you wish to develop spiritually and hit away from you left and right, so that the human being says: 'But, my God'? Heal the human being, and the human being must say, to the magnetiser, which then happens: 'Sir, why do I have to get undressed? Do I have to get undressed, sir?' Yes, they want bare skin. They do not want to see nakedness but they want to see bare skin, the magnetisers. Dirty, filthy, smutty thieves. Is that happiness? Is that it? Just keep your hands off spaces. I believe, I will just hang myself, then at least I would still have something to make amends for, if I have to search for it there. Isn't it true, sir? And it is that, just believe it.

Madam, do you know it now? We are still busy with your question.

That all works 'behind the coffin', that continues, and if you do nothing ... The people from the time of the war got their school. If you know something and you have strength and you can give the people something, then remain perfectly ordinary and do it even simpler than the earth into which the potato goes. Because do you hear whether Mother Earth speaks to her crops, and perhaps groans and makes a fuss? You should see soon what I saw on the trees again, and you hear nothing about that: that continues infallibly and surely. And if we have that harmony, madam, and you say to the human being on the street ... A human being comes up to you on the street and she says: 'I am not well, madam, I have not been feeling well recently' then you say: 'Madam, attune yourself to the space and it will be gone.' But if it is really a lump, and a tumour, and you cannot get rid of it just like that, not by means of any medicine, then it is the doctor and he says: 'I will open it and make it disappear.' And then you have to give yourself to that again.

But law is law. Harmony is harmony, and the harmony takes you to the divine systems, which possess justice, the first of which Socrates opened and exposed as the foundations for the university of now: by means of which a Kant, a Schopenhauer and an Adler and a Jung originated, and who still do not know it, because feeling is feeling. And for Freud everything was homosexuality and sexuality, nothing, nothing else, because Freud knew nothing

about the hereafter. And he was a world famous professor. Wasn't he?

Any more questions about this?

No. No, lady? Questions, you have other questions? How did I say that again?

I have here: "To my teacher Jozef Rulof." Well, will I just take it? "After a few lectures with doctor Reinmond I was at the observatory in Leiden in order to admire Mother Moon and other constellations through the telescope. It was a wonderful moment to see Mother Moon so close by me. It was as if I could lay my hands on her." I am quite prepared to believe that, madam. "I greeted her very gently and gave her my kiss in my thoughts."

Oh, that was nice, wasn't it? From who, Mrs Revallier? Where are you? At the back in the corner. Was that kiss not delicious, madam? And then also looking quietly, you should have sat for a few hours, and looked. I would have wanted to sit next to you then, hand in hand, and then to talk to Mother Moon for a moment. Haha, to make a nice flight from here; and that is possible, madam. Isn't it great? Do we not become a little bit emotional inside, if the space starts to speak? I experience that every day, madam, and now consciously. Then the moon ... The moon now says: 'I am dying, André, but go and look back to a few years ago, they are millions of ages for the academics on earth, but look into my youth when I was six, seven, ten, and when I still had to begin with my first cell life as embryonic existence, and then feel afterwards the kiss of my puberty and you will have my love and you will know.' Now I am already starting to write poetry, I can continue like that.

And then they say 'write a book', madam, it continues like that, and then I dictate twenty pages freely; pure Dichtung und Wahrheit. And a poet must go and sit down for that. And then they say: where do I come from? And then we are one with the moon and the moon starts to speak and tells cosmically consciously how she felt and experienced her motherhood, fatherhood, soul, spirit, life, light, space, justice, harmony. That still continues, and in the morning we have a book, you do not have to do anything about it. And the people still speak of inspiration sometime. I have become it. I no longer need to ask. If you are unity, the life speaks. Or am I perhaps jabbering? Are we jabbering, engineer?

(Gentleman in the hall): 'No, not yet.'

Thank you.

I just look at you because then I still have a bit of a lecture in front of me. Also Leiden and Delft. And if he frowns, then I will give him a push on top of it and then the eyebrows will go down again. (laughter)

I like to talk, it is much more difficult to talk to you, to the ordinary being. Give me the intellectuality, because then we have foundations and then



we continue, and then it is a huge success. Now it is much more difficult, you hear that there, because you do not need to say to an engineer and a doctor and another person: 'God does not exist.' That is not possible either. There are no academics in the world who say ... Well, if they have lived it up then they can say: 'God no longer exists.' But a decent learned being of this twentieth century with a doctorate no longer says that anyway, that is not possible: 'There is no God.?' Nonsense!

(Jozef continues with the letter.) But now we will just go to the moon again together, madam. "I greeted her very gently and gave her my kiss in my thoughts. When I got off my viewing chair, I went to the assistant who gave us an explanation. This gentleman stood for his doctorate. 'The moon is now dying, isn't it?', I said, 'and is now a hard mass. There was never life on the moon?'"

(Lady in the hall corrects Jozef): 'Was there.'

What did you say?

(Lady in the hall adds): 'Was there never life ...'

I said that.

"Was there never life on the moon?'

'No', he said, 'there was never life on the moon, it was always a glowing mass of fire. She is now hard with mountains of 5000 metres high and deep craters; but still a glowing mass.'" How can it be.

"No, sir', I said, 'the moon has fulfilled a task in the universe, I told him how we and the animals originated on the moon and were born from her.' He did not understand any of this, he did not know anything about this either, he said. I asked doctor Reinmond whether it was true that the sun spat out planets.

'No, the planets originated by means of other powers and forces.'

I asked the other astrologers: 'How did Saturn get its ring?'

'Science', he said, 'believes that one of the nine moons which float around Saturn, divided, and fell onto Saturn. And in this way the ring ...'"

Now you should hear, now those people talk about gravities and centrifugal powers and pushing back and driving off and now they know: if you fire off something big, that it will fall down because gravity lives here. How will a planet like that be able to release itself and to just fall on the other. Gone universe. Isn't it true? But those academics say that. I do not understand that those people continue to be at a standstill. Now they want to search for something and they talk themselves off the map.

"No, sir,' he said, 'it is not like that either.'" Now I must go back again. Oh yes. "' ... divided and fell onto Saturn. And in this way the ring was formed.'" "

How can it be, that is a house on a house and then a ring originated, and in that ring a chimney and it was smoking. Okay now? And downstairs there

was a human being and she was baking rolls, but the human being who had to eat them was not there.

“No, sir’, I said, ‘it is not like that.’ I also told him, as master Zelanus explained to us during one of his lectures.

‘You want to explain this occult’, he said.

‘No, sir, there is nothing occult in the universe.’” Well done, madam.

“How do you know this then from Saturn’, was his question.

‘I am a pupil of Jozef Rulof.’

‘Oh so, yes, I have heard of him.’

After a bit of discussion about that subject, I asked: ‘Do you believe then in a fatherhood and a motherhood in the universe?’

‘Yes’, he said.

‘Oh, now, then just read the books of Jozef Rulof and you will know it.’

Of course I did not achieve anything with the three of them. I hope that the brochure which I sent them will work further. With my story, I wanted to confirm how rich we are with our spiritual science, even if we are still just little mites in this area. Yet we can say: we are happy with that science which the University of Christ gives us, with which of course I honour the masters and their instrument Jeus, André-Dectar, of mother Crisje. All mothers should be called Crisje.” Madam, thank you very much. “Those two words glide from your mouth just like that. My mother was also a dear, you know, she was a second Crisje.”

Madam, thank you very much, also for your things which you do, because I know that anyway, and I will only say this, I will do my best and finish the work and if I do anything wrong, then just hit me on the head with a strip of iron. But I do not believe that you will get the chance for that. Because if there is something and the people say ... then come to me first ... Don’t they?

During the time when they started to shout like that, then there was someone with me, a gentleman came to me, he says: ‘You were somewhere, sir’, in order to see whether there were still lights, but they were no longer there.

‘Can you still see mine?’

Then he says: ‘Yes, they are still there.’

I say: ‘And now get out of here, dirty scoundrel.’ In other words: look at your own things and do not have the impudence to look into my eyes, sir, you are an egghead. Sir and madam, let us first get the butter from our head, and then you will have the right to look into the human eye.

With whom was I involved? He was gone. ‘Good gracious’, he says, ‘a masterly beating.’

‘No, sir, the truth.’

Ladies and gentlemen, madam, thanks, the University of Christ challenges science. But when they now sit, you are all from Leiden and Utrecht, and

I explain: what is the moon ... Have you not read that in 'Masks and Men' - and have you not read that in 'The Origin of the Universe'? - when René awakens there and the minister, the astronomer, the psychologist is there, and then they must just ... My God, my God. And then we must actually begin: is there life 'behind the coffin'? Is there reincarnation? And then you can go through the bible, it will take twenty-five years before you are through it, you will not get that analysed, they are standing there again. Does doubt come? No, sir: God's word! And God said: 'I will make a light for the night.'

I once laughed myself sick. I will just add something. I go to a watchmaker, and I go inside and there were two standing fighting there, with words. There was the watchmaker and there was another one, he was there; and then in between the work he got bible study. I was standing there, I was standing watching, I lit a cigarette: 'Sir, carry on, I will just wait.'

Then that man said: 'And then the Lord said ...'

I say: 'Sir, carry on.'

'Are you also Protestant?'

I say: 'Yes, sir.' And I went and sat like that, and I joined my hands and then he felt: it is fine. And he is busy. And at once he said something, yes, then my hands flew apart, I no longer had contact with myself and then I had to laugh.

'Are you laughing?'

I say: 'Sir', I say, 'yes.' I say: 'Look here ...'

'Are you also interested in the bible?'

I say: 'Sir, of course, of course, of course, it is God, isn't it? Yes', I say, 'but what you are saying there, that is not right.'

'How do you know that then, sir?'

I say: 'Who are you?'

'I am a parapsychologist.'

I say: 'You are lying.' I say: 'You must say, you do parapsychology. Because if you are a parapsychologist, you are a doctor, and you are not that, otherwise you will not work with the bible. A parapsychologist has something to do with the bible, but that is not his study.' I say: 'So you are boasting with a title, which you do not have.'

Then that watchmaker says: 'Are you lying then? Then I do not want to hear anything from you again about the bible.'

He says: 'Do you also work with that bible?'

I say: 'Yes, sir.' I say: 'I want to take part in it, but then that first must all go. All of this, for example.'

'How will it be possible then?'

I say: 'Sir, God said: "We will make a light for the night and a light for the day." And the moon gets the light from the sun, and the earth makes night

and not the moon. Who is that now?’

‘Do you know the bible?’ he says to that man, the parapsychologist. Then he says: ‘You know nothing about it.’

I say: ‘Sir must put that away, that must all go, because before the bible began creation was already millions of years old.’

Then he says: ‘But who are you then?’

I say: ‘I am called Jozef Rulof.’

‘Are you that man from Diligentia? Oh, oh, blimey.’ (laughter)

I say: ‘What do you have? What is the matter now? Sir, but I have not done anything to you.’

‘No, my wife, the whole of The Hague is talking about you, we talk about you every evening.’

I say: ‘That is me.’

‘Sir, I have already been to your house.’

I say: ‘Sir, I have had that clock repaired five times already, I am that same one.’

‘But I did not know that. Are you that spiritual rebel then?’

‘Yes, sir.’ I say: ‘Can you still repair it? Just say honestly, because there are no more watchmakers.’ I say: ‘But that will go for me. And you are not a parapsychologist’, I say, ‘and now I do not want to know anything else, sir, but where Abraham got the mustard from.’ I say: ‘And then Abraham got mustard, he was still standing on the damnation and at the last judgement and then he did not even make any progress because he had to die.’

Then he says: ‘I do not understand any of that.’

I say: ‘I thought so too.’ (laughter)

Ladies and gentlemen, madam, that was a very nice story, but you come across that every day in society.

Do you have another question for me?

And then that watchmaker says, when I came to him the next time, six months later, and then I had explained one thing and another to him, then he says ... I already knew him during the war, and then I told him: ‘Sir, it happens like that, it happens like that.’

‘Are you serious, sir?’

I say: ‘Yes, sir.’ It all came true.

The war has been over for four days, sir, then he was once more afraid that a third one would come.

‘Sir, there will not be a war, will there?’

I say: ‘No, sir. Keep yourself together, sir.’

‘There will be no war, will there, Mr Rulof?’

‘No, sir.’

‘Will there be no ... The Russians will not come?’

‘No, sir, no Russian will come.’ I say: ‘But do you know what there is, that is a very different Russian, and it is much more dangerous.’ I say: ‘You say that you are a child of God, don’t you?’

He says: ‘Yes, I am.’

I say: ‘Sir, you lie that you suffocate from it because you doubt like the night, because God can tell you it, but you do not hear Him.’ I say: ‘Sir, just ask Christ.’

‘What did you say? Christ?’

I say: ‘Yes, sir.’

Four days, just a coincidence again, I leave the house, I am walking: ‘There will not be a war, will there, Mr Rulof?’

I say: ‘Sir, the ‘droadles’. Go home, go to Abraham and ask how he got the mustard. And then you will hear, sir, that he will send you straight to Utrecht or to Amsterdam or to Delft. He says: ‘Sir, that only just comes from the bay leaves which we mixed together with some vinegar and something else, and then a label on it, and you eat that.’

Then he says: ‘I do not understand any of that either.’

I say: ‘Sir, you feel, you are a walking doubter. And you will not get God and any Christ. And you will not get anything from the bible either, sir, because you accept damnation, you accept a God of hatred and revenge, sir.’ I say: ‘And you no longer see that in my house.’ I say: ‘And that is really scary, sir, because my house is haunted.’

And in no time, in a second he was downstairs. (laughter) And now, if he just sees me, sir and madam, then he makes a detour. He gets a fright if I come near him, but then he is a good deal further and then he says: ‘There will be no third war, will there, sir?’

‘No, sir, there will be no third war, because Stalin is not so stupid and dopey as Adolf was, because Stalin, it says in ‘The Peoples of the Earth’, chooses eggs for his money.

Ladies and gentlemen, was I able to give you some fun this evening? Then I thank you sincerely. And that is from the prof from the radio again.

Ladies and gentlemen, sleep well, and a little more gentle cooing towards each other will give you the foundations - or will we wait a moment? - for the first, the second, the third and the fourth sphere on the other side.

Ladies and gentlemen, there is something in Crisje, Christina, but when you do not have the feeling inside, you can never radiate the universal, and she also had that. If you have all of that, you will be ...

Do you know where Crisje now lives? In the third sphere, with Tall Hendrik, and they earned that honestly with their blood.

Ladies and gentlemen, the kiss from Crisje.

(There is clapping.)

## Thursday evening 10 April 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I have the first question here: "Here are two different opinions, could you help us to think here?" Where should we start? "In the beginning we got the divine spark, and with that the All-Source had carried out her task." That All-Source would want that. "Now we must do the rest ourselves. Two: We remain connected with the All-Source by means of the divine spark, which feeds us as it were with spiritual energy." You should hear how you contradict yourself here. Or is that another person who says that? First people say here: "In the beginning we got the divine spark and with that the All-Source has completed her task. We must do the rest ourselves." And now we get again: "We remain connected with the All-Source by means of the divine spark, which feeds us as it were."

(Lady in the hall): 'They are two different opinions.'

I already thought so, you see.

Now we get the first opinion, a comparison with this life and with the whole of the macrocosmos. In the beginning ... You have read 'The Origin of the Universe', haven't you? You have read 'A View into the Hereafter'. But precisely those books 'The Origin of the Universe' give you the picture of the beginning of creation. Science does not yet know that because they cannot penetrate that far yet. They are that far that the biologist says: 'We were born in the waters', but why do they not descend deeper into those waters? Because land consciousness, life, only came millions of ages later. And then the human being had experienced the moon as a fish - we crawled from the waters and wanted to go further, but that was precisely the border and the final point of our life, and then death came there, the releasing of the inner life of that fish, that seal which we were, or sea lion; which moustache do you wish to have?

Look, madam, you are that divine spark, that is God himself. The psychologist and the theologian still cannot endorse that - now we are standing before a theologian again - because he says: God is there and we are just people. No, the human being, God, materialized himself, spiritualized himself, expanded by means of soul ... First the life, that is the life, that is the All-Source. If you speak about life, then you already have the All-Source in you. But the soul as a separate part of that life, from that All-Source ... that life is now All-Source, All-Light, All-Fatherhood, All-Motherhood, All-Soul, All-Spirit, elemental laws, and then you come to the personality and then it

is called justice, harmony.

You are that spark, so you are a deity. And at that moment, when the first contact entered you - you were adult as cell, embryo - then the division began and then you gave a part of yourself, and the other cell too, and then new life came. And they divided themselves again. That has already been proved scientifically. But people do not yet say whether that is all true, that we people are divine cores and divinely conscious. People say: God lives in the human being and the human being is God, but then we see a shape again and that is another God, do you see? So that God reacts and rules and leads us and drives us ... And it is no longer all of that, you see.

Now you get the question here, that is the second question, I am already busy with that second question. "In order to explain the first: with that the All-Source has completed her work," yes!, "now we must do the rest ourselves."

(To someone in the hall): Is that question from you?

(Gentleman in the hall): 'No.'

We do not need to do the rest ourselves because if you already speak of ourselves, then you are already an independence, that is already no longer your life and your possession, that is that divine core, that substance, that evolution, that source, which is father and mother, and soul and spirit, that source wants to expand itself and evolve. But the human being is already a side issue, we completely dissolve in the Divine All and are soon gods, conscious gods. So the All-Source - now the word comes - has condensed itself in that space: itself. Who gave us the name human being? The bible scribes did that. But for God you are a part of His light, of His life, of His feeling, of His soul, of His fatherhood, of His motherhood: the essential laws for evolution. And in addition to that reincarnation.

So what is giving birth to a child for you here in the world? We have children, but do the father and mother know why the child must be born? Yes, you know that. If you cannot give birth to children as a mother, and we could not create, and that would not be possible in eternal lives, that creation would stand still anyway, creation would already be wiped out.

I told you recently: be a respectable priest and a little nun; and creation will stand still. Why are we not holy? If you put on a garment like that, you immediately sit 'behind the coffin' on the right hand of God. And then a law there says: say, oh, just go back and become a mother because otherwise you will miss out bits. Because by being a mother we get reincarnation. I must make sure and you make sure ... And now we have had it again with the questions: yes, but that mother did not get any children and she did not get any children, and she wanted them; but she did not want them. They are also causes and effects and then the personality acts. We are not talking about

that. We remain in that divine core. What would have become of creation if we now became religion? What? Yes, then we stand.

I once talked to a father, he came to me, and there had been many who visited me, he says: do you have that. Do you have that ... Then he wanted to know who that Jozef Rulof was. And then he came. Well, then I checkmated him. In every corner he sat, he sat thinking. I say: 'Sir ...', and then it was about, then it was about, the church is immaculate, holy. I say: 'Sir, but your burning at the stake?'

'Oh, there were just ten.'

I say: 'Liar, because you know very certainly that there are hundreds of thousands of them, which have passed over since Christ, were burnt at the stake.'

True or not? He could not come back from that? France, Holland, Belgium, Rome, Spain, the inquisitors, good heavens, how many did we have? How many people were burnt at the stake by a poem, a spiritual poem?

'Oh, but there were just ten.'

I say: 'You must confess, sir, this evening, because you are lying. I thought that you could no longer lie. You are lying consciously.' Yes, a face like that. I say: 'This evening you will ask Our Lord for forgiveness, sir, otherwise I will stick it on your door that you are still lying.'

Then he says: 'Now now ...' Yes.

I say: 'Now just pray, then I will forgive you for the mistakes.'

He thought: what an impudent dog he is.

But, madam, you feel ... Now we must do the rest ourselves? You do not have to do anything, madam, sir. If we had not build up any society, any arts and sciences; you can blow everything away, but that divine life takes itself back to the Divine All. And if we do it as the laws in the space and God revealed it, as material and spirit can do it, we infallibly come back to Him; because we must go back and we will go back because those laws live in us and we can materialize them as a human being. The prehistoric being, I explained to you here - and that is the truth - now lives in the Divine All, but then we must not go back ten thousand years, as the academics say, no, ten million years. Because then there were already people on earth. Because the earth and the space have already existed for millions upon millions upon millions upon millions of ages. And those people now represent the Divine All and life on the other side, fourth cosmic grade, fifth. And if those grades were not there ... Every part of God grows. Is that cosmos, that light, that space, that expanding garment for the universe, is that perhaps also: 'I do that myself' or 'I must do that'? No, that is in it, that is that All-Source. The divine characteristics are in everything, in every tissue, in every material, and we experience them. And if you are soon children on the other side,



then you will no longer be a human being, but then you will be the spark of God, a deity as mother and as father. Where do you learn that? I saw that. I will tell you everything which I saw. If you just know that every child and everything ...

I have just had a conversation with Mrs Revallier, who spoke to the astronomer, I say: 'Isn't it awful.' That moon is dead. I say: 'Do you have and can you ... that ...'

We have an academic sitting here: 'Engineer, is that true, is there ... You are an intellectual, aren't you?' I told it recently: I like to talk to intellectuals, because you will end up on the floor, because I will prove it to you. 'Have you ever seen something in space, and anywhere, that death entered that space?' That is not possible. Now there was a beginning. The moon is dead. But in order to now say: that moon has accomplished a task ... Which one? 'We do not know that.' And now we say: the moon is the mother of space. 'Yes, but we are still not going that far', and, 'we must just wait and see', and, 'could that be true?' You are standing there now. And the moon is dead. But the moon gave ... Well, you will just read 'The Origin of the Universe.'

You will now get the cosmology in Diligentia, to make you tremble and shake. Won't you? The expanding universe for the human being, you will also get four lectures from Master Zelanus. The expanding universe of the All-Source, what a film that was with vastness of aura, and that aura started to condense, and that became a rigid garment, it was light, it was life, giving birth, creation. And that separated and, now the God comes, divided himself into myriad particles.

The All-Source lives here in the hall. You see each far too much as people. If only you did not see people. I love life, but not characters. You all look at characters and at a personality. But look at life, and you must try to love that and it will happen of its own accord. The human being who does not know anything ... I spoke to people who say: 'Sir, I do not accept that God.' He says: 'That one, from the bible? Oh', he says, 'he does not exist. He could exist, but he does not exist for me.' He says: 'This is it, the whole universe, that is God.' Was he wrong?

There was a general in Germany, he says: 'I pray to God, I have my God, but that is a tree.' That man was right too: a tree is God, in a grade of consciousness.

From who was that first question?

(Lady says something.)

How can it be. Is it so big then? So that lady, or that gentleman, is right.

And now the second question comes: "We remain connected with the All-Source by means of the divine spark ..." You do not need to be connected, you are it. Do not remain. "We remain connected." You are All-Source and

unity, in this state. “...which feeds us as it were ...” You no longer need to be fed, you have everything. Isn’t that nice? You are All-Source in this state, every animal. Do you feel? It seems like space but it is not space if you can just see that deity. It happens of its own accord. Why? Because the divine essential laws are in you. And that is giving birth, creation and reincarnation. You are it, “...which feeds us as it were with spiritual energy.” You have the Divine energy. You are divine, spirit, soul, life, father, mother, in this state. The animal in the jungle also possesses it, but in that state. A beginning came about to moon consciousness, fish stage, in the waters, from the waters; that is not us, that is God. This is why God does not have any sins either, did not create any mistakes, they do not exist. Murder, yes, that is wrong, we now know that; this is why Christ came. But that man who is a murderer there, is not a murderer in his whole being. He comes back to the earth and gives to that life which he now flung from that life too soon - he is man, he will become a mother - he gives a new body to that soul for that and that time, then it is finished again. And soon everything will be finished and then he will continue, because he must go to a spiritual world in order to prepare himself for a new material cosmos, the fourth cosmic grade.

Imagine that that astronomer and psychologists and academics came here, ladies and gentleman, then I prove something to you, you know. And then I will really not need you. You do not even need to inspire me. Because the masters awakened that core in me. Myself. I go that far, you think that you are talking to me here, I can no longer talk outside of myself, because it is them. And now you have a simple contact which says ... Master Alcar cannot talk at cross purposes, can he? I am only just the cog, the tool, the vehicle, a part of that little clock. And he is the watchmaker. He winds it up and lets it run and then you hear a lecture like that again, such a crazy lecture, and you also see crazy paintings. In this way we also made the people better, with healing, with such a crazy power. And in ‘Masks and Men’ it says: do you not want any of that crazy love? Yes, but that is that crazy love from above, and then the universe speaks, and then God speaks in the human being, and then it is universal cooing.

How did I say that, sir? Yes, we men like that ... I myself, this is meat and drink to me, fair is fair. Not you? A herring cannot compete with it. (At that time, many Dutch people considered a herring a delicacy.) Yes, madam. It is true, isn’t it?

But we will continue. “As an electric power station must supply electricity in order to be able to put on light at home, the All-Source feeds the human being in this way.” Do you feel? That can all go overboard again. You are All-Source, All-Soul, All-Spirit, All-Father, All-Mother. You should hear the human being talking, for example, if you ... I had a conversation this after-

noon with the painter in our house, I got him of course, didn't I? He says: 'If you arrive behind death, Mr Rulof, what do you ask then?'

I say: 'Where Piet Hein left his fleet.'

Then he says: 'No, no, no joking.'

I say: 'Where Piet Hein ... whether there was silver or gold in that.' I say: 'It has been proved that tin came out of it.'

'No', he says, 'but I do not mean that.'

I say: 'Then I will tell you.'

'Do you accept the Christ?'

I say: 'Now I agree with you.'

He says: 'There is not a Mohammedan.'

I say: 'But a Mohammedan does not know Our Lord, he does not know Christ, neither does a Buddhist.' I say: 'They must first bring them to the Christ.'

'No, that must be done immediately.'

'And then surely into hell?'

He said: 'Yes, if only he had accepted the Christ.'

I say: 'How harsh you are.' I say: 'But let's just stop, sir, because otherwise our house will never be finished.'

'But, listen ...' Well.

'Yes', I say, 'tell me something else, then I can learn something.'

And then you should hear again what a terrible state those poor mites are in. Oh oh oh, sir, oh sir, oh sir. And then they mean it, and they are almost weeping, I say: 'Just hold onto those tears and weep when the good and the reality speak.' I say: 'But sir, 'behind the coffin' half of mankind will go to hell, won't they?'

'Yes indeed, those who ...'

I say: 'Stop, or I will throw you out with all the brushes.' (laughter)

Then my wife says: 'For goodness' sake stop it, that man is becoming nervous.' And it was true because he did not have to brush like that anymore, but he sat ... (laughter) he just sat like that ...

Oh well, just talk now and say to that human being ...

And now you also have another type which says: 'When I am not here, nothing will exist anymore.' In their Protestant, Reformed feeling - that is a dogmatic institution, it goes very far away - they are also right, but they do not realise it. They say: 'If I accept the Christ and God and I have the love', and so and so, which the bible all says, 'then I will sit at the right hand of my Father and then I will judge.' And they are already judging now, you know. Because one of them says: 'That sister-in-law of mine she meanly ...', not cheated, but took me for a ride', he said. He says: 'But she, she ...' Oh, that good child is now already in that hell of his.

I say: 'She ...(inaudible) already has to go surely?'

'Yes', he says, 'she will never work it out again.'

And he will tell God that. That God of theirs, listen, what a mite he is, that God of theirs sits there, and he sits there of course with a long beard, and he comes, and then he says: 'Is that not a bit too harsh?' Is that not a bit too harsh what you are saying there, because it is still your own sister-in-law.'

Then he says: 'Yes, that is still nothing, you should see my mother-in-law.'  
(laughter)

Then Our Lord says: 'Just go away because you are much worse than the rest.'

I say: 'And then you will get out, sir.'

'No', he says, 'because I have here ...'

I said: 'Oh yes, you put your hand on the blood offer.'

Madam, you cannot say anything against this. The world stands still there. But he was not a painter, he was a greengrocer. I say: 'Sir, do you mean that now?'

Then he says: 'Yes.'

And now it was crazy, I am standing with people in the street, you come across those things just like that. One fine morning I had to go somewhere in my street - and that is all part of it, you know, madam - and then I am standing there and I pick up one thing. Then he says: 'Fourteen cents, madam.'

'Oh yes', I say: 'Nice apples fourteen cents.'

Then that same fellow came, that religious man comes to me a few weeks later, and then those apples did not cost fourteen cents, but then they cost twenty-five cents. And then that conversation came. I say: 'You must tell Our Lord that you are cheating the people.'

'Me?'

I say: 'Yesterday they cost fourteen cents and now they cost twenty-five cents.' I say 'Can you justify that up above?'

'Yes, but I have to look at my people.'

I say: 'Thank you.' I say: 'So the child of God must ...' I say: 'Do you feel, sir ...' And at this rate you will never be finished and then you stand there and then you stand, and then you come, and then you experience an emptiness, madam, it is still so herd-like. That is not even the pure instinct of Mother Nature anymore, but that has been dissolved and shredded by dogmas.

Now, just continue there. And now you can begin with the theologians, with the psychologist, with the astronomers and everything which possesses soul, spirit and life, with the minister, even worse, and then you should hear that. A good example is now walking through our country - do you know that? - that the university gets hardly any more theologians, because the student who is a bit conscious, says: 'You just begin with lies.' One person

tells it to the other, he says: 'Creation begins with an untruth. And after two thousand years they still want to teach us that, and then you are released and then you must tell the people lies.' Then that prof just immediately said: 'Get out of here right now.'

But young people tell something to each other. When we were children, we started to tell each other, we wanted to know where the babies came from. But now we are that far that they said: 'That is not God who is talking there, that is not possible.' We are now that far. And then you should also go twenty years further. Madam, then they can lay down that new bible at the market, because no one wants to read it anymore. Do you know how much money that costs? Is it not true? Are you also from science?

The facts come and the evolution continues and the human being awakens. Nice. No, but that is true. During this time we live, it goes extremely quickly, even we do not get what we would want, because these are revelations, this is a new evolution. Every time, every war brings new feeling, thinking. The Christ also spoke about that, but people do not believe that it is already here.

(Jozef continues to read.) You also have here: "It is up to us to press the switch in order to put on one or more power points."

Madam, you are already busy with that. I am also busy and all the people who can release themselves from damnation, last Judgement and all those other things. Then you are busy. And if you tell the people a truth, even if the human being laughs right in your face, science will soon prove that we are right, because this really comes from 'behind the coffin.'

Any more questions about this?

Clear? Clear to everyone?

Then we have exactly the same question here, even if it is put differently.

Nurse Dreckmeijer, I barely wish to ever pronounce that name, because I would have given you a much nicer name, sister. But you do not even mind.

"The tail of the sperm represents the universe." The people who are here for the first time this evening think: what kind of crazy people are they? But this is purely scientific. Ladies and gentlemen, if you still do not know it, the doctor on the radio is already talking about it; doctor Storm is also talking about it, so that does not matter. "The tail of the sperm represents the universe, you once said here one evening. The knob or head of the sperm, does this represent the Divine All?"

That same little head, madam, represents everything which I was talking about just now.

(The lady says something.)

Did you have an answer? You had already got hold of your answer.

In that same little head, which is not a head, but which possesses the

All-Thinking, the All-Capacity, in that little meaningless thing, all the characteristics of the All-Source live in there as mother, father, and on and on. Not nice? And that little tail means: to this far, more is not needed. If you were to tickle that little tail then that head would say beforehand: 'Get off, because it is also a part of it, get your fingers off.' But it is also a part of it, because that is the final ... for what, madam? What is centrifugal power, consciousness, feeling? And what is expansion, what is inspiration? Everything is in that little head, in that All-Source, and then that dies completely, but that is the means of progress. If that was not there, the thing could not stir and not move. And that is also there in that little, little, meaningless cell.

(Jozef continues to read.) "You also said recently: Why precisely just the three of you, master Alcar, master Zelanus and André? When the first people arrived in the Divine All, people also speak of three people, or am I wrong in that?"

God as father, God as Holy Spirit and as son. What is that? Christ said: 'Be in a group of three, then I will be there.' What do those three people have to represent for Christ? Do you know that? I explained it here several times.

(Gentleman in the hall): 'Fatherhood and motherhood, reincarnation.'

Fatherhood, motherhood and reincarnation, no more, and it is also not anything else. But God as spirit, God as father, God as son is ... Sir?

Fatherhood and motherhood and reincarnation again, and nothing else. There is nothing else in the Divine All. Three divine characteristics go visibly over the earth and have visibly materialized themselves. And that is God as father, God as mother and God as son, that is the reincarnation. God as girl, that does not sound right for that matter.

Isn't it true, Mr Reitsma?

(Jozef continues to read.) "You also said last week: why precisely the three of you?" There it is again. And then I also have here: "What is the meaning of that?" You have that too. "Does it have to do with the contact and the division of the first cell on the moon?"

No, madam. You will feel, now you went to the moon again, but it now goes precisely to the Divine All. With three you have God, you have the family, and that is the father, the mother and the child.

Any more questions about this?

I have no more questions, ladies and gentlemen, now they must come here from you at the top of your voice. Who is ready? Who has the first one?

Yes, madam?

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

Yes, sir.

(Gentleman in the hall): 'Why is it that everything to do with spiritual things always adds up to the number seven?'

Sir, that has nothing to do with the number seven, but they are the subsequent grades of life for everything which exists. The number seven has no earthly meaning, but people began to trace out something of space, of the earth, or of a house, or of a staircase, and a chair, a white loaf of bread, it does not matter, in parts. And they are the ages of the thing. And that is also in ... You can also learn that at the bakers, sir. Do you know that? There are seven grades of evolution. Before we begin it is already grass, it is also material. Then we must go from the grass, we must go to the grain, that is also a part of it. But it is first milk and then flour and then we bring it together, another grade again; and then something else comes, that says ssst, and then it goes into the oven, and then it starts to expand and finally you are in that and that grade and then you have a sandwich in your hands. And it happens like that with the child which is born and a dog which runs. For example, you can also have runners, have boxers. In every grade, in every gift there are now transitions of feeling. There are people here who have love; seven different grades of love. You have art; seven grades of art. There are painters who never learn it, never have to learn it: if they want to accept spiritual gifts and they want to be honest, they would be much better to go into the mines, or they fly, it does not matter, but they will never reach art in eternity, because thirty lives are needed in order to achieve that, because art is feeling. And now you must be able to experience that art, be able to experience the paint, be able to experience the technique, you must want to experience the unity with art, that takes ten lives, twenty lives; for sciences and art, violin, piano. Giving birth and creation; transitions. If the child is in the mother during the first days, when the contact came ... The fertilization takes place ... If there were no transitions? Did you ever see a seed in the ground which came out again in two seconds? And a flower which said: 'Just sell me, I cost fifteen cents'

No, that does not work, does it, ladies?

You see, that are the transitions, they are the ages of unity, awakening, evolution, condensing, expansion. And they are seven transitions of divine laws. And if the last law becomes visible, sir, then the child says: 'Mum, I am hungry.' And then the tulip gets a red colour, and yellow. And then the human being gets curls in his hair, the ladies become beautiful and the men become ugly. But they are the grades of consciousness. And we have them like that for the material, we have them like that for the life of feeling, and in the brains, nervous systems, and you find transitions everywhere again. Transitions.

Anything else, sir? And now you can already write ten books this evening. They are at least ... If you want to analyse everything about the transitions for the human being, the animal, and the life of Mother Nature, and then the transitions afterwards of the afterbirths, a butterfly, for example, an insect,

and a snake ... The afterbirths in creation and in the waters and on the land are even greater in number than the human being, and the flower and nature and the planets and everything. Because we have to experience bill, bill, billions of transitions of one animal-like grade as post-creation, post-creation.

Now also this, sir, we go from the jungle to the white race (see article 'There are no races' on rulof.org). We take a chimpanzee; before we have the actual and the highest grade, we go through thousands of ape-stages. A chicken, a bird, a dove ... What is the actual core, the highest grade for a German shepherd? A dove, sir, a homing pigeon; just descend, and the animal is divided, and lacks its natural feeling and comes ... and you let go of it, it will never find you again. But the homing pigeon is; that is the highest grade, sir, that is the natural instinct. And in this way you can now analyse everything, because everything in creation is open to you.

Did you have anything else? Nice? Worthwhile?

(Gentleman in the hall): 'In 'The Origin of the Universe' it says ...'

Speak a little louder, then that microphone will be able to hear you there.

(Gentleman in the hall): ' ... explained how on Golgotha, where Christ said: 'My God, my God, why have You forsaken me?' Yes. 'I do not understand the explanation which it gives there.'

Sir, it is not right either. We have treated that, master Alcar has treated that, that question has already been asked here twenty times. Master Alcar let me experience all the first nine books humanly, if it was about the thinking of the human being.

Golgotha: 'My God, my God, why have You forsaken me?' Christ never said that there because He was God. If we can already accept: God does not forsake us, it is me myself. If I do well, am harmonic, I will continue evolving. And that divine Personality there in Jerusalem on the cross, He also said: 'My God, my God, have You forsaken Me?! He comes from the Divine All and He has not seen God, He did not know that?! Is that not really humanly put, which now passed those divine lips?

Gethsemane, just as merry, in Gethsemane Christ said: 'Let this cup pass from me.' Also treated here a thousand times. Master Zelanus has already treated it a hundred times in Amsterdam, you always have people again, who come walking in there, and ask those questions.

Christ lies there alone in Gethsemane, all those adepts of the Christ were lying snoring, in a deep sleep, one of them lay like that, and another lay like that, and Christ there alone, no one was with Him, and yet the world tells there that Christ said: 'Let this cup pass from me.' Sir, can you feel what the human being wanted who said that? That was a human being, who had a look over the world, and then he also saw his own misery, but he wanted rid of that, and he now put that in Christ's mouth.



Those bible writers were the most unhappy people there were, because they walked from the one hole which they made ... they just bury themselves again, they jump out again, they shoot and they kick and they hit; and God is saddled with everything. God. And then Christ perishes from that, and then Christ is shredded, sullied, deformed. And you keep coming across things; Christ said that. Now, oh, those bible writers got a beating yonder 'behind the coffin'. Because do you know how far it goes? Those bible writers were not appointed. They were born for that? No, they were sensitive beings, and they began to write.

If you want to be real, want to live harmonically, sir, madam, stay away from divine creations because we always violate ourselves. And the word which you wrongly send into the world and another accepts, and which those people are attached to, they also restrain you, because you stay standing at that point. It would be nice if you could just continue and leave another in his misery.

There were people here, I also told you that recently, they wrote great sexual novels for the youth, in order to enjoy themselves. I saw four of them on the other side, groaning. He says: 'I will never be released.' Master Alcar says ... I say: 'When will that wretch be released?' Then master Alcar said: 'When we begin with the direct voice instrument and we can speak ourselves and mankind will accept us.'

Every university sits here just like that, the professors are the smallest adepts which there are, you know much more, they can sit down there, the whole world can sit down - did you not think that that did not happen? - the direct voice instrument from 'The Peoples of the Earth', Rome and all the religions and everything, that lies there, because that voice is space. And now there is translating, now there is analysing and then the faults appear. And now? Then that man from that dirty novel dissolves and can continue and says: 'Thank God.' But he still ... all those people ... They will soon help him by means of that sound, by means of that voice. We are busy once again, madam, just leave that mess because that man ... I say: 'I will help you, sir, if I get the chance I will help you, then I will say to the people: 'Attune yourself to spiritual reading and wisdom and leave those dirty things, then that man will get a little life blood because you have sucked him.'

I am busy for a thousand people who have laid down their word here, sir, which I can now hit and fight against. And theosophy, the Rosicrucians, Catholicism, Protestantism, everywhere you see lies and deception, people have messed up, raped, deformed in the most sacred matters of God, and we now stand there with the divine reality. And I can say that because I disembodied, since I was a child. I have made a hundred thousand journeys with the masters, in my spirit.

And that is not at all strange, because if a human being is under anaesthetic ... I have had those ladies and gentlemen in my house: 'Mr Rulof, I have read books, don't you find that strange: I was out of it, I was lying on the table and I was standing next to it and I saw that an old man was almost knocked down in the street and I shouted under the anaesthetic, in the middle of the operation: 'Doctor, that old man will be knocked down by the tram!'" And a doctor has it checked and says: 'Yes, she sees, even now she is sleeping.' The stomach was open, but she saw. And then that doctor says: 'Well, from now on we must accept: you cannot cut that soul to death, because it is standing next to us and it is laughing at us.' That doctor was suddenly convinced. He told it to his colleagues. Then he says: 'Do you still go into that delirium of a child under anaesthetic?' There they are again.

Anything else, sir?

Which one of you?

(Gentleman in the hall): 'Yes, Mr Rulof, may I ask something? The concept of infinity of the material universe, is that reality?'

Yes, sir. Good question, this afternoon I had precisely that in front of me, we are almost finished with that book, with the questions of 'Ken U Zelve.' Ladies and gentlemen, you must ... If only we had money, then I would take it to the printers immediately. There is wisdom in this, sir, in these questions. Here, Mr Veenkamp, I do not see him this evening, that question: what is space? You can learn from this. What is space? Is there an infinite space? that gentleman asks. Then we say: yes. And if we had two words, it would be finished already, but then we continued with it.

What is space? You get material space and you have spiritual space. You have material space which determines the life for nature. Nature does not rise above the material space. That is an independence as space. A flower in the ground is fatherhood and motherhood, isn't it? If that little plant already comes up, creation is already busy, creation, that is fatherhood. Everything which visibly comes from the mother is creation - isn't it? - now you get the stem. The space of a flower is therefore here, nothing else, that is the space. Now we get water, that far ... the space of water, of an ocean, the North Sea, how deep is that space? You know that space materially. But now spiritually. Because everything is of material, but has soul and spirit and a personality, divine realm of colours, that comes back in everything; so everything is in everything, everything, everything of God, of the All-Source.

The waters now: as material you know that body. That is a body, it is father and mother, all the organs which we have live in the waters, for the waters. You have a bottom there, you have there, in the waters you see something floating, and that power of that water is the life blood for that organism, life blood. If you let it evaporate you have something left, you can get salt out of

it, you also find that in the body again. But now the spirit of that water. We already know the soul, it originated from the All-Source, that is the divine soul, condensed as water. You are condensed as a human being, but you are also spirit. And now we get to see the personality of that water: fatherhood and motherhood. Good heavens, engineer, how many millions of bodies can that one body not give to all its little children - water - fish, how many species. That is the spirit, every animal now has a spirit, the expansion of a body got millions of aspects, states, lives, material, spirit, soul, fatherhood, motherhood, realm of colours. Electric power of a fish which whizzes past you, only just comes near you, possesses the thunder and the lightning of the universe. The luminous fish, the elemental laws in an animal; the academics do not even know it, they say: 'My God, my God, how we are faced with mysteries.' Biologist, geologist, sit down and I will explain space to you and then I will come back into that fish of yours which knocked you out cold by means of its radiating energy. Not nice? A walk through space, and then I will come back. Quick. We can. Do you know how many books there are here?

(Gentleman in the hall): 'A considerable number.'

A hundred books of a thousand pages. A hundred. And we have them consciously in us, only for that fish, the masters. How gruesome. We say: 'The masters are omniscient in space.' Sir, isn't it true? We can write ten million books. Master Zelanus has ten million books in him. Ask him a question and try trapping him.

Now you get the soul, the spirit, the realm of colours, fatherhood, motherhood, elemental laws, lightning, thunder, hypnotism, magnetism. A fish can hypnotise you and you will stand still. And then you will get land, animal-like consciousness, all the grades of states of consciousness, consciously maternal, consciously human, edible fish. A fish which has direct attunement to my spinal marrow, to my kidneys; fish which we can eat, and fish which are as bitter as gall. And where do they originate from? Therefore the infinity first as material, then as spirit, then as personality, and then we get to see the realm of colours, and then you still just have water.

Is that finite, sir?

Where am I heading now?

(Gentleman says something.)

What did you say?

(Gentleman in the hall): 'Wait and see.'

Oh, wait and see, yes.

(Gentleman in the hall): 'You are asking the question: where are we heading now?'

No, I just mean whether that is finite or infinite.

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

Infinite. Why? It dissolves, it dies, but it continues. And then you get to see the highest species of Mother Water on the other side, and that is that butterfly fish which you get, with all the colours, fatherhood, motherhood. And now you have it in the East, little fish live in the coral reefs, they have electricity, a thunderstorm, day, night, fatherhood, motherhood. They have soul, spirit, life, personality, realm of colours, everything in one state, and that is the fish which goes with us to the Divine All. Because we do not need those whales there. And certainly not a dirty, filthy shark. And an octopus which feels you from all sides and grips you with those suction glands, those ... we come like that: pft; be gone, be gone dirty thing. We do not want such a wonderful, wonderful kiss from an octopus in the spheres. What did you say, madam? But then you get the waters.

Now the land, the land consciousness, now you get millions of species of animals. The waters are a body. Mother Earth is a body, gives all life divisions, expansion, multiplication, reincarnation. How many millions of grades for the animal species do we not possess now, also with all the divine characteristics, and then also the post-creations? And where does all that life go to now? Is that life finite? Is that a space? Yes. All space. And does that space end? Yes. Because the land animal starts to evolve, until the animal from the jungle, and all life which belongs to the existing creation – snake not included again, that is a post-creation, originated from disintegration processes – that all starts to evolve, and the animal gets the winged consciousness.

If you see a whopper of an eagle, that is the lowest grade for the dove which you see on the roof and comes to you straight from France. That animal evolves and now descends; it does not descend, no, that animal looks big, doesn't it, and the dove small, no, that animal must climb up to higher feeling and thinking. A homing pigeon is the highest species for that grade. And then you get, for all those millions of grades of organisms you get expansion, and then you get the ... Now we will make a leap, from the spirit, won't we, you see spiritual consciousness for the first time. You get the fourth cosmic grade, a new universe. Because this universe, everything which is in here, also creates new life. That star and that planet which we have here, and that sun, must create new life because they must also return to God, dissolve again for the Divine All. So that sun has created a new sun and the moon a new moon as mother planet; secondary planets, stars, and everything, nebulas, milky ways; everything comes back again, then we get one harmony, and that is the evolution for this constellation. Here in this universe there are three grades in one grade. That is the moon stage, mars, earth; they are three grades, different. Now you get that independence in one source.

And now I will prove to you why. After all we go to eternal day consciousness and working. Then there is no longer any night at a higher stage, no longer any sleep, because we will be awake eternally. But not only spiritually, but also consciously in day consciousness, this, physically. God is material and God is spirit and God is reincarnation. So we enter an ultimate stage in which we represent everything, and then we can continue to do. We get a beginning here, but we go back again like that. Now I will make a leap to the Divine All and then you will get to see seven transitions again in the Divine All before you are truly divine as the All-Source, are, as light. And if you and I, you go from that space, then something darkens in there, because you are gone, we miss your light. Every spark of God is like that as a human being, as an animal - but especially of the human being - living light, living light. If we are no longer there, the space darkens, and then we say: 'Oh, Mr de Wit has gone to the earth, he will come back soon.' In a manner of speaking. Then we go higher, seven grades, until we really possess divine consciousness. Because, I explained it here one evening, if we enter the first sphere - and if you do not believe that, then I will lock you up immediately - when we enter the first sphere, then you have not yet experienced that sphere. Because that sphere is also deep, and then you will also experience transitions again.

But now much more clearly. If a human being hates, he does not yet have the hatred of the satan in him. And if a human being does wrong, then he has still not broken the laws of God. So then you have seven transitions for hatred. He does hate, but that is reasonable; but that one there, that hatred is demonic. And now you get to see the grades of hatred as worlds, as darkness, as unconsciousness, and now all those millions of characteristics of ours, we represent them if we are all dark, unconscious, in that state. And then we get seven transitions in the hells, as they are called. Hells. But they are also spatial and infinitely deep. And we come out of there because that darkness becomes light again and the Spheres of Light open, which the human being has opened in himself. So now we come from disharmony to harmony, and now light speaks, justice, love. Do you not find it interesting? And now I could keep on going of course.

What is infinite? God, the human being. There is no end because the end of this life is a new reincarnation, a new birth, for material and spirit. The material comes to material, dissolves again, Mother Earth absorbs the material from our body, that remains in the aura of Mother Earth. It cannot go to God just like that.

Isn't that nice, ladies?

That aura of our body, which therefore dissolves by means of disintegration, completely, as far as the bones, remains hanging in the sphere of the earth, cannot go to the fourth cosmic grade because there you have a very

different death. And until the earth dissolves, that aura of her children also dissolves, because it remains in the sphere of the earth, in her orbit, in her atmosphere. Nice? Imagine what an evolution. A human being must master that, the human being masters that and the human being gets hold of that because we are mother, are father, reincarnation. You are not trying to make out that we end up here 'behind the coffin' already in the Divine All, with God? Then this universe must already be the All-Stage. Would you think that there in the All-Stage, that it still thunders and creaks there and everything, destroys, an earthquake and everything. Do you know what an earthquake represents, ladies and gentlemen?

On the fourth cosmic grade why do you no longer have - you cannot prove that yet of course, even if you drag academics into it - why do you no longer have any night? There is no longer any night. Because those suns which are here, one, two, three, four, five, six, seven. Seven planets. Mother planet. One, two, three, four, five, six: mother planet. And now the sun comes, and those planets just continue, and they come, ring, that light from that side, and then they come here, they continue to turn, revolve, but there is no more light, only at a millionth of a second, a weak shadow, because the mother planet stood there in that and that grade. We go to eternal light.

How can you still sleep? How can you still be sick? How can you still wage war? In the Divine All we no longer make any cannons, sir. Now something even nicer, here, the technical wonders, sir, are only just for the earth, not for another planet, another space. Here we need aeroplanes, that will soon no longer be necessary; we will levitate ourselves. If the lama priest can do that, I read that the day before yesterday in our little book, that the lama priest levitates himself, then he says: I must go there and there, to those and those masters, and that is just fifteen hundred kilometres away, but they are there in half an hour. The lama priests can do that, they levitate themselves.

What do we do now at a higher stage of cosmic consciousness? We no longer need any aeroplanes, do we? We go purely ... God stands there as material before us and we people become just like that, because we no longer need the laws of levitation as gravities. We have them in our pocket, we have them in our spirit, in our ability to concentrate. We know the laws. Isn't it clear? It is going there. What does the world know about that?

A bit more about that space, and that infinity?

Now you can imagine the rest. Isn't it interesting? Heard in Leiden, sir? No. If I come there, they will chase me away within half an hour. And perhaps there will be one who is honest and will say: 'Just let that man talk.' Would they still chase me away?

Smiles ... smiles.

I see people here so often, for example just the same thing whether you

... and you know that just like that, sir, then an intellectual comes in here, the man thinks that I do not know him, I happen to know him, and then I go into it, I start to talk, I think: you should see him smiling. I think: Yes, I know you, but you do not know me. He thinks that he knows me, but he does not know me. I know him. Crazy? Crazy? But he had the intellect, not me. And now he will accept that from a dope like that from Gelderland? From the clay? Haha.

Did you have anything else, madam?

Did you have anything else, Mr de Jong? You have been gone too long.

(Gentleman in the hall): 'Later.'

Later, oh.

Madam and sir ...

Yes, sir.

(Gentleman in the hall): 'On the fourth cosmic grade ...'

Now they go to the fourth cosmic grade, sir, you see, would we not go to the fourth sphere, Mr Götte? Fine.

(Gentleman in the hall): 'It was only out of interest.'

Sure.

(Gentleman in the hall): 'There were so many questions asked here, whether there is water.'

Yes. What did you say? Water?

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

Did you ever see anything originate, can anything live without water?

(Gentleman in the hall): '... precisely.'

What is water? What is water, sir? Now I will grab you. Yes, you ask ... recently that gentleman had - established this afternoon, I laughed, I thought about you, Mr Götte - one evening we were here and then they also had so many questions, and then that gentleman suddenly came out with: 'But, Mr Rulof, what is the ring of Saturn?' I think: Hahaha. I say: 'Now you want to checkmate the masters.' He says: 'Yes, sir.' And then he got an answer there. It is wonderful.

Sir, but what is water?

(Gentleman in the hall): 'That is a giving birth element.'

(Lady in the hall): 'The material breath of life.'

(Lady in the hall): 'Condensed breath of life.'

Condensed breath of life.

Yes.

It is still not that.

(Lady in the hall): 'Life aura.'

They already say that here, madam.

But what is aura, ladies?

(Lady in the hall): 'Radiance.'

Radiance, they say. No, madam, aura, spiritual radiance is aura, that possesses all the characteristics of the All-Source. And what is water, Mr Götte?

(Lady in the hall): 'But water is mother?'

Yes, but then we are still not there.

(Lady in the hall): 'The All-Source.'

Then we are not there.

(Gentleman in the hall): 'That is an element in which to live.'

Yes, and by what means do you now live - let us just put an end to this - by what means does your body live?

(Gentleman in the hall): 'By means of water.'

By means of water, sir, no, sir, no; yes, if you have a lot of water then you have kidney trouble. No, sir.

(Gentleman in the hall): 'A kind of filth ...'

You would like that, sir, but it is not that. Water, sir, a lot of water then we drown and then we have kidney trouble. And then we have heart trouble. But it is not quite that. How strange, they cannot get into it.

(Lady says something.)

What did you say? What?

(Lady in the hall): 'The blood circulation.'

Not the blood circulation. But it is the blood. Water is life blood for everything. For the human being, we have our different blood, but if there was no water in us, madam, then the blood would no longer have any meaning. But the essential source for our body is the life blood. For us and for the animal. But in the waters ... And that is true, you know, because all life in nature possesses only life blood, and that is water, and that water is blood, pure blood. White blood, natural blood, and in this way you have blood with seven transitions, and then you get the blood from a tree, the blood from a plant, the blood from a snake, from a snake, from a bear, from an octopus, from a lion, from a tiger; and now it becomes animal-like blood, coarse-material blood, natural blood, spatial blood, blood as aura. But it is and remains blood.

Water, Mr Götte, is life blood for that organism, and is body ... So the whole water is one blood, one life power, for those animals. And those kidneys and those eyes of that water and that nose and those respiratory organs, we do not see them now, do we? We do, we have respiratory organs here, but they are also in that water. And how do we recognise them now, biologist? What is the breathing for that water, for that blood, sir? Good question. Cosmically deep. I checkmate the academics like that.

(Gentleman in the hall): 'For the fish.'

I am now seeing cosmically.



(To someone in the hall): Yes?

(Gentleman in the hall): 'For the fish.'

For the fish. But how can that be recognised that that is really life blood?

Do you see how smoothly it is going? Smoothly, that is nice, so paf paf, then it comes to me like that.

(Gentleman in the hall): 'That life blood has oxygens, nutrients ...'

And how do you recognise that?

(Gentleman in the hall): 'From the fish whom you meet.'

Now, you are close, but you are going to the right again, you should have carried on, sir.

What is it, sir?

(Gentleman in the hall): 'Bream.'

What did he say, a pike? (laughter) Aren't we just guessing?

What is it now?

(Gentleman in the hall): 'Clarity.'

No, clarity means nothing. What is the clarity of that water?

(Someone in the hall says something.)

What is the clarity of the water?

(Lady in the hall): 'The state of purity.'

It is not that. But remember that one thing which I mean otherwise it will be some journey. That is the spirit, that is the consciousness of the water. Because is it not true, when we get muddy water and we start to purify it and everything, then you get clear consciousness, so the consciousness of the water. We now have grades of water, seven grades, because there are oceans which are surprising ... I saw it in Hollywood, I looked twenty metres to the bottom, you could see the fish swimming there. Twenty metres down.

Sir, the salt of the sea.

(Gentleman in the hall): 'The salt of the sea?'

The salt in the waters is the atmosphere for the breathing and the purification and everything. What the lung, what the planets have in the cosmos ... If there was no salt, if the water did not have that atmosphere, those oxygens, then it would be so rotting, rotting. And now you have fresh water, but it is also in fresh water. Because what is fresh water, and the different between salt and fresh? What is sea water and what is fresh water? What did that fresh water get? Fresh water rots. And sea water, if you put it in there and there, it goes off much quicker, than white healthy water, our water.

If you come to places in the body of ours and you were to bite and you were to absorb something then it is bitter. But ultimately you can never experience that: because that arm starts to expand, it dissolves, and then you can taste something, but here lies the example, it comes from the inner life, that is the source. In this way the oxygen capacity - the lung, the lung system

of the waters, is the oxygen - is the part of that water, in order to not make that rot, so it is the breathing, it is the life, originated from the cosmos, in the thing, that is so that it cannot die: so a nutrient came into it, into the waters, by means of which the water remains alive. But now we go away from that sea, away from that body.

This week I also had something nice, you must remember that, about the eel, I will tell you about a great wonder.

If those arms (of the river), those body parts start to move and then you come from the source of life and then you get the ultimate. And how do you see that again? That must change, that water must get a different colour, a different taste as it were. Why? And it can be seen in the whole of creation, sir. The root of a tree lives in the sea. And that tree comes out of there, and then it is wood, and it is so thick. But when spring comes, greenery comes. So something is happening in that tree. It is under the ground, it comes out, and is another world again, it branches off, and when it is that far, greenery comes, but if it goes even further, we see colours, blossoms, and that is also in the waters. And if it goes there and there, it changes into the salt, it reaches freshness. But the source of the sea lives in that freshness; only, it has gone to a higher stage, a branching off; they do not live in the source.

This week I read in the paper ... I do not know whether you also have the 'Algemeen Dagblad' in Rotterdam? I had wanted to write an article but they do not accept it. The academics say: 'We do not know.' Science says: 'We do not know.'

An eel in the waters crawls back, that great journey of the eel, and goes to the sea - and they do not know why those animals go to the sea - and they die for that.

Now I have told something nice this evening about the waters, sir, now you must really know it, then I can tell you, then I can tell the world ... If you listen carefully now, ladies and gentlemen, this is a prophecy for the world, I have already known it for so long, Master Alcar showed me. Everything originated in the waters. That eel cannot originate in a secondary arm because that animal is an independence for giving birth, but finds the peace ...

(To the sound technician): How many minutes do I still have?

(Gentleman in the hall): 'Three, four.'

... finds the peace, and the giving birth principle, and the entering, and the accepting and the receiving, happens precisely in the giving birth of the sea, and that is the womb of the waters. Because the mother is water, water is giving birth, is mother, so that mother must possess a motherhood somewhere and a womb; proof, that the human being has it, and all life has it, must also be a place somewhere in the waters where that actual giving birth lives. And the animal can only just divide itself there, nowhere else, because it gets the

food there for the giving birth - it makes itself in those childbirth contractions ... and that is the egg-cell of the mother and the sperm of the father - and the animal becomes ripe there. It cannot be ripe if we are unconscious, or we live there and there ... For the human being it is of course something completely different because the human being has it in his hands. But we people forget that it lives in our body, but we forget that that sea cannot be any whirlpool, that that sea has a heart, that ocean, it has a space as heart, as life, as everything, all those workings, but it already has absolute divine characteristics for the giving birth of all her life. And now that eel must go to that place, and that is profuse, that lies so deep, and that is only there, you know. I can show the academics where those places are, because you can smell it.

I was on the boat, then I had told someone something, who said: 'What are you looking at?'

'I am not looking, I am smelling.'

And then I felt myself, and then it was dangerous, ladies and gentlemen, then I felt myself on the giving birth of the sea. And I had to forcibly hold myself back or I would have jumped overboard like that, because the giving birth was sucking me off the boat. I say: 'Help', and I am gone. I said honestly, ladies and gentlemen, quickly had an old jenever, and then I came back to the world, otherwise I would have been a goner, because the mother of the sea would have pulled me over the boat.

Do you believe it?

And the captain said: 'How pale you look.'

I say: 'I got a fright.' I say: 'I don't begrudge you it.'

Then he says: 'Then you will also get a Manhattan from me on top of it, because what you are telling me is fantastic.'

And then I told him the story about the eel, sir, the eel who starts to give birth in the heart, in the giving birth of the sea, because the sea is a body, the sea is the mother for that animal, because that animal originated from that giving birth there.

Write it to the New Fatherland, then they will laugh at you and laugh right in your face. Because they do not know. And people do not recognise what they do not know. I can immediately prepare that article, and the same also for the salmon, and the same also for the eel, and the same for all animals; the animal on earth and in the waters. But, sir, this is cosmology, and that is still not known on earth. But don't you find it perfectly simple? Is it now perfectly simple? Because the sea is still a body, the sea is still mother, and the seas is father, isn't it?

(To the sound technician.) Sir, you are driving me mad, I will stop.

Ladies and gentlemen, the tea is ready, because that man is making you nervous.

## INTERVAL

Ladies and gentlemen, we will continue.

I have here: "Can someone, if he is a man on earth, for example, can he meet his twin soul as a man on earth, who is at that moment on earth also a man?"

From who is that?

Sir, that is possible, because I am your twin soul. (laughter) But do not come near me. (laughter) Sir, we have seven grades, it concerns divine motherhood and fatherhood. And that unity - you will read that in the books - we had that until we started to do evil, and wrong things consciously. That does not mean ... Then we were still not conscious in that, but we started, for example ... We have had a time, in the waters, then we could not rape any divine laws. Those laws still did not even exist, those laws were there, but we did not have the means, the possibility, the feeling to set fire to a house, for example; you cannot do that in the waters, can you? In the waters you cannot just commit a great burglary? But we were able to do that later. If we had not built any houses, we would not have embellished life like that, then we would not have been able to do so much evil either.

Oh well. We left the moon. We became human beings, first we were hardened in the jungles, we were still in the jungles, until something conscious came around us and we started to understand: I would like to have that. And I took that. That was still from the human being, but that was already human stealing. That was already human stealing, wasn't it?

Last week you had fun. But then we started to make soup from the human being. We went over a little hill and took away an old Indian there, no, a young Indian, a girl or boy. And then we had soup made from arms on Sundays and our chief only got the buttocks, palms of the hand, and ear lobes. Sir, that happened. We were in the jungle and then we took part in cannibalism. Then we violated the life of God unconsciously and made soup from the human being. That still happens, sir. Am I perhaps talking nonsense? It still happens.

We were so crazy about New Guinea, but if our public servants went a bit deep into the jungle, they went into the pot. We want to give New Guinea consciousness. There are already people there who have a doctor's title. I heard them on the radio. I think: Now you should hear those people, they are all not just Papuans anymore. But he says it himself, sir: 'If we come over those mountains, we will go into the pot.' They still smack skulls, scalpel, then they come with a big head of hair of a person from The Hague on his coat and then they say: 'I have got another one.' That still happens there.

Whether that is right or wrong, is not important.

But we broke a divine law because of this, we took the human being's life, unconsciously, we did not know. Now we have Christ, the bible, and now we know: you will not kill. Yes, they also know that.

'You will not kill', Christ says. And if I have to do army service and I do not kill then I will go to prison. If I say: 'Yes, but Christ said; "You will not kill"', then they will say: 'That's another of those madmen.' 'Shoot!' And then I must go before the queen and the court and everything, I must shoot. So I have become a conscious murderer now. Conscious, because Christ said: 'No', we know that now. But we did not know it there.

Everything continues up to that time. We committed one murder after another, but we must go infallibly to the highest race (see article 'There are no races' on rulof.org) for the earth. Isn't that true? Otherwise we will never come out of that jungle. You will read that in 'The Origin of the Universe.'

But on the moon, we dealt with that a moment ago, we were division and division, divine core as embryo, and gave one life to the other one. And from that giving of mine and from yours new lives originated. And that is now that actual core which belongs to me and to you, by means of which we became father and mother. They are now those twin states. Can you say twin souls? Yes, souls originated from one source, from one cell.

From two cells, they came together, because they wanted to condense themselves, then we gave something, something else, and that became a new ... that separated, and that was one cell, and that ripped apart, divided, so that was a part of me and a part of you, that was my birth and your birth again, which attracted us again. And when we were there, we died, then a new evolution for the animal kingdom came again because that cell had still not finished growing from us, because only a gram, a millionth of a gram had gone off. Because if the father now gives birth he still has material for millions of children. Is that not true? So that was in it; it still is, the human being still carries it.

We were attracted, got a new life because - by what means? They also asked that here again, I will give you that image, then you can see that we finally just go back again to that core - because then those two cells of ours reached adult consciousness and wanted to create. But there was something missing from that. And it was only then that unity came. Who was that now? Can a cell create which has everything of God at ninety-nine percent? That must be a hundred. Mustn't it? And I was that hundredth and you. So at the moment those cells were almost home and ripe, sssst, we were attracted, I in my part, and he again in that part, and then we fertilized the cell of ourselves. And then we were one and a new life began, but we had a new life. So we had to come back because our part still lived there, those little children.

Don't you like it, don't you think it is perfectly simple that a child can create new life? And that is in it, sir, you know, God as soul, God as spirit, God as colour, even in our cells, in our sperm, in that little embryo, which you cannot even see, there is cancer, tuberculosis, hatred, lust and violence, that whole personality. With that material, it is in that material, that is the divine cell, but the soul enters it, and everything, in that soul, in that meaningless spark is the whole deep human being. That must all just awaken.

Don't you like it?

That happened. And now we continue, we have more lives; and in this way a fish stage came, new planets. When, you can ask, does the human state continue? It lies behind this. Our thinking does not mean anything for that matter, we will soon make mistakes now, but it does not matter, but one thing continues: because we kept giving birth to new life, we must return, so I get a new life. And now we definitely evolved because something had remained behind on the earth in that ...(inaudible). And that brings us to the highest species, because there is no standstill, we kept getting a new, higher grade. And in this way we came, and in this way the jungle inhabitant will soon come to the white race (see article 'There are no races' on rulof.org). Because you do not accept that those people there in that jungle must remain under the ground, whom we, whom the human being here, our West and East - the coloured people also have that - look down at so much (the speaker mentions the fact that in 1952 many people from the West looked down on the inhabitants of the jungle); then they say: 'They are all animals.' You cannot compare yourself anymore with an inhabitant of the jungle, because you now have the white race (see article 'There are no races' on rulof.org), but they are exactly the same sparks as ours, we also lived there.

And now you get to experience all the physical laws, because that is God. You cannot mess anything up there, that continues. And then we have been a father, been a mother, now I am perhaps a little bit ahead, a bit later, because you did this and you did that, and I did the other, but then we got our body, then we stood before the karmic laws. And how far must we go back now? If you now see a Negro (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), then you must say ... Soon you will call the negro names (Jozef refers to the fact that in 1952 some people curse and look down on the human being with a dark skin colour, which Jozef himself does not do, as appears from the following) ... If you could explain that to those people, ladies and gentlemen, who look down on a Negro ... I did not do it; in Hollywood I sat down, in Florida, and I sat down precisely on the bench for the Negroes, and there was the bench for the white people, wasn't it? And I do not see that: 'white'. I think: What do I have to do with 'white'? I sat down

by 'black'. Then those white people came, they went: so. I say: pft. I did that. (laughter) Then that man said: 'So.'

I say: 'So, sir.'

Then he says: 'Yes, sir.'

I also did the same thing. (laughter) Now, he thinks: he is insane. I think: oh. I say to my brother: 'What, what?'

Then he say: 'Look, you are sitting amongst the blacks.'

I say: 'Well, now he is getting good, now I will really begin.' I gave ... I say: 'Would you like a cigarette?'

'Yes yes.'

Now, I say: 'A nice smoke.'

And he: ggr.

What a hatred lies there, sir, in that south. Oh, in South Carolina and there, and the further you come: only for whites, only for blacks, and only ... I say: 'How can it be.' And I was walking amongst that.

But, sir, now I will come back, there I saw a white person sitting there, in that Negro. I think: oh, you used to be in France. And then I attuned myself to that man, he was a boy of eighteen years' old and there a girl. I say to my master: 'Where did they live?' He says: 'Just look, one from Norway, one from France, one from Germany.' I saw Europe again in the Negro. Because we go back to the moment, sir, where our soup cauldron started to boil and we began with the first human titbit, cannibalism; our first karma began there, and that tore us apart. And then I go back. And if you have also eaten from that, sir, then you go precisely with me to that grade and then you get a new body ...

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

(Someone says something.)

You should imagine how that goes: that lady talks to someone - that lies like that in that line before me - and I am out of it, I am completely out of it. If I do not attune myself to it like that ... But that lies just in my line, I look through that, I see that talking, I think: that is ... See, that is disharmony; that should happen in Egypt, then you would already be burnt alive. You become nervous from that, then you tremble inside, oh well, it does not concern me.

So you begin from there. And then you must imagine, sir, how many of those people we stole, baked, in one life? And we had millions of lives, from that time. We ate millions of people consciously. And later they went, they twisted its neck, we murdered them with a dagger, we were - the war - shooting. We have already been living six hundred million years too long on earth, because long ago we would, if we had experienced the harmony of God, ladies and gentlemen, we would have had the Spheres of Light long

ago. But now we are still here, we take the place of another life, because we created cause and effect and nothing else. And now I am here in a life - now you have reincarnation, don't you, fatherhood and motherhood - and now I am just out of it, I am still in it, I am two lives ahead of you, for example. That is possible, isn't it? I can be ahead of you by one life even, a whole incarnation as a mother. So I suddenly stand before you - and I experienced that, sir. There were two friends - and no homosexuality, sir - that was being holy and they had a love ... They are alone, strange people. You also have that with brothers, a love, sir ... Well, take the pure wonderful universal love of Vincent van Gogh and his brother. Those two, Theo, if you talk about Vincent van Gogh they also mean Theo because Theo was Vincent, and Vincent was Theo. That is already in the art. But there was also brotherly love, universal love, perhaps even more.

But now we suddenly stand before us ... I also experienced that, people. Sir, what is that anyway? I come there, and I could crush that man to death. I ask my master: 'What is that? Homosexuality?'

'No.'

Then he says: 'My God, I am married, I have a child, I am mad about my children, but it is as if, when I came to stand before that life, something in me opened.' I think: my God, my God, I know that. Reincarnation, sir. That man stood before his soul, as a man.

And now you have the state of mother and child. I have seen a mother and child: twin souls. I have seen two sisters: twin souls; one must return. I have those laws ... For the jungle child it was already no longer necessary. You can only just see those laws for the coloured person, the East, who have experienced the adult natural highest organism of Mother Nature. You do not need to go back into the jungle, because you know: we must first go to the body. But for the spiritual laws you can go back and then you stand before sister and sister, and brother and brother, and father and mother, and man and wife. Every grade of life possesses its twin state, its own core. But the divine soul, do you feel? You can never ... There are people who have it, I even know people here in the hall, they have it, man and wife. And that is butter, good butter and good butter, creamy butter and creamy butter, but there is certainly not any margarine in it. And that is one feeling and one thinking, and one gentleness, and one understanding, and one love, and one this, and one that, and it is all fits exactly. And then one person can certainly think more deeply, that is possible, but they met each other here. And then you should see that, sir. Och och, is that not the kingdom then which they are talking about? And you can have that as a man, brothers, sisters, friends. There are women who also have it, they do not know it. And that is close to homosexuality. And if you descend even deeper ... I once also said to someone ... I



think: yes, that is conscious homosexuality there like that. And then master Alcar says: 'Now look even deeper, then I will show you something nice.' I think: how can it be? Woman and woman, twin souls, now one of them must go back soon. You can already see the man who is in there and who must come back soon; gets a new life, dies. And then you must die, quickly, then you have achieved the creating organism - haven't you - because you go further as man and wife. And then one of us there must ... Because for the fourth cosmic grade I am a mother again, you father again, I mother again, I father again, I mother again, I give birth to you, and you give birth to me. And God also does that. He gave birth to himself from motherhood to fatherhood. And if you start to learn to understand those laws, sir ...

And now you are here in society, and the human being wants to experience something now in society. And now I can understand that you are beaten to death to the left and to the right by the human being, the man by the wife, and the wife by the man; they do not understand each other's character, not socially, no love, no cordiality, and not this. So the personality is far behind, and when that is there ... Yes, sir, now we get the grades. Someone who said: I am not that, I am not that, am I not this, am I not that?

I say: 'Sir, twin souls in running, Fanny Blankers-Koen (athlete, several times Olympic champion, 1918-2004) and her husband both run as hard as each other.' (laughter) Huub van Dam boxes, but his wife boxes just as hard: twin souls in boxing. Male and female painters, piano, sciences, both, man and wife, one life, one thought, one soul. Soon in the future: you are a coal merchant, and I want to draw at school. Sir, then you should make sure that you get a wife who also wants to be a coal merchant - I am no use to you - then the characters already come together a bit and then we get peace and quiet on earth. Because it is true: you do art, sir, and the wife says: 'Yes, if only he had done something different, then I would have food.' An argument, sir, everything is destroyed. But now that same madman is sitting next to there as man, and wife. And both live in there - there are no more arguments, sir - they do it with a few raw potatoes and have enough. They begin with raw food, and in nature you can get all kinds of things, that costs nothing. Only if you go to the butcher; they do not earn that. The milkman, they do not earn either. No one wants those daubings? But they still enjoy art, sir; that is not an argument, that is not destruction, is it? With those delicious ointments they have a great sleep, get up again and talk in nature, depict everything. Sir, a precious, wonderful harmony, and unity in art. And I am a potato peeler and she also feels for it: also twin souls. Why not, madam? And I am an acrobat. You should see that unity, sir, of two acrobats, a boy and a girl. That wife and that man who ... together there ... I have seen two people in the circus, I sat weeping, I think: God, God, God, how nice

that is. Someone looked at me, and said: 'Are you weeping?'

I say: 'Yes.' I say: 'You should feel how he looks at that woman and she at him, and if they take hold of each other's wrists and she makes that gigantic swing; the people are sitting there trembling.'

But now I wanted to talk to those two people, I say: 'Do you love him?'

'Yes!'

'And you?'

'Hm, do not come near her!'

Madam, the sharper, the more difficult life becomes ... and especially acrobatics, who are hanging there, and who give their life for a bit of art, in order to eat and drink, don't they? You should experience that man and that wife. Sir, I walked out of the circus there with a deep bow, I think: God God God God God, my God, what does society have of it? The unity of man and wife. You should see, a Strassburg (circus), you should go there. Do you wish to experience people, do you wish to enrich yourself and if you really want to see something of society, then go to an animal tamer and also become it: 'She is an animal tamer and he is a tamer.' But that love of those people: one thinking about the animals, sir, that gives you the creeps.

Doesn't it, sir? Truth!

You should hear Strassburg about the horses, and you should hear her. And then that animal gets a kiss on its behind and then he has done his best, and that animal looks for a moment, and he nods like that and she nods. I look at those two people who are walking in the ring there, he and she, and then to the horses. I think ... And that all happens just like that. You should feel the psychology of those people ...

You should see two clowns together as man and wife, who talk nonsense, silliness, make the human being laugh; and they go out; hand in hand. And then they go the room: 'Oh, dear.' And then he devours her and she devours him; by means of a kiss.

Madam, look, then you will weep.

And that, twin souls, sir, that becomes character for the first time, that becomes: in art they are already twin souls, but who says that they are it for God? It could be that she continues, another way, after this life, and he too; then they go out again.

Is life not beautiful? Is life not deep? Is life perhaps superficial? If you want to get to know it you should look carefully at the people, but then also look at the arts and sciences. And precisely at a clown which makes you weep while his wife is operated there. Art.

Sir, I am your twin soul, but I only ask you: leave me alone in this life, because you will get a beating from me if you come near me because I want to work. Good day, you know, dear. (laughter)

Yes, I also came across a man recently, as a twin ... I say: 'Give me a nice cigarette.'

He says: 'I haven't got any left.'

I say: 'Then, the 'doodles.'

Oh well, there must also be something else to it ...

(Jozef continues to read.) I have here: "All human laws must deviate for the voice of the conscious', my doctor once said, who helped his brother out of his unbearable suffering, at his express wish by means of codinovo" ... codinove? What kind of stuff is that? "Condinovo tablets," that is natural ... "and to give three morphine injections," I also read that drama in the newspaper, "where upon the death of the patient followed. In this case will the doctor also be charged with murder? The patient suffered for eight years from a very serious lung disease."

Ladies and gentlemen, if you stand before you mother, your brother, your loved one, your wife ... That has happened several times in society. In France we have that ... Recently in America, they removed that man - a patient, he says, well, he still had two weeks or three weeks to live, a serious cancer patient And they first removed that man from his profession, took away his title. But after two months he was allowed to begin again. He also had: cancer; yes, assisted death.

From who is that?

Sir, now you want to know whether he is responsible for God. And then, for God and the laws of nature I must say: you must stay away from it. Now you are, as a doctor you are the murderer of this patient. Now you can be pleased that this life only another two weeks, another four months ... and then it passes on. But how can you make amends for those four months of lifetime? And then you would, if it happens normally ... Another can already solve it. Look, you are lucky of course, you can have happiness if that woman or that man carries on to the other side. If that soul has to come back to the earth in order to get a new life, you will also go back. But that soul goes back - do you also feel that? We have barely treated that here - but you will feel, if that spirit, that soul must go back to the earth, you must also go back, because you are attached to that time, and it must be made amends for here, not on the other side. Because you have flung the soul and the life of God there from the earthly time and you cannot compare that with the other side. But if that soul, that spirit, that wife, carries on to the astral world, now you can do it, you do not need to make amends for it, because the spiritual consciousness lies behind that, if that spirit possesses happiness. But now it could be your brother, and now you can sympathise, but an enormous evil can live in that, and he could have made mistakes, and then the darkness sits next to you, not the world of the unconscious, but the unconscious world,

the hell then. And then you can descend into that, if you then have light later and you go yourself, then you can descend into that in order to wake that human being and to pull that human being out of it. But now because of that deed, with your sympathy, you are attached to thousands of laws, because really, ultimately you must stay away from that, because whether that is sick, and not sick, and has pain ... And God does not know sympathy, because the human being experiences his cause and effect here, that is disharmony. And if there was no disharmony, that man would not have an illness either. Clear? But there is something to it.

(Jozef continues to read.) "I worked with a colleague and that man suffered heart loss ..."

(Gentleman in the hall): 'Hair loss.'

A heart loss is not possible of course.

"... the man suffered hair loss, after four months his head was completely smooth," like a billiard ball, natural, "but it was remarkable, it grew again, first light blond, then it got its old colour again, dark blond. I sometimes wonder: what meaning does the colour of hair have?"

They have never asked that here before. How can it be?

We have red, black and blond and grey people. We have one red one this evening ... What is that, sir, madam? Why are you jet black and that one, look: golden blond, red, gold blond gold? And then the lady says: that is false. No, that is real. I would also like golden blond ... Yes, you can now get all the colours, that costs you ten guilders.

Last week I had one sitting somewhere, I looked, I suddenly stood still on the street, I walked outside, or I had to go somewhere, I looked, then that lady thought: what a cheeky man that is. But now I knew the blood group and the people. I think: but that is false. That old one looked at me, she could have ripped me to pieces. I think: but what kind of colour is that? I stood like that, I stood like that in front of that woman ... (laughter) If you had seen me standing then you would have had: oh, Jozef is discovering something. But she did not accept that, so: 'What do you want?'

I say, oh yes, that is true, I say: 'Madam, I have done nothing, I was only looking at the colour of your hair.' But that was still cheeky, wasn't it? Then that man says: 'Go away.'

I say: 'Sir, I will tell you what is the matter.' Because I was between life and death for the hair, but it was as false as anything, sir.

But what is that actually, sir? That hair loss of his is a disorder in his blood, sir, that of that man, that is a blood disorder. And that blood disorder, it sorted itself out again.

How old was that man, sir?

(Gentleman in the hall): 'Twenty-nine.'

Yes, then he was standing just before the final time, because at twenty-one, twenty-two it already begins, they are the transitions of seven years, then you get new blood, new this, new that, in the body; and just over that border, with another few months, you get new food and then it is possible, during that and that time, that you get new hair. It is because of that.

And sir, the colour of hair is the core of the blood. And that goes so terribly deep, until you get the spirit of the life. The Egyptians and the Orientals, before in older times, said: 'You must watch out for her', then they saw a redhead like that, 'because she is livid.' And then they thought: that has been built up by hatred.

These days in The Hague we think: what a dear, you should see that face, what a dear.

(To someone in the hall): She has no demonic hatred, sir, that is not possible, is it? No, not true, that is not possible, is it, sir? Is she a good child? Great child?

(Gentleman in the hall): 'Yes.'

Oh, now, then we will just believe it.

But this is the blood group, the blood core, and the blood possesses spatial depth. And then we must go through all the planets and stars again, to that and that grade where the colour of the blood starts to form. The hair of the human being is so deep. And if we have it very close by, sir, and I will tell you that we have to go through the cosmos, and that it is in the blood. Not in the body, not in that bone. Because why does the Chinaman have black hair, the Japanese man black hair, the Oriental, all black? Because the higher we come the more rarefied and more spiritual our blood becomes, and then we get the colour.

Sir, where do they have black eyes and black hair? And why does the human being have blond hair and blue eyes? Isn't it simple? Did you not know that? Ask the academic, sir, what the colour of hatred ... with 'ir' instead of 'tred' of course. How quickly a human being can be mistaken, sir, don't you think? Hatred, and we are talking about hair. An 'r' of Rulof. And the hatred of Theodoor. But the hair can change. And if you ...

(To someone in the hall): What is it, madam?

And if you come from the jungle, the colour starts to change. The Eskimo (see article 'Human being or soul' on [rulof.org](http://rulof.org)) also has it for a moment, that that that ... And then you come higher, the blood becomes different, the animal-like blood, coarse-material blood, material blood; and that material blood has already changed the radiance of the eyes, of the hair, the skin. And do you now wish to deceive us, madam, that it is perhaps the spirit, and that it is a glandular system which has changed that skin? Can you feel how deep this is but also how perfectly simple, that all those systems lie open if only

you know the creation for the human being and space.

Not nice, engineer?

Everything becomes simple, don't you think? It seems extremely deep, but it is not that.

(Gentleman in the hall): 'That is with everything which you know.'

Yes, Berends always says: if you know it, if you know it.

But look, when master Alcar took me along: 'First the human being ... bible, is there damnation?'

'No.'

'Last judgement?'

'No.'

'Is God a hater?'

'No.'

'Did He live as a human being?'

'No.'

I say: 'Then you will have to prove it to me.'

Then we began. And now everything is open. A Chinaman, Indian, all nice and black. Have you ever seen a blond, light blond Indian - of ours, Dutch Indies (Indonesia) - and light blue eyes? What a strange child that would be. Jet black with blue Dutch eyes.

(Gentleman in the hall): 'There are sometimes albinos.'

Yes, sir, but what is an albino? In America I saw a white Negro (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). Yes, madam, a yellow, light yellow colour. Then my brother said, Hendrik, he said: 'You do not need to look far, he is an Italian, a half Italian.' He says: 'If you talk to him, you will hear: father Italian and she is a Negro.' But the Italian part was in him. And that is possible.

And sir, who is right now? Now you would think: well, that gentleman knows everything and that is nonsense. But why does that child already have a yellow colour, why are those eyes ... that child also had yellow eyes. The white of the eye was yellow. And why do we have the white? And when you go lower, sir, you must look how that white changes. What is that? Only the skin? What feeds the skin? What is it that gives the skin colour?

(Gentleman in the hall): 'Pigment.'

Yes, good, blood. Blood. Good, pigment, good. So I am absolutely right, it is in the blood. If you want to analyse absolutely everything then I can ask another question for you. And if you then ... Because what is actually the colour of the hair if you go to God? Because it also lies in the creation.

(Lady in the hall): 'Another grade.'

What did you say?

(Lady in the hall): '... grades.'

Grades, yes, but it is not that, madam.

(Lady in the hall): 'Blond.'

What did you say?

(Lady in the hall): 'Blond.'

No, madam, it is not that, yes, blond is blond, but I do not mean that. Because God lives in the hair, in the colour of the hair. I actually said it, didn't I?

(Gentleman in the hall): 'A grade of consciousness.'

A grade of consciousness, sir, you are completely off the mark. (laughter)  
No, sir, it is not that.

What is it now, ladies, we are standing on top of it.

(Lady in the hall): 'Quickening.'

Sir, who said that? Madam, you will get no marks because it is not that.

I wanted ... Don't you think now? And you will just say soon, it is simple, you will only say: oh, how can it be? Sir, can you sense it?

(Gentleman says something.)

Are you serious? It is perfectly simple. They are people who have already experienced seven hundred lectures - I have not see you so often here - and they have read twenty books of mine, experienced seven hundred lectures, and I talk about it every evening, but then you can ... I say: everything lives in a cell. And now they still do not know it.

(Lady says something.)

What did you say?

(Lady in the hall): 'The realm of colours.'

Who said that? Possession, is that not a colour then? I am grey, what is this? No, I am not grey, I am show-white, show-white.

The Divine realm of colours represents the human being. A dove, a little dove, they are also colours, hairs, feathers. That is: the Divine realm of colours will reveal itself in the human being. You should see a human being in the first, the second, the third, the fourth and the fifth, and the sixth, and the seventh sphere. I saw the Christ with his divine hair style. I saw the human being, ladies and gentlemen, I explained one evening, and that is not only about the colour in the human being, but I saw them there with a spiritual perm. But I also saw them, they were just like drowned cats. A pity that I say it. But the earthly perm had gone. They arrived there, such hands, claws, those beautiful lips which we used to kiss were so wide, you could place the whole world on them. And those hands which had shook our hand, madam, there was sludge there, the poison of a snake was in them. They were no longer hands, they were claws. Strange perhaps? You must not think that you have that, you know. That is all yonder, below. We have nothing to do

with that. Yes, it is some state.

But higher and higher and higher, then you get to see the Divine realm of colours, sir, by means of hair style, and every human being will represent his own state. And now you say of course: then we are all perhaps black in the spheres, and all white and all grey and all blond, blue ...

What did you say?

Gold. Yes, gold, real gold.

Ladies and gentlemen, now we get the blood core and now we get material hair and we get spiritual hair. I already said: the perms here, ladies ... Yes, sir, but you have a bald head. The ladies still have hair, but we do not even have anything. We no longer have a perm, no more skull, nothing more, because we are the creation, and we should have behaved better, sir. What do you say about this? So you do not even need fat and things there, not a hairdressers either, sir, because we no longer have any hair. We have lost our hair, we men. Otherwise they will get talked about this evening, you see? (laughter)

But we now have spiritual hair there. And by what means is that spiritual perm built up? Isn't it logical? By means of the power of the spirit, the love of the human being and the personality, you will radiate light. And now your hair radiates another colour than of the other person, because you have more wisdom, you have more, deeper justice and deeper harmony. And the more that harmony lives in your heart, in your soul, in your life, the more beautifully, the more wonderfully your hair will get back the radiance of Our Lord.

Madam, is that not wonderful?

And is it then not perfectly simple that the human being who hates and rapes the life, that he no longer has a perm? He comes up really unconsciously and animal-like from a world and that is - a pity - put harshly and in an ugly way, just like a drowned human being, a drowned cat; where we live they say a drowned rat, but you may not say that here. You may not start to talk about a drowned rat here. You may not do that here. No one hears it. No, there is no one here. But it is true, because the deeper the human being descends into the lowlessnesses and the lusts with regard to the space and the divine laws, lower, lower, lower ... Madam, it come that far that the human being is no longer a human being, and then the human being lies there just like a jellyfish on the beach, has exceeded life and death and everything. And then there is no longer any colour at all of the hair, no more black, no more brown. Sir, what is this if you are grey, what is that?

(Gentleman in the hall): 'Faded.'

What? (laughter)

(Someone in the hall): 'Faded.'

Faded? Yes. Sir, I will tell you something now, sir, that is faded ... Someone said, an academic says: 'It is wisdom of life.'



He says: 'You may also say that to my brother because he is as stupid as an ass', and he was show-white.

Someone I know comes to me and I say: you should see that man, you should see what beautiful silver-white hair that man has, hasn't he? But he is a real mite. So that does not add up. They say: that is awakening.

Sir, in 1940 Adolf Hitler came and then I had experienced the creation, and experienced the war, by means of 'The Peoples of the Earth', and then I was still not even grey. Here I no longer had ... I already soon, I already had salt and pepper, how do they call that? But then we made the first journey for the cosmology, ladies and gentlemen, that began in 1944, didn't it? I already had grey hairs. And in the evening I went away, in the morning I came back: I was snow-white. This was ... My wife awoke and then she says: 'What happened to you?'

I said: 'Child, nothing, I have only acquired a bit of wisdom last night. My roots could not stand it.' I came back white. I had acquired so much during that night. But we also just went ... Then I have that first lecture in Diligentia ... The All-Source, pre-creation, All-Mother, All-Soul. I came back white from that journey. What did you experience of that in Diligentia? I came back white. White. I say: well, then you will experience something. And then they became grey again, darker, two days later, then I had dealt with it, then they became darker again. But that intensity, that space, that wisdom, that consciousness; that hair could not take that, the body also had to go along. My heart did this: boom boom boom boom. My nerves were tense, everything was at full power. Because the creation, the cosmology, the All-Mother, the All-Soul, the All-Life was in me. I had seen that. And then I had to go back to the earth. And then I awoke in the morning, I think: gosh, they were as dry as a cork ... they were just like sandpaper, all the juices were out of them. My body was completely exhausted in one night.

Exhaust yourself, sir. Have a good illness, a serious nice, delicious illness, madam, you should hear ...

(Lady in the hall): 'An illness.'

Yes, in order to get colour for your hair, but that is nice. And you will cut left and right by your operator and you will suffer a lot, then will you not come home with small white colours? Then you have experienced something inside, and feeling changes; this is the dying of tissues, nothing else. That you are white today, madam, only means that your hair roots do not get any more life juice. And that those tissues, those channels, and that is a grave, and that is a giving birth, also a giving birth, that hair ...

Those doctors talked about that and that. A hairdresser wants to bring new hair. And then I would have wanted to go to that academic, I say: 'Sir ...' that man, that wonder which we had here in the Netherlands a while ago, who

gave the people their hair back, I say: 'Sir, now you must first begin to open the womb again of that hair, because the cell is giving birth and it has closed itself, sir.' If that child can still get a child, you will get new hair, but now that giving birth is no longer there. A cell of a hair, madam, the root of a hair is giving birth, that is mother. And the hair is the father. And now he must place a new womb in that cell, then that cell can give birth again and that is the expanding of the hair. Nice? And he wants to deceive the world that he can create a new womb for the hair evolution with a lubricant.

Madam, did you hear that? Is that not a revelation? If God is in everything anyway as mother and father, then why not in the hair growth? It is also in that, isn't it? And that hair has the realm of colours, but also fatherhood and motherhood. And then a fusspot like that comes, a learned Figaro like that: 'Hahahihi ...' Yes indeed. I say: 'Sir, you are like a woodpecker.' Do you know that a woodpecker also does that, hahahaha? But then at least that little animal also sings, I say: 'Sir, stay away from that bald ...', oh, no, you may not see billiard ball, 'that bald head. Because the motherhood under that crown of the skull ... that and that grade of the skin tissues, in the third grade there are also seven tissues, seven skins, and in that and that grade where the giving birth must be ... Did you think about the surface, sir? You should pull out a hair, there is a thing attached to it, isn't there, and the root is also in the skin, there is another root in the tissues, that channel has no nourishment. Why not, sir? Because the womb does not live; because a new cell must come there, and that feeds the hair. And if that dies, it falls out like that. And you can already ... that ...'

Sir, what is a heart attack? Do you wish to know science this evening? What is a heart attack? If you get a real fright and you get a really bad fright: 'Oh', that says. Oversupply, isn't it? If you get a real fright, the hair of the human being falls out; that also happens. Dying of the heart, of the heart chamber of the hair. The heart has a heart chamber, evolution, blood circulation and everything. Doctor, come on, and I will explain your own skull to you; you can look in it, but I look through it just like that. All space. Cosmology is for everything: for your hair, for your nails. Sir, you have broken nails, you have this, you have that, your skin is flaking off, just come to me, then I will tell you where it comes from.

Every science lies completely open to the master on the other side because they are omniscient for God in their space.

Isn't it nice, madam? I recorded this afternoon, yesterday, that question of yours, that was also nice. Do you know, then we had that question of yours one evening - I believe that it was you - with that nice one, when you saw that apparition.

(Someone in the hall says something.)

Yes, but we are not talking about that now.

Do you have another question, I am finished with this.

I like to look into the eyes of a human being sometimes, then I want to have the feeling: yes, it is true. I was so incredibly grateful and pleased, that I collapsed in the morning from joy and shouted: 'Hooray, I was in the Divine All last night.' I did not dare to say it, then they say: 'That man is insane.' But I was in the Divine All. And then I saw people, and then those lights in the eyes changed, and then purely for me there entered: 'Oh, go away, madman.' And then you should see the human being, the human being who feels that and can also see that joy, experiences the unity with space; those people got tears. And I saw that immediately.

Sir, I am finished with you. Now you know exactly where the hair comes from. But what is that then, ladies? I saw a lady yesterday afternoon who had jet black hair and a blond curl at the front. She was walking here with a blond curl. And then she sat there. I say: say, oh. I think: well, if I had one like that then I would shave them bare because she walks ... (laughter) Yes man, do you accept that? What kind of portrayal is that? I like it when a lady dies her hair black and she is white. What does that matter? But nice grey hair is also beautiful. Nice white-grey is beautiful.

(Lady in the hall): 'Mr Rulof, I know a young woman ...'

From that tuft here? Are you coming back to that tuft?

(Lady in the hall): 'No.'

No, I must first finish with this because they do not know what that is. That costs ten guilders at your ... (laughter)

What did you say?

(Lady in the hall): 'That is dyed.'

Do you really mean that, madam? Is that dyed?

(Lady in the hall): 'Yes.'

Surely not? (laughter)

I got you. But that does not matter, does it? It is dyed, sir. That curl is not real. Sir, that is not real. No, sir, oh come on, the hairdresser did that. Did you not know that then?

But madam, what were we talking about?

(Lady in the hall): 'An acquaintance, a young woman, she has white hair and red eyes and the child too.'

Red, red eyes? That is all organic. White hair?

(Lady in the hall): 'Completely white hair, and that child of hers too.'

Yes, now you have seven million grades and different blood groups. That goes back to the deepest of the cosmos. Your personality now also speaks, the shine, the radiance and everything. So you get the ... Now we must first see by which father and extended and extended and extended and extended and

extended family you were born, you come from? Where is that blood group of Italy with France, Spain, with that and that? Where did that happen that it came together, because that man also has his own grade. And in this way we still mess up, every day, our natural blood. So it is not strange at all if you see people with white-blond hair and jet black eyes. You get that.

We have people here in the hall, men, father, and mothers, are incredibly European, a daughter, well, just a grade lower and she is black. But she has the head of hair of the Negro; it just looks like the curls of a Negro woman (see article 'Against racism and discrimination' on rulof.org), a Negro woman, you never need to come with a perm. That lady is sitting here, she has been to see me, I say: 'What beautiful hair you have.'

Then she says: 'Yes.'

I say: 'Yes, I see that, you do not need to tell me anything.' I say: 'But are your father and mother like that?'

'Yes, and I have this, and my other brothers and sisters are normal.'

Where does that one child suddenly come from? It is in that line. So you get millions, thousands, let's say thousands of different colours of hair, eyes, and you can take all that back, and that has an independence, but now we come before a chaos of lines, because where does your blood ultimately come ... You have already been busy yourself for millions of years and your family has been busy for millions of years. And that has all branched off and branched off and branched off and branched off. Where is the actual colour now? You will not find it here again. And that we still have black with blond eyes and this and that; madam, that is also a revelation. But that revelation also lies on the surface again, or the human being would look like I don't know what. Can you feel it?

And by what means are all those characteristics for the hair, for the eyes - for the shape, we know - but by what means are all those characters, that light, that radiance, the colour of the hair, why can that still all be taken care of? By means of one thing. And who has that now? And then that does not lie ... then they are not ten books, but I can record it in one sentence. They are also at least ten books of a thousand pages, sir, in order to analyse the colour of the hair, and those different types of race (see article 'There are no races' on rulof.org), of the people here in Europe.

You should see the people. I always look at people, then they think: what does that man want? But a human being is a universal wonder to me. I look at a woman, I look at a lady, I look like that, and then they think ... That woman? What does that woman matter to me, I am looking at the nice hair, at those colours, at those eyes. And then I see the grade, then I see the branching off, then I see the family, then I see the past. I see millions of worlds in one human being. If they start to shout I am gone quickly of

course.

Engineer, where does that whole core live now? You are an academic, I will just cling to you. Because, will I get it out?

(Gentleman in the hall): 'Not from me either.'

Ooo, not by me either ... (laughter)

Madam, why do we still see the human being as a normal being, and not with red hair and white eyes and jet black? Why? You said it yourself a moment ago. But you said it! But you said it.

I will just say it: the power of the human organism goes first, and white is white. And it will bring all of itself to the highest stage. So you have shredded that, and shredded this, and shredded that, and shredded that, shredded fifty times, but they are still shreds. But you cannot shred the body, because white remains white and black remains black. So that body dominates, is dominant for the nice things which we got out, and then we went from here to an Eskimo, or went to an Italian wedding. But the Italian is also in the white race again (see article 'There are no races' on rulof.org). And then we went to a Danish person or we went to an Englishman, from here, we did that, you know. English with Dutch, and Dutch with German, and French with Norwegian; that all remained white. But we shredded ourselves, but white dominates. And because of that we did not get red eyes and not green ones; you can see that in the South.

I have, also in Florida ... One morning I come, I was with my brother Henk, I come there past a lady, then I say: 'Henk, just look'. I say: 'Gosh.' I almost got my face slapped. Then he says: 'Hey, do not do that again here.' I had said: 'God, my dear, I have never seen a person with eyes like the sea.' Sir, clear blue radiant eyes, I have never seen anything so beautiful before. Green and blond. But, dear God, you should just do that. I got a fright. I got a beating from master Alcar: 'André', he says, 'do you wish to be murdered here? Do you wish to go to prison?'

I say: 'But master Alcar, it is so beautiful, so wonderful.'

He says: 'Yes, that is ...'

And then I also quickly asked him something. I say: 'Where does she come from?'

He says: 'Look ...'

Because one day, ladies, gentlemen, we will possess the eyes and the colour of Mother Sea, and then they will be bright green. And then it will be the green so clear and radiant as the water of the oceans. Just like that. That was already one of them.

It is time.

Don't you like it?

Ladies and gentlemen, be polite, be cordial, be loving and you will all get

green radiant lights in your green eyes.

Mr de Jong, if your eyes start to change and they become green in colour, then we say: he is rising. But we will just not be finished with it in this life. Don't you think?

Ladies and gentlemen, did I give you something this morning?

(Hall): 'Yes.'

See you on Sunday ... yes, it is in the evening, isn't it ... Madam, do we perhaps live in the evening? If we have people here for the first time, then they say: 'I will just not go there again because those people are talking about the morning in the evening. (laughter) And about the morning and about the night.' But we now already live on the other side, because the human being - anyone, anyone - already lives in the infinity, because there is no death, you continue. In the universe there is no night and no day. Yes, in the universe it is always day, so always morning.

Ladies and gentlemen, on Sunday morning master Zelanus will talk about the expanding universe, you will get another four lectures. You must experience that, ladies and gentlemen. Because Jozef Rulof is still just a big dope.

I thank you.

(There is clapping.)

## Thursday evening 17 april 1952

I will begin this evening with ... (cough) with coughing. (laughter)

(Jozef reads). "Last Sunday master Zelanus talked about the creating powers of the universe, first, second, and third cosmic grade, which forces the mother planet to trace her permanent orbits around this creating power, the sun. Amazing, I thought, because we were busy with that precisely a few weeks ago, that certain balls of light reached expansion and condensing in the course of time under the laws of expansion and hardening to wonderful dark accessible planets, while the creating power, which also condenses and expands, and is under the same laws, still remains a fiery ball of light; yes, even still increases in fieriness and light power." Yes. "The question is: was Master Zelanus referring to that last Sunday when he spoke about the burning chambers in the heart of the creating power which we call on earth the sun? This was something new again, not yet found in the books."

Mr Reitsma, you get that in the books of the cosmology. If we come that far, because what we now experience is that the universe is seen like that from outside. But now we descend into that sun. And they are the books which must then also be written later. But the sun is giving birth and creation. All life possesses fatherhood and motherhood, also the sun. In the sun it is given birth to and the radiance is creation again, and there, in the sun ... that is a wonderful melting furnace, isn't it? And it also has actually every planet in it again, only the earth knew it very powerfully, and still does. In the earth it burns continually, doesn't it? Other planets ... The moon did not know that, because on the moon the highest stage was a quagmire, water. The moon did not know that hardening. And other planets just as little. But that moon hardened anyway, and is now rock-hard. But there you will, perhaps that you one day, later when we come there with a rocket, if you are that and that professor, and you make a rocket for yourself ...

(Gentleman in the hall): 'But that is not possible.'

What did you say? (laughter)

Oh well, let's just do what ... They will come there one day. They can come there, the academics, even if they have to conquer thousands of centrifugal powers and laws of attraction.

But he will not come there again. He will come there as a spirit.

And you will perhaps see a few small diamonds lying there of four carats, one carat perhaps, which have also been transformed from that mud, by the sun, you see, into glass. But for the rest Mother Earth got that consciousness. On earth there is everything for this space.

We talked recently about fatherhood and motherhood of tree, flower and plant. People told me: 'How nice that was of that tree.' But do you know a diamond as father and mother? Precious stones also possess fatherhood and motherhood. Everything, we get everything out of that, in everything you get to see fatherhood and motherhood, also in the diamonds and the pearls. The pearls not. Yes, you have male pearls and you have maternal pearls. And which shines the best? When is a pearl completely powerful? And then they say: 'This is one from the heart. This one, not that one, but this one which I have here, that is a pearl which is worth money.' Why? You have seven different grades for the pearls. You have, Mr Reitsma, the homosexuality in the pearls, you also have that, the unconscious motherhood. Because the highest pearl which yields the most money is fully consciously mother.

The Stradivarius: motherhood. The sound of the mother, for the instruments, is all motherhood. Everything. An academic, a musician, composer, who begins about the sounds, the timbre of the violin. I say: 'Sir, you know ...' On board the Veendam I had a musician like that. That man lived in The Hague here, I say: 'Do you know the timbre of the Stradivarius?'

'Oh well.'

I say: 'The motherhood of the Stradivarius?' I say: 'Stradivarius has interpreted the pure motherhood by means of a violin: some boards and some strings.' And then he said: 'That must not lie like that, but that must lie that way, here on top of it.' And then the full sound appeared as giving birth.

But that setting of the lower lines of the violin, and this one on the outside, and here underneath, that that bulge came, that was searching. I can teach a violin maker that. I say: 'Set that sound like that, then you can feel, then you will get dimensional states for the grades for the sound, how the sound expands. It comes down to giving the violin an echo. It is that, isn't it?'

If you know the universe, Mr Reitsma, then you will know all the laws. Everything, wherever you come, what you talk about, there is nothing in the world, in the human being or in space, which does not possess those same laws. Every science lies open and exposed if you possess cosmic consciousness, if you know the planetary system as grades and laws.

(Gentleman in the hall): 'Will I experience that?'

Yes, you will experience that. You must ask about it here, then you will lie in the coffin in two days time. You cannot deal with that.

(Gentleman in the hall): 'No.'

Because you must remain conscious. I understand it now. Mr Alcar brought me to Egypt, but what you experience there, you go through thousands of deaths and insanities and then you must remain conscious. You must experience insanity completely and still think: I am myself, I know what I am doing.



I experienced it anyway. I was standing one afternoon, you will read that in 'A View into the Hereafter' for that matter: 'Oh yes, that is a table, that is a chair, I myself am that, and this is light, and that is the radio, and they are the cigarettes.' I say, 'Yes, that tastes good.'

Then my wife comes in: 'Oh God.' I say: 'Nothing will happen, nothing will happen, just remain standing.' I say: 'I am back again, I am back again.' Out of the insanity, the insanity of space.

To be here, to stand on your own two feet; and yet not to walk through the Spuistraat on my head. Because that is possible, possible. If I just put one foot wrong, then the people think: Oh, now he is insane. And then I want to be insane, but not what they make of it. But you can, you get here in everything, this, that unity which we talked about last week ... If you hear that roll (roll with magnetic tape, forerunner of the tape recorder), that is worthwhile, about the colour of hair and everything, and everything is motherhood, fatherhood, and the whole universe lies open. And then I must stand on my own two feet and act here because immediately after a lecture on Sunday I must, if I cannot take over myself immediately ... Master Zelanus says to me: 'Get out, André. Good, take over.' And I go to the right and he goes to the left and I am in it. And immediately: act humanly. You should try it. Then we were in the space anyway, we were floating between stars and planets. Such inspiration and then to still make sure that he did not burst. If that concentration between us would refuse for just a millionth of second, the blood would flow over the lips, then the heart would stand still. At that power, that is an explosion, that is an inner shock.

Did you have any questions about this?

But you will also soon hear all of this in those three ... No, you will not hear everything about that, but a great deal in Diligentia. And if the cosmology comes ...

I have just two small notes here this evening. But then we will just put it to the hall.

"God does not know any deathbeds, but in 'Jeus of mother Crisje' we read: 'Yes, dear Karel, you will soon fly', Jeus said, 'you will pick beautiful flowers for Our Lord.' But I mean: but Karel was lying on his deathbed, wasn't he?"

From who is that?

But, sir, could you not think through, that half the world dies in bed? Karel was not alone, was he? So you should have thought it through. Half the world is lying really quietly in bed and dies, becomes free, so God does not know any deathbeds. Now you wonder ... Now I can feel you of course, God does not know any deathbeds but Karel died, half the world, half of mankind dies in bed, becomes free; it is not dying, we know that. But millions of people also come to the other side and experience that evolution by means of

a street car, aeroplanes, by means of poison, by means of everything, many accidents of course. You heard that recently, a father and mother, six children, here in Holland, they are not deathbeds either; they were all burnt alive. Yes. So you know that.

“Karel was also lying at ease; at ease, he lay dying dead at ease. My father was seventy-eight years old, was knocked down by a car, broken, unconscious, four days later he passed on. Did that have to happen like that?”

Sir, perhaps if he looked after himself a bit better, if his concentration still had power, then ...

But death, birth, it happens of its own accord and evolution is stronger than the personality. There are only a few people who know beforehand: now I am going. You hear it just as often, a gentleman near where we live, he says: ‘Wife, I am going to the room to hang something up.’ But then he sat down and then he was dead. She had to hang that painting up herself later.

What kind of things are that? The human being does not know it. No, that death which comes, it has been busy with the human being for a long time. They feel something, a phenomenon, and then you certainly do not even need to be so sharply sensitive. And if you are sharply sensitive, you still feel nothing. Because that evolution, that takes you in thoughts to spaces, to that and to this, and you think that it is you yourself, but you are not it. So that evolution goes through your own life of feeling, because it must go through that source, and then you take it over, and you think: I am just thinking. But ‘behind the coffin’ they could have said: ‘Good gracious, I already knew four weeks beforehand, because I thought about that and thought about that, and now I am there. Now it has happened.’ And then there are thousands of other phenomena and feelings which you feel like that.

You write here: “ ...later he passed on. Did that have to happen?”

That is all possible. It can be evolution, can also be nonchalance on his part, that he did not watch out on the street and then you are also floored. They will get you just like that in this day and age.

“My brother was forty years old and was taken into a hospital. Later the doctor says: ‘Tomorrow it will be over. Three weeks later, he passed on. In this case was he lying dying dead at ease?’”

He is already saying it himself. He was lying dying dead at ease, yes.

“When the human being dies from heart failure, is that a law or a material disturbance?”

What is the heart attack actually in most cases? They are the most common heart conditions, heart attacks. That is now purely the phenomenon when the spiritual immediately becomes loose, and then it always passes over to a heart attack. That is usually the direct natural transition for the spirit: the heart attack.

And then the human being says: 'Yes, he was already ailing, that heart was already not good, the heart was already not good.' But, sir, that is all nonsense because there are people walking here with one and a half hearts and with half a heart, and that is fine, they can still run. Recently I had ... then there was someone in France who had two hearts, one on the left and one on the right. And that man had too much love in him of course, ladies. How pleased the ladies would be if they had a man as creator with two hearts, but it can also go wrong. True or not? (laughter) And especially when you have such nice weather as today.

"Once the human being is in the Spheres of Light, and he has mastered the universal love, what does he look like where now ...? And has ...?" Do you mean: and why does ... " ...he still have, are there still genital organs there?"

What he looks like, with regard to the genital organs of the human being, do you mean that? You are lacking cohesion a bit.

"Once the human being is in the Sphere of Light and he has mastered the universal love, what does he look like then?"

(Gentleman in the hall): '...with regard to the genital organs.'

Sir, they are still exactly where they should be. You are there absolutely as you are here. And you will certainly not get to see them on your forehead. (laughter) And you do not have them loose in your pocket, but they have got their universal divine place and the human being thinks and feels from there. What is the human being actually? You are talking about that.

(People talk at the same time. Someone says: there is a window open).

Going against each other? Was there a draught?

You see, madam, that gentleman knows it. That gentleman knows it. But from which source ... What is a planet actually and what is a sun and what is the human being? If you begin about that and you want to get to know the human being ... because I do not believe that there is one psychologist in the world who actually knows the cosmic image of the human being. The human being thinks: he who is walking there is everything, and his thinking is everything, and his society is everything, his personality is everything. But it is not that at all. They are now those organs.

That motherhood dominates the whole human being, the whole life this far. And then the human being can master something for himself. And what the human being then masters, that is usually still nothing. Because we are fortunate that we have got that space by means of the masters. But the millions of people on earth who do not know the organism in the first place, they do not know what they live for, there is no psychology, there is no space, there is nothing. But I explained it recently, after thirty-eight, forty years then the human being begins to master something of his personality. And what he then masters is usually still nothing.

Arts and sciences mean nothing, and mean everything; you take them with you, you have your paintings, you have your nice things which have spiritual meaning, by means of art, by means of science. But a mathematician does not see all those figures on the wall in the Spheres of Light, does he? An technical engineer - I do not have you with your personality, sir, do I? - but a technical wonder, a genius in that and that, that all remains on earth. Everything remains on earth. And only that fatherhood and motherhood, which is divine, that continues with the covering. Here the body, there the spirit. The spirit closes off the soul again there, you feel exactly the same there. You have only to see and to accept your personality there as you feel inwardly. You can determine absolutely here, by means of 'A View into the Hereafter', where you will go and where you will end up there. The way you are, the way you think, is the way your body is. Just think wrongly about love and happiness and life and everything, then the body will also change, because then you get the spiritual psychopathy, the spiritual unconsciousness in the Spheres of Light, which is truth, harmony, justice, love. And if we are just next to that reality of that harmony, for that love, then we already no longer have a normal face, then it is already deformed, isn't it? Those hands, which I told you about, become claws, those eyes are red-hot fire. But I will not begin again this evening about those perms.

Who has any more questions, I have answered enough questions from this bunch of kids. I believe that they ...

Sir, they are already full in The Hague. You will get nothing more. They do not know it anymore. But then I must ask questions myself, and I will not do that.

(Gentleman in the hall): 'You can do it better.'

I must ask questions for you. I can also start to ask questions, and then I will let you give the answers.

Sir, what did you have?

(Gentleman in the hall): 'I had a colleague, and he was married, and his wife could not have any children. Now that man had, in his opinion, an inner urge to still have a child in this life and with the approval of his wife he produced a child with another woman. And he takes care of it, he gives a good allowance for that every month, or whatever. He says: 'I find it strange.' He says: 'I do not know what it is, but I am hanging on it as it were.' Now I thought this: yes, has he perhaps something to do with that soul which he still in this life ...'

Sir, we talked about this recently, six months ago, about someone, and he also had a problem like that, and then the people had, the ladies had it ... or there was a question about: to get a child through the doctor, an injection. You can get an injection. A mother can go and get a child there just like

that today or tomorrow. And then someone says, then we started to talk about this and then someone said ... In Amsterdam there was someone and he asked Master Zelanus that question, then someone said: 'She should not have pulled that one on me.' It was an English officer, and that mother (wife) of his did not get a child either. Yes, he had himself examined and it was not possible, he did not have the creating sperm, he did not have the cell in him. And then she went to the doctor, then she got an injection and then she had a child, and then he did not accept that. But look, then she asked master Zelanus the question: 'What should we have done? And what should that man do?'

Sir, what you are saying there, I find it very childish. I mean this, if I have understood you properly, that man who ... Look, you have a big image and you have a wonderful image of yourself, you people. But what would God think about that? You are married and that is your husband and that is your wife, and did you think now that God, God, not a sphere, but God himself ... You are the deity yourself, but God for the space, the All-Source and the All-Powers ... And if a woman, a child of His, who represents His creation, cannot have a child, and she can have it through a friend, or a brother, or someone else, then that is sluttish here for society, that woman will be finished off. Then they say: 'She has a child of another.' Ha, and then what, sir, if you get to know the laws of the other side. But did you not say something about that father of that child, of that woman, who let that man pay?

(Gentleman in the hall): 'No, that man wanted to have that child so much. And he got that by another.'

(Gentleman in the hall): 'Yes, by another woman. Not his social, his legal wife.'

But you must wait a moment. That man and that woman are married.

(Gentleman in the hall): 'Yes.'

She could not have a child. Not by him?

(Gentleman in the hall): 'No, not she herself.'

Oh, she was not capable of that. And then he had a child by another mother. Whether it is another mother or another father, that means nothing of course. And then what?

(Gentleman in the hall): 'Well, and then with the approval of his legal wife, that went like that. But, as far as I am concerned, I don't find it that strange. But there were always other people and colleagues of course in the neighbourhood, who also found that strange.'

Sir, that is the conversation of the day. And now the man and now the mother must prove what they can do.

What would you do, sir?

Yes, ladies, now we come to the inner skin.

Haha, if you are sixty years old, or seventy years old, then it no longer matters to you of course. Does it, mothers, then it does not matter anymore. But now you are still young and you are beautiful and now another comes there, and the man wants to have a child, and he gets that child from another mother. Will the mother now be so big and loving in order to share the love together because ... his blood lives in it, but they have a child. How many people do not adopt children - whose mother can have a child - because the father is not creating? And now they just adopt a child.

Sir, there is already so much and wars originated because of that, you certainly feel that too, don't you? Divorces, yes. You start to see all of this spiritually and spatially. What remains then of our human thinking? Then we are on top of that image, aren't we? That image of mine. And that is mine and this is mine. And they do not accept the divine core and evolution. Why not? Because that image of mine, that is my husband, that is my wife. You were talking about this recently.

(To someone who comes in.) Madam, come and sit here, we have enough space. There are still three seats here.

But you must just come to stand before those problems; how will you act? And you cannot start to treat that just like that in space. You must stand before those problems; and then you can just prove what you are like inside. Do you know all those laws? I think, if one of you with a bit of feeling and a bit of space comes across this, that you will certainly know how to act. But the human being, you will feel, in general the human being is attuned to: yes, that is mine, that is mine, and that is mine.

I know people here in the world who are so awe-inspiringly happy and they would not do anything and anything else; it's that, it's this, isn't it? And 'behind the coffin' they do not belong to each other. Then they separate ... But there we also go calmly to universal love. You will feel, all the things we people must get over, if you are standing before that. You do not need to look for it. You must not look for it. Logical, isn't it?

Any more questions about this?

You can already analyse this. But then you must have the situation before you. To just begin about that haphazardly, that is no use to you. Facts.

Anymore questions about this?

(Lady in the hall): 'Yes, and then that other mother who then gave birth to that child, will she give it up so easily?'

If you ask me, madam, if you ask me, yes, look, now you have it once more, you have a good question there. That mother who has now given that child ...

(People talk at the same time. Some people say: no.)

What did you say?

(People talk at the same time.)

Yes, all at the same time, we will not be any the wiser from that. If one person says something now.

That mother who gave birth to that child, by him, it is like that, isn't it?

(Gentleman in the hall): 'Yes.'

She must give up that child.

(More people at the same time): 'No.'

(Gentleman in the hall): 'She was allowed to keep it.'

What did you say?

(Gentleman in the hall): 'She was allowed to keep it in this case.'

Was she allowed to keep it?

(Gentleman in the hall): 'Yes, only he wanted to take care of it. And now it will actually come, an acquaintance ...'

You see, there a nice story appears. So she was allowed to keep it, that child was not for him.

(Gentleman in the hall): 'No, but he wanted to take care of it so much, he ...'

He wanted to know whether he could create, let's put it that way.

(People talk at the same time.)

(Lady in the hall): 'He loved her.'

What did you say?

How stupid I am this evening.

(Lady in the hall): 'He wanted to have the child so much.'

He wanted to have it, madam, but now I hear that that mother, by means of whom he created, was allowed to keep the child.

(Lady in the hall): 'Yes, but he could take care.'

Yes, then he did take care of it, but we are not concerned with that.

(People talk at the same time).

We are not concerned whether he ... As far as I am concerned he had ten thousand guilders in order to take care of that child. He took care of it. No, madam, ruthlessness appears.

(Lady in the hall): 'You do not understand it.'

I understand it.

(Lady in the hall): 'No, I mean, her girlfriend took care of it then.'

What did you say?

(Lady in the hall): 'Her girlfriend then took further care of it.'

Madam, but I am saying, this material has no meaning at the moment. But mantraps and traps appear. You see, there you have it now. And that means: his wife could not give birth to a child, must he then do that with ... If that woman from above, from the creation knew: I must have a child, then she must look for that in society, but with the one who walks in front,

because those men exist for that purpose. Those creating powers exist. But she did not need him for that. He does not need to try ...

(Lady in the hall): 'He wanted to have a child.'

What did you say?

(Lady in the hall): 'He wanted to have a child.'

But he did not get it, she kept it. It concerns that. He wanted to have the child but she kept that child. He wanted ...

(People talk at the same time).

Hahaha.

(People laugh warmly.)

You see ... You see, there are the problems now. Fine, he wanted, yes, he can, he wanted ... the only thing which remains is this: he wanted to know whether he was really a man.

(People laugh warmly again and talk at the same time.)

Yes, sir?

What did you say?

(Gentleman in the hall): ' .... provided clarity.'

We will put it together again.

(Gentleman in the hall): ' ... to talk to that man, and he says: "Yes, I do not know what it is", he says, "but I really want to have a descendant."

Oh yes.

(Gentleman in the hall): 'He did not do that in order to say for his name or whatever.'

No.

(Gentleman in the hall): 'Not at all. But I thought about that situation afterwards and then I thought to myself: perhaps he has something to do with that soul, perhaps he has something to make amends for to that soul, because he gave that life to it.'

Sir, so he thought that that soul which he attracted, that he was involved with that.

(Gentleman in the hall): 'No, he did not think that, I presume that.'

He presumed that.

(Noise in the hall.)

Sir, just let me go, what are you interfering in? (People laugh warmly.)

I must have that physical out. There is something in it. (laughter) Now, sir, now we are almost at the end, aren't we, so let's begin again. (laughter) Yes, because I have something nice, I have something nice. (laughter) He, isn't it true, lady ... Madam, was it him or her? (laughter)

Yes, let's be honest, you can really gamble a bit here. But it was not her, it was him. It was he. And now he wanted a successor, a child of his, and he did not get that from her, his wife, but he got that from another woman, and



that woman didn't mind ...

(Lady in the hall): 'Yes indeed.'

... with his wife too. But now wait, be quiet for a moment, now it will come ...

(Gentleman in the hall): 'His own wife did not mind that he produced that child with another. Yes. Because she felt that she could not fulfil his longings.'

He did not get a child from his wife. They agreed, and then another mother came there, and she would give him a child. Wouldn't she? But she kept that child.

(Gentleman in the hall): 'Yes, she kept that child.'

So he had a successor somewhere here, in space. And he paid for it.

(Lady in the hall): 'Yes.'

Yes, that is his business. But, sir, I can do that, and you can do that too, and then we attract four thousand of them. I can also do that now and you too. Yes, but sir would like that, of course. And then we go over the earth there like that and then we go to twenty, twenty-two, twenty-three, every mother can attract you. And then I have four thousand of them, sir, but that is now true what I am talking about. He should have stayed away from that, sir.

(Gentleman in the hall): 'He, in his opinion then ...'

Look, I want to analyse this, this is why I am holding on to that. He says: 'Oh yes, there is a mother for that. Why not, why not?' But I will also tell you, sir, I had one child; it was still-born, I fought for it and did everything, and that was really something for me. And that did not occur to us. How many million people say: 'Yes, we are sorry, things are great, but we do not have a child.'

Yes, if that man or that woman, all do not have any children, now just start to search for the mother or the man; do you feel what kind of chaos and pandemonium we will enter? There will no longer be a limit and no longer any hold. And now we enter the laws: that man should have stayed away from that, he should have surrendered that. I can create with thousands of mothers, but that is not my karma and not my world. Because if I start to create, we will attract, irrevocably; I have nothing to do with that, but it will come. And now you say, he thought: perhaps I am involved with that soul. Sir, then I will perhaps attract two hundred thousand of them.

(Gentleman in the hall): 'At least, that is a conclusion which I drew from it approximately.'

You see, I want to get that human part out of this in order to let it come forward cosmically. And then he should quite simply have surrendered that, and I must do that, and everyone must do that, millions of people must do

that. And now he can say: 'I am involved with that child ...' But if I had also got that child, and I absolutely wanted to have - that could mean a law, that still does not need to be lust, it concerns a wonderful, sacred thing, a child, a new life - then I could have spoken to that mother and said: 'Look here, will you give me that, but then that child will be mine. It is harsh, but come to me calmly, go for a walk with the child.' It will already become a chaos if those people do not understand each other. 'But that child will then be mine, please, because I want to be the father.' And then that would have been nice. Now he can soon also get it into his head: perhaps there is also one between heaven and earth whom I will attract. But if he earns forty guilders a week, then he will not come with it. (laughter) Because then he will not even have a pair of old clogs for those children.

But you feel, that is in it. But he should not have done that because it always goes ... that creation, sir, that is not for the creator, but that is always for the mother.

If that mother had said: 'I want to have a child and you cannot give me a child', and she had said: 'And where it comes from, it comes from ...' Because a hundred percent motherhood wants the child. That is not for the child, but that is the giving birth. And that evolution drives that personality towards it. And what does society now say - now look through that -: 'That woman has deceived that man by having a child by another.' And God says: 'My child, it is fine like that.' But society destroys this life.

But the creator does not give birth. The gentlemen would like that. But the mother is capable of saying: 'I want a child, you cannot do it, our karma is like that, and now I want to have a child.' And then I have to, if this is the real feeling, then we have to bow as creators to the power of the mother. And then we must possess the love in order to be able to take care of that life like that, men.

(Gentleman in the hall): 'It is incredible.'

(You can hear the silence.)

You should hear the fusspots.

What did you say?

(Gentleman in the hall): 'Was that man that far that he could take that thought that he would attract a soul and that he was doing a good deed with that?'

Mr Götte, tomorrow I will get it into my head: I must give birth to children everywhere in the world. Here in Holland I will already be in prison for two weeks. And then I go to Germany and then I go to France. Our Lord will send me to all mothers of twenty, twenty-five years. (laughter) Yes, then we will look great, Mr Götte, which you ... there ...

(Gentleman in the hall): 'Was haben Sie dann ums Herze?'

Was haben Sie denn?

(Gentleman in the hall): 'Ums Herzen.'

Ins Herzen! Nicht ums Herzen. 'Drinnen ist es, tief wie die Seele brennt', wie der Teufel sagt,' someone said that in Germany. But it is about that. You see, sir, he wants to put us on the wrong path. There is still something to it, isn't there. (laughter)

Madam, be careful with this gentleman. He is already beginning to doubt himself. (laughter)

Sir madam, do you have any more questions about this? Because I have finished talking.

But sir, it is possible, you see. We had a situation here recently and then it was the mother. I is always the mother. Imagine, when the gentlemen got that into their heads and Jozef Rulof started to proclaim these teachings. 'Well', he say, 'that is a nice mess there.' But you will feel that he - I want to have that out now, I dribbled with it for so long - that man should not have done that. Because the giving birth, sir, and attracting always goes through the mother first. Even if the man has contact with it.

Ladies and gentlemen, do you now understand your children? If that face is like yours then you have attracted that, but now you get one of mine, with my face and then there is no understanding. But then you should watch out, madam, that soul, the one child is like this, and the other child is like that. And the mother has a wonderful child, and this child can achieve everything, and that child can achieve nothing. This child, they can put up with more from it, and this child is like this, and this child is like that. But here you also get the making amends of the children towards each other. And then one looks like the mother and the other like the father, and then the father attracted and also the mother, but it goes through the mother, but the father is involved with that life. The father knows that soul. So the mother gives birth for herself, and also gives birth for the man. So two different karmas are busy there. The creating karma and the maternal karma.

We have never talked about that before, have we?

(Hall): 'No.'

Only just about one karma, but the mother attracts her lives. If a mother has ten children, you see ten different children. It looks like father, it looks like mother. And now you get: mother attracts and the man attracts. And they are two different worlds. Where do we come from? Where did we live before this? She perhaps in Russia or in France or somewhere else, and then we just come together infallibly from that cosmos where we gave each other the first rap. Usually it is the natural spiritual karma. Deception. Stolen. Every wrong thought which we have given the human being to bear, so spiritual karma, means: there where I began to destroy and the human being

wept one tear for me, I must take that back and change it into happiness. Otherwise you will not enter the first sphere. This is why I am so keen and so anxious to give a human being that and that. If they do not understand it, I can certainly perhaps attack you a bit harshly; then I say: 'It will happen like that.'

But you will not enter the spheres before that tear has gone. Don't you find it honest? Because that ... They have also beaten and kicked you. And now the mother must, or that soul, that personality must make sure that those tears, that suffering from previous ages, lives, is transformed into love. And then that personality gets happiness, and now you can absolutely see it, because the suffering, the sensitive person always get the beating. So they are the tears. Every rap, kick, which you give, every snarl, just say it, just experience that, that is still, if you start to feel, if you start to understand something about eternal life, that sensitivity, then it is still a harsh word or a destructive thing, then it is a dagger in your heart, isn't it? A human being can weep about that, can't he?

And now the stealing of another's life, you can steal a human being. Can you feel it? They call that pinching in 's-Heerenberg.

(Gentleman in the hall): 'They used to.'

Yes, they used to. Last week we had it, then we were busy with cannibalism, and then we did not need the soul and the spirit, then we went to the bones, the meat. But the human being steals like that, and you will just have to make amends for that stealing again. And in this way you have hundreds of thousands of things which you see again in the human being, in that child. But the outlines are: mother attracted it, father attracted that soul, and then it goes through your life of feeling, sir, and then the child looks like father. Isn't it amazing that you can absolutely distinguish those two worlds from each other, because you have the maternal face for the human being, the boy looks like the mother. And the girl looks like the father, and then the father is involved with that child. Because then the inspiration from the past comes, from ten, twenty, thirty thousand years, comes back, and that reveals itself, because that is that unity, and by means of that unity that soul comes back; and that father does not know it, he thinks: I will have a child, won't I, and he has already been connected with that life for forty, fifty centuries. And the foundations were laid there for that attracting.

Did you have any more questions?

(Gentleman in the hall): 'Mr Rulof?'

Yes, sir.

(Gentleman in the hall): 'According to biological science the opposite gender is produced., that means, that also occurs in the case of divorces, that people presume that the girls, or the women, are produced by the father, and

the boys by the mother. Is that true?’

Yes, sir, that is gossip. You know anyway that the soul gives birth to itself because the soul as a human being - as the human being, you know? - goes through fatherhood and motherhood. Imagine that the man would have that in his hands and the mother. Then we would already have something of God. But we will never get those divine foundations in our hands. Imagine what nonsense that biologist talks. The father attracts the girls and the mother the men. Hahaha. What a science that is, isn't it?

What did you say?

(Gentleman in the hall): ‘So you are saying: that is not true.’

Sir, that is not only not true, but it is gossip, I told you, nonsense, rubbish. That is someone who does not know space, who does not know the divine giving birth and creation. But we have, but you will read in the books, you will get ... then he could say, then we could ask: ‘But, sir, who brought homosexuality to earth?’ what you call homosexuality. That is half-conscious from fatherhood to motherhood, who does that then? Also the man here on earth? So then we are also to blame for those homosexuals who walk around here. That is unconscious motherhood and unconscious fatherhood; that dirty word must go from the world. Just like that horrible word: ‘he is dead’. No, he is alive! And just like on the grave: he is resting in peace, and she too. And she flies and flaps, and she is gone. That is nothing which is lying there. Is it?

All out of the dictionary. That dictionary of ours is not right. But we have, but the human being discovered that dictionary. They used to be just scribbles, sir, in the stone age we only just had a story like that, and then we knew that: oh, to the right, to the left, you will find me yonder. We kept making signs, and that became writing. What all did the human being discover for himself?

You should imagine what with regard to soul, spirit and life ... If people speak: the feeling in the human being. Yes, that is pure, that is true. But now you come to other explanations. People say: the eyes. What is an eye? Yes, they know: they can see. Brains, they do not know what that is once more. They say: the brains must be there, otherwise you cannot think. But now the brains are just a side issue again, they are off the mark again. The brains under the crown of the skull have a very different meaning for the space which we have made of that by means of the word.

Sir, what are the brains for space? What are the brains? We spoke about this recently. What is the power of the brains with regard to space?

(Gentleman in the hall): ‘Feeling.’

No, sir, no, space. By what means can you determine the brains of the human being in space? And then you will say: good heavens, how can it be.

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

(Gentleman in the hall): 'The brains only pass on the feeling.'

No. Yes, that is true, but I am talking about space. Where does that live?

(Lady in the hall): 'The atmosphere.'

No, lady. No, madam. Now they will not know it again.

(Gentleman in the hall): 'The milky way?'

The milky way, brrr. The milky way. Sir, do you know what the milky way is for you as a human being? The corn on your little toe. (laughter) That is also your growth. And the milky way is a growth. They are the crumbs of that universe. Do you not have a few warts somewhere on your body, for those little crumbs? That is something of the milky way on your organism. That is attached to your body, sir, isn't it, but it has no meaning, they are post-creations. The milky way is post-creation.

I do not think that you will ever guess it, sir.

(People talk at the same time.)

I will let you think for a moment.

(Gentleman in the hall): 'The All-Source.'

The All-Source, you say.

(Gentleman in the hall): 'The ether.'

The ether, sir. You are close by, but it has nothing to do with it.

(Gentleman in the hall): 'The atmosphere.'

What did you say?

(Gentleman in the hall): 'The atmosphere.'

Sir, even worse, even further from home. And you will soon say: 'How can it be?' You, engineer, you ...

(Lady in the hall): 'The firmament?'

The firmament. Yes, we are talking about the universe, that is the firmament, but it is not that.

Sir, do you know it?

(Silence).

Do you know it, sir? No one?

My adepts are sitting there now. But we can ... we have not finished talking here.

(Lady in the hall): 'That is of course.'

What did you say?

(Lady in the hall): 'The solar system.'

No, madam. No, lady. Now, what is it? We are stuck.

(Gentleman in the hall): 'Whatever you do ...'

Mr Berends, do you know it?

(Mr Berends): 'No.'

Oh, he is not yet that far. We can always ... something ...

(Mr Berends): 'There are even more people who do not know it, so let me

also be one of them.’

Well, but we thought that you were already that far.

(Mr Berends): ‘No, sir.’

(Gentleman in the hall): ‘The restraint in order to take care of the life of feeling?’

No, sir.

(Lady in the hall): ‘The genital organs?’

The genital organs of space? (laughter) Madam, the genital organs of space, that is the sun and the moon. No, it is not that either.

What are the brains of space with regard to the human being? You should see what the academics still have to accept and change into feeling. They say: it is feeling, isn't it? You see, we have not nearly started with cosmology.

I will just go to the Golden Head (restaurant in The Hague), then I will come back soon. I think: if I live another five years on earth, then you will still not know it. And then someone will come, then I will perhaps be at the corner of the Laan van Meerdervoort and then he will say: ‘Please come back because we know it.’

On the other side, you will get lectures, and you will say: ‘Master, I am that far.’

Then he will say: ‘Then I will let you sit an exam.’ And then he will say: ‘In which time, how far was the earth when the sun was in that and that stage?’ And then you will see the sun, then you will see a sort of violet light and then the sun will appear there so weakly in the sky. ‘How far was Mother Nature on earth at that and that time?’

And then André-Dectar said: ‘Then the earth did not yet exist.’

‘I thank you’, master Alcar will say, because it was not possible.

And if you say: ‘Yes, so and so far on the earth’, then you will be completely off the mark once more. There is just one answer. Here also. There is just one centrifugal power in space and that is the expanding and stopping, the expanding of feeling and the stopping of those planets. It is only then that you get attraction and rejection. Attraction and rejection, that happens from the point itself, the planet itself. Can you feel that? Rejection and attraction, the moon possesses that, the sun, the planets, and the stars. But it is the centrifugal power which takes care of everything there, so the brains must deal with and pass on our life of feeling as centrifugal powers. Isn't that nice?

Another question?

You would never have worked that out, would you? And can that not be sensed immaculately and purely? They are the centrifugal powers. So our life of feeling must be able to be taken care of as a centrifugal power. And who is that again, sir?

What?

(Lady in the hall): 'Solar plexus.'

Solar plexus? We transmit from there. And what is there also? What is now immediately in harmony with those centrifugal powers for the brains?

(Lady in the hall): 'The nervous system.'

The nervous system. And then you get ... blood circulation means nothing more there, but the blood circulation lies under that. And if we now go off the boil, we as people, and those nerves, then that goes boomboomboom-boom, then the heart starts to beat. And in this way you get those atmospheric disorders in the human being.

Worthwhile? I like to talk about that because then you get to know the body. Then you get the kidneys, then you get the blood circulation, the nerves, the glandular systems. Ugh, ugh. And then you start to understand for the first time how many unnecessary words the human being has to learn. in order to become conscious for space. Then you can throw half of your dictionary overboard if you start to see creation. For example: there is no more death, that is now called: evolution, I will continue. Continuing is death. What kind of misery does that word 'death' not have on earth?

'My mother is dead!'

And we say: 'No, sir, she got 'wings', she will continue, or go back to the earth.'

Imagine what a difference. Millions of people look at the grave and lay down flowers there, wonderful. In twenty-five years' time there will still be a few bones and the rats will already have dragged away something under the ground. That is still just material and now we will work that out spiritually. What is spiritually true about that?

That last judgement, for example, what things from a faith and a religion do you have to throw overboard if you want to be in connection with God, and it is that, and I would not be able to talk about it if I had not seen those laws. I have been 'behind the coffin'. I can see those laws, I am telling you directly what I myself experienced. Because what I saw ... I cannot be bigger and more spacious if I had not seen that and that; I have seen that cosmos, I have seen the Divine All. We are that far.

And what must go overboard now? Well? A great deal. Very little will remain of it, for people know nothing at all for soul and spirit. If people speak about the life of feeling, yes. If people have: cordiality, then we also know what it is, can you feel it? Loving, devotion to duty, well, wonderful, but that goes to the character. For the character we have discovered wonderful words. Why, sir? Because they are close to us. If I give you a slap, and you have not earned it, then you will say: 'What a brute.' That is harsh. That is wrong. Do you see? And if we start to steal, then I am a pincher, and that is not right either; then that word pinching or stealing is in its place.



But now we go to the spirit, to the soul, to the life of feeling, and then you should see what goes overboard. The sun is now she. They do not even know a flower. The moon is she, yes, a planet. But the sun is also she, and the sun is father. This space is so perfectly simple. Yes, perfectly simple, sir. You can analyse space dead at ease. It is life and death, you now hear the lectures, it is life and death, it is expansion, it is fatherhood and motherhood, that is the whole space, life and death. There is no life and death, evolution, fatherhood and motherhood and reincarnation, evolution. The planets have that, we have that, all life has that. Space is so perfectly simple, if you just know the divine foundations, and the transitions.

Yes, now what? Anything else?

Yes, sir?

(Gentleman in the hall): 'Mr Rulof, with the ending of our course over the planets, would that also be the end of the existence of sun, moon, etcetera?'

If you end there ...

(Gentleman in the hall): 'Well, no, if mankind, isn't it true ...'

Yes, sir, you read it, in 'The Peoples of the Earth' we also go into that. But, you will feel, from the last part, those last two pages ... Master Zelanus says: 'I must write two hundred thousand pages about this book', we could have written seven works about this, but that is not necessary because it only concerned: To explain Adolf Hitler and that war, and that God does not wage war. 'The Peoples of the Earth' is a book, that has still not been analysed spiritually and spatially for the human being. That means, people have not yet analysed space by means of that book, and not yet analysed the human being, this is only just the history of mankind.

(Gentleman in the hall): '... a general history.'

A little bit of history as laws of nature, divine laws. And now we get to see Christ. Now we get to see what happens behind the veils. But now we will begin. Now soon ... You still have here ...

I was in Avifauna at Easter, then you see an ostrich, after the prehistoric age, an elephant, giraffe, all those big animals, whales, flatfish, octopuses, everything; an octopus is a post-creation like a prehistoric animal. And you also have such small octopuses, they crawl like that on the street. You also have them here, here. We talked about it recently: the human being does not even know his own louse. Nor the flea. What consciousness does a little animal like that have? And how do those lice originate?

(Lady in the hall): 'Pollution.'

Pollution. But it has a soul, it has a spirit, it has a life of feeling, it has a personality. From who did that personality come? I will prove to you that the post-creations infallibly possess feeling. Infallibly. And there is ... Why is the human being disturbed and divided in his feeling? Why? A post-creation, an

octopus, a louse, a flea, and all those animals, a rat, a mouse, a butterfly, you should see those beautiful butterflies, a post-creation possesses motherhood, fatherhood, in one state, light, life, love too. A post-creation possesses the Divine realm of colours. You should look at a butterfly like that, that is a post-creation. In the hereafter you do not see any butterflies, because they originated from rotting. A snake has just as much meaning as those wonderful, beautiful butterflies. You should see those thousands, millions of species in the East. Here they do not have so many of them, we have a little bit here, a little bit of specks, and a little bit of white. Haven't we? A bluebottle sits there in the neck, and then you immediately have a lump. All those insects: post-creations. But that can sting, that even has electricity and everything in itself, such a small dead fly, such an itty-bitty thing, just touch it, you have something like that, tomorrow we will be walking like that. What kind of poison is that?

(Lady in the hall): 'Malaria.'

Where did that poison originate, sir? What is poison? Why can an Oriental, a magician say, if someone has been bitten: 'Well, this far and not further, just close off the lot; this can just become inflamed, that does not matter.' Poison can be killed and everything can be killed, but we are not talking about that.

All those post-creations ... You see, if you know space, know the universe, you will find the highest conscious product of creation in the first place: the man, the mother, the human being. And then we get the animal world, those millions of species of animals. The hundreds of thousands of different ape species which originated from one grade. Every grade, an ape, has seven branches, transitions, before you enter another, lower grade again. And in this way there are seven times seven, so forty-nine different species, which all give birth and create and represent an own world, and give birth to, create new life. Just go into that. Then you will see such apes, so big, and you will see them almost half the size of a house, those gorillas. Ape people are still nothing. Those he-men who take a sky-scraper in their arms and crush it to pieces.

Yes, sir, which questions will I get? What do you want to know about creation?

(Gentleman in the hall): 'From the post-creation, does a destruction of that spiritual life also exist?'

Nothing can be destroyed for post-creation, even if those animals eat each other, that means nothing. A lion and a tiger, they are conscious animal species. You have seven conscious existing grades of creation. That means: we have our seven grades from the jungle to the white race (see article 'There are no races' on rulof.org). And a tiger has seven different transitions; and then

I come back to the meowing in the house, then it is the cat. And the cat has one line with the tiger. That is the wildest species. And then I go from the jungle, from the lowest grade ... now that lowest grade is the greatest. Can you feel this? The lowest grade of fish in the waters in a whale, that is the largest species, that is the lowest grade for that animal. Until the butterfly appears.

(Gentleman in the hall): 'A whale is a mammal.'

A mammal, I say that, that mammal-like, prehistoric must go in order to become another animal. Because the mammal in those waters cannot go higher either, and it remains there, but it must go higher, and then you get that wonderful species, which is just as big, sir, not bigger, and that is the normal fish with butterflies and colours and everything, with light, electricity, and then it goes past you, and then you just stand still. Everything of creation lives in that little animal, with motherhood and fatherhood. And the prehistoric must dissolve. Now I come to the question for Mr Götte: How long does that take? That must all dissolve, that gets existence. If one fish was to remain in the waters and it did not have evolution, then God would be unjust for that matter, and that is not possible, is it?

So that sun cannot go away before that time. That moon starts to reduce, it becomes smaller and smaller, it becomes smaller. But in a hundred million years' time you will still see the moon on the space. And then a time will come that the moon has disappeared, but then puts itself ... imagine, you should just pull that away from there, then that space would collapse! That is just the same thing if you were to put on the seas, if you put a hundred thousand ships on the North Sea, then just believe it, sir, then the water would not come so high, because the centrifugal points of the water, that is the hold of the water, would say: 'Yes, I will hold onto that', so then you must get that. And then the water would perhaps go over the promenade, because of the pressure of those ships, but if you suddenly take out all that earth, what will remain of that water? Nothing more.

And if that moon was to disappear from the space, then that whole universe would collapse. But that gradually starts to expand, that starts to spread, and if that moon during that and that time ... if a planet is that far, then it is already, then it is already ... Under and around the moon lies the aura ready once more to sew that garment, that creation together, in a manner of speaking, that is a garment, and they are all laws and powers, that sucks in together like that, only that moon is in between that. If it goes away ... A meteor falls away, that attaches itself like that, and then you get real cosmic disturbances. If that sucking comes, then you see something shake, and then that is a hurricane-like power in the universe and a thundering like I don't know what, and a suction which is gigantic, which is macrocosmic

and which we as human beings cannot even measure. But that forms itself. With the planets that cannot happen. But a time will come that the moon is really gone and then there will still be people on earth, then the waters will already be empty, then the body will be spiritually conscious for the human being, there will no more animals, no more cows, no more horses, that will all gradually dissolve. You will not see any more eagles in space. You will feel, Mother Nature will embellish herself, every animal will come to higher consciousness, and the human being too; this space will die out completely, but the other one will be ready. The new universe for the human being, which is the fourth cosmic grade, is ready; they are all ready, the fifth, the sixth, and the All is ready.

We people live in the most awe-inspiring time there is, not for spiritual consciousness, but all the life in space and on earth is now laying the foundations for the future being of ten million years later. And that human being will no longer be sitting here.

You must start to ask me this evening: What will we experience in the year forty-five thousand and twenty-four, at nine o'clock on Wednesday morning?

Ladies and gentlemen, there is tea.

Then I will explain it to you.

## INTERVAL

I get silver ten guilder notes like that.

(Gentleman says something.)

Saving ... for the summer sales.

Yes. Oh, that thing (audio recording) is already on. They will find it in Amsterdam.

I have the first question here again. "How are children born who do not look like the father or the mother," you see, the human being thinks, "and those who also have very different characteristics?"

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From who is that?

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

From you, lady? Madam, do you not know it yourself? Do you not know it yourself? Do you not know it? (laughter) But, sir and madam, yes, here we have people, they know that, you see, they know that. Which of you knows it now? Where does that live?

(Different people in the hall): 'Ancestors.'

(Hall): 'Previous lives.'

The ancestors.

(Gentleman in the hall): 'The great great ancestors.'

The great great Indians.

(Gentleman in the hall): 'Yes.'

You see, now you get today, I am the creator ... This is why I told you, I asked you a moment ago: 'Sir, do you know yourself?' And the mother too, does the mother know herself? In that little seed, in that little egg of yours, mother, seven hundred thousand ages live. The jungle is still in that. And if you get an ape now like that, now, and you walk here with a city face, then you wonder: good heavens, where did that come from? Then the man suddenly said in that and that city: 'But that is not mine, because that does not look like anything, and then also red hair; that is the neighbour there.'

Yes, sir, but that does not work. And it was the neighbour, and that became an argument, and the child looked like the neighbour. Then she says: 'I have often looked at that neighbour, but that is allowed, isn't it?' Looking is not committing a sin.

'Yes', he said, and then he was busy analysing the bible. But looking, it says in the scripture, is already wrong, isn't it? And in this way the people already destroyed themselves, only because that child was red and was brown, or was green, and it looked like something.

But, father and mother have a lot of children, and then suddenly one comes who does not look like anything. And just believe it: the soul and the spirit is an own personality. But now you already get the past, from so many ages and centuries you get a grade of feeling back, and that is a millionth particle of this small cell, and that is conscious, and it goes ahead, and then father can ... That is no longer father for that matter, because that man which you have, he is not that; from which source does he create today? Not from the present stage, because it is not even from him, that must still become conscious. The present stage, madam, that is in the ground of the man. That comes, if you must come back to the earth again, that will only appear for in seven thousand and seventy thousand years' time at the earliest, because thousands of years will already pass before the man on earth comes as a creator again, and then you will get, from that and that source: that little seed in us is conscious; and it now goes, because it is conscious ... Because you cannot get the third grade up. So we always draw from the past; this seed, the creation of the man is already millions of years old. That of you, which is now built up, madam, if you must return, will perhaps come back to earth after seven centuries, and then it will look like him who has been gone for a long time.

Every child, all of you, your fathers and your mothers, they mean nothing because day consciousness is rare, one in a million children. Look, those who look exactly like the father, do not have his spirit. People say: 'You look exactly like father', and have the character, and now you get spiritual influence, influence of feeling. But here the cell as seed creates the image of the

father, and that image was conscious now, and becomes the twin brother of the father as it were.

I knew a father with a son of twelve years' old, the father was brown, here a Dutchman, got a brown facial colour, with lovely curls, there was purely an Arab in him, but that boy also had it, absolutely. He says: 'What do you think of that? It is not a twin of mine, it is my child.'

But later, when we began with the cosmology, then you could look back. I say: 'Yes, this cell is now conscious', and it has brought forward a state, and that resembles. And then we go through the glandular systems again, and what is the blood like? Blood. In the cell, that cell that is a ... people call that the sperm cell, that cell is the creating power of the human being, isn't it? We have that.

You have the reception, but it is also in there. That cell as material has no meaning, but those glandular systems still live in that material, the brains, in that material, in that trivial, trivial material, that little bit, which you cannot even see, a whole creation lives; even with the diseases, with the diseases and everything else, the awakening must still come. The doctor and the psychologist still do not see what they stand before when they see the human being, the mother, the man; creation, giving birth, evolution.

We have here: both parents blond, both blond. And the academic stands there again, he blond, she blond, nice blond children, they get a jet black child; then it was the neighbour again of course, wasn't it? He knew, and they knew that they had not been in contact, because they were there and there and there, but he still did not trust it, he says: 'Was there perhaps not a hawker in the neighbourhood?'

Then she says: 'What are you talking about now?'

He says: 'Yes, you should see that, that child is jet black.'

And now the human being must go to a school and say: 'Sir, from that and that time, from that and that age the material came and that is yours. You only just passed it on, sir, because there is nothing there from you, really not, not from you and not from your wife.' Isn't that nice? What did the doctor know now about that man? What do they know about the colours?

Last week we were talking about the hair, but what do you know about that cell, sir, about those features. What do you know about that? Does the human being know himself? Does the woman know, does the man know himself? Sir, the school in the future will be: how the human being, the human being here ... That pathetic human being in this society has millions of problems, and searches and searches and searches and searches, does not know himself, not for God, not the other side, still stands on that horrible damnation, that meaningless word damnation, still stands before a God of hatred and revenge, and then they should begin sometime about the body,

the wonderful body of the mother and the husband.

What lives there in that man? You think that you are a human being, men, because you are that shape, but that is not it at all, in your deep creation lives the core of your personality. And they are your organs in order to create, they have everything in the world. You are just nothing, you are walking next to it. You can become an engineer and a doctor today, you know something about the life, but you know nothing about creation and giving birth and cosmology; you do not even know your wife from inside and from outside. We do not know the life of feeling, we stand before each other and say: 'Why is she doing that now?' And: 'Why is he doing that again?' We do not know cosmic contact, we do not know any unity, that unity of ours is nothing else than that the mother of the space in us awakens, and we just have to obey. And we think that we are it, but it is the reincarnation of ours, otherwise we would be completely child-like.

Yes. Fusspots.

Yes, ladies, I am talking to the men, you know. You can say something to the man, but you may the ladies ...(inaudible). (laughter)

Sir, do you know it now? Madam, do you know it now?

And they are pieces of proof, here we have a lady, people often come here, she was with me last week, then she says: 'Don't you find that strange?'

I say: 'Yes, madam, I understand you.'

Then she says: 'I am just like a Negro. They still say: it is something which stems from a Negro.' She had curls like the Negro, also brown. 'And all my brothers are from The Hague and white and so.'

I say: 'Yes.'

There you have it.

I recently gave the image of the doves. Two red doves where I live there down below, that gentleman says: 'Do you understand that now?' Then I hear them talking, but you cannot talk to those people. And then I am sitting there on my terrace, then I look down and then he has it: 'Yes, you should look, there are two beautiful red ones coming, a jet black one is coming out.' He does not get it, he does not understand it. I have already talked to that man about that ... 'You should hear him above.' I think, I will say nothing. I said nothing. But it was with a capital N. I said: 'The 'droadles'. The 'droadles', sir.'

But then we get two beautiful red doves; you should see those colours. Sir, but you have there: you see the same spots and prickles and hair of the dove in the human being. The dove, the birds, not the sparrow, it remains in its evolution, you do not need to send any starling there, nature searches itself, it does not go to the next grade, they remain colour by colour, little body by little body. But the human being has so many depths, the human being went

to red, blue, green and yellow, didn't he? Then it is logical that a black one like that comes with a blond wisp, which we talked about last week.

(Lady in the hall says something.)

What did you say?

You can buy it for fifteen guilders, but creation also has it, doesn't it? I saw blue in Avifauna with a green radiance, those animals also had the radiance, a bird from South Africa, violet blue with a green crest. It radiates.

But in the dove world you see the best. Then they get two red ones, a jet black one comes out also with a prickle. Yes, that something else from father Piet Hein, or what are those doves called? Hendrik or Jantje? And then they say: 'Do you understand that?' He was breeding like that. He bred, he went from the red to the black.

Sir, you will never get hold of that.

I was talking to a tulip grower, I say: 'Sir, which grade do you wish to divide?' Just the same. I have someone here amongst the audience, Arie, he cultivates tulips. I say: 'Will I tell you about the reincarnation, explain, about the tulip?' I am not a tulip expert, but I know creation. And then I explained that to him one morning between eleven and twelve o'clock. He says: 'Just go to Lisse, Jozef, they can learn from you.'

I say: 'I understand that. Because they know the reincarnation, they know that they must do seven years in order to get a new type.' Seven years. I say: 'But then they will also be wrong because they must ...' Where is that first grade? This tulip has seven times forty-seven years ago ... He recorded that pedigree of that tulip, just as for a German shepherd; it is recorded and then you can look back at the colours, find them again, you can see them again, just like for the doves. The flower has exactly the same thing, seven grades, madam, live in a tulip. If you buy a tulip, madam, you have a tulip of seven years old. And perhaps even longer. Because if they leave it at one grade then you can continue to cultivate. Do you sense it? You always get the same colour. But now we will divide. I say: 'Yes.'

'What can I do, Jozef?'

I say: 'Then you must ... that and that grade ...' I say: 'But do you know the past? Do you know the reincarnation of that?'

'No', he says.

I say: 'Then you do not need to begin with it. Perhaps a colour will come out, which you do not know at all.'

'And the beautiful one', he says. 'It all fits perfectly. Look, if I have a whole piece of land, and then I start to look: every year one, two, three new colours come out.' He says: 'Nature did it itself.'

But Mother Nature did that, isn't it true? Now the human being helps to divide. Last ...



What did you say?

(Gentleman in the hall): 'How do you explain the law of Mendel then?'  
Of Mendel?

(Gentleman in the hall): 'Yes. Always one in four.'

(Gentleman in the hall): 'Mendel was that monk, wasn't he, who ...'  
Mendel, a philosopher.

(Gentleman in the hall): 'Yes, he had ... 'With high growing peas and low growing peas, he crossed them, and then he discovered something unusual. What he namely discovered ...'

Yes, he was close by, Mendel.

(Gentleman in the hall): 'Yes, but then he discovered one thing', yes, 'that it was always one in four. Yes. He also did it with cows, for example, a belted cow and a red bull, then three belted cows kept coming, one red, three black.'

And sir, do you hear that question? But do you hear that question, ladies and gentleman, by sir?

(Some people say: 'No.' Others: 'Yes.')

You must say it a louder, then you will all know it. And Mendel was no slouch, was he?

(Gentleman in the hall): 'Yes.'

Then you will all know, if I tell you, then you will all know that Mendel can learn from you when he asked that question. And then you should say that so loudly that those people all hear that. Just do it.

(Gentleman in the hall): 'The same thing?'

Yes.

(Gentleman in the hall): 'Of the four off-spring', yes, 'of a ...' belted cows, 'yes', two cows, 'yes, correct.' A spotted cow and a red one, 'a spotted and a red one. Or a black one, for example, that comes out better, a black cow with a red bull. Yes. Then three black cows come against one red one. Yes. And if that continues - a cow has approximately twenty-seven, twenty-eight calves in total, doesn't it - then for every three black ones there will also be one red one. Yes. Now we start to cross those children further, always with those black cows. Yes. Then three black and one red keep coming out. And you sometimes see it amongst the people with children too.'

Yes indeed. And what is the cause of that?

(Gentleman in the hall): 'But always three with one.'

Three that race, and then a red one?

(Gentleman in the hall): 'Four in total, of which one like father ...'

And three like the mother.

(Gentleman in the hall): 'Yes.'

But you get the division. But between the third and the fourth grade, do you feel? But what is happening here in those grades? In the first place ...

Now you must imagine what that Mendel would have stood for if he had know creation, where he goes. In the first place you also get homosexuality, motherhood with the animal, because you have bulls and cows. So fatherhood already creates the own hair, the space, and the face, the fatherhood. And motherhood also creates it. So you are already tied to that motherhood and fatherhood. Because you do not know, you now do not know at present whether that calf which is coming will be a cow or a bull. There it is already, you already do not have that world in your hands. So that world already continues. If you want to mix, want to divide with those two types, then you will already be powerless anyway, I am powerless before it, because there fatherhood and motherhood go first. Can you sense it?

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

And now you get the giving birth for attracting, that is between three and four, then you get that division, transition. You can still help cancer between the third and fourth grade and otherwise not anymore. But the birth for the animal with colour already comes from the third and fourth grade to awakening, and then you already get the change, to see the change of colour, but not in five, six and seven, they do not react, they show nothing.

So it cannot be anything else than in the third and the fourth month, because, mothers, then the kind reveals itself in the mother, and then you get your little man or woman, creation or giving birth. Do you sense it?

So in that third grade ... also brings three subsequent grades of evolution, because the fourth, the fifth grade is still not there. So you cannot get anything else than three for that world, three and four, and then you also get to see that for people. After the third giving birth the child is different, the hair is different. Father and mother are black, the child is blond. You also have that in the animal world.

So Mendel, if we were to talk with Mendel, this evening, then we would say: 'Mendel, just stop because you will never make it.' Because creation itself presently determines - your division does not help at all - because that does not let itself be knocked out of balance. Even if you remain with red ... just put a green one in between, then you will get another world. But when? Now that man thinks, he does not know creation, he thinks: 'Well, then I will get a jet black bull with a white one ...' And now they get: red-white in the first grade to the third and the fourth grade, so giving birth again, creation again, because this: I just told that lady there, the man who now creates does not give his seed from now, but from ages ago. That is the third and the fourth grade, reaches evolution, consciousness, and that can descend to the third grade and then we get: which colour do we get now? That is for the cows, that is for the dogs, that is for the cats, that is for all of nature.

So Mendel can get a lecture here. And Mendel was someone. And is still

someone. Do you feel how that opens? Do you understand it? You can analyse that Mendel, you can analyse Schopenhauer, you can analyse all the great ones, Kant, Jung, Adler, Socrates, Plato, the university here for philosophical systems, ladies and gentlemen, if you start to think properly, and you come to talk with those people then you can act the professor there, and they say: 'Good heavens, how did you get that wisdom?' You can presently analyse, by means of this knowledge you can analyse every reaction with regard to fatherhood and motherhood, every life. Yes, you learn that.

I said it recently, just start to talk to each other; and you will see how much you already know. If you sit quietly and your daily task is over and you are man and woman, you are with your friends, do not talk about that horrible, dead society, there is nothing to it, but just begin about life, then you will reach thinking. There are people, six, seven together, they have evenings when they read the books, and then they say: 'Look, we got that out of it, and we get it from master Zelanus.'

Now you get: those people can give lectures. Master Zelanus recently said: 'If I was to prepare you ...' In fourth months he prepares a human being. He says: 'But then the mothers are more use to me than the man.'

Then someone said: 'How can it be now?'

Yes. The mother is more a prophet now than the man. Sir, the man has messed up the prophetship on the earth. There are five thousand fathers there, the whites, and there a hundred million evangelists; and one is even more unhappy than the other one. Now see a real mother on the path for space, she achieves more than we do. This age asks for the evangelist, the Paul as mother, and not as father. If she was free from home and she did not have to give birth you would send the mother over the world, she would achieve more than a man.

Didn't you think so, mother?

We men messed up the bible, we messed up creation, we messed up everything. We are clumsy oafs.

(Lady in the hall): 'What bunglers.'

What bunglers, aren't they, madam? (laughter) Yes, what can we hope to achieve with those bunglers? Garlic has more consciousness and meaning than the personality of the human being. Did you also know that, madam? Garlic.

(Lady in the hall): 'Yes, it stinks.' (laughter)

No, madam, you may not say that word, that has a personality as smell and radiance. Lovely, don't you think? Tasty. Tasty, sambal with onions.

Sir, did you have another question about that, about Mendel?

But can you feel how wonderful it is? He also brought it. Now we say, but it is logical, ladies and gentlemen, but it is logical, giving birth, but father

and mother are black, a blond child comes. And then there comes: 'That child does not look like father and mother.' Then they say: 'How strange, isn't it? But then you come back in the family, and then that image purely appears, and that is between the third and the fourth grade. That means: we can ... the first ... The day consciousness, that has already gone, because I am that, and from me, if that child looks like me, yes, wonderful, then we have, then fatherhood dominates here. Do you sense it? That is all fatherhood, but fatherhood as source, material source, with that and that contact and inspiration, and then we already sit between three and four; if it is a bit deeper, then that comes, a bit deeper, outside four and five, then that large family appears. That whole family lives in that. Yes, great grandfather, perhaps even also the characteristics, character traits; then that cell is, that was a living cell, has become a human being, goes to sleep, that human being went away, lives in the human being because it had originated from that source. Then the human being says: 'The characteristics ...' You get nothing for free. No, but you can be under an influence. And then you often hear people say: 'That child is just like great grandfather because he also smoked the pipe like that.' Or he had those character traits. And then that cell as material is still fertilized because it is the seed from the great grandfather, then that seed is still fertilized from that personality, that just takes seven months, and seven years, seven years and then the child starts to change and then an own personality already appears; but then that material is also influenced. Because it is from that man.

We now give birth to children, that seed comes back to earth in ten thousand years' time, your child's children will still give birth and create, ladies and gentlemen, and it is only then that your own face will appear, then you appear, then they say: how can it be? You get wonderful seed, gentlemen, because your seed is now spiritually influenced. How that world of ours will soon expand, don't you think?

(Lady in the hall): 'Hopefully.'

What did you say?

What a consciousness those mothers will give to their own life. Our seed is inspired by the University of the space. Don't you like that, madam? Yes. How will the future human being understand and absorb and deal with all of this? Soon someone will say to me: 'Jozef, what will the earth and The Hague will be like in five hundred thousand years' time?'

I say: 'Yes, just write a book.' I can begin like this: 'The human being in five hundred thousand years' time.'

In the first place the human being in five hundred thousand years' time will know everything which you know. There will no longer be any schools, ladies, we will not be at school anymore. No, we will just let the children walk and stroll and we will explain it by means of nature. We will be at

school, but that school will now be a space.

In 'The Peoples of the Earth' - have you already read that? - you go over the space ... The children will soon no longer belong to you, father and mother, because those children get the state consciousness first. And then the children go ... The state takes care, there is human universal unity on earth, the peoples of the earth have reached unity, we go to China, Japan, we must first, up to fourteen years, we must get to know the peoples of the earth, the children of the space, the planets.

You get to experience cosmology, a child of fourteen years, a girl and a boy, they are already almost cosmically conscious at that and that time. And then the girls and the boys get the analysis of fatherhood and motherhood, the soul which is attracted. The state takes care of every karma, there is no longer any cause and effect. Now? You start to fly, you go to other peoples, the aeroplanes are ready for you, that technical wonder.

Yes, madam, would you not want to come back?

(Hall): 'Yes.'

You will no longer be lying in the pram soon but you will be standing on top of it, you will fly with the pram into space. (laughter)

That lady who asked last week, or a while ago: 'Yes, but how did the first people originate? You spoke about Adam and Eve, but they were also children, and then there were still no children', that woman says, 'those children had to have a new nappy, didn't they?'

That question was also asked here; and that is true, that woman thought it through. She says: 'Everyone his own image.' She reads the bible. Fatherhood and motherhood, Abraham, Adam, Abraham, Eve, Jacob, Isaac, Herman, Gerrit, Piet, who were they actually?

(Lady in the hall): 'Adam.'

Adam and Eve. Then that lady says to her husband: 'But you should listen, Herman, how is that right? Adam and Eve, they are old, but they were also babies, but a baby must have help, there must be a hot cauldron, with a nice new nappy, mustn't there?' In paradise Our Lord did not even talk about nappies. He forgot half of it, madam.

(Lady says something).

What did you say?

(Lady in the hall): 'They did not have that in the jungle either.'

No nappies?

(Lady in the hall): 'No they didn't.'

But yes, in the jungle they no longer needed any nappies, they jump into the water there and then they are clean again. But do you not feel what that lady thought about? Adam and Eve were also children. And how did those children, who were given birth to anyway, how did they put on their own

nappy?

(Gentleman in the hall): 'They didn't need that, did they?'

What did you say?

(Gentleman in the hall): 'They didn't need that, a guilder is more than enough, isn't it?'

Yes, but sir, do you not sense, a child of one minute old, that has not had any food and that must die. The bible has forgotten all of that. But the human being does not think it through. Those children like Adam and Eve, they must have been a child. No, God created people.

(A lady says something).

We are not talking about that, madam. But that lady was thinking like that, wasn't she? And she came like that, whether that was necessary or not, does not matter, but she said: 'How were those babies now able to help themselves? Because', she says, 'did Adam and Eve not have to be a baby?'

(Lady in the hall): 'No, they were not babies. They were immediately big.'

Were there not any babies?

(Lady in the hall): 'No.'

So those nappies were not needed either. Then the bible is right. (laughter) Then the bible is right, there were no nappies. Eve did not even have, did not even have, did not even have, did not even have ... (People laugh warmly.) I mean Adam, Eve had everything, but Adam ... (laughter) Adam sat there and he did not even know the time of day.

Then Eve said one morning: 'It is getting dark, Adam', then he said; 'What have I got to do with that, I always just see one thing.' Then she says: 'Adam, what are you talking about this time?' (laughter) He says: 'I would like a nice packet of cigarettes.' Well, they were not there of course.

It did not concern, ladies and gentlemen, that tree of life there, it was not about that at all. There was a tree and then God said: 'There is one tree and you must stay away from that.' And then Adam looked at that tree - Adam, yes, Adam - and then he looked at that tree, and then he had thought I think for months and months and years, he says: 'What would that actually mean?' That beautiful fruit from that one fruit tree. Well, and then: 'Adam, stay away from it!' They were peaches, apricots. Those red plums in paradise must have tasted good, sir, do you know that? You had male plums and maternal plums. And you had male peaches and maternal peaches; the male ones were yellow and those maternal ones were with a red colour. Because Adam still did not have any consciousness, he was still pale.

But finally one morning then a pack of cards like that blew into that paradise (laughter) and then Adam started to shuffle and then he laid the card for Eve and half an hour later they knew perfectly ... (laughter) And then Adam says to Eve: 'Will I lay the card for you?' Then Eve says to Adam: 'I already

no longer need you because I have a silver ball, I know exactly what the score is.' And then Eve became clairvoyant.

And then they had an argument, sir. Then they had an argument. Yes, but it was a good drama. They could not talk any French, German or English, there was no language. They spoke to each other, people said. Adam never went to the church on Sundays. No, because they say: 'God creates the church of Christ, the church of God.' But Adam did not have any church. He did not have Protestantism, he knew nothing about Buddha, nor about Mendel, sir. There were cows, but they have never seen a real cow because they went to the waters to drink. They did not know either that a cow gave milk. They would have been just as well to milk a snake because it also had milk.

Yes, you are laughing, madam, but that was all there in the world and that lived in paradise, yes indeed. You must really ... that nonsense one day ... You should make a play of this, then the people would laugh themselves to death. If you begin: Then a pack of cards blew into paradise, and then Adam laid the card for Eve, and then they were sitting there quietly one morning and the sun was shining, and God saw, and said: 'Adam, now you have a nice game, now get to know Me.' And someone must have sat behind there with a few nice pieces of paper from the Haagsche Courant newspaper and he wrote everything down. (laughter) And then the walking over the earth began and they became pieces of paper, that grew and that became the bible. Oh, how they would murder us if they heard that. (laughter)

I do not know but if you see that fairground attraction there of Adam and Eve; Our Lord made a nice figure there and cut a rib from Adam and said: 'Plaf, ooh.'

What did you say? (laughter)

(Lady in the hall): 'He blew.'

What did you say?

(Lady in the hall): 'He blew.'

He blew. And he made a new ... and 'Adam, I will give you guidance', God said. And he cut a rib from Adam; it happened like that, left rib, wasn't it? He had more intelligence. And then, in that real clay, madam, in that real sand, wasn't it, first put it in the mud properly, and then kneaded it together. I now understand, ladies and gentlemen, why we have sculptors in the world. They also always sit there like that groaning with that clay, and then they start to plane, that was the real creating of paradise. Madam, it cannot be anything else, can it? But, if that sculptor just took a rib from his Eve, then that sculpture would live. And then God said: 'Ffft.' And look, Adam's Eve opened her eyes, and said: 'Nice man of mine?' (People laugh warmly.) And then Eve looked at the colours in the eyes, then he said: 'My dear, we have

everything for our ... come on, then we will go for a walk.'

Yes, then they went for a walk, ladies and gentlemen, through paradise, of four thousand years long. And when they came back ... because paradise was big, you know, it was not just a bit of meadow like that, and it was not marked out either, you could go through, there were trees everywhere. There you had peaches, and there you had plums, and there ... (profuse laughter) and there you had, and there you had ... I do not know what I am saying; if we now still belong to the church then we will walk away, I always walk away myself.

But, madam, I could go on for hours like this, and then I will come out with all that nonsense, because this is all nonsense. And you can just talk about it like that. We also had a few of those people here once, and they could have murdered me, because then I was talking about the last Judgment. Do you wish to hear that drama? (laughter)

But the paradise where the tree was and where Adam and Eve were, and God said: 'And you will stay away from this tree', and then they were not allowed to have children, because Our Lord thought: then it will be dangerous because then they will have arguments. And then Adam and Even experienced the space, the divine unity, and then a child came and then those two poor people were flung out of paradise with an angel with a fiery garment. Now.

(Various people in the hall): 'Sword.'

And a hundred million people still believe that. And then they say: 'And it was like that.'

(Lady in the hall): 'And there was no one there.' (laughter)

You see, this lady has something of Eve from the real paradise. Because there was no one there. That's it exactly, madam. But where did we come from then? And where did those millions of Adams and Eves in the world come from? That is divine creation. That is the evolution. That is the reproduction process. And the bible says: 'Adam, you have more intelligence than Eve, stay away from that tree of life.' Now.

(Gentleman in the hall): 'But what came first, the chicken or the egg?'  
What did you say?

(Gentleman in the hall): 'What came first, the chicken or the egg?'

They were both there at the same time.

(Gentleman in the hall): 'Well done.'

They were both there at the same time. There was never a chicken before the egg, and never the egg before the chicken. Adam was the first, but if you look properly in that paradise then Eve was sitting long ago there somewhere pecking at some fruit, she must have been there already. Yes, otherwise God could not have given her that consciousness, could He? But what nonsense



it is.

We are now living in the year 1951, 1952, well, what does a year mean? Creation is bill, billions of ages old, madam, sir, and on the radio there is also, recently, that professor: 'And I thank you sincerely.' I think: Man, you have talked nonsense to those people there and now you also want to thank them sincerely. For that nonsense. He was talking about paradise; they had asked him a question about paradise, whether it was really like that. And now you had that professor doctor, you should have heard what nonsense he talked about it. And I say: 'Huhuhuh.' (laughter) Oh oh oh oh, and now we are living in the year 1952.

If I really want to gauge whether you really have feeling, madam, then I will start to prattle. I have chased enough people away from here like that with that image, because it is no use to me, they will never work it out. Those people must still not begin with this. Those people must still sit in paradise with that cloth, with that leaf on their back (laughter); we were born naked in paradise and two weeks later they had already put an old shirt around us. How is that possible? Then we had to crawl into a tree, otherwise life would be too dangerous. Oh oh oh oh, in 1952 they are still talking about an angel with a sword of fire, and Adam ... They walked away like that. You should see Michelangelo, he painted them like that. And that poor Eve, yes, she was just nice and pregnant when she left. And God chased them from his place, from his paradise for creation and giving birth. What a miserable situation. Oh oh oh. What did you say?

(A lady says something).

And he chased and he hit: and you will give birth to children in pain! And it was He himself, it is He himself, he hit Adam and Even there into infinity. Those children were chased harshly and brutally from paradise. Nice story of the bible. And we must still accept that now? Then you should hear the minister, Protestantism, Reformed church, Catholicism, and then they must also include the last Judgement and then you will also get damnation, and then you have the hell, you have the eternal burning, and then you just go to hell; you never come out of it, because God is so divine that he just lets his children burn there. Even worse ... What is then the paradise, madam? That is still nothing in comparison to what came then. And Adam and Eve had forgotten themselves, they were not allowed to touch those sour apples. Well, I will not let myself be made a fool of anymore, I will just pick out that sweet one if there is one. That colour ... Are you still fooling yourself that you carry a rib from Eve and she one from you? Yes, then it is here somewhere.

Ladies and gentlemen, did you have nothing else, otherwise I will go to the old Judgement this evening, the last Judgement. If you come to the other side then the masters will say: 'Slash that thing to pieces, André. Beat that Old

Testament to pulp. And make of that paradise there, before, before, before, make a divine happiness of that.' What? And I am doing that now.

That one lady is afraid. What is it? (laughter)

(Lady in the hall): 'You were talking about division, I saw it one afternoon from a flower petal ...'

What did you say?

(Lady in the hall): 'You were talking about division a while ago, I saw it from a flower petal, from a ivy leaf, with a fatsia, the leaf was the same as from the ivy leaf, but there were five points on it.'

Yes. All of nature is like that. You have the flower world. In nature, in the jungle you have the plant, you should see, ladies, that plant, they say cactuses there, and other flowers, and other plants, that plant is red-yellow in the core and then it comes to here and it does not go further, then you have the third evolution of the plant. Then another colour comes, the plant is like that and the plant is like that, and then the flower comes out of it, fatherhood. But in that plant there is now fatherhood, motherhood in colour. Do you sense this? And in this way you can go through all of nature, all of nature comes to lie open for you when you know the cosmic grades of life for giving birth and creation.

Clear? Any other questions? Then we will not go back to paradise again.

(Lady in the hall): 'Yes.'

Yes, madam?

(Lady in the hall): 'In a lecture master Zelanus says: in the beginning of creation the earth was round, was the earth already a permanent substance then?'

No, in the beginning of creation the earth was visible, because you could already see that astral globe like that in space.

(Lady in the hall): 'It was still a globe then ...'

It was an astrally, materially inspired globe, life. So that life, that firmament of the universe which ripped apart, was only directed at fatherhood and motherhood, but millions of sparks still lived there. And where can we see and experience those millions of sparks as a human being, by means of which the earth originated and other ones? What is the earth now?

If we create and give birth, mother and father, we also have a universe left in us. And they also reach development if we create and give birth. So that child of ours - now it is human - also starts to create and give birth and gives us evolution. So for the planets: the first motherhood and fatherhood which radiated and sent light out into that space, so by means of which around that fatherhood and motherhood planets and parts of that divine light were inspired. So that astral life - they were those globes, people call it globes, but they were particles of God, weren't they? - that already got radiance because

the moon began with condensing. And that sucked ... So that whole space, in that and that area, everywhere, millions of cells lived here, also cells, a planet is just a cell, they absorbed that fatherhood and motherhood. And when we were finished, so the life of the moon, we went further and were precisely in harmony with the earth, then the earth was finished. But the human being as life had now got a personality. So that soul which we now attract - don't we? - also has a personality. And then we absorbed, we took so much aura, life aura of the earth into us, and it was half-waking material.

(Lady in the hall): 'And is that the red colour?'

Yes indeed, because, madam, why, why do you talk about red colour for the earth? What is that?

That means, that was her spiritual radiance and the green only appeared after the hardening and the materialization. Don't you think that is very simple? And then the earth began to radiate differently. Because in the macrocosmos you can see the radiance of the earth.

And, madam, how much radiance can you now see as colour of the earth? If you are above the earth, then you can ... The masters can do that, I have also ... on every journey I saw it, I looked back, then you see the earth as an ellipse, then you see it at an angle, just like the moon, then you see half of it dark. If you go away at night, in the evening then you see the earth, then you see the earth half darkened, half in light, the earth is almost never rid of that darkening, they are just a few hours. Then just go over the world, then you can already know it, if it is night here. And then you should look at the time on the earth, then you can calculate exactly from the space how much time the earth can be seen completely, that is almost a few minutes, a few hours, then it is dark again. Can you sense this? And that just continues, it closes itself off, and you never see the moon like this, almost never, as a full-conscious body, there is always darkness and light. But that is once more for the later ages. So in the beginning you had, the child of the moon and sun, and the other planets got power and consciousness and radiance as the fatherhood and motherhood for the space got consciousness.

And consciousness is for the space, madam? Mrs Revallier? What is consciousness at this moment of the space? How can you establish the consciousness of this space at this moment?

(People talk at the same time).

What?

(Someone says): 'Radiance.'

What did you say? What did they say?

(Gentleman in the hall): 'The sun.'

(Someone says): 'The light.'

The light of the sun is the consciousness of the space. Just go back millions

of ages, then the earth was as red as the last second in the evening, when there is still light over society and over the world, for us then, and also a weak radiance as light, so when the sun comes under the sea yonder, then also reflects the space, and the deeper, the more speed the earth gets and begins with the night, the rotation ... then the sun sets, but then the earth is busy doing that. You can experience all the states of the beginning of creation, madam. I can tell you exactly when the sun is twelve o'clock, one o'clock, two o'clock. Then I can explain all the creation ages by means of the sun light, by the time and the hour, by the light of the sun.

Now we just keep going back millions of years, and if it is then night, madam, then we must also go back millions of years because this night is conscious. The night for the earth is still conscious, because the night of the earth has consciousness, is giving birth, and conscious giving birth, isn't it? If you want to experience the darkness of before creation, madam, you cannot even still experience that in the waters, even if you descend a thousand miles into the waters, then you will still have light in the water.

Why, sir?

What did you say?

(Gentleman in the hall): 'Then the water is also conscious.'

Everything is conscious. Everything has light, and everything has life and that life was materialized and spiritualized. So you cannot experience the actual night of before creation anywhere. You cannot experience the silence of before creation either, and yet, if the academics descend three hundred metres into the waters then they already become afraid, only because of the silence. Silence no longer exists. And why is that again? How can you establish that again? If there was real silence, ladies and gentlemen, then we would also have less hearing. Because the hearing of the human being is at attunement to the power and the consciousness of the life around us. You hear, sir, according to the consciousness. You hear purely according to the life of feeling which the body possesses in consciousness. Because an inhabitant of the jungle hears very differently than we do.

(Gentleman in the hall): 'But sharply.'

Yes. And why, sir? What is hearing actually, sir?

Feeling. Our hearing, our cosmic hearing aid, sir, has been shredded. Because we hear by means of our feeling. Those things which are there, those flaps, and all those other things, they mean nothing more. But the inhabitant of the jungle also hears extremely keenly, because he also to one ... You can get it back. Because we have seamen here, we have sea people and we have animal people, who say: 'Oh, that is that animal, that animal has that and that', because he knows that law. 'It is being followed', they say, 'by a falcon, just look, there it: 'Oah, oah.'" The hearing of the human being, he

knows that law.

But we people have been shredded in millions of feelings with regard to divine creations. We have let go of creation. We have social consciousness in us. But our pure natural instinct has gone, in millions of things. Nice? It is perfectly simple. Yes.

Anything else, madam?

Let the two of us just continue.

(Lady in the hall): 'Yes.'

We do not have much more time.

(Lady in the hall): 'We talked recently about Saturn and that that ring ... then you said: they are the three transitions. But Saturn surely also has seven transitions, doesn't it?'

They also have that, madam, if you ... every orbit of Saturn ... I had with madam there, she says in Leiden ... Or was it in Amsterdam? In Leiden?

(Lady in the hall): 'In Leiden.'

She said: 'Why does Saturn have that ring, like that?'

'Yes, we do not know that.'

They do not know that. Someone asks me it. I say: sir, you should see how wonderful. The planet is round, absolutely round, just like that clock there. But the orbit which the earth traces is certainly not round, that is an ellipse, isn't it? And then you should see, now the master says, master Alcar said: 'How can it be seen', he asked me that when we were busy with the cosmology, 'Why can it be seen, André, that the orbit which the planet in that and that, in that and that age traced ... that has materialized, that is ...' If you blow hard, for example, and you attract the power of the cosmos ... But that is a cosmic movement which attracts those stars and planets, then you can see ... In the winter our breath starts to freeze, that was frozen, that condensed, not frozen, but condensed. So human aura, a quickening of a human being can experience condensing by means of material.

The earth rips apart because the life of feeling of the earth experiences that quickening. A globe from outside, that with those lines, that is the inner expansion which bursts open from outside. Saturn has in the beginning from that and that state, then Saturn entered that and that line, in between moon, sun and stars, and in that and that grade ... For the cosmos you also have North, South, West and East. But now it is not North, and now it is not South, and now it is not East, and now it is not West anymore.

(To someone in the hall): 'What is it now, sir, for the cosmos?'

(It remains silent).

The human being says on earth - I will first explain this to you - that ring, that orbit around Saturn is therefore the orbit which the planet got and rotated around the sun, around herself. So that orbit of Saturn condensed into

mill ... Now we must go back, millions of years back, then the sun, Mars and all those other planets were, Saturn, Uranus, Jupiter, and all those organs, they live in a state of construction.

And that was the first moment when milk started to harden. And then you ... For example, do you wish to know it, madam? Then just take some milk and just hit that - but then you must also go back into the cow - but now just hit then you get condensing, then you see it slowly condensing. And by means of that working which you do - that power is in it, isn't it? - you start to condense it. What is that? That is working and that working takes you to centrifugal powers. Yes indeed, it takes you to East and West, South, North, into the space; but for the space no South, North, West exists, sir. And what a fuss we make here about South, North and West.

They talk about Egypt, about: the Pole Star was above Egypt. Sir, what is a Pole Star? The human being, the academics, just let the astronomer come now, sir, what is that Pole Star? You call that Pole Star, you call that Great Bear, sir. No, sir; giving birth, creation, life, death, that made the Pole Star. And own life and death condensed a planet, a star, which does not represent any North and any South, sir, but giving birth and creation, motherhood, fatherhood, reincarnation. And in this way they said there: that star is there and there and it is called Pole Star. That Pole Star, sir, in the space there is no North, no West, no East, no South, in the space only just fatherhood and motherhood can be experienced and nothing else. And then you get the grades of fatherhood and motherhood, the laws of expansion, so that planet yonder, it stands just outside of fatherhood and motherhood and gets half-waking consciousness, and they then call that here, in the human being they call that homosexuality. So it was built up by means of the radiating power, outside of the organism; because aura and life plasma was still present, there it had to condense itself.

And in this way you can analyse the constellation, those millions of stars which are so close to each other there, you can analyse them bit by bit. But then South, North, East and West go off the map.

(Gentleman in the hall says something.)

From the map.

And then you enter the cosmology. Because the human being discovered that again: Great Bear, and Piet Hein, and what they call there. They all got human names, but they have other laws, and they are from God himself.

Ladies and gentlemen, was I able to give you something else this evening?

(Hall): 'Yes.'

Really?

Then I will say goodbye. See you next week.

Thank you for your interest.

(People clap.)

## Thursday Evening 24 April 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

To begin with I have a message from Mrs Veenkamp. She used to always sit there. Forty-eight years old. She has received the spiritual wings.

(Hall): 'Oh dear.'

Perforation of the stomach and peritonitis: operation successful and the patient gone. But she is 'flying' now. I was to say hello to everyone. She says: 'Also send along a few.'

But then in any case she is ...

(Someone says something.)

What? What did you say, madam?

What did you say?

(Lady in the hall): 'She managed it.'

She managed it, yes; the prelude by Chopin. Nice journey, with spiritual wings.

I have just one note lying here this evening, ladies and gentlemen. I hope that you ask the questions clearly, then we can ... I have just one note now, you should try to checkmate me this evening. But then you must all try to ask me questions as quickly as possible; and then I will try to pass them on as quickly as possible after each other. And then you can fly. I hope that those questions fly through the whole universe. Fly, don't you agree? But just look for yourself.

I am here: "The undersigned, J.J.Grouw ..."

From who is this note?

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

Sir, you do not have such a nice letter there. "...has a really terrible fear, neurosis, of death."

Have you read our books?

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

Sir, then I have twenty books for you which will take death away from you. If you want to be rid of that neurosis then begin immediately with 'A View into the Hereafter.' You would be even better to take 'Jeus of Mother Crisje', if they are there now, because in them ... I was eleven years old and then my father passed on - and I always saw 'behind the coffin' - and when he was buried then he walked with me behind his own corpse. Then you will suddenly be cured, then you will suddenly be rid of the Grim Reaper.

It will cost you ten cents, sir, there (in the break people could lend books



on the spot from the library of the society), and you will be rid of the Grim Reaper. But that is not too expensive, is it? And the Grim Reaper will irrevocably lose his crown, if you read that. Quickly take a few books with you, sir, then you will be rid of that neurosis.

But, there were more people: 'I am afraid, afraid, afraid.' And then you can give them a hundred thousand books, sir, and then it will still not help. That is also a state once again, which lies deeper. That is not in the day consciousness just like that. 'I am afraid of death'. Usually there is something in that, by means of which the human being was killed in a horrible way in a previous state, life, and that is why there is that fear of death ... And then you read that, you read that, and then that fear does not go away.

For example, we have people who do not dare to walk in the street; they were irrevocably killed in a road accident or whatever.

We have someone here amongst us who cannot sit alone in a small house, a closed-off space, then she becomes afraid, then things almost burst. That soul - I looked into that life, and I saw it - she was burnt alive. That fear, you come back with that, you come back with that event. Doctors and thousands of things cannot help that personality, or you must put her in that cubby-hole again, and now nothing will happen; then it will be gone for the first time. You cannot avoid that!

So you can start to read now, but whether it will help you ... But in any case you will get a very different viewpoint anyway.

And are you incurably ill?

(Gentleman in the hall): 'Yes.'

Sir, if you die, just yearn for death, just long, just let that death come: you will not die, you will continue yonder, you will get 'wings', and you will live consciously there. Perhaps you will return to the earth, you will get a new life: that is the reincarnation, if you can accept that.

(Gentleman in the hall): 'Yes, I know that.'

Do you already know that?

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

Well, sir, but then the Grim Reaper must also be known to you. If you know and accept reincarnation, then it is no longer death, is it?

And there is still that fear?

(Gentleman in the hall): 'Yes yes.'

Yes, you should play a lovely game of cards with him. You must go and play draughts with him. But be careful that he never wins. And the more you can lie to him, sir ... a lot of extra cards, a lot of hearts and a lot of clubs in your coat, then death will always lose. But he is not death, you know, he is a mother.

I got a painting, a plate, a porcelain plate, recently; if you see that now,

then you will say: 'That is now the Grim Reaper, that is death.' And then a wonderful apparition is standing there, a spiritual apparition as a mother. She is floating. You all look though that apparition, it has been painted in such a rarefied way. And there is an old man sitting there, he is sitting there, and then that mother points with her staff - the staff is a law, evolution is a staff, is a law - and then she points to that life book and says: 'Today it is your time.' But there is an apple lying there, and there is life, and a flower - so he goes through life - and there is a girl sitting next to that, so he is reincarnated as a girl. That is called motherhood. On a plate like that. Incredibly beautiful.

I have an idea, ladies and gentlemen, for the new season, those new plates ... There are some amongst them which I do not wish to lose for the world, or it would have to be necessary, because they were emphatically painted for the 'Cosmology. So if a rich person comes there soon then we must be able to make a book of that. Mustn't we, madam? For example, a series of those plates. They have all been photographed, but then in black and white, then they are not so expensive. Because if you have all of them around you, well, a radiance comes from them, a power; about seven, eight. If we still have any breath left in the new season I will try ...(inaudible).

"So," sir says, "it can happen every day: I am in a very bad and miserable way." Wouldn't you say so, sir? 'And then that fear of death.'

Yes, sir, what should I give you for this? Twenty books which remove the fear. But it is possible, after reading, that you will still walk round with that fear. And then it is a part of your subconscious. Look, fear of death because of ignorance, that lives in the day consciousness.

A Protestant and a human being who knows nothing about these things, for that human being death is still death. If you have a very religious person, a bible expert, he says: 'Yes, we continue. It says so in the bible', if you get that out of it. But the human being who really does not know the laws of life and death in life, for him death in day consciousness is also fear.

Now I am curious, if you start to read, whether that fear will disappear. Mr Hartman can give you the books just now. You can get them here. You can also buy them on Sunday, if you come to Diligentia. Even better, of course.

(Hall: noises of agreement.)

Then things will improve, sir. Yes, sir, we do not lie here. I want to sell a few books to you. We are real hagglers, fair is fair. Yes, fair is fair.

Oh well, if you start to read now then I hope that that fear of death will disappear.

Here the people are no longer afraid of death. Death is evolution, conscious continuing in the astral world. If you read 'A View into the Hereafter', 'The Cycle of the Soul', 'Between Life and Death', just now, then you will

have ... From one you pass into the other, sir. When you have finished those twenty books, then I hope that that death will be gone. And even if you have that fear as a psychological law in you ... That means - what I explained a moment ago - that in a previous life a jungle inhabitant made soup from you, in a manner of speaking. That can go back, sir, to the jungle, because a human being who comes there in the jungle and is taken hold of by a wild horde like that, and they eat him with relish on Sunday morning, that is certainly a shock. And a perfectly ordinary death like that on the street does not penetrate the spiritual life like that as death by being burnt alive, or something there. And that is really not nonsense.

I have had several people visiting me during that time, between 1930 and 1940, then I healed, and they were walking around with those same feelings. Then she says: 'Yes, I know everything', she had also read, did theosophy, came to me for books, 'and I am still not rid of it, sir.' And that fear remained.

I say: 'Just attune yourself to that, you now live in society.'

And then my master said: 'There you have a case like that, people who were eaten by ants.' They consciously ...

Look, if you have an accident here in the jungle or something, you are attacked, that is a shock for the moment. But there are also people ... How many different tortures does the human being not experience, and do they not apply to the person, to the human being, before that human being really dies? And that torture, that fear endured ... They rub the human being with syrup, and let him be eaten by ants. They rub others with pitch, and set them on fire. Those are things which go to the subconscious. And you will not get rid of that either.

Can you feel the wonderful difference of the day conscious fear of death, the human being who does not know the laws, and also a fear which has purely to do with reincarnation, with your previous lives? They are tremendous problems. It can be immediately established from the human being, if you know a little about that, whether it is really reincarnation. This is why I am really curious whether ... You must now be able to enjoy that yourself if you know those laws.

Do you know about reincarnation?

(Gentleman in the hall): 'Oh yes.'

If you absolutely accept reincarnation, death must have disappeared, and that fear must also dissolve. And whether you are really sick now, or not sick, sir ... We are pleased that we can go. Not for those who remain behind, that is certainly no pleasure, we do laugh about that. But we know after all that we will soon stand before 'the coffin', and we will go away, one first then the other, but we will see each other again; we continue, we live in a conscious world, that is the spiritual astral world. For us there is no longer any death.

We have stuck the Grim Reaper and his pearls on our coat. I have sold at least four thousand of them in the Spuistraat. If you see my Grim Reaper, sir, he is as penniless, he walks in rags. But for the world he is the Grim Reaper, that death, still as rich as I don't know what, a king with a sceptre. I laugh right in his face. And if he has airs, then I go: Pfuh. I say: 'Just go away quickly.' Do you feel, we always talk about that here.

Ladies and gentlemen, I am finished, I have nothing else.

Will we go skating, sir?

(To someone in the hall): It begins there: you?

(Gentleman in the hall): 'How do the transitions for the animal world, how do they take place?'

Sir, that happens according to the laws of Mother Nature, which Mother Nature has in her hands: on time. Now you must start to think, we were talking recently about the spiritual world for the animals - that question has not been asked very often either - and then you will have a nice evening.

Where does the astral world live for the chicken, and the dog, and the fish? Think about that. So, you begin by asking: Where ...

What did you say?

(Gentleman in the hall): '... the astral world for the chicken ...'

Just take your first question to begin with.

(Gentleman in the hall): 'How do the transitions for the animal take place?'

In the normal way. They can have an accident of course, just like the human being, but that has no significance for the animal world.

(Gentleman in the hall says something.)

It actually has no significance for the human being, but for the animal world not at all. An accident in the street means nothing for the human being and for your whole life in society, sir. Did you know that? Why?

(Gentleman in the hall): 'By means of the deeper consciousness of the human being with regard to the animal.'

No, sir, you are completely off the mark. Because the earthly life means nothing, sir, only love, and fatherhood and motherhood. Everything which you are already ... I said recently: Even if you are mayor of The Hague, and an admiral, sir, then what if you have no feeling for there? That is all earthly, that all remains behind.

My master, Van Dyck said: 'What am I as a painter? Then what? I have created murderers and thieves on earth, because if they can steal my art they do it.' He says: 'If I can convince one human being of the divine laws, I will have achieved more than in my life as an artist.'

Everything remains behind. So for the animal world that is exactly the same. We are still human, and we begin with the birth and we become a lawyer and a general and a doctor, and all those other things, but that is all

earthly and remains earthly, and remains on earth, you can do nothing more there on the other side, nothing more. Because what do you want there? There are no longer any doctors needed there, no mathematicians, no artists, no longer any music, you play the first and the sixteenth violin yourself inside.

Clear?

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

(Gentleman in the hall): I must come back to that first conversation. It was said that that fear originated because the soul had experienced something in the previous life.'

Not the soul, sir. Not the soul. The soul never experiences anything. The soul only wakes you. The soul does not experience any death, (but) the spiritual personality. But the soul as a divine core takes you back to the Divine All. But the soul never experiences misery, that is only your day conscious life of feeling. Is that not real?

(Gentleman in the hall): 'Yes.'

Yes. And now what?

(Gentleman in the hall): 'But now the question is still: which laws play a role then, that precisely that fear in this life must appear again?'

Because the human beings who went into the pot there with those cannibals, and who experienced a terrible death there and there and there, cannot get rid of that, or they must be able to experience the contrary. And they also go into the pot and say: 'Oh, it will not happen. Just go home quickly, here is another piece of currant loaf and just say to mother that we have not done anything to you.' Then that will be gone.

But that shock; that is a shock, sir, that is a tremendous reaction, it is quite something, if your legs are cut off, your legs are cut off, and you go in the soup pot. Because just believe it that we were all cannibals. We dried perhaps some two, three thousand of those black people (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), and sisters and brothers, delightfully like a smoked herring.

Yes, madam, you do not need to be shocked at all by this. What is that life like there? Just go into the jungle, sir, then you will also go into the pot. And that man who does that, he will be faced with the facts one day. You will get the shock, you will get to experience the inner reaction, as a white man, or a Westerner, or an Oriental, it does not matter. But that man has to make amends for that cannibalism, doesn't he? But you are the one who has experienced that. And that is not a normal death, sir, that was only a very deep torture, and you take that with you. You will not get rid of it, or you must ... By means of thousands and thousands of deaths again, transitions, that must

gradually dissolve. Now take for example a ... You experience an inner shock, it does not matter for what; it keep you busy for years.

I will never forget ... They say: You can write that off just like that. But a human being can sometimes be angry at himself. It was in 1936, then I wanted to go to Vienna, my wife's father had passed on, I say: 'Just go ahead.' And I am still busy, it was in 1938, I am still busy with 'The Origin of the Universe'. I live nicely in the space. And I get those cases, and I go to the station, I go and sit in the train, and I go to Utrecht. And I was sitting there having a lovely look at the that train, I say to that man: 'Where will the train come in?'

Then he says: 'There.'

Fine, I will stick with that. That man will know - won't he? - and a station man like that. I say: 'Sir, do you know for certain?'

'Yes, sir.'

Then I surrendered to that. I should never have done it, I must look for myself. I also got a beating like I don't know what. That train comes in there on the left, I see the Liftinck: gosh, what a power, isn't it? I am having a nice seat on that case and I look at that train, I say: man, what a piece of work it is, isn't it? Puff, puff, it stood there puffing, puffing, puffing. And that thing starts to whistle there, and I look: my God, my train! And I also want to get on that train with my case, but they caught me out. I was furious. I think: that will never happen to me again.

Sir, for two years, now and again I sat on that platform again, and that train goes past again, I never got on it. I think: well. The only thing, sir, in order to ... that ... I dreamt that. I reacted fiercely, because master Alcar says: 'It is not bad, because now you also have both feet on the ground, because you would have gone to Vienna and it would have been no use to you.' And it was no use to me. He approved of it as it were, see, in order to release me from the universe, that had to happen with a shock. But now and again: trains, trains, trains; that train drove off under my nose. I think: man alive, I will go to Utrecht immediately and then I will do it again.

But two years later I did it again. And I got a beating of course because I had been daydreaming. I say to my wife: 'Oh yes?'

Then she says ...

'Then just ask where that train comes from.' I think: I will not ask it again, I will have a good look myself.

And then that man says: 'There, madam.'

But no, now he came here.

I say: 'Fine.'

A train comes in, I have to pull her on there by force from the right. Then she says: 'But it is coming here.'

I say: 'No, it is there. We have to get on.'

Then we were made a fool of again. I say: 'They almost got you too.'

But then first, sir ... Imagine, a lifeless train like that. A lifeless train like that, is just actually a lifeless piece of steel. You just go on your way alone. Sir, for two years I was busy with that because I ... not that ... I could hit myself on the head because I was so dreamy. But I was sitting in the planets, I was talking to the moon, and I was sitting between Jupiter and then I had to go on trains. It was absolutely no use to me, because I was not sitting in that train, I was sitting in space. Master Alcar says: 'Now you are enjoying yourself.' And then I also enjoyed myself. I only arrived four days later; on the way I got out again, then one went away again. 'Oh oh oh, he is busy again.'

I say: 'I am not busy at all, that train had no time and I was standing there watching.' So I was still dreaming. But only just that shock, and I was still alive.

But now we are dying, and now we are tortured, sir. Now we are beaten? No, but that is quite something that you are eaten by the ants there. Or you come there ... Just mention those terrible massacres, how they can kill a human being there. A torture, sir, as before, and did you think that you could forget that just like that? Sir, you need five hundred lives for that in order to dissolve that; so deep, a thing like that makes a hole in your soul. In your soul? No, it makes a hole in your life. That is a shock, sir. That is incomprehensible, that is incredible. And this is why I want to see whether it will dissolve for that gentleman by means of reading.

And then you can say: 'Yes, I know it, I know it, I know it, I know it.' And whether you now say: 'Sir, madam, there is no fear here, and there is nothing burning here.' Well, but that door has to open, that door has to open, they start to shout, sir. A psychologist does not know it. Perfectly simple: there is a hole in that life, because it has already happened once. This is the pure picture, that the human being does not want to be closed off: there must be an opening. And if you were burned alive there, then something happened. Who knows what happened. But something very bad; just accept that. After ten, twenty lives, sir, it also comes back consciously, that fear comes back consciously for every life. And that fear cannot be changed by anything. You must experience it again, you must be in a state like that again.

And when I went to Utrecht for the second time, then I was having a nice seat in that train: gone, gone dream. It will never annoy you again. You can see those things, if we make mistakes, how that follows us. This is only just a perfectly ordinary train. And here it is this and there it is that, every human being has his own problem. And the human being coos because of that? No, the human being suffers because of that, in his sleep. During sleep we are not unconscious, that life of feeling in the depth continues, and then that arises

precisely, the people dream about that.

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

Yes, madam.

(Lady in the hall): 'When does that dissolve then?'

Well, madam, I ...

(Lady in the hall): 'Do you have to work on that yourself or ...?'

I am curious whether, sir, after reading twenty books, whether that fear will be gone. And for another person it is this.

Madam, the ladies or the gentlemen who have that: here that cubby-hole, and that is closed off, and then they start to scream and shout: something is happening ... Madam, you must put that woman, or that man in that cubby-hole again and then everything breaks loose, but now nothing happens, then they are rid of it. And then it is also possible, that other life, if it was a gram stronger, it will still arise. And then that means something again. A gram from the hundred pounds in weight, in kilos, says even more about the accident; it has secured itself there. And that is a life, and that is a situation, and that is the thinking, that is the feeling; that whole personality has nothing to say, madam, only by means of that one thing. Those people can be analysed infallibly. And how does that dissolve? In ten, twenty lives you will still not be rid of it.

Well?

(It remains quiet.)

Which one of you?

(Lady in the hall): 'What is the difference between soul and spirit?'

Do you still not know that? Then you will go back two classes.

(To someone in the hall): She had to know about it, sir, don't you think?

(Gentleman in the hall): 'Yes, I would say: the soul is the core of the spirit.'

No, sir, recently she also asked a question, and then she got an answer, but she has forgotten that again. I have still not forgotten that.

Madam, the soul is the God and you yourself are the spirit. Did you not know that?

(Lady in the hall): 'Yes.'

Didn't I know it?

Which of you?

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

Yes, madam.

(Lady in the hall): 'I know from you, from all those books which I have read, that you go back, or that you will enter the luminous ... in heaven, just say, but I am still not rid of that fear, just before dying.'

Are you still not rid of it?

(Lady in the hall): 'Not yet rid of it.'



Do you already know that, now already?

(Lady in the hall): 'No, I still have it.'

So you are still also afraid that you will die?

(Lady in the hall): 'No, not afraid of dying, but just before dying ...'

Yes, yes, perhaps you have also experienced something.

Will we try it this evening, sister, to put you in the ground for half an hour, then you will suddenly know it. Yes, then you will suddenly know it.

(Lady in the hall): 'But I experience so many deathbeds, and I cannot get rid of it.'

In Ancient Egypt ... here you cannot get those things out, but there we have healed people. You will say: 'Were you there then?' Yes, I am an ancient Egyptian. Anyone who just comes here says: 'Well, what a braggart that is.' And if you hear that then I could certainly imagine that those people think: 'Oh well, those people there in the Ruyterstraat are round the bend. They call themselves ancient Egyptians and they are there and there ...'

But we were able to heal people there, and it is here, in the East you also have those schools, with a yogi or something, who puts you in the ground in an ice-cold manner and lets you stay there for a while, but then you remain under concentration, under his will. A fakir, a magician cannot do it. A yogi, an initiated can heal you, and heals you from fears and trembling. And it can also be healed by hypnosis but then you walk under the power and the will of another for your whole life. But it can be healed, but then a great deal must happen in order to free you from that. And if you still have that, then it is very certainly - because you have read all the books, you have experienced all the lectures - then there must certainly be something in you so that you think: yes, it happened there, or, it happened here.

Which one of us did not experience a wonderful hanging?

Yes, you are laughing at that, madam.

But if we ... in that and that time in Paris ... Someone comes to see me, that man is sick and now he get here around his throat here ... He was forty-two, he was an intellectual from The Hague, it was in 1937, I remember, he says: 'Sir, it is just as if between three and four, through my first sleep', you see, also a significance, 'then it is just as if they are closing my throat. And then I almost suffocate and then I wake up.'

Master Alcar must make a diagnosis and descends into that life, but that man was strangled, strangled. Another case like that. I say: 'Sir, I will not be able to rid you of that.' Then you are powerless. The human being must conquer himself.

A human being, a lady, she says: 'If I just hear 'grave' ...' No fear of death, but of the grave. Then she says: 'If I just come near a graveyard, then I already hear screaming and screaming and screaming', and she says, 'then I simply

stand still. It is just as if I come under hypnosis. Sir, can you take that away from me?’

That woman was buried alive. Nothing to be done about it. We are powerless before that. Hundreds of people with spiritual phenomena in them, first they raced off to all the psychologists in The Hague and everywhere ...

Someone had wandered about the whole world. ‘Cost me hundreds and thousands’, he says, ‘and I am still not rid of it.’

That man, for example, who there in the Dutch East Indies (Indonesia) - which you will read in ‘Spiritual Gifts’ - they married that man there unconsciously, he was not conscious, they coupled him to a woman; if those powers, spiritual, are there, which inner reactions can the human being experience by hanging? And if you do it yourself it is not so bad if people strangle you, because if you want to strangle yourself that fear is not there.

Can you feel this tremendous difference?

But it is always, when you are strangled by another person, when you undergo a torture by another person; it is not so bad if you are busy provoking yourself.

(Someone in the hall says something.)

What did you say, madam?

(Lady in the hall): ‘You said: ‘That is not so bad’, but it is just as bad if another person does it.’

If you do it yourself, madam, you must listen carefully, it is not so bad. But if another person does it, madam ... then there is no will in you. The will of yours to do it kills the fear, because the personality is consciously busy strangling itself, just killing itself. The human being who is gassed, and is tortured, so does not want to die ... You should present that to a psychologist, sir, these two problems. Is my fear conscious, sir? Would I perhaps have committed suicide in some other way, I hung myself, I jumped overboard, or I let myself be eaten by ants, or whatever, I wanted to experience something? Or is that imposed, sir? The imposed deed, that means, the human being who strangles us against our will: now it becomes fear. If I do it myself, there is no fear. That difference is tremendous, do you feel that? And then you get those problems.

But, sister, in the Schevening wood there are nice spots, let us try, then you just go in there, we have enough gravediggers here. I will pray for you. I will sing: ‘Hallelujah, and now she goes.’ Do you want to have it on Sunday morning or on Saturday afternoon?

Did you have anything else, madam? Try it over there.

(Lady in the hall): ‘Mr Rulof, can it be, the self-doubt?’

What did you say?

(Lady in the hall): ‘The self-doubt, even if you have read all those books,

you know that the people who have been good then enter the higher spheres. But you cannot say of yourself: 'I will enter the Sphere of Light, because you are conscious yourself of your own faults?'

Then you will not make it either. Very simple.

If I just hit here, kick, lie and deceive, and I let rip like I don't know what, and I hate, jealousy - what is jealousy - that is not so bad, but real destructive thoughts, and you read that, and we do not have love, yes, then I cannot enter that world; that is a world of harmony. But you no longer need to doubt about what is in those books. If that means nothing to you ... You take one book in your hands, and that is 'Jeus of Mother Crisje'. The first pieces of proof which came when I used to play with balloons there, that is no use to you. But when I came before Golgotha later, not any use either; then you say: 'Oh well, that could also have been imagination.' But those sixteen guilders in the wood, as a boy of five years old, which were brought to me by a thread on the Hunzeleberg, they are not fiction and not doubters, that is reality, and you should actually be able to convince the whole world with that. Because a thread came from space, and I saw that thread, and it hopped out our gate, up the Grintweg, and into the wood and there I found - asleep, I was in a trance, I had disembodied - and then I found, as a spiritual child I found so many guilders and cents.

Have you read 'Jeus of Mother Crisje'?

(Lady in the hall): 'Yes, I do not say that I doubt your books, but I doubt my own qualities. I doubt whether I will enter those spheres.'

That is something else again.

(Lady in the hall): '... fear ...'

That is something else again. I understood that you: even if it says that there, and you still doubt: yes, then I cannot help the human being. Then you must be able to help the whole world.

But when you doubt yourself; madam, then hack that doubt out and begin with something else, something which gives you satisfaction, and you no longer need to doubt.

(Lady in the hall): 'But I try to live as good as possible, but a human being still sometimes makes mistakes as an ordinary human being.'

But my dear child, here even more crash to the ground. They all still crash.

(Lady in the hall): 'No one can tell me that I am that far that I will enter a Sphere of Light.'

But, my dear child ...

(Madam talks even further.)

Yes, this is why I say: they all still crash. I crash too, I will not even enter it either. We all have those pranks, but what does it matter, if you now just know that you are busy. That is actually everything.

Those spheres do not mean a jot to me, if you want to know. Here they are always talking about the spheres, and the spheres, and the spheres; that means nothing to a spirit, a being in space, in those spheres, nothing, that means nothing: they are almost never there. They always live in the darkness, and are searching, are on the way to helping people.

Here, we people want to go to that first sphere. Yes, you go and have a look if you enter that world there, that is a world of incredible beauty. You want to take a little walk there for a moment sometime, that is the real paradise, with your sisters and brothers, your fathers and mothers, birds sing to you, just read 'A View into the Hereafter'. Have you read that?

(Lady in the hall): 'Yes.'

Well, but when you have seen all of that, then you go on your way, because you want to go further, you want to go higher up, and you cannot experience that there by sitting still there and looking at those nice pictures, that all means nothing. Everything is in the human being when the human being says: 'I want to be better than I am now.'

If you say: 'I still doubt myself, and I am willing, but it is still not working.' My dear child, all those people are really fighting a battle here. But you do not believe that either and I do not believe it either. Because there are plenty there, and enough and sufficient, they are thinking, but they still do nothing for it. They read, madam, and they think it is all wonderful and stand talking and also already know a lot; and they kick left and right from themselves. Left and right, they kick away from themselves. Yes. And he says: 'Yes, they are those little devils in me.' If you know that those things are there, they are the snide remarks we make to each other, why we hack those things ... But that does not go suddenly. To conquer a small characteristic, madam, is a fight for life and death. But once you have mastered that ...

We have people here ... They walk in here, and they go away again, that always goes on. There are people who have called me everything which was ugly: 'That brat of a man. What does he want with those people?' And now they are sitting there themselves and now they say to themselves: 'Good heavens, good heavens, what a brat I was.' Now they have suddenly awakened, and say: 'My God, my God, what has happened to me?' That must suddenly awaken.

And when the human being begins, and if the human being already says: 'I am still just a big brat and I still doubt myself', then you are very busy releasing yourself from that. Because the rest of the world does not even want to think about any doubt and about those words because they are all on a high pedestal.

I am only just a big brat. Then another does not need to say it. But now you can make jokes, madam, and from inside you can say: 'Well, just continue

quickly.’

Do you understand it, madam? They are all busy groaning here. Who is not groaning here? If you begin with this battle, you are busy groaning, you pull yourself inside out.

Did you also have another question?

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

(Lady in the hall): ‘A child which commits suicide, must it also experience that rotting process again?’

No, madam. And why not? We have already treated that here. That is a perfectly ordinary transition. And why?

(Gentleman in the hall): ‘Because it is unconscious.’

That child is precisely conscious, sir, hundred percent conscious in order to pass over.

(Lady in the hall also says something.)

Because this life has not yet reached the adult stage. So that child cuts the transition, death, off himself, cuts this life to pieces and continues. Otherwise a child does not come to that stage, does it?

(Lady in the hall): ‘But up to what age is that? I mean this: how old is it, how old must that child be then?’

If you are fourteen years old, if you have reached puberty, you, as a mother, and menstruation comes, then the divine law will begin, at that moment, at the first drop it will begin. Don’t you think it is wonderful? Then you are a mother. And then motherhood starts to speak in you, as a law. So this is still a child. But so when the law of fatherhood and motherhood ... We men are now standing outside of it. But when you as a mother, if you are a mother, then the law holds ... Which law now holds you fast and says: oh, wait a moment. You got this, and you have that, and you live there and there?

If you therefore touch a law of Mother Nature, of God, and you mess up that law, you break something there, then you will feel, that that law of motherhood holds you fast, not God, but that law of motherhood which now holds you fast, and it says: yes, for so much time that you are a mother, you will experience something by means of it.

And then you have thousands of states again of course. For what? For the spirit, for your life of feeling, for the personality, for motherhood, or whatever, cause and effect, a karmic law.

Is that not interesting?

Clear?

But a child, a boy can reach the age of fourteen, and then he slowly goes over it, but also after fourteen, when puberty happens, and the boy awakens, that is the half-waking adult stage, that is the half, that is the time which we use in order to lay foundations for the organism. And that time also says:

oh ...

(Lady in the hall): 'So is that deeper for the girl?'

The mother is deeper, the man walks next to creation. But because you are a mother, you will read that again for that matter in 'Spiritual Gifts' how wonderful the law of motherhood is, you are also attached, directly, to the law of motherhood: you are it. And that law now says: you have experienced that, so you received consciousness by means of motherhood. And that consciousness tells you: to here and not further, or, wait a moment. Then you can be attached to that body for a while, you do not go into the ground, because you do not commit conscious murder in this, not conscious suicide. But that is also a part of it. Also a question again which needs analysis, if you want to treat that whole case.

But do you understand this?

That is a good question, madam.

Anything else? Where are the gentlemen and ladies sitting now?

(Gentleman in the hall): 'I would like to continue with my question from a while ago, namely this: that very first transition, so let's say, that ape which goes to the next stage, and if there was still not any animal like that, the next animal would still not be there ...' On the moon? (Gentleman in the hall): 'For example. Or on the earth.'

You ask, you begin somewhere, you connect yourself with a time; which time? For the human being?

You say: when the earth began, the human being also began in the waters as embryonic life.

(Gentleman in the hall): 'Yes.'

Then the animal kingdom came.

(Gentleman in the hall): '... that is understandable because it continues in one state, it continually evolves ...'

The human being?

(Gentleman in the hall): 'Yes.'

Yes.

(Gentleman in the hall): 'But now the animal, isn't it true, the animal follows in the human being's footsteps, so therefore also came to the earth, but it has to experience thousands of states, that means: thousands of different animals come.'

The animal as life, isn't it true, as a divine life, the animal experiences millions of organisms. You too, but as a human being.

(Gentleman in the hall): 'Now my question was this, for example: when does the first pigeon appear? That is the highest grade, isn't it, where does that suddenly come from?'

But that is evolution? Then you must say: when you are ... You can make

a comparison with the human being in the jungle, in the middle of the jungle, that first grade, that jungle inhabitant. That journey, that change of the human being in colour, and in radiance and everything, that is also the change of the animal. Even if the human being remains a human being. The human being remains a human being if you at least ... In the jungle, they are also people, it is called, yes, cannibals and Papuans; they are people in the pre-animal-like grade. So those bodies, those bone structures and everything ... Before that bone structure, for example, changed, that is awe-inspiring, because that does not change just like that. You think, if you speak 'from the jungle to the white race (see article 'There are no races' on rulof.org)', and you start to analyse the organism, then you will stand still in one grade for seven thousand years before that little bone slips downwards, and that nose really gets a nice shape now and those lips thin out. Oh sir, you need a hundred thousand lives for that. So that embellishing happens slowly, and it is the race (see article 'There are no races' on rulof.org), they are seven grades for the organism.

But firstly the animal comes from the waters to the land, and then finally it gets wings, it is an eagle, and all those first large species, those wild species, which in Rotterdam in the ... What are they called, the congos (condors); have I got the name right? In this way there are different species, that is the largest but the lowest species. And then you finally get the highest race there for the animal world, and that is the pigeon and that is the bird, that is the nightingale, and all those little sweet species. But when you also sit on the life and want to catch the life, a sparrow hawk for example, and all those species - that is all still wild, isn't it? - that can still not go to the spheres.

But what I asked you: where does ... live now ... A bird lays eggs, and a bird broods and is mother and father. How does the paternal originate in the animal world, and the maternal? And where does the spiritual world live, the world of the unconscious for the bird, and a pigeon? Do you also know that? That question was never asked here before.

(Lady in the hall): 'Close to the animal.'

What did you say?

(Lady in the hall): 'Close to the animal itself.'

Close to the animal. Because the fish ... The world of reincarnation - for the human being, is just the world of unconsciousness - the world for reincarnation is a vastness outside of us ... outside of us. That is the whole universe ... the whole universe. That is not only the atmosphere around the earth, but the whole universe, madam. But why?

(Lady in the hall): 'Because ...'

Yes, just say it.

(Lady in the hall): 'Because there are so many of them?'

No, the concept of many does not exist for the universe. You can continue to talk for millions of years about millions of people, and then you will still not have made it. And yet every human being has his space. Madam, you flashed through millions of astral beings today. Did you see them? You went through thousands of worlds. Did you notice that? I did. If you get those worlds ... But according to your own attunement you go through all those worlds.

But why, Mr Berends, is ... No, now I will not say it. Where does the world live, the astral world for that ...? That of the human being is vastly deep, spatially deep. Not a grade deeper ... The world of the unconscious, where do you live now in this world, and you must return to the earth? That world for reincarnation, how deep is that? We can absolutely, sir, madam ... I saw that, you can see and mark that out infallibly.

Did you also know that, Mr Berends?

(Gentleman in the hall): 'No.'

How is it possible, you should know it, you will soon say: oh.

You? Yes, madam?

(Lady in the hall): 'What you possess in consciousness.'

No, darling, no. (laughter) I had wanted to say: 'No, sweet', but that does not work of course. No, madam, it is not that.

(Lady in the hall): 'With every planet of human life.'

What did you say?

(Lady in the hall): 'With every planet of human life.'

Yes, you are getting close.

(A gentleman says something.)

What did you say?

(Gentleman in the hall): 'In the time of before creation.'

Do you not feel then, madam, we experienced the space of the moon, then we only had the moon sphere. But then secondary planets came; so the world of the unconscious, for reincarnation, it got expansion. So from the first embryonic life on the moon and this life, the spiritual astral world for the reincarnation is so deep; so the whole universe.

But where does the astral world for the chicken now live? And the dog? We learned that fish ... and that is very clear, the spiritual astral world lives in the waters, that is material and spirit, and nothing else. A fish does not come outside its sphere, that is also the spiritual world.

Did you know that, Mr de Jong?

(Gentleman in the hall): 'Yes, I knew that, master Zelandus said that once.'

Master Zelandus said that. But where does the astral spiritual world now live for reincarnation, for attracting, for the chicken, for example, and the dog and the cat?



(Lady in the hall): 'But you said, there was a separate section in the astral world for those animals?'

Yes, madam, but it is not that. It is not that. No, I did not say that, madam, it is not that.

(Lady in the hall): 'They have their own sphere there.'

Yes, but it is not that.

(Lady in the hall): 'A section as it were.'

It is not that. You can live ... But I also explained that here. Then you can see that there is nothing left of what I am telling here. If you get that soon in the books, in the book which is finished, from here, then you will say: 'Oh yes.' But it still penetrates ... I always notice that, it must be retained for a moment ... I know exactly what I explained in 1950. Because I can never tell anything else.

(Lady in the hall): 'No, but you were talking about ...'

No, but here the question was asked, master Alcar's dog was there. I say: 'Yes, it was also there.' So there is an astral world. But the world for reincarnation is something else, then the human being dissolves, then the animal dissolves. Where does that spiritual world now live? You should hear that tremendous difference!

(Lady in the hall): 'I would say in the henhouse itself, because they do not need to wait.'

Hahaha! (laughter)

Madam, you are close. Yes, we must really go into the henhouse.

(Hall): 'In the ground.'

(Someone says): 'In the egg.'

What did you say?

(Lady in the hall): 'In the ground.'

In the ground of the henhouse?

(Lady in the hall): 'In the egg.'

(Lady in the hall): 'In the earth.'

In the earth. No, no, madam, no, the chickens are not in there.

(Lady in the hall): 'In the egg.'

In the ovaries. Not in the egg, because that is already creation. The chicken has no astral world to wait for, because that is in the ovaries, in the motherhood of that animal; also of the dog, and also of the cat, and for all those species which continually create and give birth, reincarnation is in the ovary. When those ovaries have gone, it is for that chicken, for that one animal it is finished. Because the chicken takes the All-Source with it. Isn't that wonderful?

Had you thought that?

A dog too. But a dog who ... so a little animal gets little children, a dog

gets little children. But the spirit ... So that cell, those ovaries of that animal, of that mother, also possess the world of the unconscious. And you do not have that as a mother. We, we attract a separate life. But it lives in that dog. Those grades possess the world of the unconscious, fatherhood and motherhood, reincarnation, the Divine realm of colours, Great Wings, everything, everything, everything, everything. Isn't that wonderful? And it is only then that you get to know the life of a dog and a cat. And that is so amazing because, from God, the animal which has no world of existence, which therefore still has to reincarnate at this moment ... We can't become anything else but a human being, can we? But a dog becomes a bird. So God said: then you will also have to possess everything in order to send yourself to the winged animal. That animal must possess everything because it cannot think creatively consciously; it goes according to nature, as motherhood and fatherhood.

Isn't that wonderful?

And this is why that animal has, the dog, cat, chickens have everything in them; and now the ovaries are ... for the chicken that is the spiritual world. The spirit and the astral world are also in those eggs. If an animal like that dies out, then there are still millions of them. And then that life dissolves. Now there is something else, you will never find out. Now you have, for example, if you want to treat it cosmically with regard to the divine macrocosmic laws, then we will take an hour this evening, for example, and say, and it is a law for the world: all chickens have, for example, coryza or the chicken disease. What is that called? So we must kill all those chickens. Now there is a hole in the transition - first you come from the jungle, and that lives in the wild - that chicken has a transition for another life, and that becomes smaller, smaller, smaller, and gradually it is sitting in the cage and it has to sing.

Because we do not see a chicken, madam, on the other side. You do not get any chicken soup there. Peter does not have chicken soup, he says: 'Because you already destroyed enough of them on earth.'

But now a hole comes, and if we dissolve those lives, then you will say: what will happen now? Because there is just a hole in creation. And then the next grade comes - and we also experienced that with people - the next grade which now takes care of itself of course so that it cannot be dissolved. For example, I think that the chickens would take to their heels and would go into the jungle in order to protect themselves, if that motherhood started to feel this - and that feels it because that is the divine unity for the animal and the human being - in order to protect themselves, so that the human being cannot wipe out that grade. And it happens like that because people also have it.

And do you now know - I want to go there - and do you now know where those phenomena live, that the law of body for fatherhood, for motherhood

takes care of itself? The human being also has it. If they ask me a question, if master Alcar asks me a question like that now, I must immediately answer him, I must be able to do that for Cosmology, otherwise he would have had to go back, and he would not have been able to continue. We could not experience any cosmology and say ... I would never have experienced that Cosmology if I had not experienced and had not written 'The Origin of the Universe'. So if you want to have cosmic consciousness ... Master Alcar built that up for himself of course, because the more he taught me, the more he could give. But when he asks that question, I had to have the one answer immediately, because he could ... for the Cosmology you cannot start to give explanations because then you are still a pupil, and an adept, and then you lay the first foundations. It is exactly the same as here for the earth, if you get the last lessons in order to get a doctorate, then they ask you questions, and then they get: yes yes yes, it is fine.

What are those phenomena due to? Where can we see and experience in the human being the own harmony and the taking care of your own grade of life? How can you see that?

(Lady in the hall): 'One person must have a lot more children.'

See, that child gets full marks right now. Madam, that is the truth. If you come on the other side soon, and you do not need to do anything else, then you will make quick progress. And I have noticed before that you think sharply.

When the war of 1940-1945 passed ... One mother gives birth to more children than the other, it also lies in that. But it is about this - it is still not the actual answer - but you are close by. There were more boys born than girls. So the boys, that is the creating power ... The human being already no longer has that in his hands. No, Mother Nature says ... Look, the weighing scales in space of all our people on earth, there are so many men and so many women. Now we wipe out so many men, now you get a chaos in the birth.

There are still women living in Germany, in those lands there are thousands of women who cannot get a husband, and must give birth, so that chaos is already there. And now you get, now the following image comes, that one mother must give birth to five, and ten, and twenty children and another mother does not even want them. But now they have wiped out the men. So that primal source now, which is the earth, which is only fatherhood and motherhood, now makes sure that boys are born. The academic knows nothing about that, he says: 'They are just boys, they are just boys, they are just boys.' But Mother Nature ... Then they say: 'Yes, Mother Nature takes care of that.' No, sir. Yes, if you take Mother Nature as *mother*. Because the law of Mother Earth says: 'I have so many men and so many mothers, and not one of them may go', otherwise a chaos will come. And then you should

look over the earth - how many people murdered and committed arson, we destroyed ourselves - what a chaos we created in that, and messed up the divine harmonic laws for reincarnation, fatherhood and motherhood. Do you sense this?

This law ... If we were to slaughter those chickens ... Madam, we cannot even do that, because that motherhood will make sure again that that is steered in the right direction. Because the human being himself also has it, but now it happens outside of the human being. Do you sense this?

So if I enter the state now, what happens now? So, we wipe out so many million men, for example, and now we have learned that we are attached to karmic laws, and also to physical laws, because I am a man and I must go to motherhood, I must therefore reincarnate in order to become a mother. But now millions of souls live in the world of the unconscious, and they wait for a body, and they are involved with karma and cause and effect. And now the amazing thing to which ... Master Alcar says: 'Look, we will never get, even if the human being destroys himself, even the human being makes victims, we will still not get the divine laws in our hands.' Because now Mother Earth herself makes sure that the boys are born and says: 'Stop that own karma: first my harmony.' And now the law of birth for creation goes before every human karma, and now boys are born.

So now you get to see the law for space infallibly, and this is a thick book, so thick, and thousands of problems charge at me. Now it is a thick book, by means of which we start to see that Mother Earth is the God, possesses the divine attunement, and the law, and the power, and the harmony in order to be able to carry through that life of ours. If we could also get those laws and those lives and those organisms in our hands, then we would destroy even more. Because in the jungle ... and what did we not start with?

And that, madam - now I will come back to you - that is also for the whole animal world. Every animal experiences fatherhood, motherhood in the first place, also the pigeon - doesn't it? - I have seen that with pigeons, sister, and brother, appeared. And if you now ask that man: 'Sir, why did you get a cock-pigeon now?' 'And why is he a cooer, the man, the creator, and why is that the pigeon?' then, I do not believe it, in the Netherlands, that there is one, a pigeon milker like that, who knows the fatherhood and motherhood of the pigeon. He says: 'Yes, now I have a pigeon again, but I must have a cock-pigeon.' What is it called? That is called a cock-pigeon, isn't it? Why are there cock-pigeons and why are there pigeons?

Madam, sir ...

(To the sound technician): And then I think that we just have time, Mr van Straaten, don't we?

Madam and sir, they are the divine laws of giving birth for all the life of

God, not only for the human being, but even for the smallest, most trivial insect; divine fatherhood and motherhood lives in there, and the organism possesses it.

Is that clear?

The tea is ready. There you are.

## INTERVAL

Ladies and gentlemen, I got the question here: "Is it permitted to use violence in order to prevent a murder or another crime if there is no time to do it in another way?"

Is it permitted to use violence in order to prevent a crime?

From who is that?

Sir, a crime ... Someone comes up your stairs and he wants to attack you and he wants to do something to your wife and your children, and now you are faced with that - and you do not approve of course - and you shoot that man down, then you are a murderer.

(Gentleman in the hall): ' ... yes, not that of course. To hit him on the head without him dying of course.'

You can do that of course. If you are a good boxer then you give him an upside-down, or a ... (laughter) And that is not right of course, you box him upside-down, you make him topsy-turvy, if he then falls down twenty stairs and there is nothing wrong with him, then there is nothing the matter. But you can defend yourself irrevocably, you do not need to approve that people murder you and your children. That is also something. But when we violate ourselves and you were to knock him down, you are irrevocably a murderer. Irrevocably. Yes. A bit of joi-jitsi, or a club at the back of the head like that, a little ...

(Lady in the hall): 'A bit of a shaking.'

A bit of a shaking, madam, isn't it?

Sir, if you murder the human being by being angry, by being cross - all those laws can be analysed, I had to ask - if you ... If that man who comes upstairs there, or wherever it happens, and we get angry and we knock him down, then that is murder. Or, if that man, if that was to be his time ...

Last week we talked here about different deathbeds; God does not know any deathbeds. And when we now ... Someone on the street makes a bit of fuss and we wallop him right in his face, and we hit him blind, that is even worse, even worse, because then you can come back again only in order to give him light again in his eyes.

But it is murder.

Do you have any more questions about that?

(Gentleman in the hall): 'For example, a driver who kills a whole bus full of people by driving wildly.'

Yes, sir, but that is not murder, that man did not want that. But consciously, everything which happens consciously. So I attune to ... There are people who search for it, that is conscious hatred. The hatred can be analysed from the unconscious to the conscious; there are people who hate, who have a hatred in them and they do not know why. There are people who are touchy about the human being and they do not know why. There are people who are grumpy and all those other little characteristics, they know why, but they do not know how they are like that. They know that they are, let me put it this way.

But a bus driver, a pilot, who goes into space there and takes you with him; is still always over too soon. Not conscious murder. Because that man, that pilot, and that train driver, he doesn't intend to murder you consciously, because then they do it differently.

Therefore as long as the human being does not attune himself to conscious hatred, by means of which murder, death, originate, you are not attached to that law. Because you have not experienced that law, and that law did not reach quickening either. If you start to murder consciously then you awaken that law, and then you are attached to that being awake.

Clear? Very simple, isn't it?

There are people, today there are thousands of people who have died again, passed on, consciously or unconsciously; perhaps also a few thousand because of murder, in Paris, or here in The Hague perhaps, you do not know, but it is possible. Everything which the human being does consciously and comes down to self-defence, then you will not come, you will not come to stand before the conscious murder for the time being, because if someone comes to you and he wants to grab one of your children, or yourself, or your wife, then you start to defend yourself, and then an accident happens: man dead.

'Yes, I had to defend myself.'

Then the court will already begin: 'Yes, sir, you should not have hit.'

'Yes, sir, but I was attacked.'

'Yes, sir, you will go in any case for three, four years, or six, seven months you will go to prison.' So people already punish you here. And the spiritual law punishes you of course.

Anything else?

Which one of you?

No one else?

(A gentleman says something.)

What did you say?

(Gentleman in the hall): 'About that suicide.'

Another question about this?

All clear?

So you do not do it, Mr Götte.

(Gentleman in the hall): 'No, I will just not do it.'

No revolvers at home.

(Gentleman in the hall): 'No.'

No sir.

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

Yes, madam?

(Lady in the hall): 'You said recently that going in an aeroplane, or to fly with that, is already suicide.'

Is passing on too soon. Is part of suicide, but you are not under the ground, you are not attached to your body.

(Lady in the hall): 'Oh. Yes, yes.'

You are attached ... You should listen carefully, I have explained those things here, those laws, a hundred times I think. And do you know it now? What are you attached to?

What are you attached to now, ladies and gentlemen? Where are my adepts now?

(People talk at the same time.)

(Someone says): 'Daredevilry.'

Yes, and what is daredevilry?

(Gentleman in the hall): 'Suicide.'

(People talk at the same time.)

(Gentleman in the hall): 'A gentle suicide.'

A gentle suicide. Hahahaha. That is good, a gentle suicide. You are - now we will translate it - you are attached to nonchalance and daredevilry, aren't you? And that daredevilry takes you, to what? You are not in the ground with your body, but your corpse goes into the ground, your body goes into the ground. You are not attached to it. But what are you attached to?

(People talk at the same time.)

What did you say?

(Lady in the hall): 'To the aeroplane, to the law.'

To the aeroplane, but that thing burns completely.

(People are saying all kinds of things at the same time.)

You are going astray. Because of that, ladies and gentlemen, the human being used to start to haunt. The human being who is attached to his time ... They still do not know now what a ghost is. In 'Spiritual Gifts' the ghost is analysed. But that pilot, and that man passes on because of nonchalance and daredevilry, such as a fighter jet crashes there every week, those kiddies,

those mites of twenty and twenty-one years old, let us assume that that boy still becomes sixty, seventy years, but he is attached to that flying for sixty years, and he does not become free. He does not have a conscious murder, it concerns flying, it does not concern murder. But that same twenty-one year old pilot, if he must become eighty years old, ladies and gentlemen, if it is your son, then you can just say: he has been eliminated for sixty years. He enters directly into the world where Lantos Dumonché, master Zelanus, entered after the rotting. They have neither life nor death, live in a world which cannot be seen. No clairvoyant can see that world: they have no more light, they have a light greyish mist, unconsciousness. That is a world which lies between the world of consciousness, between the world of both reincarnation, and the human world which can be seen. If those boys must become eighty years old, then they have numbed themselves for sixty years, spiritually humanly numbed themselves. Because they have done something by means of which they ended, destroyed, shredded their lives; not raped, but deformed.

Is that not clear?

And it is like that for hundreds of things. A motorbike rider, to drive a car, aeroplanes ... With that car, what kind of ... Now you must imagine: what kind of nonsense is that? That is breaking records.

A boxer who is beaten there in the ring: dead. Well, I know all those laws. That gentleman, that boxer, he is lying there; for forty, fifty years he sits in that ring and does not come out of it. He feels for sixty years that he is beaten, and that moment when he passes on, that last blow which gave him that, he feels that for sixty years. And every second again. That becomes a torture, it is just as bad as that you ... there ... is not as bad as cremation, that is also bad. But the boxer who gets a beating there and succumbs, and enters the coffin ... Because he let his life be beaten out there sixty years too soon. They are really human lustful characters, aren't they? They are not divine laws which God invented, are they? Do you sense it?

All the sensation by means of which the human being dies, by means of which the human being is torn from his body, that is spiritual destruction. And now you should imagine who is attached a bit to his neighbourhood every day; to that boxing, to that racing, and to that running and all those other things. A motorbike rider like that comes into a corner there ... brrr-room: gone, sir. Yes, he was driving a hundred and sixty, boom, over that fence: stone dead. What age will you reach, sir? Let's see. Oh, seventy-four, seventy-five years old. Now you are thirty, twenty-four? He will be attached to that racing for sixty years now. He will not be released from it, because that racing and that raising of his spirit and his whole personality ... He can no longer experience the normal, because normal is the normal human part and does not mean racing in order to break records, that is the calm, normal



human day consciousness, and that is working, working, working and sleeping, and for the rest nothing, and making sure that you make something nice of it. But they are things which we have invented in society and by means of which the human being nails himself to his own state. And that is just as bad, sir and madam, as cremation. Then the human being says: 'But then you are free.' But then you walk - because you do not know the laws - then you are still free from your body, then you just go, after cremation ... you are burned, but then it was your time anyway. Or you must consciously, also murder once more, a murder ... You cannot go to a crematorium alive and say: 'Sir, just burn me', in order to commit suicide, because they do not do that. So the human being who dies does it.

In other words, the human being who is healthy and puts an end to his life himself because of frivolity, is also attached by means of that frivolity to that same frivolity until the hour comes, the minute comes of normal dying, and then the man goes, the mother or the father, that soul goes to the world of the unconscious in order to be born again, either for fatherhood, or for motherhood, or then goes to the other side, and then you are exactly the same there as at the moment that you died. Nothing else. But you stand still for those sixty years; complete elimination of everything. Because you live there and you ... 'Vroom-vroom', that just continues, that just continues; because that is a destruction which is experienced for a hundred percent and abnormal, so that abnormality in which you live yourself ... You are that motorbike rider, aren't you? So you cannot release yourself from that, or you must be able to say on earth consciously in your body: 'I will stop.' But now you will not be free of it again. You can only do that in your body. There you have the power and the will to release yourself. But that spirit has taken along that whole business, that whole world, that whole destruction, and your personality cannot be changed now, because you no longer have any reality. That is very dirty.

That seems so innocent that there is someone who ... consciously there ... You can already get a wallop with thirty, forty kilometres per hour so that you go to hospital. But when you consciously know with a car like that: well, I will just chase, I will just get out what is in it ... Well.

I was also naughty sometimes a few years ago. Do you remember, sir?  
(Gentleman in the hall): 'Yes yes, I remember.'

And then I got my wallop. If master Zelanus had not taken over the steering wheel, I would have put five in hospital. And only because I ... You know those bends. I forgot it. I have on the street, I was here in Marlot (area in The Hague), I think: good heavens, good heavens, fifty, a hundred times, two thousand times in those seven, eight years we went through Marlot, through that corner like that, and estimated, it was a bit dark, we were coming from

Amsterdam, I estimate it too late, I am driving too fast and then boomboom. Yes, suddenly, with full concentration, it was no longer even me, and so ... If I ... one ... He can drive well, but he says: 'One wrong action, Jozef, and we would have gone upside down.' I say: 'I will take care of it. I will take care of it. I will take care of it.'

And there you go again. You can get that just like that. I drive rigidly just as with talking, with writing, with everything. Don't I, sir? The two of us were coming from somewhere, he says: 'Stop.'

I say: 'I will not stop anything.'

'Yes', he said, 'if someone comes there ...'

I say: 'Yes, now you must accept, Mr van Straaten, that I am driving and can see.' I learned it like that, so I cannot drive any differently. I must take into account ... I started to drive clairvoyantly, because I learned to drive - you will read that soon in *Jeus III* - on a chair, and then a mechanic from the other side came - I will give you it to do - and he taught me it in a week ... In one week I had to sit my test. And then my brother Johan said: 'He cannot cope with the city, he must go back to Crisje, because he is going insane.' He says: 'Do you also have to sit your test?'

I say: 'Yes.' But I sat in that room with my brother the tailor screeching round on a chair. And that chair was a car and I was driving in the *Venesstraat* and went up the *Leidsestraatweg*, I say: 'Can you not watch out?' But then there was almost a lady under my car yonder, on the *Leidsestraatweg*.

And my brother heard that, he says: 'Round the bend.' Bernhard said: 'He is completely mad.' And then I came back again. And then Bernhard says: 'But are you serious now?'

I say: 'But do you not know what happened to me before?'

'But you cannot become a driver on a chair, can you?'

Johan said: 'He must go home.'

Fine, we are not talking about that now.

But one evening we come ... He says: 'Stop.'

I say: 'No, sir, but there is something coming.' I say: 'A green car.' Then I looked through the houses. And then I was standing on the corner of the street: boom. 'Hum', he says.

Didn't he?

(Gentleman in the hall): 'Yes.'

Clairvoyant: looking through the houses. But if I sit nonchalantly behind the wheel ... I can be sent to the other side by another person in the street. But if you want to see it properly, ladies and gentlemen - and we may not live like that either, because we must go with the times - then you can analyse the state and the time of every human being, because not one comes to the other side almost normally, because half of mankind is run down in the street, and

has faults himself, and just flies and drives recklessly. You should now look and see if you have all those laws, and know those laws, all the things which happen in the street because of inconsideration, not looking. A lady does not look at all, crosses the street: ding, hospital, dead. What is that?

Now we must adjust to society. Did God create that? So that mother, or that man, someone who is walking just like that thinking and thinking and thinking, and is run down by the train like that. What is that? Is that God's will? Is that the driver's fault? Why did that man not think better? Accidents happened because of nonchalance, by getting lost in thoughts. The man who was almost run down so that that driver had to break suddenly. He turned upside down with all his people: fifteen, sixteen people dead, you suddenly hear. Because of that fellow who was walking there dreaming. If that driver had not had to break, nothing would have happened. Oh sir, and this is how accidents happen which you do not want.

Someone comes to me last week, he says: 'Something which never happens to me, I almost killed a child. I break at full power, a child is standing beside the pavement, it is not watching out at all, races across the street, but I am driving towards there, it hits my car. I think: oh God, it is dead. The child bounced into the air, it falls down, it stands looking like that: nothing wrong.' But a hundred thousand are dead. His fault? No, because he did not want it. It was that child!

But the adults are also like that. And then you actually pass on too soon. That boxer and that racer, and the human being who does that and that, does sport, and all those things in order to break records, and pilots and all those other things, those people all pass on too soon.

It really comes down to, ladies and gentlemen, which task we seek and want to do for our normal evolving here on earth. True or not? And that is true. When you come to the divine laws then you will feel: that is a tree of life, and there are its branches. Here we pass on too soon, and that is disharmony, because we make, create disharmony because I race along the street like a possessed being with that car, or with that aeroplane.

But there is a mother who does not want any children, she has no love. And there is a mother who says: 'I do not want any children at all', and sends those children away again. Exactly the same thing. So you already get it for motherhood, you already have disharmony and destruction.

And would the personality have nothing to do with all those wild characteristics with regard to his personality and life of feeling? But that must mean something if the human being races across that street there like a wild duck and does that and that. I say: 'Yes, it is no wonder to me at all, sir, that you will break your neck today or tomorrow. What does that matter to me, that is your business.' But he is attached to something, he eliminates himself too

soon. And it is not conscious murder, but those people are attached to their nonchalance, their frivolity, and that is: they cannot become free from that state until the hour of dying comes. And that can take fifty years, it can take sixty years. Those people haunt.

If they could get contact with the earth, sir, society, mankind received too much consciousness, but otherwise you would, in the middle of the day you would hear the human being: vroom-vroom; but you do not hear it. Then a spiritual astral being appears there like that with a spiritual motorbike, Mr van Straaten, and he really also knocks you down. One comes there: vvrroom. That happens. That motorbike rider who there at the TT (Touring Trophy, motorrace circuit), in Assen, who flies out of the corner; sir, he is not sitting there, he is not doing anything else but: vrtrt.

If you are clairvoyant, and you are clairaudient, while in the kitchen, you can see a fellow flying past, taking the corner, because he is attached to that. Irrevocably. Then he takes the corner, in the kitchen, and then that mother says: 'It is strange, but I can still hear my son.'

I say: 'Yes, madam, he is haunting.' He still has his Norton (motorcycle) with him.

Sir, you will not become free from it, until you get the normal thinking again, because you feel, you are insane here for that sport, dissolved in racing, and you cannot free yourself from that just like that and think: oh, it has happened. No, sir, you are still in it. And because you experience unity with that, you will not become free from it. And that is for arts and sciences, sir. If you say: 'That is not right', then I will prove it to you. And how can that be seen? In the mental institution the conscious insane people live, the human being who can prove it to you. Who are they now? That is just as bad.

(Lady in the hall): '... for study ...'

That child is getting full marks this evening. Yes. You are listening well.

I told you recently: there was a boy, a lady comes to me: 'Yes, Mr Rulof, can you do something for my son?'

I say: 'Madam, what is the matter?'

'Well, he is in Rosenburg.'

He could speak sixteen languages, and normal, wonderful. A boy who could learn. The seventeenth language broke his neck. He is in there now. He could ... And then they could hear French, German, Italian, Hebrew, Latin and Greek - and he mixes everything together - and then that one comes out as: wrlumwrlum, he begins to descend and to descend; and there you have his illness. And his whole life ... He is still alive, do you see? He is still alive.

And did you think now, now that we know that we have a spiritual personality behind 'the coffin' ... Or is that body talking nonsense there? Who is that who ... his languages again there ... He translates and writes poetry,

he also has poems. That human spirit there in Rosenburg, which: 'Oh, eh, sit down, this morning we have French.' And then he begins (Jozef imitates French sounds.) 'Sit down!' And then those insane people have to, he grabs them by the scruff of the neck and then he says: 'Sit down!' And then he comes like a prof, and at once he is talking about Hebrew just now, and then he has Jerusalem there and he has this there, and then the stands in the corner and then there are no people again, and then the male nurse comes ...

'And I am part of it', the mother says.

'Sit down!' To his mother.

Then she says: 'But son.'

'Sit down, and otherwise get out!' And he does it like that. And then he begins. And then the mother has to ... And thinks: yes, then at least I am still with him. And then she must learn Hebrew. But Italian at once.

And then she thinks: 'Oh God, but my son. But do you not know then that I am here?'

'Sit down!' and then the prof appears. The teacher is completely mad. Pathetic?

Then she says: 'If only he had become a greengrocer. And now I have an academic. I was so proud of my son.'

The prof said: 'Oh madam, he is a language genius.'

Then she says: 'Yes doctor, it is wonderful, isn't it?'

And now he is in Rosenburg.

'If only he was a greengrocer.'

I say: 'Madam, then he would have counted so many grains of corn, then again he would be ...(inaudible), if he then continues.'

But you see, what concerns us is, if that man is still busy with his languages ... And there you have this and there you have the minister ... The minister there, he say: 'Well ...' You have read 'Masks and Men': 'God, Jehovah, God.' 'Yes', Hans says.

But that is here in Rosenburg. And in every mental institution you see the ministers, the religious maniacs; they now hang between life and death, and forgot to take along a ladder in order to come back. They search for God and go too far, do not come back again, cannot come back again, because they have dissolved. 'Eeeh ...', they begin there. We have thousands of insane people, religious maniacs.

If master Alcar had not laid any foundations with me, bit by bit like that, certainties, certainties, there, there, there, there ... I have now experienced the cosmos. What are sixteen languages then, sir? You should ask me a hundred million questions here sometime. A lady ... It is not possible anyway, because then you must discuss that together beforehand. In order to see now ... Then you can determine the consciousness, you already know that a bit,

because then we can go into it more deeply ourselves, but quickly: quack quack quack. Even if you were to ask a hundred thousand questions, sir, then you will certainly not make me nervous.

But that man broke his neck, his inner spiritual neck because of a few languages. Then what if you speak the languages of the world. There is a gentleman who can do it, because I read it recently, he knew some hundred and forty-five languages, including dialects. There are also those people in the world. But you see, that is the consciousness, that is feeling.

But this man just went a bit too far and did not know his life of feeling, and then he began to prattle away and dissolved into the languages, and that is the same for him, he is still alive ...

But if an accident happens, that accident of that man is just like a mad-house 'behind the coffin' as for him there in that mental institution, sir, because there is no difference. Is that not fair? It is a fact. You should tell a psychologist that.

(Gentleman in the hall): 'Mr Rulof?'

Yes, sir.

(Gentleman in the hall): 'Can a chess fanatic also sit playing chess on the other side?' Yes indeed. (Gentleman in the hall): 'Is that true?'

Yes, but they also play chess in the heavens, because chess is not so childish. In the morning ... In the heaven you sometimes get bored, Mr Götte. You can also play draughts.

(Mr Götte): 'I do not believe any of it.'

Do you not believe it? But now something else, I also have this question first, otherwise I will get into an argument with that lady, then she will say: 'That gentleman is just gossiping and he forgets to do something.'

(Jozef reads out another question.) What is this? "A friend of ours dreams every night about his work of twenty years ago," that just comes with it, madam, "when he was still a subordinate. At the moment he has already been sick for a year, totally exhausted. My sincere thanks in advance.

A friend of ours dreams every night about his work of twenty years ago, when he was still a subordinate."

But before he became ill, got into a state, was he, was he then perhaps his own boss, madam?

(Lady in the hall): 'Yes.'

Yes? But now he still dreams all the time about that time?

(Lady in the hall): 'Every day.'

About that time?

(Lady says something else.)

And he does not understand what it is?

(Lady in the hall): 'No.'

That being a boss made him sick, do you see? It went over his knob, you see. We may not say that: over his little head. But society says: it went over his knob, little head.

(To someone in the hall): Come in, madam. Are you looking for someone, madam, surely not? Are you looking for someone here?

(Lady in the hall): 'No, it will be okay.'

Oh, it will be okay. Well, I too hope that it will be okay.

(Jozef continues with the question.) But now he is totally exhausted. And do you now wish to know why that man always just dreams about his youth again? And he is exhausted and ill.

(Lady in the hall): 'He is now twenty-nine ...'

And ill.

(Lady in the hall): 'Yes.'

Look, madam, this is a nice phenomenon, how it should be done, and how it should not be done. Because you can be ill, you can experience a breakdown physically. Because we do not need to brag about that. A human being can work, work, work, work, and then he does not need to be ill; and if you are not strong, then it will go over your head if you go on. If the human being could figure out his body then he would take it easy. But that time when he did not have so much to think about now speaks in him, the normal part. He can already have begun there with working until things went over his head, of course; but this, when he was still a pupil, or when he took it easier, and absorbed everything in him more calmly, that time now speaks to him. And that is the normal part. The abnormal part is that he lives in a state in which he has overworked himself, and has run himself down physically and spiritually. And that is presently waging a battle inside him. Who wants to be right? That good, normal part, now speaks to the destruction, and he now experiences that. This is why he dreams of his state from that time.

Do you know that man?

And if you have a good talk with him, what will you talk about with him now? What can you teach him now? How can you cure that man, that he, that torment from that dreaming ... That torment is still there. Because it can help him: you can give him what he experiences in his sleep by talking. What will you begin with now?

(Lady in the hall): '...(inaudible), but he does not want to.'

He does not want to.

You see, if you now talk to this human being ... If I had that human being, and I was to treat that human being, he would come to me, I would have to cure him, then I would say: 'Sir, then we will first see where the faults lie.'

(Lady in the hall): 'He is very self-centred.'

Yes, there you have it already, and then he thinks: just go ahead. And if he

then remains self-centred and he wants ... with those things ... That is a pure psychological analysis for the character, and the psychologist can also do that and the psychologist also does it. If the doctor wants to cure that man, or that woman, then the doctor says: 'First we will see where the faults are.' And there and there ... 'Tell!'

And then he starts to tell.

And then that psychologist says: 'Stop! There is a fault there!' And then we must first explain that fault away. 'You should have acted like that.'

To the moment in which he lives, and then you can go back twenty, thirty years, and experience every day, and then we will explain that to him, and then the man will know himself. Then he takes the good part and the wrong part, and he analyses that; and then you can free him from that pressure on his life of feeling.

And the psychologist must do it like that otherwise he cannot help the patient. And if they are overstrained, then he also gives a bit of medicine in order to calm those nerves, but that is all camouflage, and that is taking the human being from dry land into the ditch, because now the nervous system is numbed, and he becomes sleepy and now he cannot even think.

If you ... the seriousness of the fault ... Is it not like that then, is that not simple then? We do something wrong and we go round worrying about it and we make it okay, is it then not suddenly gone? But then we are much easier from inside. That is the remorse for the human being.

(Lady in the hall): 'Yes, but he also has everything wrong each time.'

What did you say?

(Lady in the hall): 'He is afraid that each time the fault ...'

Madam, that man's knees are irrevocably giving way. He is already trembling, he has no hold anywhere. You have a hold. How does the human being's knees give way? What is your hold? What is your hold in society, in this life? Well?

(Lady in the hall): 'The spiritual part?'

Yes, the spiritual part, madam, but then we will not have made it. Now we go to something else. Do you know it again?

(Lady in the hall): 'Cosmic power.'

No, you are not there yet, you see. No, you are not there yet. No, it is not that.

(Lady in the hall): 'Fatherhood and motherhood.'

Fatherhood and motherhood? Yes, that is very easy.

(Hall): 'Self-confidence.'

Self-confidence they say here. Own will, is it, madam?

(Gentleman in the hall): '... with society.'

What did you say?



(Gentleman in the hall): 'To live in harmony with society.'

Who said that there? Sir, harmony in society. We do wrong, we do this, but then we have ... We just pile up remorse, remorse, remorse, remorse until it goes over our life of feeling and the personality, and then we no longer have any hold anywhere, sleep gone, peace gone, there is no longer harmony, lights have gone, no more contacts: we feel broken, sir. Have you never talked to a real thief, sir, a human being with remorse, have you never met that? You should hear, madam, then you will get a confession as if God is confessing. Have you never been able to weep for a man who had remorse, he says: 'Oh, if I only I could make amends for it, if only I could make amends for it'? Sir, you should hear those poor murderers in prison, in order to make amends, to make amends.

I told you last year: in Rotterdam, in the prison. Someone had written about the women's prison. And then I wrote to that lady, that governor. I say: 'Madam, I have spiritual books. Can you perhaps put a few books there for your poor women?'

'Yes, gladly.'

I went there with Mr van Straaten, we gave them two lots of volumes, I say: 'Let them read.'

'Do you want ...?'

I say: 'If it is necessary, I will also give the explanations.'

'Also lectures?'

I say: 'Yes, madam, you will get lectures.'

'And from whom?'

I say: 'These books are mine. Here you have my youth, and here you have this, if you want to read that ... Those people will get, they must ... You can ... with a pen the spiritual remorse in you ... you cannot read any novels for that purpose where it is about a fairground and all those other things. Those people there, those poor women are in a battle, that is more than horrible.'

Then she says: 'Oh, how wonderful that is.'

I told you, didn't I? I say: 'Perhaps we will have a lecture in Rotterdam in the prison this winter.' Madam, after eight months a letter came: Yes, would you like to come because there are people here who have looked into it ... But, they want to ask you questions.

I say: 'Oh yes, your minister surely? Your Catholic?' I say: 'Madam, you are not keeping your word, governor. You should have given those books. You said: "I will give them", but you are talking nonsense, madam.' The governor of the women's prison in Rotterdam. I say: 'Madam, you should have kept your word, but you keep your damnation, that is it.' Priest, minister, were in the middle of that.

But those poor children there, I could have taken away their remorse if I

tell them that they ... Because those people are there, and are there and they no longer dare to look at God, because, oh God, if they just look upwards ... And there were three intellectuals there, a baroness, and a countess, they had committed murders there and all those other things. There were twenty, for life. And that lifeless minister and priest were in the middle of that again, but mainly the bible with damnation. And then of course the minister ... Because that is still our parliament, the bible. And now you cannot reach those poor buggers.

I say: 'Madam, give me the chance to talk to those children then I will take away that remorse.' For life. I say: 'Madam, give me the chance. If I devote myself, madam, will I get ten of them out then? Then I will stay in prison for life for those people. I will do it, if I get ten of them ... For seven I cannot do it. But I must get ten out. If I get ten of those ...

I am finished, madam, you are finished, but they are still not finished, and I would give them my life, so that they can aim at society again and that they could begin with a new life again, and that they could build up something good, I would give my life for that. And then I will go for some five, perhaps even twenty, thirty years, as old as I must become, I will do time for life for those people. And then you will certainly not hear me weeping. I want to do that. And then I will help the human being. Have you ever thought about that?' I say: 'Madam, may I buy out five? Then I will go in there.'

'Hahahaha', then she started to laugh.

'Do you find it strange, madam?' When I started to talk, they had tears. But the minister is in the middle of it again. And the lecture will not go ahead. Those poor murderers there, those murderesses, you should see those poor children there, I did not see them, but it was in the paper, they walk there, walking remorse.

Madam, if I get the message tonight at twelve o'clock: 'Mr Rulof, I accept it, you will get it, ten will go out.' I will say: 'They will begin with a new life.' And then I will stay in that prison for the whole of my life, laughing for those people. But then tomorrow I will already be writing books. I will shout: 'Hoorah, I will give lectures just now.'

But now the minister is in the middle of it. Those people walk round with their remorse, will not get out.

Sir, do you know what kind of gnawing, what kind of horror that is?

But I have told my story now, and now I have forgotten the first one, because I went too far off track. What were we actually talking about? Do you remember? If you do not know, I will just continue. But I have forgotten something. I asked a question. And then I said: it is close by, then it was not there.

(People talk at the same time.)

(Gentleman in the hall): 'You have replied.'

Did I reply? Good, if I answered it, I will continue, but I must absorb it consciously, otherwise I will not sleep tonight.

If I go home and I have a question here, and I have not treated it according to the laws, then that question wakens me, master Alcar does not need to do it, but then that question keeps me awake. And then I say: 'Yes, I promise you it, I promise you it.' And then I would want, people, to have you all here again quickly during the night in order to finish that question, and then I will go to sleep peacefully. Because I cannot sleep then, because that question rules me and it wants to be answered. Spiritual laws react like that.

If I do not treat a question well, I would treat it nonchalantly; sir, then I will get a beating, even sharper than the prison, because that cuts in immediately and eliminates me and tortures me. And you will also get all of that.

But now that remorse of such people. To remove such a state from the human being, that is not possible, sir, because the minister is there, our prisons are still biblical. People do not think there: there is a human being.

But I got one female admirer, she wrote, and that lady, that child reads all the books. So I still got one female admirer from those prisons anyway with our efforts.

I say: 'Madam, just send the books back.'

'Yes', she said, 'she has already read half', a woman of forty-four years old, I did not see her, but she has already read half, 'and when she has finished all of them, then you will get them back.' But the rest can drop dead. The rest must just look and see whether they can get rid of that remorse.

And, sir, madam, I remember, it is coming back now, it concerns that man - and it also concerns those people - if you can explain that now, can explain to that patient where he began with all that speed, and that hurrying and that wild stuff, then you can cure him by means of the word.

'And those people', that governor said, 'they cannot be cured, they are broken for their whole life.' And for the minister they are eternally damned. And that is our society, they are eternally damned. They did something. And there is no God of love. Books out again! Because the priest and the minister think: they are occult books, they may not read them. But then they would have known precisely that God does not hit them, and that God does not damn them, but that they can soon make amends for that in another organism - and they give the soul a new organism as mother - and then they would be rid of their remorse at least. Now you must ... that toil there ...

This is why I said: 'Have you never spoken to a human being who has remorse?'

That child yonder said: 'I still doubt myself.' My God, my God, if you already say to yourself: 'I am still doubting and I would like to see myself dif-

ferently', madam, then you are already a hundred percent consciously busy. Because another person still hits and kicks and throw and curses the masses. They do not accept any fault if they are wrong. The faults are talked away, do not touch those personalities.

I have a lady, she says: 'I am just a big bitch and a dope, I am just a wretch, I know nothing.' But how rich is that human being when the human being already does not have pedestals for himself. But it is that, isn't it? And go and look, go into society.

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

Yes, madam?

(Lady in the hall): 'I worked in the prison, and then I also gave them your books, ...(inaudible) then wanted to read.'

Yes. Yes, I also did it, I read that there. I say: 'Give me the chance.' I wanted ...

I will still free you irrevocably, ladies and gentlemen, in all of this life. You would not get any more lectures from me if I was allowed to visit the prisons. Then you would no longer need it for that matter, would you? Then I would go off here in the Netherlands, because we have a great deal of little prisons where people stay and they would like to know.

'Oh oh oh, can you give lectures?'

'No, madam, the government is still behind it. We still have the bible, and the bible forbids us to do these things.'

So that is all religious. The prisoner who is there, he is not asked how he thinks and feels inside. But no metaphysical academic comes there yet. The minister is there and: 'Yes, God ...' Yes, now the laws are explained.

Then a poor old man there says, who has already been there for thirty years: 'Dirty cad, do you also wish to tell me that God will hit me even deeper into my misery?'

They are bothered by that, day and night in darkness, and also that darkness in that soul, in that spirit. That is bad. That is bad. That is so bad. I will not enter there. I am powerless before such bandits, those ministers, those priests, they are dirty spiritual bandits who kick the human being even deeper into his misery.

Did you think that there is a human being in the world who consciously just like that, because that human being has a great time and fun, kills, murders the human being? Did you think that those women who walk round there ... I find it even a hundred thousand times worse for a mother than for a man.

If a man gets angry there and he hits out wildly ... A boy who did not get a girlfriend, and just chopped off that girl's head, and he is there now. That same journalist wrote ... Yes.

He says, that governor says: 'He is here.'

'Where is that boy during that and that time, from 1917, 1918, who murdered that girl there and there, is he also here?'

'Yes', the governor says, 'he is walking round here.'

He is already, how long ago is that now? Seventeen years ago? In 1917, 1918, that happened here in Holland. It is about twenty, twenty-five years ago.

He says: 'Then I started to look at those people.'

The governor says: 'There he is. Yes, it is him. He is now fifty.'

He says: 'Is that him?'

And then there was another boy there, he had also raped a woman, they also gave him life imprisonment. And then the governor says: 'No, he is there, with that squint cap, that is him.'

What a drama. Dramas. But I do not find it as bad for a man as for a mother. Those poor mothers, those women who are imprisoned there, sometimes they also have a baby at home. And that terrible harsh empty world of a governess like that and the judge and our parliament, who are just merciless there. Do you already have the financial means too? They want to do that good; they throw millions away. And then they want the human being to give his ten cent pieces and twenty-five cent pieces.

Listen - have you not read that in 'The Fatherland'? - here in the children's' homes where children are who no longer have any parents ... and children who are discarded there just like that, children who are bored to death, who look squint because they have nothing, and nothing, and nothing, and nothing? Now they get: who has this? And who has a garment? And who has that?

Madam, are you helped by that? While we throw away millions, millions; and for a poor little mite of eighteen months there is not even paternal and maternal care. That was in 'The Fatherland.'

(Gentleman in the hall): 'Well well.'

Awful. That is so terrible, and that is very bad, and they are also ashamed. Now they begin: they do not know.

But now you should go to the prison, where the human being lives with spiritual remorse, and spiritual longing to get to know God; because an indifferent person who is not yet there, he sits there: 'It doesn't matter to me. Go away with your God', they cannot be reached. But there are hundreds and thousands who feel that torment and torture every day; and you, and I, cannot reach them because the minister kicks them even deeper into the ground. It is true, sir.

And the governess said: 'Yes, just come.'

I say: 'For that wretch who wrote about that?' I say: 'Has he read the books?' I say: 'I do not intend to convince your court - I do not get the op-

portunity for that - and that gentleman from the paper not at all, and Jan the minister neither, and the priest, because they will laugh right in my face. What kind of frills are they? Madam, give me the chance to be able to talk to your twenty lifers, and I will inspire them. I will also make them happy if it is necessary.'

But I do not get the chance, it will not go ahead because the minister is in the middle of it. Our Lord ... Watch out, if that fellow, for a moment, soon comes 'behind the coffin', then a club will be waiting for him. Then that same minister will get a beating of its own accord as the human being cannot beat. Our Lord will not violate those wretches. But those ministers and those priests damn the human being even deeper in his misery, and torture spiritually even deeper, they will get their beating, madam. And Our Lord does not do that, but their own ignorance does that, that is just as insane as that man who races along the road at a hundred and sixty-five kilometres an hour, and that man with twenty-seven languages in which he succumbed, it is all one law, one misery, one torture; and that is society.

Do you have any other questions?

If I hear that then I will cry myself to death for those people, but you are powerless. I would leave you all in the lurch if you would say ... What would I now ... Ask me what I would prefer to do? You see, then I will lock myself up and then I will save ten of them. I will say: '...(inaudible) if you promise me, if you really promise me to want to go and serve, then I will do life long for you: I will go to prison.'

That is the way which Our Lord taught us, and for which He actually came to the earth; which He did not die for, because we murdered Him. But what do we people do? We take those people, those poor people, those poor mothers, we also take away the one possession and existence and thinking, and then we also damn them for eternity, because: they will not get out of that hell; they are murderers. A murderer is never forgiven, do you not know that? Could you not do them an injury?

(To the sound technician): Is it time, sir?

'Yes.'

Ladies and gentlemen, on Sunday morning Master Zelanus will talk about the expanding universe.

Was I able to give you something this evening?

(Hall): 'Yes indeed.'

But on Sunday morning the masters will speak, because Jozef Rulof is a big stupid oaf.

Sleep well, and see you on Sunday morning.

Ladies and gentlemen, thanks for your benevolent attention.

(There is clapping.)

## Thursday evening 1 May 1952

Good evening, ladies and gentlemen.

I have the first question here. Where did I put that ... (Jozef leafs through paper.) A great deal this evening, I see. That is about the Nuts Savings bank.

From who is that?

About the Nuts Savings bank, Scheveningen, main office, Badhuisweg.

From who is this letter?

(Lady in the hall): 'It says on the back.'

Madam, it also says something else on the back, I will just begin there.

"How does a human being get to know himself, to see his own faults? We all need a bit of that. Is there also a booklet which indicates the meaning of the strange words from your books?"

Yes, madam, the strange words from the books take you to another, spiritual terminology, and that is of course, if you read 'A View into the Hereafter' ...

Have you read all the books?

(Lady in the hall): 'Not all of them.'

But about four, five, six?

(Lady in the hall): 'Yes.'

'Also 'A View into the Hereafter'?

(Lady says something.)

Then you must actually know all that terminology a little bit, because we do not have any strange words, but we have the pure word for the law or the state which the masters are talking about. And then you get of course: astral life, that is spiritual life. Yes, those words are in the dictionary to a certain extent, but not explained so categorically, because they do not yet have the meaning, so you are faced with your own terminology here. And if those laws were explained according to our dictionary then no one would understand it, and now they do to a certain extent. Because if you start to talk about the material laws and life, and want to analyse that, spatially and spiritually, you are faced with a very different life again. And that life has another meaning again. And by means of this you get here, there and there, only a just a word, in those books. Because which words would you not understand in that?

Have you written them down?

(Lady in the hall): 'Yes, several, Mr Rulof. For example, the explanation of: grades, spheres, karmic, universe, to evolve, astral, karma, first cosmic grade, for example, Venus, the secondary planets, third, the earth. And you cannot understand all these things properly.'

But all this which you mention is perfectly simple, because when we enter a sphere that sphere is explained as a world, as a space, as a human being, and it must be clear anyway. If people speak about a grade ... The earth also speaks about that: a grade of technology. And a grade of consciousness, that is a part, a particle of that consciousness. But when this is spoken about, about a strange word, madam, then there is irrevocably an explanation with it. Isn't there?

(Lady in the hall): 'Yes.'

So then you must feel what that sphere means. It says clearly in all the books: a sphere is a world, is also a grade of consciousness, a part of God, a space, feeling. A sphere has light, has a personality, has radiance. Yes, if that is still not clear, then I don't know either.

(Lady in the hall): 'Perhaps I did not read your books in the correct order.'  
What did you begin with?

(Lady in the hall): 'I would have look that up.'

If you begin with 'A View into the Hereafter' ... If the masters speak about that ... If you had began with 'Jeus of Mother Crisje', and they talk there about pinching, then you would say, well, that is called stealing; but people kind of understand that in society. And spiritual words are also found to a certain extent, but then master Zelanus still remains in the Achterhoek and in the Gelders, because he does not go so far that he is already busy analysing the spiritual terminology. But when you have read all the books, and you already have about ten, eleven, then it must be clear to you - and that is very simple - when there is talk of grades, then that grade is analysed, by means of which you start to understand what it actually is.

I think that the people here will agree with me.

(Hall): 'Yes.'

It is almost impossible, because when a strange word comes, then that strange word is usually connected to a state. And then you get the portrayal, the explanation, the analysis of that grade, a grade of feeling, a grade of consciousness. The cosmos is divided into millions of grades and laws of life, a grade is also a law, and a law is also a grade of life. The grades of sleep, the grades of art, the grades of music. You begin with jazz in the jungle, and we end with Beethoven, Mozart; and for art: Titiaan, Van Dyck. We have daubers, modern Piascos, and they take us of course to the National Museum; then I would rather sit for Rembrandt, then I will know that I am out of the Piascos. (laughter) It's true, isn't it? It's the truth, isn't it? And then you get to see a grade of art, a grade of feeling, of consciousness, portrayal, for arts and sciences.

Do you have another question about that?

Is it clear?



Not yet?

(Lady in the hall): 'Well, I will have a think about it first and absorb it, Mr Rulof.'

And I believe, madam, that you will then know it. If you just carry on after 'A View into the Hereafter' and you get 'The Peoples of the Earth', 'The Cycle of the Soul' ... 'Between Life and Death' is a bit more difficult because there we are in Ancient Egypt. Have you also already read that? You have the grades of feeling, the grades of sleep there. See, but then there is also: the sleep is a staircase as it were, you go from upstairs, at the top you stand on the roof, that is the day consciousness for the human being, and then you slowly go down those stairs, then you get the sixth floor ... We have few skyscrapers here in Holland, but we have houses with seven floors, don't we? Then we just go to the Hague wood, or we have there in Scheveningen, the Oranje hotel (prison, notorious in the second world war) looks a bit like it. And then you go downstairs like that and then you get to see the grades of sleep, a portrayal for sleep. And that word of grades must be there precisely; or you can say the division of sleep.

But you will feel, just to write these books is already an incredible difficulty in order to find the correct word. But the masters are artists in that. Artists. And the dictionary of ours will certainly change, madam, as the human being gets more consciousness, then that word 'passing away' will be called ... that is clear, isn't it? But, madam, that is not clear to the masses and the world. Because passing away does not even exist. There is also no dying - that dying - and beating to death, 'Yes', they say, 'I murdered a human being', but soon you will no longer be able to murder a human being. All those words will go from our dictionary. And then you will get both the spiritual word and the meaning. We have so many words in our dictionary here which have nothing and have false meanings. You do not have that in our books. Passing away. And if you then come on the cosmic path, that means, if you now have to do with cosmic laws and science, then you can ... half of that dictionary, which portrays: spiritual science, psychology ... Then the academic is completely off the mark. And then he says: 'That is this', but it is not that.

They have give the human being names as a body and as a human being. If the academic, the psychologist and the doctor know the human being, then they come for the kidneys, the intestines, the blood circulation, the eyes, the mouth, womb and reproductive systems to the universal wording and the organism will get the divine meaning for every organ; that will all dissolve in time.

I have already told you several times here: We live in an amazing time; precisely, we people. There is grumbling and beating and kicking, but history has never been so intensely experienced before and can never be so founded

as precisely for this century, this 1900 and 2000. That is tremendous. In a million years' time they will still speak about this time because now mankind is laying material and spiritual foundations. Two hundred years ago we still lived in the animal-like grade of life, madam, in the unconscious. The human being had a faith. But such a great deal has changed in the human being, and especially during the last war: in five years of war we have experienced a revolution. Now you get the laying of spiritual foundations.

If society, the psychologist, the academics soon have to accept all the spiritual faculties which we now represent by means of the masters, then all of mankind will stand on its head, because mankind will then create and give birth according to the laws of space, of God. But this time is awe-inspiring. Because we have laid foundations for wording and for words, and searched for words, we have built up a university, and that university is still unconscious for all the faculties, completely coarse-materially unconscious. You can now begin with every spiritual faculty and then I can immediately answer you. If you want to make comparisons with those books there, with the masters, which we now know, then everything will collapse, we will go through that. And if you see that picture, madam, then you will feel, then mankind will get new words.

If we were to write a piece and we have analysed it spiritually - you cannot analyse it earthly, materially, socially by means of this dictionary - but then they will not understand any of it, because they have not yet heard of those systems.

Recently there was something in the paper and that was about the eel. No one knows why the eel goes to the North Sea, to the seas. I wrote that to that man, I say: 'Sir, in one page I will explain the universe to you.' This is a universe for the eel. Whether they accept that; I do not know. Madam, this is a spiritual-scientific revelation which I give the people, because it is perfectly simple if you know those laws. But now that sea is no longer called 'sea', but now that sea is a space for giving birth. As you as mother possess the organs for giving birth in the form of the womb; for the sea that is the space for giving birth, and that can be analysed completely, but that will take a book of five hundred pages; and it can be told in one page. They do not understand a bit of that. Why not? Because not one academic amongst the whole of mankind knows anything about it. He does not know the sea, he does not know the soul, does not know the spirit, and he does not know own independence for every insect; and then the independence for the seas. Can you feel the wonderful depth which those people are faced with, and that you certainly cannot analyse that depth by means of material words? Spiritual space is needed for that.

The first question, madam: "How does a human being get to know him-

self, to see his own faults?"

Yes, I would like to talk about that for another twenty-six years. If you do not begin with that ... I have people here, I get a fright and I weep every day, then you weep inside. We have people, madam, they come here, have come here for two, three years, and now they will begin for themselves. They say: 'Just come to me, because I am also still teaching from the bible.' Those people: 'Yes, I will talk soon.' And one person starts to heal, and another starts to do this; and then those people must know themselves. But they hit themselves, they just put themselves aside and then they will begin with this and with that, and swing the whole human society, over to our area.

And if you then go to society - how do I get to know myself? - then we are faced with a hundred thousand problems. The human being does not want it. And one problem is the worst, that is that strange, horrible, awe-inspiring, animal-like, pre-animal-like human will which flatly refuses. The human being is this, the human being is that.

I was reading in *Jeus III* this afternoon. If only you had it. My God, my God, people, I should have read it as André, as a stranger. My God, my God, people, if you read that, what you get in that, then ... If I had the book, then I would say to that lady: 'Take it with you immediately, then you will suddenly know everything.' Hundreds of thousands of problems are experienced, bowing, bowing completely to that and to this, and to this that and the other, the hundred percent surrender; you will find everything in that. You will find everything in there. And if you want all of that, in order to be an instrument for the other side ... People who want to make progress, I can give them a school which produces cosmic happiness, a school of unprecedented beauty, of willpower, devotion to duty, simplicity, bowing your head, always just bowing your head again, always just loving again, understanding, wanting to understand a human being; at least if you can stand on your own two feet in society. It does not matter, it is in there, what you are - and it is in all the books - but do not employ megalomanias. If you do not possess something, ladies and gentlemen ...

There are people who did art, suddenly go under, can no longer carry on, but the human being still clings to that art, and just does not want to loose that art. For example, singers and violinists, they can no longer get their tingling, and their strings to bring about emotion, because those fingers probably become stiff, their feeling is wrong, and then they just continue; and they destroy more than they build up.

The human being with inferiority complexes! But that is not as bad as the human being with megalomania. You could do them an injury. But you do nothing, because they are children. Adults are children. In order to learn: how do I learn to think. In order to learn: how does the human being get to

know himself. My God, good heavens, give me twenty-five years and then I will still not have made it. I can teach you it in a year, in one evening. I have already talked myself silly here during those years. There is also a lot in the books. But how does the human being learn to bow? I would like that. How does the human being learn to bring himself into harmony with those who have written those books there, the masters? How can I come into harmony with a sphere? You will not believe it. How do I get to know myself? We have people here who read and read and read, and ask questions, ask questions, I experienced it again one of these days, and then you say: my God, my God. I say: 'Man, do you know what you need?' I say: 'A good old jenever.' I say: 'First that will put you back on your material feet.'

People read books, people who ask questions about God and about the All. I am still always so polite as to give those people an answer, but you should put them across your knee, madam. People ask questions, I know, I do not forget. 'Mr Rulof, what will happen to me if we are in the Divine All?' (laughter)

Yes, you are laughing, madam, but people are asking these questions here.

But when madam went into the coffin two people had to carry him, or he would have collapsed. And those people ask questions: 'What is happening to me ...?' They sit there like that in front of your nose, they sit there like that before you, and then those people come who are here for the first time, they think: that Mr Rulof is completely mad. And I accept that. And if I was not to add a joke, they would really think: there are a lot of insane people sitting there which rings like a clock. But they think: oh, that man also makes them laugh. Yes, when I can turn something upside down, such as damnation and the last Judgement, I am there in a flash. But the deadly seriousness has never gone.

But here they ask questions, madam - and I will come back to you about that word - here they ask questions: what will I be like if I am on the fourth cosmic grade of life? And what will I be like if I am in the Divine All as God?

And here they still collapse, madam, if they have to lose the one. Then you can also drag them away from the grave. And then society says: 'My God, my God, you see, all hallucinations.' Those people all live above their intellect - pride - above their life in society and the personality. And they want to teach us something, those wretches? They want to prove something to us, those mites? Haha. And then the people, madam, also want me to go and whine at those people's doors. 'Wretches, aren't they? Yes, did you just put them in the ground?' Then I am harsh. I say: 'What do you want from me now, me, who knows the astral worlds?'

You want to learn to think. Here they have had it several times already, madam: how do I get to know myself and, how do I begin to think? Master

Zelanus ...

Were you with us on Sunday at Diligentia?

(Lady in the hall): 'Yes.'

Madam, in the end, the master said there: 'Learn to think.'

And is that thinking then, if you read books there, ask questions for two years, experience hundreds, eight hundred lectures, and then they also collapse? Is that art then? Does that man, do those people have to learn to think? No, madam, they think wrong; they think, but that thinking is still not a possession. Now they are alone and now they are abandoned. Those people have not learned anything, they have not thought during all those years, they have not even been able to master a pinhead in all those years. You are talking to herd animals. A cow absorbs more from you, madam; if I stand before that animal with a small blade of grass, then I will get a lick which is as sound as a bell. I much prefer to talk to horses and cows. I am not talking about you. Ugh. Don't think that.

How do I learn to think? How do I get to know myself? Well, then I must have a school. What do you hope to achieve?

Don't look at me so unpleasantly, sir, I have not done anything to you after all. (laughter)

What do you hope to achieve? What do you want to do? How will you learn to think? Well, what is your life like in society? What do you do? Then you must first begin, madam, to completely follow what you are involved with, what all those people are involved with. What is one person like towards the other? What does one person say, how does the other person think?

Now we must first learn to think according to the task of creation, and that is: if a seed goes into the ground, that seed still means nothing before the flower is there. I start to talk, and then I am immediately thrown out of balance by another problem of that other person, and then something goes forward. Stop', I say then. Wait until I am finished, and then you begin.' No, they hear something, a story comes immediately: bliss gone, problem gone, emotion gone. I want to give them emotion, and I want to tell them something wonderful; a story comes of twenty kilometres long: my feeling gone, my problem gone. We do not experience each other.

So in order to learn to think we must first try to learn to sense each other by means of a conversation, and now you experience the most wonderful thing there is, if you do that, if you do this. Because now life and death also come, reincarnation, fatherhood and motherhood, personality, life of feeling. God, Christ, planets and stars, madam, we have books about that. If you want, with female friends, with male friends, and you have a lovely seat and you are also treated to a lovely glass of sunshine as wine, then you experience Grintzing (wine region near Vienna) and everything, and you have an

awe-inspiring, magnificent journey together, and then you learn to think ... you learn to think.

Learn to finish a thought. I now read that again in 'Jeus.' I have sacred respect for Jeus. Jeus laid cosmic foundations. André takes his cap off to Jeus because Jeus is the brick to which we all cling again. Because when we ... on the Montferlandseweg again ... I do not know whether you have read my book 'Jeus of Mother Crisje'? If you have read the dialect, madam, then you will know it at once. If you hear that then you will know at once whether you have read it. Did you not read in that book: when I am big then I will write a book later. Did you read that? I will talk a bit of dialect this evening, perhaps they will understand that better, won't they?

Madam, I was just in 's-Heerenberg. I was talking about 'Jeus of Mother Crisje'; if you come into that then you will learn to think, then you will learn to feel, and then you will learn to bow your head. And if you then come to society and soon get a hold of those other parts, and you go through hells and heavens, to the macrocosmos, and you come back again, if you have read a book like that and you talk to each other, then you must choose good people who have the same feeling, and then you can just walk through creation, and you will experience an earthly, human, spiritual paradise - didn't you think so? - at least if you want to.

How do we learn to think? How does a human being get to know himself?

Something else: to see your own faults. Yes, how do we learn to see our faults? Madam, are there people amongst us who really want to see their faults?

Yes, now we're in a mess.

(Lady in the hall): 'Yes.'

Yes, are you? Are you really that far, madam?

(Lady in the hall): 'I see many faults of myself.'

If your man is standing next to you and he sees a fault, does that mean you then?

(Lady in the hall): 'Yes, for me it does.'

Madam, then you would get flowers from me every day. Yes, indeed, it is worth so much. Yes, I do not know whether I have money, it is not about that. But if that Piet Hein of yours ... Yes, sir, I may say that, mightn't I? Because the silver fleet hangs there. But if that darling of yours, madam, sees that, if the human being as a man - I am just considering myself - sees the mother who can bow her head ... I had them here who say: 'Yes, Mr Rulof, I must go back to the earth, I have beaten things to pieces.' We know definitely by what means. Do you see?

(Lady in the hall): 'Well, that doesn't matter, does it?'

That does not matter. We all come from the jungle. I do not intend to put

ourselves in the pot every week and take part in cannibalism. But it is true, we are still cannibals in the spirit because we just eat and drink and absorb that cosmos and kick it to pieces; and we do not know ourselves. Is it true or not? But when the human being can endorse the fault there is no pit, no hole. If you can do that! We always go on about that. I have always remained standing, madam, because it is certainly not easy, and you will soon read that in 'Jeus III'. All the things that poor Jeus experienced! Then master Zelanus says: 'Well, Socrates, Plato, Pythagoras, Dante, Darwin', and who else is there, 'just think of it', because they did not experience that. There was not one in that macrocosmos.

But what do you have to do for that? You will weep until your tears run dry if you follow that poor Jeus; poor Jeus. If you follow it and experience what will happen if you really get to speak to yourself, and that means: the human being takes care of himself. And if the human being then, men and women, if you have learned something this winter, then I would advise you: take care of your own life of feeling and think, think, think. If there is really a material fault ... We make spiritual mistakes every day, and cosmic ones, yes of course, we are only human, we are still busy. But if there is a fault and you cannot bow, then a big hole will irrevocably come. And you cannot conquer that pit and you cannot jump over it, because there is no levitation, no one helps you, and you are powerless before that one personality; you do not come one step further.

And that continues, that continues for years, years, years, the human being continues for years. 'Yes', that mother says, 'I must just forgive that.' Or he says: 'I will just forgive her for it.' But that love, that tremendous love from the time when we began to woo, isn't it true, when we looked into each other's faces, and then that trembling inside came to the fore, from that moment faults and pits came. And from that moment on we already had to bow our head a hundred thousand times to something, but we were not have able to do it. And that is still there now.

How do we come to stand before each other with a clean slate? Then we are all sandpaper. Yes, how do we come to each other free, pure in thinking? And if you want, and if you can do that, then all that deep, wonderful past will go away and you will lay new foundations in this way, madam. The books, the novels, the films have proved that and the plays: at the end of the day that bowing and human feeling come, and we continue again.

Two people now on earth - even if they are still from the Catholic church and Protestantism, Jews or other sects - two people now on earth as man and wife can represent and experience a paradise if they can bow to each other. And then you get to experience more and more depth. Then you start to say: my God, my God, what a dear, don't you think? What a bliss. What a beau-

ty; even if you are eighty.

I once let slip to someone: 'Old goat.' Yes, I think: My God, my God, what have I done now? Because that fell from my lips, 'old goat'; and it was a lady! (laughter) And just like that, I say: 'Yes, indeed, old goat.' I think: my God, my God, Jozef, if that lady does not understand that then I will be out of it. But society said it. Because I saw it very differently, because first I saw that old goat and then I saw that beautiful youthful child in this personality. But that did not pass my lips because we suddenly ran away from each other. And that lady went home with that 'old goat'. She did not sleep that night because she says: why would that man say 'old goat' to me? But that is society. And that also came from that society, because if a human being is old, then they are really an old goat. I think: there is something to it because society is eloquent. Our life said 'Old goat.' And it went through me, I think: not very nice. But I quickly wrote: 'Madam, did you understand ...' I say: 'Now I will give an antithesis, then you can be pleased, because you are such a young thing.' Not 'young boy', but a young thing. The blossoms appear. You are just like an unmarried tree of life with blossoms.' And that's what it was now. I think: how is it possible? If the human being really begins to think and to feel, madam - because people think here - then the human being gets, then the human being becomes like the tree of life from 'Masks and Men.'

You have not yet read that, have you?

(To someone on the hall): What are you laughing about, madam?

(Lady says something.)

Did they hit your nose? Surely not?

If you start to read that and start to experience and feel that, then the human being will stand right in spring, in the blossoms; not red, white and blue, but the colours of the rainbow. And then you will get space.

Yes, then they understood that.

But the human being, old and young, is old, colossally old, because the human being cannot think, because the human being thinks wholly and completely next to creation. Yes, that is the truth. We do not think according to creation. And now we are faced with that little word of Socrates: how do I get to know myself? How do I learn to think?

If you were to present me with those problems in the new season - if we are still here - if you were to present me with those problems in the new season, and I really started to analyse them we would write a new book. Here. The first one is finished, from 1950 to 1951, ladies and gentlemen. If only we had a banker in our midst, then it would go to the printer immediately; because it is worthwhile, you know. Your questions are analysed in this. Madam, that book is even more useful than all those twenty which I have there.

How do I learn to think? Because they asked those questions here five, six,



seven times, and they are now recorded, and they have been analysed beautifully. But for every question ... If you want, madam - what can I earn? - then I will just ask the masters it, then I will begin writing a book of a hundred pages for you tomorrow. 'How can I learn to bring myself into harmony with God', a book of three hundred pages. 'How can I learn to bow', a new book. 'When am I truth', number three.

We never ever have to begin about love, because that is the seven hundredth. But the human being begins immediately: How do I become ... Who is now so insane to say and to ask in this mad society: how am I loving, when am I love? When am I that? And what is love? They are two books once more, that is a trilogy, in one cover. That is the coarse-material, material and the spiritual love. We will just not experience the animal-like because we know them like that in society, you can experience them everywhere.

True or not, Mr Joost?

(Gentleman says something.)

Are you serious?

(It remains quiet.)

Are you serious?

(Gentleman in the hall): 'I would say: yes.'

Yes. Oh, thank you.

When we can write those things, madam; then you will get those books. I had also yet thought of that this afternoon. I have been idle for two days. I have sat on the terrace for two days. I have given almost a hundred lectures this winter, I have written five scenarios, made a hundred paintings, and then also typed out a book of four hundred pages and then I rested for two days. And now I am bursting with inspiration once more. I could begin like that with them if the masters wanted that; then I would write seven of those books this year. One every week. Then we would have twenty-five of them. But who has money? Where do those bankers live? We have 'Questions and Answers' by Jozef Rulof, here in 'Ken U Zelve', in 1950-1951. If only we had it, the money, then that would also go to the printers immediately because it is worthwhile. We have treated that here together.

Say, ladies and gentlemen, could we not finally begin now with the forgery business? But then we must make it so that they never catch us. But, woe betide, if I could do it. If they told me: 'Begin with it', I would do it immediately. Because they will never get me anyway. And then we would just publish our books at the expense of our society. How they would just put us all in the Oranje hotel prison, what fun they would have.

But, madam, who has any more questions about all of this?

How do I get to know myself? How does the human being learn to bow. Bowing is everything. Bowing is everything. You have to ... If you do not

learn to bow ... What are the first foundations for Socrates? How do I get to know myself? Sir, what is the first foundation for that?

Yes, Mr Götte.

(Gentleman in the hall): 'To know what your origin is and what you live for.'

No, no no no, you do not need to read any books at all. It is not working: where the origin lives and what you are and what you are like; I have just told you it already: first bowing to everything, to suffering, to sorrow. The people whom I speak about, who have read everything and still collapse when they have to accept the loss - which is not a loss - they do not bow to the truth; they are the mites, the wretches.

Is that true or not? Yes.

Yes, but you must ... You can say, you stand here now, you are having a nice seat together, you still talk to each other, but if you cannot bow to that death, that Grim Reaper ... You know all that, and you know the laws, and you have already been 'behind the coffin'; yes, indeed, you would like that. Now you must all soon, one by one, prove what you can do, now we want to see that. I will certainly not stand and weep with you at the grave. For me the human being gets his spiritual 'wings'; he does not yet have Great Wings, because they are still broken-winged. You only get the Great Wings and the spiritual 'wings' if you prove to me ... if the proverb by Socrates has and will get meaning for your life of feeling and personality: how do I get to know myself? The first foundation of that is: how will I learn to bow to everything? And the Protestant must do that, the Catholic must do that.

And then I met people during the war who had more and a thousand times more than you here, and everyone. I do not know how you must act soon. But we have already got and seen it from many people, who did not collapse, and stood before the firing squad and were shot down.

And people read books here, they master something, and bow to nothing, sir. They do not think, they think completely off the mark. They just go around it. Oh sir, they talk there in society, and then they have: 'Oh sir, just go away. Your wife is dead? Oh sir, just carry on.' His wife is alive, isn't she? 'Yes, your wife is alive, sir, will I tell you something? Do you want to read books?'

After four months they have to prove it themselves, sir, and they collapse. Boasting, sir, there in the office. Sir, if you come to the other side and you stand there and you want to convince people and you have not yet proved it yourself; sir, that sphere will not even be there. You do not even have another side, madam and sir, and no hold and no bottom under your feet, because you had to first prove that here, and you have to prove that there, and everywhere, by bowing. Bowing. And you hear those people talking every day in

their offices, and there is someone there who walked round with suffering and sorrow and misery.

And how did you think now that I learned to think when master Alcar began with me? Just to overawe the human being: I know everything, I have been on the other side, I write books, they paint, and I may disembody, and I fly through space? Oh madam, I must first still be able to experience a perfectly ordinary dose of scarlet fever, a lovely dose of pneumonia, in order to prove that I can bow to a delicious slap right in my face, now in the lungs.

Yes, isn't that the case?

The human being asks what he will be like in the Divine All and forgets what he will be like here in the truth. If you begin about cosmology, we are now talking about the cosmology in the Diligentia, about the universe, about the universe ... Madam, every thought is universally deep, master Zelanus says and the masters say, and that is the truth. Prove first what you can do. We can boast and shout and make a fuss.

If you read 'Jeus III' soon ... The human being wants to imitate me by possessing gifts. I wished you could do it, and that you could really do it; then you would get everything free from me, if you do it just like that. But in one week you will be completely finished, out of society, then Rosenburg will expect you. And we all know Rosenburg here in The Hague, that is a mental institution, a psychiatric institution. But the human being wants this, and the human being does that, and the human being does this, and the human being wants everything; yes, from another person! But when he comes to stand before that coffin, that dying of a characteristic ...

Ladies and gentlemen, is it true or not, if you can understand each other and you can bow your head with each other, and you really watch out so that you do not experience any disturbances, then you will have a heaven as a paradise. And then you certainly do not need to be rich, then it will really not matter whether you have money. But then a walk in nature is worth more than a theatre, than a big dinner, and a cinema, and a car, madam, because standing on your own two feet in Mother Nature and the unity, the seat, and the conversation, and the laughter, and the feeling of that fine soul next to you because you understand each other ... Yes, now we're in a mess. And now that lovely natural cooing comes back. And if you are then sixty, seventy years old, madam, then you will coo much more consciously and more lovely and more spiritually than the time when you were twenty, twenty-one years old.

Is that not true, Dante? (laughter)

He was sitting fidgeting and now I just suddenly ...

(Jozef continues.) If you can experience that, madam, and the bowing ...

(To someone in the hall): Is that water from last week, sir? Was that really

only put down just now? Oh yes? I thought that it had been here for a week. I never drink otherwise, because it is very dangerous, you get scarlet fever from that, do you know that?

If you can really do that, madam, and you go into that human being, you descend into that human being, you really talk to a deity, a living God and you renounce that Herman, that Nico, or that Pietje, and Klaasje, and Kees - and whatever all those people are called - and we are not concerned with ourselves, but we still see each other as life, then you will experience paradise.

But did you not know all of that? I am certainly not telling you anything new.

But, madam, I have been busy with this for some time, I hope to be able to fill the full hour with this because this is worthwhile. If you begin with that ... We have been busy with this many times in the evening, and I have not only explained it coarse-materially, materially, spiritually and spatially, but we also got the divine explanation and the analysis.

Is that true or not, people?

And what did we do with this? I get the pieces of proof every day. And then they also want me to start to cry? Then I say to the human being: 'You need two old jenever in order to save your nerves.' Then I have respect for the Catholic and the Protestant who goes to the graveyard a bit bowed and broken and lays his loved one down there and says: 'Yes, when the last judgement comes, we will see each other again. Rest in peace.'

But the human being with his ideals and with his megalomania, to ask about: what am I in the universe, in the All-Stage, madam, and to bow here to a perfectly ordinary person, a naked Grim Reaper still cannot experience and cannot give, they are the biggest mites which mankind possesses on earth. Is that true or not?

We fly, we charge, we grow and we do that only just in our thoughts, because when the reality stands before us and masters release us on the ocean ... We certainly do not float, because we drop like bricks downwards. And we have no foundation; because if we have a spiritual foundation, then we do not even ask for those things, because then we take them back ourselves to the earth.

It is not true then, if people come here for the first time and they hear that questioning and they were to meet those people, then they would say: 'Do you see now, they do not lay any foundations there, they are kites.'

I can teach you a great deal if you know when you have to bow.

The cosmology which we now get in Diligentia is a universal gift, a Divine gift, those lectures. On Sunday morning I run into someone's personality there, he says: 'Oh, what we actually get now, they are just little snippets because we already know all of that.'

I say: 'Yes yes, you are saying something there.'

Now I had wanted to put that man over my knee, but I do not even do it. I could carry it round for four years. And then I will give him the carpet-beater.

But the human being who possesses insanity, megalomania, says: 'Yes, for us who have experienced all of that, there are also a few snippets.'

While we are talking about the laws of expansion of the universe, which no professor in astronomy knows, they are analysed for you there, and that costs you NLG 1.0. But there are also some people here now who say: 'Oh well, oh, there they are now and then also a few little snippets.' And they say that right to my face.

I told it to master Zelanus, I said: 'Have you heard it? For those and those people you have no cosmology, you have only just a few snippets.'

(Gentleman in the hall): 'God, God.'

God, God, God, I thought to myself, how will I still make it to the stage? Would you not chase those people out of Diligentia? What a cursed megalomania, madam. While I am weeping there 'behind the coffin' from emotion about the power of that analysis; which no astronomer can do. No academic on earth gets what the human being gets there in Diligentia. That is also something like that.

You see, madam, people, men, a cursed megalomania arises in you, and it says ... it forgets that you are just still mites, I am too, just the same, with regard to the masters, who explain there the laws of God, of the universe just like that, from the origin, from the All-Source.

(Gentleman in the hall): ' ... to get a person like that on stage for five minutes.'

Mr Götte, they used to be my friends, my brothers, and then I just said nothing. And then they no longer know themselves, and then they no longer feel themselves, and then there is no longer any respect, no longer any longing, and no longer any thirsting. Sir, these mites rise above Christ's head.

And those mites, they asked Christ, when He was still on earth, those impudent minded - the simple, the real Christians who sat in Gethsemane crying until their tears ran dry - they walked along the road, they sat there: 'Is it really you now? Well, say something?'

The Christ looked back like that and walked on. He said: 'There is another one of them.'

Did you really think you could snap at Christ and ask: 'Say, is it now really you?'

And I immediately made a comparison and then I say: 'My God, my God, I should have tried that and should have said to master Alcar ... while I almost collapse from emotion on Sunday mornings. It is so wonderful. Am I

mad now or are we all insane?

Are those lectures there not revelations, sir?

(To someone in the hall): Yes?

(Gentleman says something.)

Am I mad or are you? I stand weeping 'behind the coffin'. Master Alcar, the highest masters are there and say: 'We are now capable of', because it has never happened before, sir, in the world, 'we are now capable', madam, that is to you again, 'of analysing and materializing the cosmos by means of a word', which was never possible before, because there are no academics on earth who know where they must begin. They do not know which words they should use for heaven, for expansion. They say 'expansion', but they do not even know what expansion is. They say: 'Yes, if you begin here, and you walk on a road to Russia, then you come to the end there, that road grows.'

No, madam, that is life itself. The growth of this plant here is the awakening of the personality; that is the greenery, that is the stalk, the stem, and then probably a little flower.

Megalomania, that the people still dare to fly here over the masters' 'wings', over their cosmic consciousness, and say: 'Oh well, now and again there is a little snippet in it for us.' I would want to knock them out the door, but I do not do it.

Do I have the right to do that, yes or no?

You could do them an injury. That boasting, madam, already, we are not even talking about ourselves yet, what we can master for ourselves. But now what they get from the heavens. Now just continue with your books and read all of them, and if you then have no respect for the person who put that together ... I do.

I could not do it; I come from 's-Heerenberg, from the clay, madam, I had not learned any Dutch, and I still cannot do it. But there are twenty books lying there and I still have five of them. I also have the cosmology which we are now busy with, and which we can talk about for a hundred million years. And yet there are still people who dare to say to my face with regard to the masters: 'Now and again there is also a little snippet for me.'

Yes. Do you not believe?

Yes. I placed it in master Zelanus' hands, I say: 'Mister Zelanus, just take it because then I will be rid of it, thank God; because I am giving those people a terrible beating, I will never look at them again.'

Because I will first teach them to bow, madam, to be grateful every day that you may get to know this work and these books and that space. The tremendous gratitude in me to be able to carry and to be able to deal with all of this is already spatially deep, because I succumbed in that humanly and I succumbed in that spiritually a hundred thousand times, but I stood

up again, because I bowed my head. Not because I could not cope with it; no, because those laws beat me to pieces, madam. But because I could bow in everything - not only for day consciousness, also for subconsciousness - master Alcar could continue again, there were no holes. And now I am still simple.

But they are boasters, the screamers, the destroyers, the megalomaniacs. If you met one of them amongst you, then put your hands round that spiritual neck, because soon they will be grateful to you for it. I would not even talk about it, but the person who said it, can hear it now, and then he can consider, and then they can consider what will happen if the beating ever came.

Get to know yourself, but do not go a star too far, not a gram of feeling too far in you, because you must earn that gram. And if that gram of feeling is not in you, ladies and gentlemen, and you stand before the law in order to prove what you can do and what you must do, then the succumbing comes, and you collapse. Is that true or not? You see, you learn a great deal from this. If the human being can already fritter away the laws like that and just put them in his pocket as if there is nothing the matter, my God, my God, then go back to 'A View into the Hereafter' and tell me then what you possess of that.

Is that true, Mr Koppenol?

If you ask: how do I get to know myself? then descend into yourself every moment. At the moment I am ... What is my holiday? What is my thinking? I think every day: my God, did I perhaps beat things to pieces? I consider every day whether I have made mistakes and whether or not I have bowed, otherwise I am not yet ready for the masters. Did you really think that you could earn that for NLG 2.40 and for hard slogging with physical hands and feet and head, madam, those books, this work? It does not concern this work but it concerns our inner life, our spiritual personality 'behind the coffin'.

You should also tell there 'behind the coffin' soon when you come there: 'Oh well, here is master Zelanus, isn't it?'

'Oh well, well, now you can no longer teach me anything because I have learned everything on earth.' Oh well, do you see? 'Oh well, I already told you then: 'There are also a few little snippets for me, but there is no more to it.'"

Well, which sphere do you represent at the moment as a grade of life, madam? I am warning those people. If I hear it one more time, I will chase them away from me, from my neighbourhood, because I ... If I hear that from society, that means nothing to me, but you must not say it here again, at least if I want to have to do with you with regard to masters, God and Christ. As far as I am concerned you are destroying yourself and you have a megalomania which raises you above the human consciousness of this world; it does not

matter to me, you must prove it sooner or later. But I would find it such a pity for you if you started to consciously fragment the obtained consciousness. Isn't that true, women and men?

(To the sound technician): Well, how many minutes do we still have?

Madam, I have been busy with you for the whole hour and I would like to carry on with it, but I also have a lot of questions after the interval and I must answer them.

Do you do something else about that yourself?

Then we can close this roll (roll with magnetic tape, forerunner of the tape recorder). Because it is worthwhile because the human being learns from this. Do you see? If you know that and you can accept it then you must just decide for yourself all the things you know about the macrocosmos. I told those people, I say: 'Yes, what you know, I know that. You know that the fourth, a five and a sixth cosmic grade exist, don't they, and then the Divine All comes. In other words: those masters do not need to tell us anymore because we know that four, five grades exist. And soon we will be in the Divine All.'

Look, there you have an All-Inhabitant like that. They are All-Inhabitants, they already live in the Divine All and no longer need anything, they are cosmically conscious here. Let them go and sit there then I will ask them a few questions, then they will be out of there immediately.

Did you not think so, engineer?

Ladies and gentlemen, you must not blame me because I am only just helping you.

Sir has the tea ready. See you soon.

Madam, are you satisfied?

(Lady in the hall): 'Thank you.'

Thank you.

## INTERVAL

Ladies and gentlemen, we will continue. I still have a great deal to tell about that one question. Has that lady gone?

Oh, is she there? But, a next time, madam, because it is tremendously deep and you can analyse, experience and everything a great deal by means of that. You just ask a lot of questions on a note then we will also go into that. You will get another four lectures after this one, at the end of May we will stop with this. So then it is still possible.

I have here: "When the moon started her division," you see, there we go again, "and the human existence started, the material organism came, the cell," that was still, well, already an organism, "the cell by means of expan-



sion to the fish stage: which was the highest organism for the moon. Now my question is this: when the soul life continued, to the second cosmic grade, Mars, and to the third cosmic grade, the earth, did this also start as a cell and grow to the human organism? How did the first cells originate on the earth? Did the soul then condense itself, or did the earth also first divide so that cells originated which attracted this soul life, as the earth also experienced this process as the moon?"

From who is that?

Sir, we have already been talking about it a hundred thousand times here. And I also saw you that evening, so you should know it. But you do not know it either.

The moon began as cell life ... What is expansion? We were talking about the expanding universe, on Sunday. Have you understood what that is? If you experienced that lecture from Sunday - you were there, weren't you? You experienced all of that, didn't you? - if you experienced that lecture, you should have known it. What is expansion?

(Gentleman in the hall): 'That is also growth.'

Well, it is not that, that is the material expansion. The human being now enters the mother. We are married, we reach unity and now you give the mother your cell; that is the moon, you are the moon this evening, as creator. But it is also the mother. Now that cell expands, it starts to grow, with the feeling. So that child now comes to earth with talent, that was not possible on the moon, that is still not even possible in the jungle. The jungle inhabitant has instinct there, natural instinct.

But on the moon the cell took, so the spark of God ... The moon started to divide by means of myriad cells. So, you feel that, God in the universe ... The moon as mother came about by means of that dividing. In the first place the universe separated by means of fatherhood and motherhood - we experienced that, didn't we? - divided itself, separated itself by means of fatherhood and motherhood: the sun and the moon. Now the sun is creating and the moon mother. So there is only just being a mother in the cosmos and fatherhood.

So that moon ... That whole universe, there are still millions of cells there, but they have nothing to do with fatherhood at the moment. In that space in which that sun lives ... If we now start to analyse cosmology at a macro-cosmic attunement and start to speak, talk, then I would have to ask you the question: what was the depth of the creating power like at that moment? Gradually the creating power absorbs itself - that is the All-Source as father and mother - it absorbed itself to unity; so those powers which were in that environment ... But that universe was millions of miles far - in a manner of speaking - already filled with divine plasma. Wasn't it? And that was sudden-

ly absorbed together. And that absorbing - Mr van Straaten, I will tell you, as a technician, something nice - had the same depth as a grain of sand which you drop onto the water and you look and see how far the circle goes. A sea, that is the Divine All, I drop a stone there, into a still sea, and now I will see how far that expansion goes as vibration. But in South America and in Paris and in Spain and in Russia they know nothing about it, they do not see it either, and yet that is water. So that All-Source ...

Is that not beautiful, simple?

That All-Source absorbed that together, and then fatherhood and motherhood came, therefore, and that became the moon, a tremendous body, much more wonderful and bigger than the moon now is, because that was compressed together, that was a fluid. How was that compressed together? That was soul and spirit at that time, only divine spirit, All-Soul. The moon represents the All-Soul; you also as a human being, a dog and a cat, and every life represents the All-Soul, only not the post-creations, because now you get to see those grades of development again.

The moon divided. That splitting up took place exactly as in the universe. You heard that from Master Zelanus. But we will begin in the new season, just after that - and then you will know all of that - with the origin of the human embryo, and we will go through the whole winter again from the moon stage as far as the Divine All, and we will follow the development of the human embryo as All-Stage. And then we will stand in the Divine All, and then we come to stand before Christ. We will make that journey after this.

And then we will begin with how the soul originated. And then we will begin with how the personality originated from the moon; and we come through the animal-like instincts. Do you now know, madam, how many books do we still have to write? A hundred thousand. The moon divided itself as cells. That was not any bigger than the palm of your hand, a million cells, you could put them on your finger like that, even now. One cell in the man as creator represents millions of cells, one little cell, which you cannot even see with your eye.

The moon divided, and now we get ... So the moon divided as an embryonic life and that is therefore a cell as light, as life, as fatherhood and motherhood, as soul, as spirit, everything, from the All-Source, in the moon, because it came from there. We absorb so much, that we can create and give birth, and then we reach the adult stage, that is the being adult in order to create. And then - you know that now - then that one cell divided, then two cells came together, because fatherhood and motherhood are in that cell, and then those cells went, whoosh, next to each other like that and clung to each other, that took a while, that closed itself together like that, and then that had reached maturity, and then that became free; and then there was one

new cell here. By means of that life and this. And then that started to grow, then we passed over - do you feel? - then the dying for the first cell came; and then these were our children, but they were still together. And what happened now? They started to grow and separated, that from you and that from me. That separated, and they were two cells, from you and from me. And that must give birth, that must give birth, and that becomes adult. And what must happen now if this wants to, can give birth, we ask, the Divine All now asks when we were there with master Alcar and master Zelanus for the cosmology? What does this cell now ask?

(Gentleman in the hall): 'The part of itself.'

That comes back, because this part is not capable of giving birth if I am not there, because then that part is precisely lacking in order to create and to give birth because that is not possible now. And then we come back and we experience death, reincarnation, rebirth, again, in the second stage as life.

Clear now?

That same thing happened on the moon, on the secondary planets and on earth, and on the fourth cosmic grade, the fifth, the sixth, up to the seventh cosmic grade.

Is it clear now?

Worthwhile. You must remember that together, you can talk quite well with each other, and then you will start to expand.

And what is expanding? You have material expansion, but it is not about that. That roundness of a planet ... An earth is big, but for space also a cell as planet. That gigantic Jupiter and Venus, Saturn, Uranus: they are cells, they are parts of the organism universe. That means nothing; and that means everything. But the expansion, now spiritual, for the earth, is, that we as human beings come from the jungle to the white race (see article 'There are no races' on rulof.org), and we now have achieved the organism, the highest which the earth gives us physically.

Even if you are still that stupid ... Stupidity does not exist in creation. If you talk about stupid ... 'What kind of cows are they?' 'What kind of stupid people are they?' No stupid people exist for the cosmos, there is only unconsciousness. Stupidity does not exist. Sins do not exist either. Everything is evolution. There is no damnation either, sir, madam, that does not exist either, because God cannot damn himself either. You will feel, we already take care of millions of laws of life as problems for the human being at the moment, can analyse them according to the divine independence and reality, harmony, justice. And that is for all the grades of life.

What is spiritual expansion? That, madam, what we talked about a moment ago: how do I get to know myself? Is that not worthwhile now?

I gave you the examples, I said something like that in passing, and then

the people ask about the All and then the people ask about this; I appreciate that, because that gentleman and that lady, they have read all the books, they have already experienced three, four hundred lectures, haven't they? So they make a study of it for themselves and think. And if you act according to this and if you begin with this, then you get evolution and space, then the human being is beautiful; but do not fly out above your independence if you cannot represent that. Is it not true? And now you must follow and analyse the boasting and that megalomania in society sometime, then you say to yourself: how happy I am that I am nothing. The more you are now, the less feeling there remains of it. I also said here: What are you then if you are the mayor of The Hague, and an admiral, and you have nothing of that 'behind the coffin'? Hahaha. Haha.

Do you know it? You just continue with it and then you will know of your own accord how that is attracted. So you are attracted by your own life. That is for all the planets, that is for all the life, for a dog, for a cat, for an animal, for a lion and a tiger; all life is no longer attracted - that word can already go - no, sir, that life has given birth to and created itself for reincarnation. There is no longer any question of attracting. If you meet your child here on earth and it is psychopathic, that is no longer attracting, sir; no, sir, that is your own misery from before. Is that not honest? Or God could be an unjust person. But that is not possible. You, we no longer have to do with attracting, ladies and gentlemen, we only have to do with what we ourselves created. Not only for our body, cancer, tuberculosis and all those leprosies, but also for our life of feeling. Isn't that honest? Do you see? And that now becomes expansion.

What is spiritual expansion now? The experiencing of an organic grade, madam, the experiencing of an organism, and that body brings us of its own accord to the highest thinking and feeling; in the jungle the instinct, for our society already Golgotha, Christ and God. That is the spiritual growth. And if you want to experience that growth, you must bow your head, I said a moment ago, for everything which you start to experience as a human being in society, because if you cannot accept the truth, you do not grow, then you are definitely at a standstill.

Is that not honest? And do we not experience that every day, sir? Well, say something?

(Gentleman in the hall): 'I say: yes.'

Oh, thank you.

I like whole-heartedness, do you see? I really do not like that keeping quiet of men. I always shout. Then just say warmly to the universe: yes, it is true.

(Gentleman in the hall): 'It is like this.'

Thank you! (laughter)

I have here, something a bit different, the questions will correct themselves. I have here: "If a master wants to return to the earth and is born, he is no longer conscious of the spheres, I read in the books. You once told me that my daughter, who saw a vision, that she will soon leave this earth." Did I say that? "Only a master can experience such a thing, you said."

Madam, I could never have said that. From who is that?

(Lady in the hall): 'From me, yes, perhaps the question is not good, but you said that.'

If you, if a human being must therefore experience a vision, must he also be dead at the same time?

(Lady in the hall): 'No.'

He must just go at once.

(Lady in the hall): 'The vision was, that she would pass on, do you see?'

Now you are adding something else, you see. If a human being sees that the other side manifests itself before you, it can mean the transition. That is what I mean.

(Lady in the hall): 'No, she was told that, she saw that.'

Yes.

(Lady in the hall): 'She experienced that.'

And that happened?

(Lady in the hall): 'And that happened.'

You see, if people show a child that, that has irrevocably a wonderful meaning, because a child knows nothing about those laws. And then that is a contact which is as sound as a bell. It indicates the time and usually the hour completely.

And now you say here: "Now she passed on at the age of fourteen. Did she come back again into her same sphere in which she lived before she was born on the earth? And was she conscious again of everything, of the spheres in which she lived before?"

Madam, have you read "The Cycle of the Soul"?

(Lady in the hall): 'Yes.'

You see, if you have now experienced something like that yourself with your child ... And master Zelanus says there: 'I was born in China, and I became free, and Emschor immediately collected me again, because I knew, I was already awake ...' In order to experience dying on earth, no, in order to undergo that evolution, because he was conscious in the mother, and you also experience that later, and I experienced that thousands of times here, for a moment, in a few seconds, Master Alcar had to show me that.

But every human being will soon be capable, for you, of consciously undergoing birth and reincarnation, so we go consciously with that cell which is attracted as soul, we remain awake, and we grow up in that cell, in the

egg of the mother, we reach expansion, physical expansion, and we remain spiritually awake. And then master Zelanus concluded ... as my child also experienced that. She said to me, when she was seven months she said: 'André, I will go back to where I came from.' And then I walked with the little material Gommel to the graveyard, but the inner, the spiritual already looked at me as a conscious human personality and was a master. I was now standing there for my child, and that child remains, and we remain one ... I saw my child again after those years, but then I certainly do not stand before a child, because then I stand before a spiritually, cosmically conscious being. Because she only came to the earth in order to experience the being born, the reincarnation.

And your child also experienced that. And that child, who experiences this, madam, goes back to the sphere, and that can be within a few hours if the consciousness has reached the third sphere. The first and second sphere does not even have that, but the third and the fourth ... And then you go back just like that, as if you are going for a short walk, and you are adult again just like that, and you take your possessions from before ... from just a few hours, madam, because there was no time; having been for those nine months, and perhaps a hundred years in the world for reincarnation, means nothing. You go there, you fall asleep and you wake up again; and you are in the spheres again. And then the master must, if you had fallen asleep then, the master must bring you back again to that state in order to show it to you consciously.

But if you experience that - and millions of souls experience that, now still on the earth, that keeps happening to children who die at an early age - then that child of yours experienced the birth in you, and the awakening in you, and the growing and expanding physically and spiritually, and goes back to the Spheres of Light. Clear?

You can make do with that, madam, because that is already an extraordinary thing when the human being gives birth to a child. And it comes when the human being has had contact with many beautiful lives, or it would not even be possible. Then you do not attract any spiritual consciousness but material destruction, psychopathy and insanity.

Isn't it true?

I have here: "In 'Spiritual Gifts' for example - read pg. 96, part I - master Zelanus writes: 'The occult laws take you between life and death, you must become empty, then the own will is put outside of your intellect,'" you see, "and then I can, master Zelanus, take away the life aura, then spiritual unity follows.' Question: What does master Zelanus mean by taking away the life aura? Why does he take that away now and how does he do that?"

Mr Reitsma, if you read 'Spiritual Gifts' properly, then you will read it

for levitations, 'direct voice', dematerialization and materializations, won't you? I experienced 'the direct voice', I myself had it, all those gifts ... I have nothing. Master Alcar has that. But by means of my feeling we first build on - you will soon also read that in 'Jeus III' - the physical trance, physical, and if that is deep ... If the doctor puts you under anaesthetic, he still cannot even ... Then the astral world still cannot even take away your aura, because you must go even deeper. That will of ours is so deep. As what, Mr Reitsma? The will of the human being holds onto the life because the life is will and the will is life. How do you wish to lose your will and your life? If I want to speak here and I must give the books and I must receive all of that, then my will and my life must go, or they cannot reach me. And you will soon read that in 'Jeus III', how the physical trance and that psychic trance are built up. But you already read that in 'Between Life and Death', you read that in 'Spiritual Gifts', because they began with that in Ancient Egypt. And now you still ask, while you get all the explanations there: how can I take away that aura?

Sir, read it again.

(Gentleman in the hall): 'That theme comes ...'

Yes, do you wish to have that?

Yes, sir, then we are finished, you see; just try it, but then Rosenberg will be open to you. I must still be awake in everything, sir, in my deepest subconscious and think, otherwise I will be irrevocably lost for the other side. If I still had faults in my subconscious, then they would already have got me tonight. Just believe it, sir, I am, I am completely open and no one can reach me, only master Alcar. But now I have got knowledge, space, space, and now I must just prove what I can do. But in my subconscious I am not bad, because I was in the first sphere, and I saw that, and no one will take that away from me. And then you can say that I am a brat and a rotter, and that is up to you, but I come from somewhere where there is peace, quiet and harmony. And otherwise I would not have been able to do with work. With one foul characteristic Jozef would most certainly have been in Rosenberg. Because that one would be just as much as for another who only has society, sir, because I came to the space, and that one, if it is not calculated and safe, would have completely destroyed me.

But that physical trance, sir, the nerves must be free from your will, and the blood circulation, your life blood, your life of feeling must be completely disengaged up to the last limit, where your thinking begins, if the masters want to take away the aura from you. What you write here, that is about metaphysical gifts, mediumistic gifts, about the 'direct voice', dematerializations. Why would they take away the aura from you, sir? If they take away your aura, all the aura, then you will also be immediately out of it tonight.

Do you know how many grams of aura you have? How many pounds and kilos do the masters have to take away from the human being? If you ... the life aura ... if you ... that ... You are one aura, you live by means of the aura, that is the time of life, that is the life as time for your life on earth, and that is life aura, that is life juice, that is the life milk of the All-Mother by means of which we people live.

What keeps you alive now? Why do you live, why are you still not dead here? Why have you really still not died here now? And why does one person die early and the other person late? Why must a human being become eighty years old, sir? Did you already ask me those questions here? No, you didn't, did you? No, but I will not explain them for you now, you must just think about that yourself, otherwise you will not learn anything. You can also ask millions of questions, and then you will still not have made it.

But what you are talking about here, that is about taking away the life aura for manifestations, and you are not talking about that now, are you?

(Gentleman in the hall): 'But I think so, the life aura is theory to us, we cannot imagine it.'

No, but your whole source ... If your arm rots, sir, begins to decay, your life aura comes back, do you understand that? You are only just a ton of water, you are no more than that, also with salt and other particles of the universe, also some pepper, oxygens. And if that evaporates, your life cell for this life evaporates. And if that cell ... You have never asked me before, sir, where that cell lives in the human being which is then the food for your existence; no one has ever asked me that yet; you see, because you cannot think in that source either, because that is cosmology. We have not yet talked about personality; yes, indeed, but not about the cosmic personality.

What do you master of God as personality, how much of that do you have? How much feeling do you have of the divine feeling, in harmony, justice, love, fatherhood, motherhood? How much feeling of that divine process of giving birth do you already have now as mother and father in you? Well? Can we still write books?

Sir, what you are talking about, that goes to the spiritual gifts, and we are not talking about that. That is all in those two books 'Spiritual Gifts'.

What does master Zelanus mean by taking away the life aura? Why does he take that away? What use would it be to him to suck you empty tonight? Because if he took so many grams of feeling from your life this evening, sir, then you would go through your knees tomorrow.

If a human being works hard, sir, does he then tire his body? Yes, indeed. But what does he lose by means of his work?

(Gentleman in the hall): 'Aura.'

Aura, sir. You evaporate for a moment, no more than that. You can tire



those muscles, but you have given those muscles power and that power takes you back to the life aura of those muscles and systems; and they have lost their aura by working hard.

Do you wish to get to know the human being? Do you wish to learn a very great deal next season?

Verstehen Sie das? Verstehen Síe das? Nein, ik hab es gegen Sie. (No, I talk to you.) Verstehen Sie das alles? Little, some ... No, little that is Spanish, but etwas, nichtwahr, etwas. Oh well. (laughter)

You see, Mr Reitsma. And it also says here: “ ... life aura takes me to page 131, part II, of ‘Spiritual Gifts’, it says there: however, healers must know that they are giving away their own life aura by the laying on of hands. And that it has not nearly been proved whether their own aura is healing.”

Sir, there are healers who already begin ... If you want to be a healer ... I explained it to you several times, I can give you the gift of healing instantly this evening. You do not believe it. I was already able to do that several times. In Amsterdam I had the most beautiful and wonderful example. One evening a gentleman comes to me, and he says: ‘Jozef, do you know a healer for me?’

I say: ‘I do not know one who is good in order to do that.’

I thought of someone, I think: oh no. Then master Alcar suddenly says to me: ‘He will be it himself, because he is a good person.’

And I say: ‘You will do what I do, what I say.’

His wife had been tired, tired, tired, dead tired for thirty years. She had been to twenty specialists, and it does not help, it does not help; and eating eggs and drinking milk, it all does not help, dead and dead tired. A deadly tiredness, always, what is that? There is something wrong there. Do you know what, sir? What was wrong, what ailed this organism? Not the human being, but this organism.

(Gentleman in the hall): ‘...succeeding aura.’

(Lady in the hall): ‘Too little aura.’

Mr Götte, this body had too little aura. And so that body did not build on vital stages, that body, those nerves were not a hundred percent vigorous because the source in there got too little. So there were material disturbances by means of which it could not be absorbed. And they are in the first place the mucous membranes, blood, spinal cord at present; now you go to the astral material systems, first mucous membranes, spinal cord, blood, glands. Then he got hold of the gift instantly from master Alcar, and within three weeks that woman was no longer tired. There is proof here because there are many people who know them. Those people were also here in the hall last week. That woman had become bursting with vitality.

But what happened now, sir?

I can give you the gift of healing. But then I stood behind that man for six

months, because I had to steer. Then I said: 'You will get the gift of healing from me, under the masters' orders', then I was the one who had to put him to work, no, he got the power from me. And then I was stuck to sir day and night. And when he was ready, I say: 'Thank you, sir.' I say: 'Did you do that well?'

He says: 'I don't know.'

I say: 'No, sir, I can still say it to you: it was me.' I say: 'And if you come even higher, then it will be master Zelanus, won't it, as first adept of the masters, and then you will get master Alcar. And if he goes even higher; sir, then it will be the Christ.'

There was a little lady in Amsterdam, she had to have an operation - I told you that - with an awful tumour of four, five pounds. The doctor says: 'We will operate tomorrow morning.' But during the night she was screaming from the pain. And she had read all the books, she thinks: 'My God, my God, André was on Golgotha with master Alcar. Why would I not attune myself to Golgotha now?'

Sir, she grabs the book and places it on her stomach, on the tumour, the third part of 'The Origin of the Universe', falls asleep, and in the morning the tumour of four pounds has disappeared.

Sir, you can experience those wonders every day, if you are open to them yourself and if our life of feeling really gets through to that truth. Because we want to pray, but we do not have the power, sir, because all that unhappy part which is part of our subconscious and our life of feeling restrains the real unity and the prayer of the human being. Doesn't it? So that prayer or those feelings for recovery do not even rise above our own heads. Because, sir, we are broken inside, we are lying and deception and lust and hate and destruction and jealousy inside. And this is why it does not help you, but it does for another person. And then one person says: 'Yes, that God is harsh.'

Lourdes, sir, people go there in order to get better, but more of them die, sir, than those who get better. One, yes, if they perhaps have a stroke of luck in Lourdes, sir, then the Catholic church shouts it out for the whole world, but the four hundred and ninety five thousand who must return home broken and beaten and kicked with their tuberculosis and their cancer and their paralysis, that is not talked about. But I can explain those laws to you. Do you see? How much life aura do you have now? I can make a healer out of you, sir, if you really do what the other side says, and do not think away from the masters, and away from the Christ.

There are some here, who start to heal just like that. 'I will just connect you with the Christ.' But they want to see nakedness; lust and violence and brutalisation. And that person says just like that: 'I will just connect you with the Christ.' Do you not sense that horrible boasting? And that brutalisation?

They learned here and they now do it themselves, they can do it even better than I can. They heal.

Do you wish to heal, sir? While every insect can prove to you that you are lying and deceiving. And do you then wish to give the aura from yourself, sir? Which stinking, destructive, brutalized aura is that which you give there to a patient? You only just suck them dry.

I can honestly go with two fingers raised, and say: 'I have carried my patients. I loved them. I wanted to die for my patients.' I also died for my patients. Sir, they could not even look at me anymore, then they already began to weep. Proof? All the years. And when I was healing, sir, and then I was happy, and then I was one, I became illness, but I also took over that illness. Oh, sir, madam, now healing is the most beautiful and the most wonderful thing there is. But I am pleased that I no longer need to do it. Yes, indeed. I have tasted and eaten all those sanctities, and I am now pleased that I no longer need to do that.

Do you know why?

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

(Someone says something.)

No, sir, what I contribute to that today, tomorrow they knock out again themselves by means of quarrelling and hatred. You are powerless with your healing, because you bleed dry if you are stuck to an illness. I saw them who snarled at the mother as a child, I say: 'You can now get the 'doodles', I will not come back again.'

'Why not? I am doing so well.'

I say: 'If you love her, I will heal you.' And then she got to love the mother, then I had healed the girl's character, healed the body, and the mother too. I built them all up. I did not help any human being, sir, who hated, and who destroyed. Yes, indeed. I say: 'Master Alcar, may I refuse?'

Then he says: 'You may refuse, because the Christ gave us the example. He said: "Let the blind just heal the blind."'

And if you want that, sir, then you will be an apostle for healing tomorrow. But there must not be one single fault in you. Not one own will. You must always ... You must not just say: 'I will connect you with Christ.' Sir, they are demons who say that. I never dared to say that, that never passed my lips either. And I experienced wonders, sir. I experienced wonders, do you see? I came to the Rijswijkseweg ... I can tell you about thousands of healings like that, we can write about them in the books, 'A View into the Hereafter'. I come to the Rijswijkseweg: a child of twelve years old with such holes in her leg, the right leg, that you can see both bones lying so open and exposed. Eight years, it had already began from the age of two, in and out of hospital. I come there, I look: master Alcar, doctor Franz, the highest masters from

the seventh sphere. 'André, will we do wonders today?'

I say: 'What?'

'To give that leg flesh? Will we just put that aura in condensed flesh?' I say: 'What?' Sir, the girl's foot was lying there; across it like that, and the leg was closed and healed. There some water and here water, magnetized water, and within a week the legs were okay. The woman became afraid, the mother became anxious because it happened too quickly. I say: 'No, madam.'

I once went into the Metropool, the cinema, and the girl was sitting there, twenty-one years old, a gorgeous child: Oh, Mr Rulof.'

I say (talk quietly): 'Shut your mouth.'

'Oh sir, just look, just look?'

I said: 'Yes, it is better, isn't it?'

Sir, instantly! And hundreds like that. And then master Alcar said: 'We do not intend to act like Christ. But it is necessary.'

Why, sir? Because we still got more aura from space in power - a thrust - and feeling. And if you want that, sir, only just want to be truth, and loving and loving, then you will also get books, then you will also get art, then you will also get wisdom. Sir, I can show you grade for grade as a foundation how that developed itself in my feeling. And then I was one with the illness. I became pain. I became a kidney stone and a gallstone, and they left of their own accord because that aura of mine went in there. Yes, through master Alcar. It was never me. It was them.

Do you also wish to have that?

Do you see?

Is aura healing, sir? If you wish to be a healer, then I can start to talk about this for four weeks once more. There are people amongst you who sometimes put out their hands, but people, do not do that, do not do it. If you are not sure of yourself, do not do it; because oh God, oh God, if you see yourself 'behind the coffin' and you see that mud went from your hands ... My God, my God, the human being is walking around with that. You would want to kill yourself, but you cannot do it.

Have I not said a hundred times: do not violate spiritual gifts. Because you no longer violate a mediumistic gift just like that in order to look, in order to see, but you stop the development of Christ. You are involved with mankind, the evolution of millions of people, and that goes straight to the Christ, who was destroyed, murdered on Golgotha. That is: if you say a word here against another. That is: if you want to start to heal, sir, want to give an aura to a patient, if you really possess pure love, sir, then the flow of your aura will already begin. Yes.

If father and mother love each other with regard to the children and the children also love the father, the child can heal the father, and the mother;

and the other way round. Isn't it true? And then I can make healers of you. But I will not begin with that again, because I have made something of it, and now I can drop dead. Fine, sir. Wonderful. I worked for years in order to give the human being that power and now I can get lost. That is their business, just go ahead, 'behind the coffin' they will see how many reckonings there will be, sir. Not from me, but from someone else. And that is all true.

Boasting, you can deceive the human being with something, sir, you can tell the human being: 'Oh, I am so wonderful and beautiful.' But not one person will believe that. But you can still do it with nice frills and all those things around you. Human boasting. If people say to you: 'I will connect you this evening, I will just connect you with the Christ', then you will just slap that man and that woman in the face and say: 'Go away, devil, because you cannot do that.' That human being does not even exist. I know the space, I know the Divine All but I cannot do that. Christ himself can do that. And no master can do that either. Master Alcar cannot even do it, because he cannot take the fourth cosmic grade in his hands, he must first earn that. But such a botched feeling from the earth says to another, inane, unconscious being: 'I will just connect you with the Christ.' You could do them an injury. Yes. And that has read books? That has accepted masters? And then the masters and the Christ could, and the books, they could all get the 'doodles'. They can do it? Hahahahaha. Now just let them beat themselves, I don't mind. But that does not mean five cents on the market. On the market, sir, and on the street stones of the universe you cannot even get rid of your powers. But you can to unconscious beings.

You also say here ...

Yes, we can continue with that healing, but what use is it to me?

"Can the healer test himself?"

Sir, yes, there you have it again, hundreds of thousands of questions now charge at you. Can you not test yourself? Do you not know that you cannot connect the human being with the Christ, do you not know that? And that other boasting which is added? What happened to humility? You must really know whether the other side and the macrocosmos steer and inspire you there, you must see that. I will not dare to explain a word of that macrocosmos if I have not seen those laws. You get everything from me which I have seen myself. And then the patient gets that certainty.

(Jozef continues to read.) "If the patient is dead tired after two hours of treatment and must go and rest immediately is that a piece of proof that the magnetizer is not good for his task?"

Sir, there are hundreds of thousands of phenomena which I gave. I had to send one person to Scheveningen in order to show him the beach and then another half an hour to go home. Half an hour to go home, to have a seat,

and then out in the street again. And I let another one sleep for twenty-four hours in a row. And he could not sleep for three days, sir. In which grade of feeling do you live and what do the systems need? That is a book in itself.

Are you satisfied?

I have here: "Dear Mr Rulof, this is the third lecture which I am attending. I have of course a great ..."

(To the hall): Is that that lady who just left?

(Lady in the hall): 'No, that is me.'

Who are you then? Oh, madam. That lady was also here a few times.

"This is the third lecture which I am attending. I have of course missed a great deal," You have not yet missed anything, madam, " but I also hope to catch up." You can do that too.

You are here for the first time this evening? Two, three times? If you really have this in all states, if you therefore have the feeling, we are talking here about harmony, about unity, about devotion to duty and bowing our heads, if you have all of that, madam, then you will perhaps be ahead of hundreds of thousands of people in the world this evening. You do not need to catch up with anyone.

(Lady in the hall): 'No, I do not mean that.'

No, madam, but I am just telling you that, you see.

(Lady in the hall): ' ...explained.'

Madam, I am just telling you that. They can tell you about the hereafter, and if you have not read that, they can also do that to you, but your feeling means more, if you have it, than all the explaining of those books; because then it is you yourself. I am just giving you that. I know what you mean. You will catch up with that wisdom because if you read those books then you will already be a long way, there will soon be ... we have nineteen of them, and this year we hope to also place the twentieth book in your hands. You also have here ...

(To the sound technician): How many do I still have?

(Gentleman in the hall): 'About three, four minutes.'

About three, four minutes.

I also have here: "... to catch up. For me, I have thought deeply about everything which I heard and read and I would like to ask you the following, perhaps stupid," I have dissolved that once more thank God because there are no stupid people, "... to ask stupid questions, but questions important to me. Perhaps I am looking at the things mentioned below in the wrong way: God began with His creation by dividing himself, by means of which we finally originated as we are now, got hold of." Is that correct? "So we originated from God and we represent Him. According to my feeling this then means, that we were united in God before creation, therefore divine. If we now final-

ly return to God again and will of course be divine again, are we not just as far then? Why must we then go to the earth? God had an intention with that of course otherwise it would not have happened. Can it be the intention that we are consciously divine at the end of our cycle? Were we conscious that we were united in God before creation? We now know nothing about our previous lives. If God is eternal, therefore no beginning and no end, we originated from Him and therefore have to represent Him, we are also eternal anyway. Is there even a beginning for us? Why were we ultimately created as people, because if we were united in God before creation, what were we like then? Am I perhaps going too far? I cannot work it out.”

I understand that.

Madam, I thank you sincerely for these questions. But I will read them out to you, you will get all of them. In the first place ‘A View into the Hereafter’, ‘Those who Returned from the Dead’, ‘Mental Illnesses’, ‘The Origin of the Universe’, and then you go onto the ‘Grebbe Line’, ‘The Peoples of the Earth’, and when you have read all of that ...

Have you read them already?

(Lady in the hall): ‘No.’

Madam, then you will get all the answers to your questions. But if you have only been three times ... You have been here three times? Then I compliment you on your thinking. You really think well because your questions are humanly sharp. And many people do not have that. And you have not read much either?

(Lady in the hall): ‘Yes, two books.’

Only two books? Ladies and gentlemen, you are just comparing her to yourself, and then you can feel there is someone here who thinks things through. And you will get an answer through the books. Did you bring a few this evening?

(Lady in the hall): ‘No, I have two of them at home.’

Which ones are they?

(Lady in the hall): ‘Masks and Men.’

Oh child, you should not have started with that.

(To someone in the hall): ‘Do you still have ‘The Origin of the Universe’, Mr Wim, Mr van Agthoven, do you have ‘The Origin of the Universe’?

But child, then first take ‘A View into the Hereafter’ with you and just leave ‘Masks and Men’ alone, because they are cosmic novels. But there is also one thing: you may read them from me. Because there are people who know nothing about all these things, they find ‘Masks and Men’ tremendous, and they are also tremendous. Why? Because our people just wish to look behind the masks immediately; because they learned a lot after all, didn’t they? But these ‘Masks and Men’, ladies and gentlemen, they were

written in such a way that my pupils, even if they have experienced seventy thousand lectures, who do not yet understand it in the beginning, they must see the masks analysed for this purpose.

Just continue. But then read 'A View into the Hereafter' and the other books.

My compliments again.

Ladies and gentlemen, did I give you something this evening?

(Hall): 'Yes.'

I also have two letters from Mrs de Visser? Mrs de Visser, may I begin with them next week, or I will go home with you and finish it, then you will sleep ... Just next week, don't you think?

Ladies and gentlemen, I thank you for your benevolent attention, and ...

(Hall): 'See you next time.'

No, good night!

(There is clapping.)

Good night.



## Thursday evening 8 May 1952

Ladies and gentlemen, good evening.

(Hall): 'Good evening.'

I will begin with the last letter which I had here last week and was not able to deal with. It is about 'A View into the Hereafter.'

"There, on page 113, 'A View into the Hereafter', the poor dog is talked about from which people take gastric juices after starvation and then make notches in its neck. Is it true the human being will have a lack of medicines when people stop with vivisection?"

Madam, it is not about the medicine which the human being will get directly from that dog, but it concerns - that is a torture, you know, vivisection exists - but the doctors are concerned with doing tests on the animal.

(There is the sound of a dog howling.) It is here already, do you see? (laughter) It already smelled it a moment ago ... that one is a telepathic, this dog, it is already beginning to howl (barking) Just go now, because we will not butcher you this evening anyway. (howling, barking) Look, just go. (laughter)

Madam, the human being says that he is telepathically attuned. But wouldn't you give this animal a kiss, a nice bone. He feels, no, it is a she, she feels that danger is threatening, now she starts to bark. Doesn't she? (The dog is quiet again.) I believe it. Because now she is going to sleep again.

(Jozef continues to read.) "People give the human being injections, which they have built up by means of the animal."

And now you say here ... So people do not apply that to the dog, but by means of the animal people want to produce serums, they are tests.

(Lady in the hall): 'Yes but ... they said: if there was no longer any vivisection, then ... would ...'

No, that is nonsense, so I will already explain it to you, people built up the serums, but not by means of mucous membranes, or sperm, or whatever, or blood from a dog.

(Lady in the hall): 'But I mean ...'

People try, people discover, people give the animal an injection in order to build up serums, medicines for the human being. But that animal gets ... The tortures are bad enough, but before, twenty years ago it was very bad.

You have here: "Sometimes I get by means of your injections," my injections, do you also already get injections from me? "Sometimes I get by means of your explanations" oh yes, that is something else, isn't it? "the impression that the child itself chooses its parents and brings them together, then again

I think I conclude from that that it is attracted by father or mother, or by both. What is it like exactly?"

So you want to know from me: if two mothers, two fathers, man and wife, brother and sister, girl and boy give birth to a child, that the father wants that, and the mother? And now you want to know whether that is that soul?

(Lady in the hall): 'Yes, I myself think that the soul brings that about ... comes to the father and mother ...'

I explained here, and the laws are like this: when the human being ...

(To someone who comes in): Just come in. There are free chairs, madam, sir.

When the human being begins with giving birth and creating then the soul which you attract has already been busy for a long time in order to experience that birth. It can therefore be, and that is the law ... When we think ... 'We will ask Our Lord, or God, for a child ...', father says, or mother; and they have a child, then they start to thank God. But that is already no longer necessary because that soul, that reincarnation, that rebirth is already finished, that soul is involved with their lives. And not only by means of karma and cause and effect - you know that too, don't you, I do not need to go into that - but also by means of the law of nature, the giving birth of Mother Nature. Mother Nature has ... We analysed that here, ladies and gentlemen, didn't we ... After the war more boys than girls were born, and I analysed here one evening the natural instinct, the natural giving birth, which the earth possesses as mother.

Do you remember?

Because when the human being ...

(To people who come in): Come in, ladies, there are enough chairs, another two there, another two here.

So when the human being thinks that he can say: 'I want to have a child', and they too, and the mother too, then you are completely off the mark, because Mother Nature still has that in her hands. And in this way more boys were born during that time than girls, because fatherhood, creation, was wiped out by the last war; and we had got a disturbance, a cosmic disturbance between fatherhood and motherhood. So the soul is already prepared, and comes because: it wants to be born. You are already born, aren't you, you are on earth. But those who must come ...

And why is that now, ladies and gentlemen? I explained those laws to you spiritually, materially, cosmically and divinely. And why is that soul between life and death, therefore in the world for reincarnation, now the creating, giving birth power, the will, the personality in order to begin with a new life? You can see and perceive that in all of nature, you can see that from the smallest blade of grass. Comparison: you look in nature, you want to get to

know fatherhood and motherhood, and you do not even know, you do not even see the wonderful development which takes place in nature.

If a seed goes into the ground, ladies and gentlemen, what does that mean? If you put a small seed in the ground, what does that mean, for the human being? That is the world for reincarnation. You are there. In other words, the questions which you now ask, I can immediately say: no, it is irrevocably not you. And why not? You can follow that in the whole of nature. The tree, the flower, and everything which gets space is giving birth and creation, yes, indeed, is fatherhood and motherhood and everything.

(To someone who comes in): Come in.

But that same material as flower and tree and water has already experienced the condensing, you also assume. So that already has nothing more to say for giving birth, because that giving birth already happened. And that which already got itself as giving birth and creation, as an organism, cannot say: 'I am creating a child, I am giving birth to a child', that already have those laws in its hands. So you can already establish by means of the laws in nature, you can experience this answer spiritually-scientifically, that the soul most certainly has the only law for the birth, the will and everything in its hands, and can say: it is me who is born with you, but not you by means of me, father, mother. Is that not very simple and yet just of course? Did you already get that out of it after all those lectures?

(Gentleman in the hall): 'No.'

You see it.

(To someone in the hall): No, sir, I can talk to you for a thousand years and then we will also go through a few cores, which are not touched. But is it not necessary to see this? And this is very natural, the law is like this: the soul therefore determines the reincarnation. And not you, you are only the means. Nice? Do you know it now? Good.

Well, then we will continue.

(Lady in the hall): 'That first question ...'

With that vivisection?

(Lady in the hall): 'It is not true what it says there ...'

I told you, that is nonsense.

(Lady in the hall): 'Yes.'

Good.

And now we get here: "A law ceases to exist when we have mastered the powers which find attunement to a higher sphere. 'A View into the Hereafter' part II, 108."

A law ceases to exist when we have mastered the powers which find attunement to a higher sphere.

"What is meant by this? It is said in connection with the establishing of

a transition of the human being - by means of a spirit - the precise moment of passing on.”

You now have millions of laws, every characteristic - the masters teach us that - is a law, is a space, is a sphere, is a world. When you say: ‘I am love’, love is a law. Love is a law, isn’t it? If you get a beating from another person then that is certainly not love, and then you do not have that law of love in your hands, which is a sphere, which is a world, which is a personality.

Is that clear?

(Gentleman in the hall): ‘Yes.’

If you are harmonic, loving and just: you have attunement to a sphere, first sphere, second sphere, by means of your life and all your characteristics; then they are laws.

Clear?

And now you have reached that harmony, you are in harmony with the first sphere, now the law is in you, now the law of life is over because you have mastered that law as space, as love, as light, as life, as spirit.

(Lady in the hall): ‘... ceases to exist ...’

Now it ceases to exist. You no longer need to fight for that because it now lives under your heart. You are it yourself.

Would you not have got that out of it? But isn’t it worthwhile again, madam? Perfectly simple?

We become God and we are gods. And if we have mastered God as a law, then the law is gone anyway, because the personality as God and as human being is at the forefront. Clear? Any more questions about this?

(Gentleman in the hall): ‘... from the laws.’

What did you say?

(Gentleman in the hall): ‘Born from the laws.’

Born by means of the laws. Out, then you will walk out of it. Out of the home, out of life. You will walk away from me, sir. By means of the law, by means of love, by means of, by means of.

Is that something?

Finished, madam?

Did you have another question, sir?

(Lady in the hall): ‘I had another two questions.’

Yes, I have even more, madam, but I am still busy with this.

Did you have anything else? Really not?

(Gentleman in the hall): ‘Yes, not in this area.’

What did you say?

(Gentleman in the hall): ‘.... then this area.’

Oh, in this area. Did you have something in another area? Oh, then I will be pleased to answer.

(Jozef continues to read.) “‘A View into the Hereafter’, page 130, it talks about a poor dog,” I already had that, didn’t I? So that note came forward here at once. Do I perhaps have ... Yes, really, there is more there. “‘A View into the Hereafter’ part I, 208: How long will the cremated, who still have scars from that burning in the Spheres of Light ...” Did I say that?

(Lady in the hall): ‘That is ...’ (Josef says:) ‘That is ... yes, certainly inside.’

“...definitely lack something, who are troubled. How is that cancelled out in the long run?”

But then you are not getting out of it what it says there. If that is really like that, then master Alcar has made a mistake. You must know that now. If it says it like that then we can say presently: ‘Well, master Alcar, you also make mistakes.’

(Gentleman in the hall): ‘But that is not possible.’

But that is not possible.

(Gentleman in the hall): ‘No.’

“How long will the cremated, who even in the Spheres of Light ...”

So we talked a moment ago about harmony and light and law and love, and everything. The human being who is spiritually conscious, does not bear any scars, madam, not by cremation either, nor by suicide. So you must read over that again. In the first sphere you are conscious, harmonic, just, loving; you have changed all the beautiful wonderful words which are in our dictionary, by means of spiritual becoming conscious and then you no longer have any troubles, or scars from cremation. Because cremation, madam, where does that live now? Have you read that in ‘A View into the Hereafter’ about cremation? Do you know where those scars now live, sir?

(Gentleman in the hall): ‘On earth.’

What did you say?

(Gentleman in the hall): ‘On earth.’

He says: on earth.

And you, madam?

(Lady in the hall): ‘In the dark sphere, because someone who ...’

Hahahaha, no, madam, that is also ...

Now my pupils are sitting there. You must all know it. Now it is a shame that you do not know that.

Who knows it now?

(People talk at the same time.)

What did you say?

(Lady in the hall): ‘Inwardly.’

Look, that is a child, which was here twice, who also asked those wonderful questions last week. There are adepts, who have experienced seven hundred lectures, and are still completely off the mark. And this lady says:

inwardly. Because cremation is inward, it is not outward, because the spirit is unconscious. If the material is completely burned, can, can the spirit then be burned? But that inner suffering because the spirit as personality is not conscious.

My compliments, madam. You can think well. But that is logical.

(Lady in the hall): 'Yes but, Mr Rulof, I also wanted to say that: the human being who really has attunement to the first sphere, and then his body is burned, he is already separate from his body.'

Bu then you would also have it ...

(Lady in the hall): 'He is not troubled by that burning.'

But then you should have known it too. Then you should have said it too.

Inside. The human being bears the scars inside. If you are under the first sphere, then you will see, then you are also ... If you have experienced the white race (see article 'There are no races' on [rulof.org](http://rulof.org)) ... We have black astral beings there, brown.

Is that possible madam?

(Hall): 'No.'

Is that possible? Can they be black, white and brown there?

(Hall): 'No.'

No, they say. From me they heard 'no', and I now say: yes, that is possible. (laughter) Oh, there we go again. When you are still unconscious, madam, you can ... your black and brown race (see article 'There are no races' on [rulof.org](http://rulof.org)) ... instantly ...

(To someone in the hall): What is there? Is someone not well there?

(Hall): 'Yes.'

Would you like some water, madam? A little drop from me? It is fresh. Here you are.

(To someone): Sir, just give me that.

When you come from the earth, you are black and you continue, because you need ... You know: if you come from the jungle then you must experience the bodies as an organism, you must still experience seven grades, and then you come to the white race (see article 'There are no races' on [rulof.org](http://rulof.org)). And the coloured people, they are also ... And the Chinese and the Japanese, they must all ... they have reached their organism. But the black people who have already experienced the highest organism, and have made amends in this life, if they die, then the colour of their personality, their physical attunement will have disappeared.

But when the human being ... the first sphere ... Now it will come. You are all right, you know, but now you must continue to think, then I will be right again. But if you do not have consciousness for the first sphere, then you cannot let go of that black garment just like that. You must therefore

undergo a purification, which is physical in the first place, and then you get it spiritually of course; and gradually that black colour of your skin dissolves and then you get the cosmic attunement, the skin colour which you possess and bear as a spiritually conscious child, as man and wife.

(There is some banging in the hall, Jozef say): It is a bit muggy here, madam. Especially when we go far away, sir.

(Jozef continues.) Do you feel this, ladies and gentlemen? So when the human being is not conscious ... that does not only apply to cremation, that not only applies to suicide, you can experience thousands of things: by means of an accident or whatever, a conscious hanging, in a manner of speaking, you can destroy; but the more feeling and conscious, love which you have, the more you come to the cosmic attunement for your human garment on the other side. Is that clear? Am I right?

This is as far as we are.

And then, madam, you will of course get ... If the human being is spiritually conscious then there will be no scars, and then there will be no question of black, brown and white, because the spiritual garment is million-fold. You can barely analyse the human being from the first sphere anymore if you see his skin colour. And now the second sphere, the third. I have seen the human being in the Divine All with his hands and his skin colour. I have been in the Divine All three times and I saw the human being there; if you see the skin colour then you see in that skin, you see in that flesh the whole of creation. The eyes of a human being on the other side from the first sphere, madam, they shine lovingly at you, second sphere, third sphere.

Well? Gentlemen? Ladies?

(Gentleman in the hall): 'Mr Rulof?'

Yes, sir.

(Gentleman in the hall): 'When you spoke about that first sphere, about the scars from the burning, cremation, that went through me: that is not possible, that we have them there, this is why I cannot give an answer to it either.'

But what do they have?

(Gentleman in the hall): 'I thought: when you are in the first sphere then you will have to get rid of all those things which you experienced in your lives.'

Yes, of course. Now you already have, you have spiritual scars ... Yes, you have spiritual scars, but then they are the scars from lust and violence. I told you that I saw people with lips, you could put half the earth on them, on those lips, because they kissed the whole world: lust. A pincher, isn't he, a thief; sir, they are no longer hands, they are claws.

Dante was close, Gustave Doré who made those drawings for Dante, with

people with open stomachs ... Oh, sir ... I have told you a hundred times, if master Alcar had to write the book as the human being is in the darkness in his lust and violence; sir, you would no longer have read that book. You would have had nightmares all your life. But is that not true then, if we have those antics here that we also really possess them?

(To someone in the hall): Can you understand me, madam?

A pity, isn't it?

(Lady in the hall): 'Not everything.'

Not everything. (Jozef starts to talk a bit louder.) Will I shout a bit louder this evening?

(Lady in the hall): 'Yes, I can understand it like that.'

Now, we know that now too. And we have now finally dealt with that law.

I have here: "Sometimes I get the impression," I have got that, "because of your explanation that the child" ... I also answered that. "There was talk about a poor dog," I also had that.

And now we have here: "For people we know how disharmony originated," for people, "is it also known what that is like for animals?"

There is no disharmony for animals, madam. And for people there is no disharmony either. (laughter) And the human being has no sins either, madam. The human being cannot sin. The human being murders, thieves, commits arson and goes through the world, and experiences the underworld, and yet there is no evil. There is no evil on earth. How we go against all of that. There is only evolution. For God there is no hatred, no gossip, no talk, there are no diseases for God either; but we walk round with them. God did not create any hatred, any diseases, any destruction, any thieving. Disharmony does not exist amongst men and women, does it?

(buzzing) Haha, what angels we have sitting here. (laughter) We men and women also have ... (People laugh warmly.)

What does ... mean ... Is he laughing again, madam?

(Lady in the hall): 'Piet Hein?'

Is Piet Hein busy again?

(Gentleman in the hall): 'I have searched for the silver fleet the whole week.'

Did you search for the silver fleet the whole week?

We men and women have never yet thought wrongly of each other. Just watch out tomorrow, and if you do wrong, then you just say: 'Jozef says: "There is no disharmony, what I did is good."'

Yes, indeed. (laughter) But then we will grab you by your ears and we will prove to you that it should not be like that. Then the wife will say to you, sir: 'Look outside, on the building it says: 'Know Yourself.'

My brother came along this evening, Hendrik says: 'When I am back in



America then I will say to the Americans: "I have been in the house where Socrates lived." (People laugh warmly) He says: 'Socrates lives here.'

I said: 'That is Socrates.'

Then he says: 'Did he live here?' (laughter)

Then I say: 'Yes, Hendrik. Just tell it in America, then they will also laugh.

They will believe it too. You can just say that we also have a Socrates here in Holland, can't you? Then we will take ... Oh, no, you are Piet Hein. But we also have other Socrates.

Well, madam, I will continue again. What we are talking about again, madam?

(Gentleman in the hall): 'The scars.'

What did you say?

(Gentleman in the hall): 'The scars.'

No, sir, we were not talking about those scars anymore at all, we were already much further.

(To people who come in): Madam, just sit down, there is a nice seat here. Oh no, they always sit there in the corner.

(Jozef continues to read.) "There is talk about a poor dog ... Sometimes I get the impression because of the explanations that the child itself chooses the parents," You see, I must begin from the beginning.

"For people we know how disharmony originated," and now you want to know, "is it also known what that is like for animals? They are greedy and intolerant, among other things." Is that true, madam? A tiger is tolerant, isn't it? A real wild lion, madam, it listens to the human being, doesn't it? What would you say about a lovely snake, a wild cobra? "Even if there is so much food, one bird still chases the other one away."

Ladies and gentlemen, the human being also does that, but the human being only takes care of society and those and those things by means of his thinking and feeling ... but the human being is exactly like the animal. But what does that actually mean now, madam, what you see in the animal and compare to the human being? Because when we ... I will just help you, do you know it?

(Lady in the hall): '... in its attunement.'

What did you say?

(Lady in the hall): 'In its grade of attunement.'

In its grade of attunement.

(Lady in the hall): 'But one animal is higher than the other.'

One animal is higher than the other.

There are animals who do not do it at all because they even come for another animal ...

Take a cuckoo, it lays an egg in another bird's nest, and then those young

of that cuckoo also chase those other young out of the nest. Because it knows ... It is still so young, just born, two days old, and then the own young from that other bird go out of the nest, he chases it out of the nest, and then that has to ... I saw photographs there recently, and sir lay there, he was dead tired, because he had already thrown out two of them. And then that little bird comes - and then that chap is already so big - and that just feeds. Because that young of the cuckoo already knows beforehand, two days old, that brat knows that it will soon be hungry if they are still there. How is it possible? Instinct. I want to tell you that. Madam: instinct.

When we were in the jungle and we got our food and drink there, and the chief did not divide it out honestly - but that still happens now, you know - then we took away half of that and took half of that, because we had animal-like hunger in those black bodies. And it already happened there. According to the grades of the instinct. The human being also has an instinct. The human being had a pure instinct when we still lived in the jungle. But when we started with society, with that construction, we shredded the natural instinct. All of nature is telepathically attuned. And because in nature there is just one law: see that you get food, and where it comes from it comes from ... One life serves the other one there.

And when we were still in the jungle, ladies and gentlemen ... We also just experienced that here in the evenings, we just cooked a tasty man, didn't we? We decided together which meat was the tastiest. That is true, madam. Because we were all cannibals. Someone said: 'I always loved that thumb, that was tasty.'

I say: 'Yes.' I say: 'Yes, a shoulder blade like that is not bad either.'

But we took part in cannibalism, and then we also ate the human being. So the instinct eats according to how that animal is attuned to food and the own life, but it comes higher and higher and higher, then that life starts to change. So nature in the very first stage grabs - that is the perfectly ordinary natural instinct - and that grabs and eats and drinks, and that continues to go on, until all those animal species have dissolved.

What do we get then, madam?

(The lady says something.)

What did you say?

(Lady in the hall): 'The winged ones.'

Yes, yes, we then get the winged species, but then we have still not made it. I also looked at the doves for half an hour this afternoon, but they are actually, they are nice animals, but they are also just satanic. If you see ... They do not bother about anything, madam. They peck each other, if they just want to get one grain then that other bird is on the roof once more. But I have now learned: that is a dreadful state in that beautiful dove world. I say to my

brother: 'You should look, that was his wife, and now dad stays with his own daughter.' Yes, and the old one, the grandmother now ... That man committed plagiarism, that is more than dreadful. And then the old one starts, she starts to coo and then they get an egg. He loves her, but that old one from before, she may now fly after dad, because that daughter gets priority.

What would you make of it, madam? If we started to ask that question one day. And now dad just stays with ... because she is a big robust girl, like that, a cropper pigeon, and she is nice and dark and robust and: 'Vvroo, vvroo', she can do it well; and dad has a lovely fly with his own child and is making a nest.

(A gentleman says something.)

What did you say?

(Gentleman in the hall): 'Noah's Ark.'

Yes. Do you know what we used to do in the jungle? Madam, let's not bring it up again because then ... Madam, let's not bring it up again because then we will still not be happy. No, madam. You are certainly satisfied, because ...

(Lady in the hall): 'Yes, but it was not only about that greed ...'

Oh madam, now you get the finishing off. The last thing is, this is why I am just taking the last thing: we ate each other as human beings in the jungle. At six o'clock in the evening the chief came to one of us five and then we had to go over the hill for half of another human being, 'and always the fattest', he says, we had to collect that over the hill, and yes, then we had a tasty quarter in the evening, and soup in the morning.

If I already take that as an example, where does that leave intolerance, sorry to ask you? I just want to have my cake and eat it.

(Lady in the hall): 'Yes, but you just remain with the human being, I was talking about the animal.'

Yes, but you asked me about the animal and then about the human being. If the human being is already like that, and the animal is not like that ... I take the very worst, and then you must just think for yourself, because otherwise I must write ten books.

Is that true?

You see, this is why I say, we cooked, roasted, smoked each other. Yes, that was also a part of it, Mr Götte. We did that to each other: we did not know any better. We did exactly what the animal did. Where does that leave affection, love? And if it concerns love anyway, madam ... Now you want to continue with that, yes, then you can also ask hundreds of questions. If you want to analyse the laws here, then the animal is much higher in love than the human being. Then the animal stands, then the animal experiences again, by means of instinct the animal experiences affection, obedience, a

fight for life and death in order to devote the own life.

I once heard a traveller who says: 'Yes', he says, 'the man lion does nothing, but mother lion goes out the door every morning, and then she goes shopping, then she comes home with a little deer. That is true. So the mother goes out shopping. And then there is food. They eat to their full, then the birds of prey come again, finish it, and it just goes on like that. That is all there.

But when it concerns love, madam - I did not tell you that recently - then we do not even catch up with the animals in the jungle.

A gorilla recently, a story: a man in America goes into the jungle, he was a boxer, now he is called Gorilla Jimmy. He only catches gorillas. And that is a family. That is the highest family in the animal life. You should go and look in Rotterdam, there are also a few gorillas there; if you sit there for a long time and that gorilla is sitting like that, and then he just goes back again, then you see yourself. And it just looks.

First the male is caught with a net and then that male could not go forwards anymore, not forwards or backwards, then it started to hit its breast out of fear, because it thinks: I cannot go forwards or backwards anymore; and then it started to howl and then they shot it with an arrow, the pygmies do that, and then it was lying there.

'That female', that man says, 'the mother along with two children, the mother groans and weeps, your heart does a somersault.' That takes months before that mother has wept herself to death.

'And then they sit in a zoo', he says, 'and then they are completely groggy.' Tortured to death. 'A gorilla mourns all its life if you separate those beings, separate those people', that doctor says who dealt with that. He says: 'It is horrible to separate a gorilla family, a family.'

And that man gets \$ 6,000.- for a female gorilla.

And then they sit there in a zoo, and then you only just see the awful beastly antics of the human being. And that animal weeps day and night, because that animal has the highest consciousness for the animal grade.

Because the human being says after all: 'The ape is just like the human being.' Darwin.

'You would like that, Darwin!'

But he has the silhouette of love, the silhouette of the love of the human being, but now 100 per cent sacred and natural according to nature. But the human being is fragmented, the human being has no love, the human being chatters, talks, gossips, thinks badly of the human being. A gorilla, madam, sir, is not even capable of that. If you want to learn from each other: we must go back to the jungle because we have fragmented, raped, gossiped away and stolen our natural instinct. We did that.

Do you want any more?

Just go to Rotterdam, madam, then you will see for yourself.

Yes, I am not talking to all of you; to that lady. But the gentlemen can also go, because ...

I have here: "By reading your books and the hundreds of lectures we may say that we have started to think a very small bit. I myself like to read 'Jeus of Mother Crisje II'. This book speaks to my life, and then all kinds of things come up. Good and bad, but also joy, sympathy, understanding, sorrow, you name it. Those books have everything, and then a human being wonders: who am I anyway? When am I myself? If you are yourself, then you are still not in harmony, are you?"

No, by no means. Because you can also be yourself and then we commit a murder, don't we?

"We have everything in us, but is that precisely why we are knocked down so often? I can go on like this, Mr Rulof. 'Get to know yourself', the conscientious child says of all life. If we people say: I will do this or that, is that the personality at that moment? But how many personalities are we then, Mr Rulof? I am asking all of this because I want to learn. Further, my thanks."

From who is that?

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

From you? Mr de Jong, if you associate with people and you ask something politely, and they say (Jozef shouts): 'Bother, can't you watch out?' then you are frightened to death, aren't you? But the human being does not even think of that. When you say that ... If you want to enter the first sphere, then the other person will not say to you - I know: you are very sensitive - then the other person will not say to you: 'Hey hey hey.' They say: 'What did you say, child?'

There are people standing over there, they say something. And those who hear that must stand here. But they are standing talking, and talking. And she thinks: oh, they will hear that over there. But that other one does not hear anything. Then that first one comes out and says: 'Are you completely mad now, I have already called four times.'

'God', that other one says, 'but, dear God, I did not hear you.'

'Yes, yes. Yes, but that will only happen to me once.'

Well, that just happens once? Well, that happens every day, sir.

Recently I am standing there before some people. I say, 'Oh, oh, oh.' Do you want to know what I would have done, or another person? If you are half in Scheveningen there, sir, then I must make the effort at least if I want to tell you something. I say: 'Sir ...'

Eh, yes, then you must not do it like I do. If you go to the front room and say: 'The milk is boiling over.' And it was right under my nose. Then you are wrong of course. But I was dreaming.

No, self-conscious, then you say: 'What is the matter? What was the matter with you?' 'Say, child, just listen, I was thinking about that and that and that a moment ago, what do you think?' When we do not possess a pure foundation for politeness towards each other; sir, madam, when do you wish to begin with happiness?

When I say: 'It is like this', and you have got to know me; or other people, they are real, then that word is a law. I accept. But now I start to see her venom, her falseness, her deception for myself. Well, now what? Now I start to see the nonchalance, I start to perceive the mean part in the human being. Well, then I do not need to ask anything, and then I do not need to say anything else, because I am involved with lies and deception. And if that does not come out now, sir, as man, and wife, you will never, ever, ever, come any further. Then you will be at a standstill.

Is that true?

Why does the human being snarl, why does the human being kick? Because the human being still does not want it. People say: The human being cannot do it. No, that is not possible either, he still cannot do it either. But the will is not there either. Because when we say to each other: we love each other, brothers or sisters ... I told here one evening, I say: if my brother does not want it, and I was to have my brother standing here, and he does not want it, and I say: 'Yes, but it is like that', then he must decide, first discover whether I have the truth; and if I have the truth and he flatly refuses it, well, as far as I am concerned he will collapse into the ground. I have got to know the other side, got to know the cosmos, blood means nothing more on the other side, and family means nothing more, and fatherhood and motherhood mean nothing more, because we reach universal unity in love. Don't we? So if he wants to kill himself, then I will ask him: 'Do you want a rope or gas?' What?

'That is very harsh.' And then I am called names. 'What a brute, he asks me there whether I want to kill myself with gas.'

I say: 'Sir, just drown yourself.'

They also told me that once, for that matter. I wanted to kill myself, and I already let rip, then he says: 'Well, just drown yourself.' But then I did not do it either. And he does not do it either.

But if we continue to not accept and not understand each other and we do not want to, then you can only come to this and say: 'That human being is not yet that far.' Because in order to conquer such a thing, sir, and you all know that, this is certainly not easy, you have to wage a fight there for life and death. And if you are then beaten and kicked, you must just accept it, because 'behind the coffin' it will be over. And here it is already over.

This week master Zelanus gave ... A good question was asked. People ask

good questions in Amsterdam, a lady there says - that is a similar thing, and you have the whole dictionary in front of you again -: 'What is longing? May I long?'

Are you longing, madam? The human being longs for harmony, justice, possession. Fine. 'Become it', master Zelanus says, 'and you will be it.' Do you wish for love? I long for a little bit of love.' Be love, and you will be it, you will have it.

Someone said to me: 'They should know who I am!' Master Zelanus took over, he says: 'Prove it to me and we will see you.' Yes, that did not work, did it? 'They should know who I am inside.' Nonsense, madam. Prove it, sir. If you say: 'Oh, I am beaten and kicked like that', then you are still not love because anyone who loves does not let himself be beaten and kicked.

Ladies and gentlemen, have you read 'Those who Returned from the Dead'? Sir, what else do you want? Just imagine Gerhard the coachman. We knew that boy here. I also saw him last week. I say: 'Gerhard, you are looking great.'

He says: 'I am still just busy like that.'

I say: 'You will become something, you are already something.'

But when you ... in the darkness, when you ... in that trouble, in that misery, in that destruction, in those hells ... They are certainly not heavens, because you get to experience the worst lust there which there is on earth, on earth you cannot even live it up like that, this is how the people there are. And did you think then, sir, if people gauge out your eye there from behind and from left and from right, and tear out a leg ... Do you wish to get angry? Then you will already be gone, then they will have a hold on you. So you must look those people in their eyes so consciously and then they will put a sharp thing like that in there and then they turn the light, then they turn those eyes from your head, and if you become a bit angry now then that knife will have contact with your eye, your inner eye, and you look there too. But if you continue to possess your love, you are love, sir, then that knife will go through your eyes like that; and the flesh, the light of your eyes cannot be destroyed.

When a human being says to me: 'You kick me out the door like a beggar' and I did not even think about that and I do not want that, then that person is consciously a beggar, madam; but not me. And then I must already watch out, sir and madam. When the human being says: 'They chase me away from there like a beggar, I am kicked out the door like a beggar', and the human being is not aware of anything, then it is not me, because I stand next to the Christ, but then I must watch out because there are false thoughts standing next to me. Aren't there?

There were people who were received by people. And those people meant

well and they gave everything. And when they stood on the street, they said: 'Did you also finish that rotten food?'

And then the other people said, who heard it later: 'They should know that we had not eaten ourselves the whole day, in twenty-four hours in order to be able to give it to them.' Then they were also scolded, because of those dry potatoes which they had to eat for themselves, but which they gave to those other people, and then it was 'rotten food.' And so on.

What do we still have to lose, if we want - that is what concerns you - what do we still have to make of ourselves in order to finally come that far that we can say: 'Every word of the human being', if you really meet the human being and he has begun with himself and the fellow being, 'every thought of those people is good. However the human being talks, everything is good.'

There are no bad people in the world. There are no people with hatred. But if you come to me and you say to me: 'You are treating me like a beggar', and I did not want that at all, and you do not understand me and the world, then you are the unconscious being, then you hit yourself.

Is that true or not, Piet Hein?

(Gentleman in the hall): 'Yes.' (laughter)

Yes, sir, sir is not called Piet Hein, you know.

You are not called Piet Hein, sir, are you?

(Gentleman in the hall): 'I don't think so.'

No, I don't think so either.

Mr de Jong, I could go on with this, but you do have any more questions yourself? I could make a lecture from it. I could give you a hundred thousand examples. If a human being does not want to accept me ... I say, for example: 'Here, I mean it from the bottom of my heart.'

'Pfeh, yes, well, do you believe it? Nonsense, that man is mad', or 'that woman is mad.'

Well, what should we do then?

Finally begin to accept the human being. The human being flatly refuses, the human being does not do it. You can give everything. Money, possessions have no more meaning. If the human being believes another human being and it concerns devastation and destruction - doesn't it - sir, then you can ...

Our Lord stood before Caiaphas and Pilate, and then they said: 'Well, they told this. Is that true? Give us proof.'

Did you think now that Christ will stand opposite Pilate and Caiaphas and say: 'Yes, but I did not say that?'

Madam, nothing can be done about it. How do you wish to compete with that evil? How do you wish to convince that evil, that wrong, satanic thinking that you did not say that and did not do that? Sir, you cannot do that. So the conscious being, sir, he keeps quiet. But the conscious being as man and



wife continues to love life. But he does nothing. He says nothing.

So much went over my head over the years, ladies and gentlemen, did you ever hear me say such a thing about a human being? Sir, then I would be gone. The human being does not know ... If you hear me lashing out at you -Piet Hein; let us have it out with each other this evening, we have already known each other for a while - if I start to lash out at you and you say: 'Well, I don't think that is nice of Jozef', then you must also start to think: would he mean it? Because a human being is allowed to put a little cocked hat with a feather which sways somewhere?

(It remains quiet.)

Yes, ladies. What does Frederik van Eeden say? Just put on a lovely pair of sandals, even if they are two kilometres too big. Then walk backwards forward, and walk with your back to the sun and say: 'Oh, how lovely the moon is this evening.' Just coo for another human being. But the people do not want to coo for another. You must never begin, sir, even if you get a beating. You must say: 'Fine, great.'

Do you know how I learned it? There were people who thought that they could get me. I think: if you make a mistake, and you say something dirty or ugly about me, I will counter it with something beautiful and something nice. And what happened now, sir? I experienced that, sir, master Alcar showed me that, he says: 'The Spheres of Light were built up like that.' If a human being hits me, I immediately counter that with something nice. The human being falls and I rise. I got a temple, and a space; and that other one started to hit and to kick, went into the ground. I had to find him again on the other side of the earth, but under the ground, he will not come out of there again.

If the human being does something to you ... then the Christ says: 'You decide.'

If you really want to speak to a human being, madam, why do you not go to him, and you have a quiet seat on a bench in nature or in his house, tell him what is grieving you? But why do you do that in the street? The human being always talks about the other person in the street and never to his face: they do not dare to do that. They do not dare to do that, sir. Do they, sir? He does not dare to do that.

The human being also always listens, sir, to gossip, destruction; never to the good. There has never yet been anyone in this world ... Socrates was a cad to mankind; because they poisoned him. And everything which there is for construction ... The human being is not understood, sir. He is first beaten and kicked. Why? Because this is the good thing in order to awaken. The human being must evolve. There is still no spiritual consciousness.

But if I had said one little thing ... if Christ had said just one thing, He had

looked at them sharply, like that, with really a bit of anger inside, then His divine space would have darkened.

And if we do that, we will get a slap and we will get a beating, and we will take the clog and we will hit back, sir, then there will be no gain, on the contrary, you will knock yourself out of paradise.

If someone provokes me ... Master Alcar said to me. 'If someone provokes you, and someone talks about you, and someone insults you, do not insult that human being, that life then, but gladly absorb it, André, and it is consciousness, wisdom. One wrong thought in return and I will no longer be able to reach you.'

You would not have got a book from me if I had already been really angry once in my life, I do not know what evil is. I can be angry and then I do something, but then it has meaning. If we become angry outside of ourselves, outside of our self, do you know where it goes? Then someone immediately comes from the astral world and within five minutes, with half an hour we will be in Rosenberg. Because we undermine our day consciousness.

(Gentleman in the hall): 'Thank you.'

Are you thanking yourself or me?

(Gentleman in the hall): 'I am thanking you.'

Thanks. Anything else? Which one of you?

You could write a book about this, sir. Fine, sir, you will just add the actual, human, social, spiritual, spatial remainder for yourself. Will you do that?

Auf Wiedersehen.

(Gentleman in the hall): 'Thank you.'

I have here: "In which respect is it safe when a married mother consciously lets herself be impregnated by a married man, with or without the permission of his wife, spiritually awakened or not?"

Is that something? That comes from somewhere.

Last week we talked about it. A few weeks ago then someone asked me a question, and he said ...

Do you remember, ladies and gentlemen, then we were talking here about: a mother could not have a baby. It happened in London by means of an injection. A wife of an officer could not have any children, the man was not creating, he did not have the cell. Then she went without his knowledge to the doctor, another injection; and he came back and she was four months pregnant. Then he says: 'I will not accept that!' And they got divorced.

I have already dealt with that five times here. People keep asking those questions again. The yes or no of ... That question was presented to master Zelanus in Amsterdam. And we did the wrong thing and the right thing.

Then the mother says: 'Husband, I would rather have met a man, but I protected you. This is why I went to the university. But I know now how

selfish you are. And I am pleased that I am going. I want to have a baby.' She was a mother to a hundred percent ...

(To the hard of hearing lady in the hall): Do you understand that, madam, can you hear it?

A pity.

A mother at full power as a mother will have that baby, and must be a mother. Because if we were to really act according to our feelings which we possess as children of nature - we are still a bit ashamed - then we would also do as the animal world experiences that: those children will come! And whether that is from a grey one, or from a dachshund, or from a shepherd, or whoever, but that bitch will give birth to children, and will get it.

But we in society say: 'Yes, but I am not married.' Then the mother must ...

There was recently a lady visiting me, then she says: 'Yes, should I then ask a man: "Give me a child"?'

I say: 'No, that will not work.'

And now there are people in our science, who ... The masters - you should hear - the masters have spoken about spiritual universal love ... And now a gentleman thinks - that will come from a gentleman - now a gentleman thinks: if I have universal love, then I must represent that. And then a wife of someone comes there, she arrives there, and she cannot have a baby, and I can give it to her, then I must give that mother a child with my universal love, mustn't I?

We had a good laugh about that recently.

And I say, if there is someone here this evening for the first time, a lady, who says: 'Well, if they are not insane people, then I don't know. But those people who just .... like that are really insane ...'

Because what would that gentleman say now? I say to the gentlemen: 'Boys, what would you think? Imagine ... We have those sheiks there in Voorburg, or where do those people live, behind the Dam, those sultans with their forty beautiful girlfriends, they are also right too.' Because the man says: 'The masters say: "Anyone who has universal love will give birth and create."' Sir, then we will make a filthy dirty chaos of it, if we do that. Do you not understand then that the universal love on the other side has nothing to do with giving birth and creation here on earth; you get your own karma, you get your life. Whether you are that or not, whether you will have a child or not. You can go - yes, it happened - you can go to the doctor. But imagine, what would remain of our society if the laws of the other side were explained like this: you must have universal love, and now the gentlemen must just create.

(It remains quiet, then there is laughter.)

Yes, they are laughing there, the gentlemen, aren't they? They would like that.

‘Oh no, why, no, no, I do not even mean that: I would like that.’ Yes, indeed. ‘No, you wouldn’t. None of that.’

But where is it going, ladies and gentlemen? Universal love is only spiritual - we must love everything - and that is the world which you represent by means of your life of feeling, by means of your spirit. But physical creation and giving birth, unity, sir, that is for that man and that is for that woman. And if that woman does not have a baby, then she must just make sure that she gets it in harmony in ten, twenty lives; because that life is disharmonic, after all.

Someone else said; ‘A man got two children there, also twins.’

Then that man says, he was then a bore in his way, he was quiet, and like that, and like that, and like that ... Then that lady says to me: ‘May I not have a child by another man? My husband is ‘like he is dead’. I can have a child, can’t I?’ Yes, sir, so siehst du aus.

I say: ‘What would you have wanted?’

‘Well’, she says, ‘then I can, if my husband cannot give me a child, then I can get a child from another man, can’t I?’

I say: ‘Oh yes? So.’ I say: ‘Madam, do you wish to burn your hands, your eyes and your heart? Then just go ahead.’ I say: ‘If you husband is not capable of giving birth and creating ... How many marriages do you wish to have here on earth?’

We are no longer and no longer live in a jungle. And madam, sir, do you know, that those things do not even happen in the jungle? If you buy a black person (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) there then you must first put a few sheep on the table. Yes, indeed. You probably thought, gentlemen, that those people who just came there, say: ‘Oh, you can get those black people just like that’ ... Yes, indeed. A woman is fought for in the jungle. The woman is worth more. Not anymore afterwards. But in order to get that woman ... Because this type as grade, in the jungle, must continue. That chief has a great deal to say before those children can marry there, and give birth.

But here in society spiritual unity as love, inwardly, therefore spiritually is ... the human being must experience his own karma, his own cause and effect in his marriage, for his body, and another person has nothing to do with it. If the people could really materialize this, then you will feel ... If the masters ... Imagine that the other side passed this on, then everything would not lie under the ground, but becomes badly unstuck.

One evening here we experienced ...

(To the sound technician): How many minutes do I still have?

(Sound technician): ‘Three, four.’

Three, four; then I can still deal with this.

One evening here we experienced those dramas. A gentleman comes, there was a gentleman here in the hall, he is now in Paris, he says: 'I knew friends, the mother cannot have a child, then he says to me', so to his friend: 'Say, dear, you are my friend, give us a child.'

That is possible. And that happens several times. He did not have the creative seed in him. I explained those things to you.

I had people visiting me during the years 1936, 1937, another situation like that.

That gentleman says: 'I cannot have a child, and now my wife wants a child. And now I said to her: "Let my friend give you a child, I will beg him for it."' Fine. 'Did I do well?' The man had read books.

I say: 'Sir, what does it matter. But how do you deal with this?'

He says: 'Now we got a child. But what happens now? Now we have that child and now I am extremely jealous.' He says: 'Now I see that beautiful child and now I must say: it is not mine.'

I say: 'I understand that.'

Four years later, madam, he comes back to me. He says: 'Now I can do it myself, we had twins.' He says: 'Now what?' A chaos. Because he did not have any love. She could give birth to the child, that appeared now, he did not have the sperm, he did not have the seed, did not have the core. But after seven years, every seven years the human being changes, you get new sperm, the mother who cannot give birth to a child now, is ready in five, six years.

Do you not know that, ladies? You know all that, don't you?

So that man says: 'And now I had twins.' He says: 'And what is the best thing now? First a lot of arguments, a lot of misery, chaos, not understanding, and now that first child is, which does not belong to us, it does to her, but not to me, that is now really the most beautiful life between the two of us, because we got lucky.' He says: 'Now we could weep.' And it was a beautiful blond girl. And that girl was older than the others of course, and she started to bring up those twins. 'Father says this, and mother says that. And why do you do that now? Because this is how it should be done.' She happened to be a beautiful child.

Now he comes, then he says: 'One thing, Mr Rulof', he says, 'I am just a big brute.'

I say: 'How?'

He says: 'My friend gave me a heaven. And we are both happy.' He says: 'He will get twenty thousand guilders from me.'

I say: 'Do you have so much?'

He says: 'A nice car.' He says: 'What a big brute I still am.'

Yes, indeed, madam.

But the personality said: 'Because I was jealous, I made my wife's life difficult during those years. I terrorized her by means of that child.' He said: 'Yes, you with your child, and you this.'

'Years are destroyed, and now my friend has given us a heaven.' He says: 'Because those twins, well', he says, 'I may not say: "They are not worth a jot", but they cannot keep up with that child.'

And the human being gets to see his evolution in this way, and the human being gets to experience his problems in this way.

And this is the reality. If the mother longs for a child, and even if there were hundreds of thousands of people here, men, and only that mother, then not one will be able to say: 'It is me.'

Ladies and gentlemen, everything is in God's hands. Giving birth and creation, men and women are born by means of God, you are gods. God himself will come; the cosmic law, which I talked about a moment ago, about fatherhood and motherhood, will say: 'If that mother is really a mother', do you feel,' if she is really a mother for a hundred percent', then a vision will come from space, or a word.' And that says: 'Go there this evening, make sure that you have a loaf under your arm costing twelve cents', they already know now where it is going, 'go to the Hague woods between nine and ten o'clock in the morning, a servant girl like that will probably come with a pram who takes care of the child for other people and she will help you to feed the ducks and in two weeks' time you will be pregnant.'

Thank you, ladies and gentlemen.

## INTERVAL

Ladies and gentlemen, we will continue.

(Gentleman in the hall): 'Mr Rulof, may I ask you something?'

No, sir, I have started. (laughter)

(Gentleman in the hall): 'But you could let me ...'

Sir, then you will get to speak. But it is not very polite, do you see?

(Gentleman in the hall): 'No, but I want to be impolite for a change.'

Oh, then I also think so ... In a good way?

(Gentleman in the hall): 'In a good way.'

Sir, what did you have?

(Gentleman in the hall): 'We heard that your brother from America is here.'

It is none of your business. (People laugh warmly.)

(Gentleman in the hall): 'And now I wanted to greet him from here. I also believe that I am speaking on behalf of many people here by greeting him.' (laughter)

Sir, sit down, no, just sit down. Sit down! (laughter)

Johan is here, Bernard is here and Hendrik is here.'

(Hall): 'Oh.'

We have the pear pincher in our midst. (People laugh warmly and clap.)

Ladies and gentlemen, our dear Bernard is sitting there now.

Bernard, all those people felt for you and suffered when you lay under the tram.

(Hall): 'Yes.'

People, do we not love him now?

(Hall): 'Yes.'

They wept, Bernard. They asked me: 'Where does he live?'

I say: 'I don't know.' (laughter)

No, I did not have time for it. They wanted to send Bernard flowers. Hendrik too. They sent flowers, wrote letters to Hendrik in America. The people already asked me now: 'Where does Bernard live?' Because the men wanted to have a suit made by him.

(People clap.)

I will only say this: Bernard, Hendrik, Johan, would you like to stand up for my children, the children of my masters, would you like to look them in the face?

(People clap.)

Johan is the oldest, isn't he? And Bernard, he comes after Johan, and then I come. And then comes Gerrit, and he is already on the other side, and then comes that fat one there, Hendrik. And then comes Miets, also on the other side, and little Teun. You also saw Teun.

Ladies and gentlemen, I would just like to say one thing: I hope that I as Jeus of mother Crisje will be able to inspire my brothers in this life in order to ... the Rulof brothers ... What the Rothschilds were able to do as brothers ... But the Rulof brothers, Hendrik, they will also get a name, because the Rothschilds worked for destruction and that filthy dirty money which we need so much, but we - yes, indeed, that was true - but we hope to continue our work for the Spheres of Light, for Our Lord.

Ladies and gentlemen, (people begin to clap again), no, wait, I am not finished yet. (laughter) Ladies and gentlemen, I say in the name of the masters: I have seen the other side. I told here one evening: when I was a little child and I cottoned on to mother, didn't I? I said: 'Bernard, why is mother so fat?' Then he says: 'Then you must just ask Johan.' But when I came to Johan, he said ...

(Lady in the hall): 'He didn't want to know?'

'I don't have time.' And when I was standing here one evening, I say: 'Now he must come to me with "I don't have time." Now I will let him ask until

he is blue in the face.’

I say: ‘Mother, why are you so fat?’

Then she says: ‘Yes, food tastes so good, you know.’

Then I say: ‘Yes, that might be true’, you have read that, haven’t you? I say: ‘But I like my food too, but I am as thin as a rake.’

And Bernard, you experienced that. And we know that.

People, I only hope, and I know, master Alcar also knows: the Rulof brothers live in me, I want to represent all of them. But we still have one thing, I hope that they are all with me, because it is sometimes difficult to carry that whole family alone.

(Hall): ‘Oooh.’

Yes, indeed, they probably thought that they would get something nice, didn’t they? I was able to do it and I will continue to do it. I would only ask: we were able to build up a temple by means of Crisje and Tall Hendrik, we represent the University of Christ. And why would the other children of Crisje not take a seat on those foundations at the door and say good day to the people who charge in there?

(Gentleman in the hall): ‘Yes.’

Boys, if you need a suit, there is my brother Bernard.

(Bernard): ‘Yes yes.’

And if you have a letter to post, there is Johan. (laughter)

And if you need Hendrik, then you must make sure that you get a boat, then you must go to him. And then he will show you the way to the Rulof brothers in America. We all have to do for mankind, we have to speak and to love, we have to do something.

Ladies and gentlemen, we will just stop here because I have something else to do.

But they are sitting there. And they will stay there.

Bernard, good luck from all the people.

(Gentleman in the hall): ‘So you will forgive me for my impudence?’

And we forgive Mr Götte for his impudence.

(Gentleman in the hall): ‘Thank you.’

Where are we going this evening?

Ladies and gentlemen, well, I would like to say more but then I will cry, but I will not do that. I hope that it is okay.

I have here: “In ‘Masks and Men’ Frederik is talking about William Scor, and says on page 171, part II:” Now there will be something nice. “Go to London for me, to the Thamesway, second floor ...”

That mad Frederik, don’t you think? Who got that out of it?

From who is this?

From you, madam?



“Go to the Thamesway, second floor, and ask for Sir William Scor, add a Dutch ten guilder note’, he says, ‘and you will see him immediately; he saves old money. Ask him whether he will come and dine with me this evening, but do not do anything stupid, you cannot ask him immediately. He gets frightened quite quickly, and he must first attune himself.’”

Who got that out of ‘Masks and Men’? That is in it, but who understood it?

““But if you ask him that, he will give you a glass of wine, and you may see all his naked statues because he is mad about sculptures and only has naked ones. He has all the women of the world, even queens. Go to him and just say that Thomas van Kempen ...” Aha, that Frederik, don’t you think? Where does he get it from? “ ...that Thomas van Kempen sent you. Tell him that we laid together under the pyramid of Rijswijk and that we dug ourselves out from under it.’

Who does he mean by William Scor? And what does all of this mean exactly?”

Madam, that is a pandemonium.

Madam, this is the human being, the man, the woman, who wants to possess nakedness. And you can buy queens. That is the Thamesway which does not exist; it does not exist. So that man does not have God. No one got that imagery from ‘Masks and Men’, ladies and gentlemen. There are seven keys.

A lady says to me, it says in there: ‘You said to me this week: there are seven keys for ‘Masks and Men.’

I say: ‘Yes, madam, we still have to have those other ones printed.’ I say: ‘But you will get that seven out of it yourself.’ I say: ‘We are talking about good and evil here.’

But ‘Masks and Men’, ladies and gentlemen, they will soon write ten, twenty, twenty-five books about that, when we are no longer here.

Hendrik in America had read them, he says: ‘My God, my God. I was ill ...’ And now he had said to little Teun - he was ill and started to read - he says: ‘I was lying there ...’ Hendrik is sharp, you know. He says: ‘God damn it,’ thinks Henk. Bernard said: ‘That is swearing.’ They say ‘God damn it’ in ‘s-Heerenberg.

Then Bernard says to me this week: ‘Do you still swear?’ I say: ‘Have you forgotten ‘s-Heerenberg then?’ I say: ‘But that is not swearing.’

Hendrik says: ‘Good gracious, my God, what books they are.’ He says: ‘For thirty years, I built up restaurants, everything. The people come there to talk from far and near.’ He says: ‘But in those thirty years I have not learnt as much as in those four days when I was reading ‘Masks and Men.’

And that is the truth. Isn’t it?

(Hendrik says): ‘Yes.’

And you cannot learn that. Then he calls by telephone, Henk, Hendrik was just some 800, 1400 kilometres further than Teun. He calls, he says: 'Have you already looked through that, behind the 'Masks and Men'?'

'No', Teun said, 'I still do not understand it, that first part.'

He says: 'Then you do not have sandals either. But I am wearing them. I have them.'

'Good heavens, Jeus, write about another ten of them.'

I say: 'That cannot be. That is not possible. You can only just write them once.'

Who presently got out of that ... William Scor. He says: 'Go for me to London to the Thamesway ...' Look, that is society. Do you feel, he could also have said: 'Go to Paris.' ... to the Thamesway, to the second floor ...' – so you are already off the ground with both feet, you should see this spiritually – 'and ask for William Scor. Add a Dutch ten guilder note and you will see him immediately.' That means: the human being is for sale. Otherwise he will not open the door. You can buy the human being for five guilders. Can't you? Plenty. For five guilders and ten guilders you can buy a human soul. Yes, I am not even talking about that Wagenstraat here, for one guilder fifty you can buy a human being, for twenty-five cents. They steal your wallet just like that, but it is not about that. You can buy a human being for a ten guilder note.

'And you will see him immediately; he saves old money.' He saves unconsciousness, this personality has the old rust of the world. That is the highest nobility in the destruction for the earth. William Scor, he buys, he likes sculptures, and he has all naked ones standing next to him; ladies and gentlemen, that is the lust. That is the lust. That man looks at all those beautiful women, those people, he only has naked ones.

What would we have to do to ourselves if on the stairs and in the bedroom and at the door, and everywhere there were just naked statues, madam? What? (laughter)

Do you have to laugh at that?

But what would the world be made of? That man does not save, he saves old rust, old money.

'And if you give him a ten guilder note, he will let you in immediately.' Look, that is the paying being. The human being who receives the human being only by means of the mud of the earth. The human being who is not open to cordiality, benevolence and a good word. The human being who wants to see a ten guilder note here. And then Frederik says: 'He saves old money.' Pieces of silver. So that is a human being who is sitting on the money and is only for sale by means of money.

Did you also get that out of it?

Do you not know it? Oh yes, you may not say anything to that gentleman. He has a separate task.

‘... he saves old money. Ask him whether he will come to dinner with me this evening, but do not do anything stupid, you cannot ask him immediately, because then he will get a fright. He gets frightened quite quickly, and he must first attune himself.’ Because when you ask the human being just like that, that rottenness in society, and that human being is honestly open and says: ‘Sir, will you come to me this evening and I will give you a nice dinner’, no one will believe that, will they, madam?

Something of the key, all of the character of the human being speaks here. But you can also write a book about this, about this sentence.

If I meet you this evening on the street ... I meet people there on the street - it’s that, isn’t it? - and I come across: ‘Oh, madam, sir, would you like to come to me for dinner this evening?’ If it is a lady of twenty-seven years old, I will already be in prison. Yes, if I ... a mother perhaps of ninety-two years old ... But she will also laugh right in my face, then she will say: ‘Sir, I have food and drink at home. What do you want?’ Or says: ‘Officer, I am being assaulted.’ And then I must just prove myself at the police station, whether I meant it.

You cannot do that, madam. Because if I am walking here in The Hague at the Groenmarkt, through the Venestraat, I am feeling fine, and I am as happy as Larry, and I ask every gentleman and lady there: ‘Will you come to dinner with me this evening?’ Within ten minutes I will be in Rosenberg. That’s it, madam. Within ten minutes I will be in Rosenberg if I ask the human being: ‘Will you come to dinner with me this evening?’ The real human being who gets a fright. And says: ‘Sir ...’

My brother told me a good story. There was a journalist in America, just the same thing, and they are the masks and the men. Hendrik, my brother, says: ‘A journalist, a rich man’, now at Christmas in America, ‘he wanted to do good at Christmas.’

The two of us sit day and night talking about the masks and the men, we are enjoying ourselves. I say: ‘Have you read that?’

‘Gosh, Good Lord.’

And then Henk gets kisses from me because he understands it. He has already almost lost half a cheek. (laughter)

He says: ‘That millionaire comes, he throws money out the window, dollars, dollars, within ten minutes he is in the madhouse, in prison. They did not believe him, they laughed at him.’

A journalist, he says: ‘That man is mad.’ Madhouse. He only just wanted to make the people happy, he threw the money out the window.

Sir, this is the same thing.

Another person, a journalist is standing on Broadway, he says: 'Here are twenty dollars for ten dollars.'

How many did he sell, Henk? Three probably, didn't he?

(Hendrik): 'Four.'

Four. He had two hundred with him, he only got rid of four. The human being no longer believes anything.

Christ came to earth. He said: 'I am the Way, the Truth and the Life.' Who believed Him?

If I say: 'I am the Paul of this age. I am a cosmically conscious being. I am the teacher of the University of Christ', then they say here, those who know me and who have experienced it all with me, they say: 'Yes, we know that, Jozef.'

But there were a few sitting there who already left the hall recently and who said: 'Oh, that man is mad.'

But because of my eight hundred and fifty lectures, my books which I got through the masters, and the masters who speak to you themselves ... my people also go with me. If I was to ask the people here this evening: 'Say, boys and girls, girls and boys, at 23.25 hours we will be burned at the stake for the University of Christ. But now no longer unconsciously, now we will go consciously. Because we can save the world from ruin. How many of you will I get?'

(Hall): 'All of us.'

(Gentleman in the hall): 'Me immediately.'

Immediately, one person says. Women and men will burn at the stake with me, and say: 'Jozef, may I die for you?'

Yes, they also said that to my brother somewhere, and then he almost got hit on the head because they wanted to take a thousand dollars from him at the same time.

I say: look. But what we are fighting for ... What the world is fighting for, what the world lives for, is: 'I love you' and 'If did not have you I could not live.' Madam, in four days you will be out the door. People say to each other: 'Oh, I love you so much.' Madam, nonsense, just do not believe it, because the human being does not know his love. He does not know himself. And that is that Mr Scor with his naked statues. He no longer has any reality, he has creation as stone. It is beautiful, but that is not the human being as soul and spirit.

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

Oh, I thought that you were called Sjaantje. (laughter)

Yes, look, there must always be someone because I already saw you blinking, do you see? And that comes straight from 's-Heerenberg. Doesn't it, Bernard?

Bernard: 'Yes.'

'Yes', he says.

We got the gaiety of Tall Hendrik and the pure, beautiful life of feeling of Crisje. And if you begin with Crisje then we will all be sitting crying like that. I come from the clay, from 's-Heerenberg, I did not learn any Dutch, Bernard, but here in The Hague I can also teach them something, can't I? And here you can also earn money talking in dialect.

Yes, they are sitting there chuckling again.

The human being is thirsty and hungry, but the human being will not achieve anything, madam, if we put the naked statues of the sculptors next to us. But go to Mother Nature, let that man, that Mr Scor just go to God, and just let him look at the life of God.

What does the human being say if a gentleman like that comes, and buys a naked statue in a bazaar like that or a shop like that? Then the gentleman says: 'Sir, three lovers were already here for this.'

Then he says: 'What did you say?'

'There were already three lovers here this afternoon for that woman, but they did not have the money, it costs NLG 250.-.'

Then he says: 'Am I a lover then?'

Then he says: 'What did you think then? What did you think then, sir, that you are? A holy Joseph? Peter perhaps? Why do you take a naked statue into your home?'

'Is that not allowed then?'

'Then you will be Mr Scor. Sir, then you will be for sale. Then you do not search for reality.'

Sir, if that is standing to the left and to the right of you, madam, and on a staircase in the corner, and a door opens and there is also another one there which is bigger; madam, then there is something the matter with us. And then we are not wearing any sandals. Then we are walking next to the Thamesway. And we do not drown, madam, because we do not have any water. But we do not have any ground under our feet either. Madam, we are completely off the mark. We have nothing.

(Jozef continues to read.) "He gets a fright quite quickly and he must first attune himself. But if you ask him that, he will give you a glass of wine and you may see all his naked statues."

Madam, if I attune myself, let's just say, to that lust and that debauchery, then I will be sitting with sir at the table. And you as a woman, as a mother, can certainly go into the fridge, in a garment of concrete, which he cannot get through, otherwise you will already be spiritually and physically destroyed. And then you will hang later just like that on the wall, and then you will also stand somewhere there as a naked statue. That is Mr Scor and

Madam Scor.

Did you not know that? Did you really not know that? Worthwhile?

Read 'Masks and Men' sometime. We have seven keys, but this is one of lust and violence, of a pathetic carry-on. The human being who knows, the human being who is conscious does not need to get a fright from the other human being. And he does not need to give a ten guilder note either and place it on the table, because that human being really receives you. And if you get the real person who says: 'I would like to have dinner with you. I would like to have dinner with you', then you will also come there.

I also experienced those people in America, those Sallys with a hundred and sixty-five thousand guilders, a hundred and sixty-five million. There was also a Spanish countess there too, such a big one, and she says: 'Jozef must come. We would like to have dinner with him.' She wanted to thank Jozef. She wanted to make connections with me. And that had to happen with a dinner. I say: 'I will go.' And then I became ill. And when I was outside, I had not even finished it, I had eaten a little bit, I think: gosh, gosh, how sick I am becoming.

They just sat talking about Christ, and talking about Christ. 'And we have to do something for the world.'

I say: 'Oh yes.' And then I wanted to go and eat, I think: 'Oh, how sick I am becoming. How false that is.' Then I was sitting at the table with a Madam Scor like that. I came outside, little Teun was waiting for me. I say: 'Teun ...'

Ladies and gentlemen, you may tell that to The Hague, here they sometimes say real harsh words. But I must not make anything else of it and I flatly refuse too.

I say: 'Teun, in Holland you have sometimes heard real Dutch, that the human being says: "The human being makes me want to puke."' I say: 'How-ah, there it goes.' Out. I became nauseated, from misery. They sit there with a hundred and seventy-five million. 'And I would like to do something for the Christ, we have to serve mankind.' Then I did not even understand it, I could not even relate it. I say: 'Yes, indeed.'

And then I came to Parc Avenue; there is an American lady sitting there, Countess Bounty, and she knows what Parc Avenue is. I say: 'Madam, I was there yesterday evening, and I became nauseated again. They just want to see me.'

And then I talked, madam, about Socrates, Plato. The Rembrandts were hanging there on the wall. And then a man from the newspaper there said: 'I learned more here yesterday evening in an hour and a half than twenty-five years from the newspaper. And Jozef, if I was to say something about you, they will soon kick me up the street.' And I was in a mess.

And then I managed something, ladies and gentlemen. And what did you think, madam? I say to Teun: 'I want to experience one thing from this wonderful Metropolis', I say, 'as Jeus of mother Crisje from Gelderland, a child of the Grintweg.' She was called Liesbeth, she had seventy-five million, I say: 'Liesbeth, would you like to go for a walk with me?' And I took her like that by the arm, and I dragged sixty-five million through the room. (laughter)

I say to Teun: 'Can you feel something?'

Then Teun says: 'I don't feel anything.'

I say: 'I feel nothing at all.' I say: 'Whether they have a hundred million or they have clogs on their feet', I say, 'just give me Crisje's slippers.' I say: 'That sixty-five million which I now have on my arm, does not mean a jot; inside it is stone-cold, they are betraying the Christ.'

'Did you have a nice walk, Jozef?' I say: 'You have one who will go straight to the grave.' I say: 'Do you know my books?'

'No.'

I say: 'Otherwise I would tell you where you will end up.' I was gone.

I never want to have people on my arm again with sixty-five million, madam. If there is something to feed, then we will go outside, we will feed ducks. And what a nice time we will have, madam. They cannot even miss the crumbs from a loaf which is as big as the earth. 'We would like to do something for the Christ.' I say: 'Yes, you are killing Him.'

Another Sally. I say: 'You, lady, you have one hundred and sixty-five million.' I say: 'There are millions of people living here in New York, they are hungry and thirsty, they haven't any food.' I say: 'And you bring home three hundred dollars' worth of fresh flowers every day.' Every day three hundred dollars' worth of fresh flowers, ladies, and they were put out in the evening, they could give them away. And an apartment - yes, that is not gossiping, you know, I have that there ... as big as this Ruyterstraat, in gold. And they want to serve Christ? And they want to give me food? And something for me ... to see a contact? While I sit on gold up there?

Madam, there you had a Madam Scor like that. Then I thought of 'Masks and Men'. Are you trying to kid me that you are serving the Christ? And you place your sister and your brother as a naked statue in your hallway? Is that possible? And do you wish to let them walk along the Thamesway? That is taking the human being from dry land into the ditch.

Did you have that? Read 'Masks and Men' again.

And then also go with a Sally worth a hundred and sixty-five million, and an Elizabeth worth seventy-five million, no, it is not so bad, and go for a walk. Madam, do you know how heavy they are? I thought that I had lost my arm, so empty and so heavy; and then I had only just walked through those rooms. I say: 'My God, what can I hope to achieve with such an unconscious

child of Our Lord?’

‘Long live Crisje’, I called on Broadway and no one understood it. But they could hear it in Jerusalem. I say: ‘Father, are you there too? Otherwise I could do you an injury. You used to have airs, Tall Hendrik. Are you also there now?’ I say: ‘Do you not see me here?’

I was walking on Broadway, ladies and gentlemen, but my brothers do not know that, I never told them. Hendrik can hear that this evening. I prayed in America, Henk, and if I start to tell it again now then I will start to cry, but I flatly refuse to. I walked there on Broadway, and I was walking crying and then the lady who is sitting there asked me: ‘Why are you crying, Jozef, Mr Jozef?’

I say: ‘You can’t believe what I am. I can’t tell that.’

Hendrik, I was walking in New York, and I sent straight to Our Lord: ‘Our Lord, let me sell the light in my eyes here in New York so that my brother Hendrik can continue with the books. But I ask a hundred thousand dollars for it.’ ‘Who wants the light in my eyes?’ I wept for two days on end, four weeks on end. But I could not get rid of the light in my eyes.

And then there came back from the heavens: ‘They are not worth it, not for any millions.’ ‘And so’, Our Lord said to me on Broadway, ‘we do not need to lay the foundations for the animal kingdom.’

And I am pleased that it did not happen, because now I can at least also say something. But I would have liked to have sold them in order to give you that money so that you could continue. I was not happy with only paintings, but I give my heart and my blood and the light in my eyes, you see all of that on the other side, ladies and gentlemen. I am not talking rubbish.

This evening I also want to sell my light in order to be able to publish all my cosmic books. I just need a hundred thousand. And I want to be blind, but I will get the light from space and from Christ, this evening master Alcar is inspiring me. And he sells his light and master Zelanus does it of his own accord. What would you put in?

Recently another five hundred guilders flew into the letter box, recently with Jeus II, five thousand guilders, and now money is flying into the letter box again.

Ladies and gentlemen, I do not want to know, you do not want to know where that money comes from, you will not be any better off with it. But never ask me, and you no longer want to do that, never ask me who you are. I want to give my light, I have already given my blood a hundred thousand times; and we want certainty, consciousness, happiness, we have love.

Don’t we, mother?

I could not sell my light. And if I had been able to stay for another two years, then the girl from Vienna would not have seen me again. I say: ‘And



if Our Lord says tomorrow: "Go and walk, Jozef", then I will go away. Then I will do just as Peter and John.' But I would just as soon stay here with you. We can do much more together than that I end up there with those mad Turks. True or not, madam? What can I do with a Turk, I will not understand him anyway. I must first start to learn Arabic. And why would I start to learn it while I can talk proper Dutch at the moment? And I already know a few words of English. You probably didn't know that, did you? I can also already speak some German, Duits haben wir al gelernt zu Hause want wir waren ja in Emmerich. Sie haben ja Jeus II. 'Oh', Jeus says when he comes to Emmerich, 'ich bin ja schon angefangen.'

Pfuh, don't you think, did you not laugh, Mr de Jong? Pfuh, we learn German there in clogs. But I no longer need, do I, I no longer need to go to Jerusalem, do I? Our Lord, you will not let me go to Russia, will you? Because I do not understand any Russian, I do not know any Russian.

Oh sir, there are people who take a white sheet and they go for a walk. Wearing a white sheet, sir, and beautiful sandals.

There were recently a few in Paris and they said: 'I am Christ.' I told you that good story, and that is also a Mr Scor. Then they found him again in a shop, madam, that was Christ, and his wife. He went to Rome. First he was sitting in the tram with a beautiful garment, a beautiful goatee beard, beautiful hair, beautiful eyes, but they were empty, a beautiful white garment, a little bit yellowish, you know, and wearing sandals. And then he walked along the street like that. And half an hour later that same Christ was in a shop and bought a liver and salt beef sandwich, because he was hungry. Then a journalist says: 'Mmm, this one really smells of society.'

And when sir came to Rome, then they asked him ... He said: 'I am the Christ.' Then they said to the Holy Father: 'Christ is at the door, he wants to come in.' Then the Holy Father whispered something to one of his best cardinals, madam, he says: 'Just tell him that. Just ask him that.' And did you think that Rome was mad? Oh, no. Rome is wise. It is a pity that there is damnation in it, the last Judgement. Then the cardinal went to the gate, he says: 'How long ago was Christ on earth?' He says: 'Nineteen hundred years, so many months, so many hours and so many minutes.'

He says: 'Then you are just ten minutes too late. Because He was just here. You are number ten.'

'What?'

Rome does not have any respect for a white sheet.

Do you wish to act as Christ, ladies and gentlemen? There are enough of them, we have Mena Baba in the East.

In New York I lost all my foundations which we had laid, and only because I had to betray Paul Brunton and had to accept Mena Baba in the East,

then: 'He is the Christ.' Do you not know that book by Paul Brunton? He is standing there before Mena Baba, and Mena Baba has already been silent for twelve years. 'And when the moment comes and I have to begin with my task', he wrote on a note, 'then I will bless the world and mankind.'

Nice, isn't it? But now the rest. Now also the gifts. Now also the divine consciousness. But ladies and gentlemen, he is still silent.

Mary Pickfort lay at his knees, at his feet, and a great deal of those stars; but he does not say anything, he writes notes.

I had to go to New York, I stood there like child from 's-Heerenbergs at Carnegie Hall, and I stood there alone: 'Ladies and gentlemen, and I bring the greetings of the Netherlands from my sisters and brothers.' And then I had to begin: wrrlu wrrlob. And they liked it too.

Yes, I was kissed by the brown people, because we suddenly had it: 'You think that you only come in', yes, sir, I have already forgotten it, 'in a wonderful ...', that is not a suit, a body is not a suit, not a dress, is it? No, that is not a dress. What is it called again, sir, but we know that language. 'You are now black and in another life you are white people.' Oh yes. I say to that white one there, who happened to be a professor, I say: 'Madam', because I knew her, she had been to the exhibition, I think: I must have her, she was a parapsychologist, I say: 'Today you are white, but in four hundred years' time you must return and you will also be black.' And then four black people (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) ... I got a nice kiss, and I was not even black, because that kiss was white. He says: 'Come on, Bistro, come back, and we will bring the whole of Harlem to you.' I say: 'I still have a few days.'

But it is a pity, I had certainly been amongst the black people (see article 'Against racism and discrimination' on rulof.org) in Harlem all my life, they certainly did not eat me just now, because you no longer see a pot there now. You no longer see a pot there. I say: 'Do you wish to make soup of me, madam?'

Madam, they are all not Emschors but Mr Scors, all fraud, forgery, emptiness. Yes, I can go on but it will not help me anyway.

I will finish your letter: "You get beautiful statues, you get all the women of the world there." Yes, madam, I already said, the human being is for sale. And Mr Scor buys everything for little money. He is mad about sculptures. Is the statue of Our Lord, the real statue not a gem of power of creation? Is that not the human being? Is that not the human being?

"He has all the women of the world, even queens." Yes, indeed. "Go to him and just say that Thomas van Kempen sent you." Who was Thomas van Kempen?

(Lady in the hall): ‘ ... a church teacher?’

What did you say?

(Lady in the hall): ‘Was he a church teacher?’

Precisely, madam.

So that man does not even have any faith. Frederik says: just say that Thomas van Kempen sent you. So that dirty scoundrel, I say that, that Mr Scor does not even have any faith, madam, he has no church, he has absolutely nothing and then you must first ...

(To someone in the hall): What did you say to her? What was it?

(Gentleman in the hall): ‘Do you want to know that?’

You are muttering. If you are sitting in my line and you do this, then I will be off track, won't I? Yes, then you disturb my line, do you see? My line. But my line has been disturbed. Now you must see again that you get on track, I know nothing anymore about anything. It can go like that, madam.

(Gentleman in the hall): ‘Thomas ...’

Yes, I will not be disturbed, I have nothing to do with you, sir.

Thomas van Kempen, madam, that is the faith, the bible. And then: just say that Thomas van Kempen sent you. Frederik gives an imagery there which was exactly like that of the Christ. The imagery of the Christ was sometimes still animal-like, material, natural; but He still did not say anything about the spirit and the spatial laws, because it was not possible.

But Thomas van Kempen represents faith, wisdom, the revelations for the human being, which you can lay as foundations. And this is why Frederik says: ‘Just say that Thomas van Kempen sent you.’ And now something else comes, I think.

“Tell him that we lay together under the pyramid of Rijswijk”, not of Egypt and of Giza, but the pyramid of Rijswijk, the pyramid of the Wagenstraat, madam, and the Weteringkade and the Oranje hotel. The pyramid of Rijswijk. Do you feel, it is all so true, because that man, that Mr Scor has nothing, that is the lust, the emptiness in the human being and of the world.

‘You must see behind that’, Hendrik said, ‘then you will know yourself.’

Yes, Hendrik, that is divine wisdom. You can read those books a thousand times. After millions of years, Hendrik, they will still be reading this.

They will still be reading this. Not one book by the masters can be destroyed. All the books will come to every human being on earth. The society the ‘Age of Christ’ will be as rich as the world, and I predict to you this evening and that is very simple: soon our books will be a state possession. That will come, sir. It will already be that far in a hundred years. And anyone who belongs to the University of Christ, who belongs to the Rulof brothers, will be supported later by millions of people, because they are the children of eternity.

Did you not know that? Did you not know that, sir?

But it is perfectly simple, you are also a Rulof brother. We are all children of the University of Christ. The children of the masters who do not die out, sir. Our wisdom is eternal. The masters now work for the Messiah, He said: 'People will come who know more than I do.' We now have it in our hands.

Mr theosophist, we have a robust, great theosophist sitting there -no, that one, there, Mr what's-his-name - we spoke to each other and he experienced the Rosicrucians, the theosophists; didn't you, friend? What is left of that? Can they take us on? Can Annie Besant take us on? Can Annie Besant say, as we stand on earth presently: 'Go to Oxford and Cambridge, and you will get the Christ'? We say: 'Madam, he will only be born in the clay.' Won't he? You cannot teach Him anything. I was also be able to tell them that in America. They will not get over our wisdom again, because it comes straight from the Christ, because His children live there who now have a task to carry out on earth. We do not need to get any ideas, but fair is fair, we have it. And no one will take it away from us again.

Isn't it true, mother?

Anyone who builds a pyramid of Rijswijk, madam, and anyone who lies under it, lives as a mole under the ground. He has not undergone any crucifixion and that human being has not built up any fundamental laws by means of stone such as the pyramid of Giza, that human being has a pyramid of Rijswijk. And it collapses like a pack of cards. Clear?

Will you read that passage again? You must take four hours for it and then you must imagine all of that. And if you can do that as man and wife, with a lovely cup of tea, just like that after work, and mother the wife is sitting quietly and the man says: 'Child, just have a nice seat, and then I will make some tea. But you must listen carefully, you know.' And then you analyse the pyramid of Rijswijk for each other. Then you go to Mr Scor and then you see all his naked statues. And the last kiss, when that is all over, then he says: 'How happy I am that you are with me, darling, because now you are real.' And then you must experience that kiss, madam.

When you are ninety, madam, and you have still not experienced the spiritual kiss, then I will teach you to kiss, teach you to coo. Because the spiritual kiss, madam, has never been experienced by one human being on earth. You probably thought that I was telling a story again. The spiritual kiss is spatially deep. That is the human being with truth. That is the human being with trust. That is a human being with consciousness, with justice, and not any gossip. That human being always talks good, that human being always thinks good of life. And if you then know the universe and the life 'behind the coffin', and you can say of yourself: 'My life radiates light, wisdom and awakening', then the mother of space stands next to you, or you then go

into the bedroom, you go and lie down, hand in hand, and then you make a universal journey, and then you can say for the first time: 'My kiss is love.'

Look, they are already sitting there weeping. Here, (kiss), nice, isn't it, don't you like it? Bwww.

Who can say: 'My kiss is truth'? We shake each other's hands, and a moment ago we also killed each other inwardly.

A lady comes who says: 'That human being? Oh, they are so false, those people have this.' Good heavens, I am sitting with my nose in it. That lady comes - people sometimes say: speak of the devil, and he is sure to appear - that bitch precisely, madam, whom they were talking about, enters. 'Gosh, are you there too? Oh, how wonderful that is.' Really. 'Come in, child.' Oh yes. 'Is it not great weather. How are the children. Oh, how wonderful.'

I think: good grief, what a bitch.

You may not say that, sir. We as children of Rembrandt and Piet Hein do not say such a thing. We always have the truth.

The human being is received there: 'Yes, madam, yes, indeed.'

I say: 'Do you mean that now?' Mm? Madam, you may not listen to that because then you are already a listener of evil. But is it not true? Must I teach you how you must learn to think? What you must do in order to finally give that kiss? Yes, but we are to blame ourselves. If you give me a kick, as a man, mother, and you are, well no, not bitchy, but you are like that and like that, and like that, it is not nice, what do you want from me when I see you, and the other way round?

If the man hits the mother, the man threatens the mother in himself, and the man is a bit tyrannical, he knows everything and he just hits, he says: 'You know nothing. And you keep your lifeless face, do you understand that?' Yes, then just keep your lifeless face. How do you wish to receive that life, that lady?

You do not need to learn 'behind the coffin'. But in the first sphere, in that sphere, that world which we talked about at the beginning of the evening, you must have that benevolence there. Because that sphere says: 'Hey, wait a moment, you are still so cheeky. You are still too quick. You are still too ad rem. The human being is still frightened of you.' The human being may not get a fright, you may not make the life afraid. Because Christ always comes walking along and never had chains around him. That is only here with St. Nicholas.

When the human being comes with chains and with whips, ladies and gentlemen, then there is something the matter. Then just lock the door. But the human being stands before you, society is still like that, and the human being says: 'Oh, my dear, how pleased I am to see you again. I have suffered so much', but in four days' time they have an argument and one stabs the

other to death.

‘I cannot live without you. If we did not have you, sir, what would become of us if you were no longer there?’ In four months, madam, you will be sent away. All nonsense, all deception. The human being says: ‘I love you.’ You must just prove it.

There was a gentleman outside recently, he had to go here to the lecture, that was in Rotterdam, a few years ago, and he said, he had a nice car ... That man earned NLG 27,50 a week, and then there were two poor mites there: ‘Sir, may I have a lift?’

‘Oh no, oh no.’

And then that gentleman had an argument with a lady, she said: ‘Then I will not go with you either.’

‘That is up to you.’

That man put the car in the garage because he did not want to give those people a lift. To just let a human being enjoy the food of Our Lord, the other human being has nothing to spare for that. Because the human being says: ‘Those people are completely mad.’

When do we serve? When are we open? If you just walk one way. We must walk one way to Jerusalem, mustn’t we? And that man is sitting there. And he drives past us, and I thumb a lift, and it says on my sign: ‘I must also go to Jerusalem.’

But madam and sir, there are plenty among us who let us stand by the road and say: ‘Drop dead.’

People must go one way, also to the Ruyterstraat, also to Jerusalem; because this is Jerusalem. There are people standing beside the road thumbing a lift, and they do not see them, they also run them down. Because he is sitting alone in a palace like that.

Madam, you can use that for everything. We walk past the people, we stand before them, we do not know them, we do not see them, we are only ‘self’. And they are all from that Mr Scors, they are naked statues. There are people who say: ‘I will die for you. And you can do what you want to me.’ Madam, do not begin with that, because tomorrow they will take your heart out of your ribs. They will say; ‘Yes, did I say that?’ ‘No, sir, I did not say that, did I?’ Then they spoke Russian. ‘Did I say that, sir? I did not mean that. Oh, no, then you did not understand me, you know.’

‘I will die for you.’ Oh, madam, just do not believe it. Let us just not elevate that great word. Let us just remain quite simply on earth and on our own two feet. Let us speak to each other and say: ‘I want to do my best from now on in order to be honest and to think really purely.’ You will do nothing to me. Will you?

I also have something else here. I will also read this out, it is time.

Are you satisfied, madam?

I also have here: "What do you think of the bible? Or rather: what kind of book do you consider the bible to be?"

From who is that?

Madam, then I no longer need to say anything to you, because I felt that it was you. So I will just begin the next time with that. I can answer this, but then I will go through all my books.

Have you already read my books? Not yet? Not one?

Have you finished the three parts of 'A View into the Hereafter'? When you have finished them, will you ask me that question again, because I must go to the other side. And if you ... the bible ... If you have not read those books then I cannot explain the laws to you how we see the bible, how Christ himself sees the bible.

Do you accept that?

"I would like to know from you whether you agree that Jesus said these words on the cross: 'Oh God, oh God, how can You forsake me.' What do you say about that?"

Did He say that?

(Gentleman in the hall): 'No.'

(Lady in the hall): 'May I give my opinion?'

No, you must just say ...

(Lady in the hall): 'No.'

Good, madam, they put that in the Christ's mouth. God is hanging there on the cross and God cannot say to himself: 'How can You forsake Me?'

Madam, then you will be satisfied this evening.

(To the sound technician): I only have a minute left, don't I?

In Gethsemane He said: 'Let this cup pass from Me.' But who was with Him?

(Lady in the hall): 'No one.'

Who heard Him there when those mites of His, all His apostles, had fallen asleep? Who was that? Is that strange?

(Jozef continues to read.) "May I know from you what is meant by soul?"

That is your God, that is God as soul. God as spirit, the spirit in you, that is all the human personality as space, feeling, life. But the soul is the divine core in you. That is the divine attunement which you are as a soul. You must awaken that. Awaken by means of the good. Do you also already understand that?

(Lady in the hall): 'Yes.'

Then we are quick, madam.

"I ask this because some people claim that the soul of every human being is immediately created by God ..."

Madam, that is God. Clear? Really clear?

(Lady in the hall): 'Yes.'

My thanks, madam. My thanks, then we can continue.

(Jozef continues to read.) "... while other people think that God gave the human being a kind of power of creation so that the soul of the child is produced from nothing, that the soul existed before the formation of the body."

Yes, madam, the divine core was already there, then the spiritual world and then the material world had to begin. But now we must go to 'The Origin of the Universe', and now you will get six, seven and eight; you now get seven, eight and nine (the three books 'The Origin of the Universe' were the 7th, 8th and 9th books which were received by Jozef Rulof), and then you get to see the divine soul as space, the All-Soul, the All-Spirit, the All-Fatherhood and All-Motherhood. The divine soul lives in us, we are that as human beings, but by means of the good, we awaken, build up that soul, we bring it to evolution by means of justice, harmony and the love, the real Christ.

Satisfied, madam?

Then I thank you sincerely.

(Lady in the hall): 'Excellent.'

What did you say?

(Lady in the hall): 'Excellent.'

Thank you, madam, because you have a beautiful feeling.

I have another question, but it also refers to that one from this evening; I can put it aside.

Ladies and gentlemen, have I given you something?

(Hall): 'Yes. Oh yes. Yes, you did.'

Listen carefully: On Sunday morning the masters will speak in Diligentia at ten o'clock, and you must hear them, ladies and gentlemen, because Jozef Rulof is just a big dope. (laughter)

I thank you for your attention.

(People clap.)



## Thursday evening 15 May 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I will begin this evening, you will get another three weeks from me in June.

(People clap).

So at the end of May, madam, we will continue for another three weeks.

(Lady in the hall): 'Oh, here?'

Yes, yes. (laughter)

So up to the third week in June.

I have here, they put that in my pocket last week, when it was finished: "Sacred blood procession: held up by a donkey." The colourful sacred blood procession in Bruges was delayed on Monday when the donkey, which was carrying Mary, refused to continue at the Dominican bridge." That would not have happened in Jerusalem I believe. "Encircling angels," They were walking next to that donkey of course. "and Joseph," (Jozef pronounces the name with a P) "tried to get the donkey to walk," Yes, this is what it says, ladies and gentlemen, "by pulling its tail. (laughter) Also an energetic group of choir members," so, they were also there, "came to help. Finally the animal was pulled over the bridge and the procession could continue."

I would like to say: how sacred this is. And now they want to hear and know from me why the donkey now refused to ... Mary ... (laughter) Yes, that is part of it, isn't it? And now they want to know from me why the donkey refused. That was of course a Dutch donkey, because that donkey family in Jerusalem has a very different attunement. That is the only thing there is to it. Why does that donkey refuse to take holy Mary and Joseph and the children over a little bridge?

(Lady in the hall): 'Because it was a donkey.'

What did you say?

(Lady in the hall): 'Because it was donkey.'

Was it a donkey? And then pulling its tail. That is awful. Don't you think so, madam? Is Piet Hein not with you this evening? Oh, there he is. (laughter)

Well, ladies and gentlemen, what do you think of that, because here we have to do with a holy miracle, a shadow of the event which once took place in life in Jerusalem, two thousand and so many years ago. And now we are in Bruges. And there they say: 'It will do it. Can't you get over the bridge?' They should have talked Hebrew to that donkey, and they would have been over it.

I conclude from this that that donkey thought, and feels, in a Belgian way, and that it has forgotten the sacred proverbs and Hebrew from Jerusalem. And they said that to the animal: 'Move!' And in Jerusalem that is called: 'Stand still.' (laughter)

Yes, can you make something else of it, madam? You are laughing, why are you laughing now? That is an explanation, isn't it? Why are you laughing now? That animal understands Belgian and French, of course, it will be able to understand a bit of French. But they had, they had, oh well, Jewish is perhaps also possible, Jewish or Hebrew, or Greek ... I think that that donkey knows more Latin than the Bruges dialect. These people have not experienced the Latin reality.

And now I will give you a very good word, then you will suddenly know it. Madam, we have mimicry here. If the church hears it, I will get another beating. Another piece of wood for burning Jozef Rulof at the stake. Isn't it? Fair is fair. That donkey, sir, it had more feeling than the human being who walks next to it in that white shirt. And that donkey thought: Mary and Joseph are not real anyway. You see, they are not real. And then something always refuses in society or in nature. When we are unnatural, ladies and gentlemen, then something always refuses if we want to take that back to the holiness of the Creator.

(Gentleman in the hall): 'Backwards.'

Backwards forwards? They have it the wrong way round, sir. Yes, I wasn't there, do you see. Just decide for yourself. Just write to those people how it actually happened, perhaps we will have a new story again. The human being who comes here for the first time thinks: what are those people up to?

(Gentleman in the hall): 'I know for sure that, if you pull its tail, it will go backwards and never forwards.'

You know for certain, if you pull a donkey's tail like that ... But that donkey had turned itself round of course, it did not want to cross the bridge. And then they wanted to ... its tail like that ... Yes, everyone understands that, if that donkey refuses like that at the bridge and you pull it back, then you pull it from dry land into the ditch. So forwards back to front. (laughter)

You should see that film, if you consider that for a moment. So I imagine: that bridge went like that. Bruges has a lot of those nice bridges. The painters always have those nice palettes of them. So the donkey is already standing like that. And then like that. (Jozef imitates it.) Now pull me over the bridge? (laughter) And the choirs and Mary and Joseph thought: where are we going today?

I find this a nice tip for the Catholic church to learn to think differently. I find this a very nice letter to send to that Holy Father in Rome, then he can see that there is something the matter with the Mary and the Joseph which

we now carry round like that in our society. Isn't there? I wished I had a cardinal here this evening, then I would give him a few spiritual smiles. I want to fight with those people.

(To someone in the hall): Yes, sir? Do you know something about the donkey? What did you say?

(Gentleman in the hall): 'That perhaps it could be got at from others.' Sir, we may not know that.

(Gentleman in the hall); 'Yes, it could be that on the donkey ...(inaudible)' (People laugh warmly).

Sir, that is possible. That is possible. I once heard from a greengrocer, he says: 'If I come there and there ...'

(A lady says something).

And from a farmer. Yes, but that is where we are from in the country, you do not experience that like that in a city, life goes too fast there. But where we are from in the country.

The greengrocer always used to stand at the corner of a street there, he also had a horse, and then he could not get that animal to move, then the horse started to refuse. And after twenty years, when that animal was almost old and died, then he asked that man there: 'Can you tell me why my horse always stands still here?'

(To someone who comes in): 'Madam, just come in.'

And what did you think now, sir, how? How? Do you know it?

(Gentleman says something).

No, it is something else.

He has discovered that that man had a boy, as a horse, from the same mother, and that animal smelled her brother. And when they came there, they always heard: 'Hihihih.' And then they came ... And then that farmer should have felt what that neighing meant. And then he said: 'Good day, sister!' And then he stood still. She too: exactly the same.

But now there are no white shirts and no Mary and Joseph. Yes, you see more of those things. We can make a good evening of it. But I must continue.

(Jozef reads): "A few weeks ago I started treatment from a magnetiser in connection with nervous gastrointestinal disorders. After the first treatment I did not experience any remarkable results, but after the second treatment, last week, I got an ice-cold feeling in my neck and along my back to my legs. Since then I have become more nervous than ever before. Is this a normal symptom? Your answer will probably be of use to all of us. Thanking you sincerely in advance."

From who is that?

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

Yes, sir, I do not intend to analyse that magnetiser for you. You got an ice-cold feeling in your neck, and along your back to your legs, and you became more and more nervous.

Now I can give you a diagnosis, for myself, which I experienced. For example: I had people and they became more nervous, for a moment. For a moment. They had to become more nervous because that power speeds up the nervous system. But then I can also explain what happened. And that ice-cold current in your neck too. Because it goes from the astral nervous system, and it divides itself here; so that working of your nerves goes through the brain and makes, traces an orbit through the organism, goes back to the life of feeling and you take over that. And then you became more and more nervous. Now it could be that people speed you up, that people speed up the nerves. But if I had to determine, by means of master Alcar, that the speeding-up came, then you would also get as much that we took it back again; a reaction upwards and then rest again. You would also sleep that night.

And how many weeks has that been going?

(Gentleman in the hall): 'Four.'

Four weeks already? And more and more restless? Then it is high time that you go to a good general practitioner immediately, and ask ... You have perhaps already had enough medicine. No? Then a little thing will be more use to you, than all that magnetizing. Then the nerves need something else, something stronger. But it must give you rest. And if you do not get a rest after three, four, five times, then it is already too long.

There are psychopaths and insane people, and people who are a wreck, but I do not see any wreck in you. I do not see you as a psychopath either. In other words: you are not so ill that that depth has sunk so far away for that illness that that magnetizer cannot bring that up. Then you will need six months before you have any ground. That, for example.

But I will not make a diagnosis for your magnetizer, you must just ask the man or woman who is treating you. Sir, demand that they explain to you what is the matter. And if they cannot do that, sir, not spiritually-scientifically - because you could always compare my diagnoses with a that of a doctor - then run away. Whoever it is, then run away.

You demand that, don't you? And that is also obligatory. The magnetizer must be able to analyse your situation, otherwise he is not a magnetizer. And if you feel that they are off the mark, sir, then walk away because then there is no certainty.

Satisfied?

Thanks.

I have here: 'In a few weeks we will be busy with the question 'the chicken and the cockerel.'" Now we will get it. "The point which it is about in the

chapter, is, that the chicken can also lay eggs without mating with the cockerel.” We know that. “But no chicks can come from these eggs since they are not fertilized by the cockerel, can they?”

From who is that?

(Someone reacts.)

What are you laughing at?

(Lady in the hall): ‘I thought the same thing.’

Did you think that, what that lady had asked with this question? What did you think?

(Lady in the hall): ‘No, I did not think anything.’ (laughter)

Yes, madam, the human being is also sometimes busy with: I and the egg, the egg and I. But then we are not there, you see that. Can a chicken, a chicken, a perfectly ordinary chicken, a hen, can those children give birth, can those eggs give birth to and create chicks once that egg is there without the cockerel having looked at it?

Yes, how must I say it otherwise, sir, fair is fair? (laughter)

Is that possible? That is not possible, is it? So then you could just have left out that question mark. So the mother chicken - we will follow that first - the mother chicken lays eggs and possesses giving birth and creation because of that.

But the human being has the same systems and you cannot do it, can you? But you can do it, madam. You can do it. You lay ... Yes, then I will say it. (laughter) The ladies, the mothers do not know themselves and the academic does not know the creation. And then they also say: ‘Yes, Jozef Rulof knows everything, he alone knows it. That is all fantasy.’ Yes, but I will prove to you that you do lay eggs. Every mother lays an egg in good time.

(There are reactions in the hall.)

What did you say?

(Lady says something.)

Yes, madam, you have millions of them. But they are still inside. The chicken has them too, the chicken too, it has ovaries as the human being has. Every animal; every animal, not all animals, but anyway, all the mammals. But how, mothers, do you lay eggs? How?

(Lady in the hall): ‘Menstruation.’

Who said that? Who said that? The nurse is over there. If you menstruate, madam, you lay an egg. But can you accept that?

(Hall): ‘Yes.’

That is the development, that is the evolution of that egg which breaks there. That is blood, isn't it, and that egg is creation, isn't it? That is blood. But that blood is creation, that is giving birth. Everything lives in that small egg which rips apart there, doesn't it, that has soul and spirit.

Doesn't it, madam? Is that true?

Yes, sir, I am now looking at a different Piet Hein.

(Gentleman in the hall): 'Of course.'

No, madam, is that the case? In that little egg there is spirit and soul and life.

(Lady in the hall): 'No, not yet that.'

What did you say?

(Lady in the hall): 'Not yet that.'

Surely not. Is that not life then? That is the divine life itself, isn't it? That is therefore ... I ask you whether it possesses soul, life and spirit?

(Lady in the hall): 'That is only life.'

Why? What did we learn now?

(Lady in the hall): 'If it was soul and spirit, then it would already be fertilization.'

You see, madam, I wanted to have you there. So if that egg was inspired we would have fertilization. Then there would be no menstruation. But that is a material, life and spirit, and has a personality. Doesn't it? That menstruation is now blood, is spirit, is material; and that is white and red and yellow, isn't it?

And the egg of the chicken is, according to the organism, white and yellow, is material and spirit. And only if it reaches evolution with the mother and you get your menstruation ... then the chicken lays her eggs, and is exactly the same. But for the human being it is this, and for the animal it is that world.

Isn't it simple?

And now the cockerel, madam, now the cockerel.

"We got all kinds of answers about this point; that chicks only come out of eggs fertilized by the cockerel." Do you see? "Or that the chicken on the whole does not need to be fertilized ..."

It is not necessary either, then she gives birth and she creates ... You are not fertilized. If you were fertilized, and it is possible ... Now we are also connected to laws, but not that chicken. How many eggs does a chicken like that not lay? Universally deep. Thousands, hundreds of thousands in a little short life, and then she also has a hundred million eggs in her, and then she can already no longer lay, then the time is already over. An old chicken like that, they say, she no longer lays, she only just gets feed and then soup is made from her. Something else again of course.

But this, "...that the chicken on the whole does not need to be fertilized ...," that is not possible, to lay eggs, to reveal, because that is, that would be in conflict with the creation of the human being. And giving birth and creation for the whole of creation, for all life, is exactly the same. There is no differ-

ence in it. Or you get creations in one grade of course. And that is: there are lives which can fertilize themselves and which by themselves ...

Max Heindel was right about that, and he thought that too, he had read that, that in nature for different animal species ... And now he thought: also the human being. And then he was completely off the mark. And Max Heindel visited me, he says: 'Jozef Rulof ...' I had to read the book by him and then master Alcar brought Max Heindel to me. I say: 'Yes, must I also start to fight against you too? Because now I do not get the Rosicrucians, because you have told things by means of which the human being ... that there was a time that the human being could fertilize himself, and that is not possible.'

He says ... But he saw the animal. And which animals? So the post-creations, which experienced everything. Why does the post-creation precisely possess giving birth, creation and also giving birth and creation in the own evolution? That means: post-creations are capable of both giving birth and creation, and also fertilizing. The post-creations have the whole macrocosmic divine evolution in their hands, and not the human being and not that chicken and not those organisms which are animal-like, materially, humanly natural.

Why not now? Now I suddenly put you by means of that small, measly, beautiful, universal, macrocosmic egg of the chicken, of the chicken, I place you before the cosmology, which master Zelanus explains in *Diligentia*, before stars and planets. And then you must just tell me what you think of it.

(To someone in the hall): What was it?

(Lady in the hall): 'They are back again in the primal source.'

They are back again in the primal source?

(Lady in the hall): 'They represent the primal source.'

Not bad what you are saying there. They are back again in the primal source. Not bad, but it is not it. But it is close. You are thinking good, deep.

(Gentleman in the hall): 'There was no end.'

There was no end. No sir, no sir.

(Lady in the hall): 'That they are doomed to dying out.'

I beg your pardon?

(Lady in the hall): 'That they are damned to dying out.'

No, madam, it is not about that. 'Are doomed to dying out', no. Because that would mean something else, but it is not that.

(Gentleman in the hall): 'Post-creation comes from communal life, both fatherhood and motherhood.'

What do you learn in *Diligentia* when master Zelanus speaks about divine paternal independence? What do you learn by means of that? Do you not know it? You will perhaps not make it. It is also certainly not easy, because you must be able to see this cosmically. No longer humanly. And certainly

not ... Yes, you can do it. It all lives on earth, but you have cosmic problems here on earth, cosmic reality. And the human being does not see them, does not see those realities, those problems either. But I will explain it to you, and then you will feel it immediately.

(A gentleman says something.)

It is also that, but it is not actually that. I want to give you the chance and then you will see, after everything which you have learned, that we never come to a standstill. We have that ... If you are also cosmically conscious, then you must also be able to analyse every law, and is only just: this is the word, this is the law for the word. I cannot talk next to creation, because I have seen that master Zelanus and master Alcar and all those other masters have become independences for fatherhood and motherhood.

(Gentleman in the hall): 'Mr Rulof?'

Yes, sir.

(Gentleman in the hall): 'The game which takes place in nature, that takes place in the animal, the animal has no male and probably no female either ...'

No, that must be there.

(Gentleman in the hall): 'That must be there?'

That must all be there.

(To someone in the hall): Yes?

(Lady in the hall): 'That now represents one fatherhood and motherhood.'  
What did you say?

(Lady in the hall): 'That now represents one fatherhood and motherhood.'  
It is that. But why? It is that, madam.

(Lady in the hall): 'I cannot say that.'

See, just think, it is that now. It represents one fatherhood and motherhood. Why now? Yes, by means of which you can now determine that you are God and are God as father and mother, and that those lives do not belong to the existing creation. Why now? And that God does not let that life pine away, because all those gifts which you possess as man and wife enter one world in the post-creations - not only giving birth, creation, realm of colours - evolution in one state, because now fatherhood and motherhood divide again and reach one core; but now it is post-creation.

So the post-creations actually have more than we do, madam. A butterfly which emerges - and there, there are even more - and thousands and thousands possess a realm of colours, fatherhood, motherhood in the own source, brings itself to evolution.

You cannot do that under your own power. We need fatherhood for that if you are a mother. But that is the independence as mother, the independence as father, isn't it? And they are divine laws, creations, therefore existing laws.

And this belongs to the post-creations and does not belong to the existing



creation, because these lives remain on earth, originated by means of rotting. Isn't that wonderful?

Yes. The academic cannot compete with that because this is the truth.

(Jozef continues to read.) "We would have liked an answer to this because it is simply becoming a nightmare, this conversation." The conversation of the day. "Everywhere we go my husband talks about the chicken and the egg. He even wakened me one time at night ...," what a funny man he is, "when according to him he finally had an answer for it ...," I want to speak to that man, "...had an answer for it. And I said: 'What a pity that I seem to disagree', and we lay worrying and talking in the middle of the night again."

From who is that again? From you there? From who was this?

Oh, from you.

What saints you are. And did the two of you have a nice time? Put on the light? Put on the light, made a cup of tea again. Wide awake? Wide awake.

(Lady in the hall): 'Yes, completely awake.'

What a fine pair you are. Yes, that is nice, these children will begin now. They are just married, aren't they? But a short time? See, they are now lovely people. But when you are also forty soon, forty-five, then you will say to him: 'Say, stop your moaning.'

Oh well, we still do not believe you. Today we eat ... Today ... You are still cooing of course, aren't you? (laughter) You are still in the cooing periods. But woe betide, soon when we have finished studying each other.

Look, ladies and gentlemen, the new age begins here, they are two children who have already experienced the lectures, read books. The man reads again, she reads aloud, he reads aloud, they have the time. Soon mother will have a child of course, then there will not be so much time. Then she will perhaps say ... Then the little one will be lying there, and then a new baby must come ...

'Now, you must hear', he says, 'now I suddenly know it.'

Then she will say: 'Yes, I know it too, I must make sure that this goes away.'

Then you will no longer have so much time of course. After twenty years, fifteen years ...

Because we all began like this: and then she thinks it is wonderful that I wake her up. And he says: 'Oh child, it is wonderful.'

But now there are other things. If you can remember that then, despite all that social misery, then you will remain young, then you will remain beautiful, then you will get contact. That is the paradise, madam, sir. Remember it.

Sir, do you know now where that cockerel comes from?

If only you had called me, then I would have come upstairs and then I would have told you it just like that. (laughter)

How happy I am that I did not get a telephone for all those years. Because

the people offered me: a villa, a car, a Cadillac, and a home telephone.

'It will cost nothing, Jozef.'

I say: 'Yes, I know. Tomorrow you will be calling.' I say: 'Well, I do not want a telephone.' I say: 'But the ....'

There are more: 'Say, let's just call Mr Rulof, it is the middle of the night, what does it matter.'

Yes, that costs at night, a telephone with masters costs a thousand guilders. But then they do not call so quickly.

Sir, do you really know it now?

(Lady in the hall): 'I wanted to ask one more thing. An acquaintance of ours has a ...' Got a cockerel. '...he got a cockerel, a pheasant; and he said that the eggs which the chicken laid without mating with the cockerel ... out of ten there were two which chicks came out of ...' That is possible. '...is that still possible?' Yes, it is possible. But what is that due to? That is a really wonderful law. That is possible, that is possible, yes. 'Yes, this is why we got on the wrong track of course.'

Yes, on the wrong track. Why can the mother get five children, and four, and three? It is going there. So something still remained of the cockerel, of Herman, in a shed, in the room of the previous one, which unexpectedly, without sir coming still both influenced and fertilized the mother. It is only that. In that cell chamber, where his seed, his sperm, an atmosphere always remains behind as mucus and that has created again. That built up again. They are those first cells. The atmosphere. Then it is condensed, then you already get a division - that is the light of the universe - then you get the actual cell which starts to create in that cockerel, don't you, which ...

(People are talking at the same time in the hall.)

What is he called? (laughter)

(Hall): 'The chicken.'

No, no, no, no, this is still the cockerel and that ... Oh yes, but in the chicken, you are right, in that chicken. And then there is something else there by means of which out of the ten, twenty, there is one, or two, which can fertilize themselves, but which is irrefutably from Hendrik himself, from the cockerel itself.

I do not say that my brother did that. (laughter) But that cockerel is called Hendrik or Piet. Where we are from they call him ... They had one, so big, madam, and he was called Jan. And then Jan came running along. He answered to 'Jan.' They also called one after me and it was called Joseph (Jozef pronounces the name with a P). 'Joseph!' And then he came and he turned around, and then he got the tasty grains of corn and then, well, then he went away again.

Then that farmer says: 'I have contact with my cockerel.' He says: 'Do you

know why?’

I say: ‘No, sir.’

Then he says: ‘I will just not talk about it.’ And then I still knew it.

Analyse that tonight together. Analyse that.

Are we finished, madam, with that cockerel and that chicken? There is still a lot more, do you know that? Think about that. But you must not do it at night. Sir ... Do you want to ... him? Madam, will you waken him sometime?

(Lady in the hall): ‘No, he wakes me.’

He does that himself. And do you know what you must say then, madam? ‘Sleep!’ ‘Sleep, because in four weeks’ time I can send you to the doctor. Then the nerves will be sick.’ You must have your night’s rest, sir.

Do you do that?

In the morning a bit tired in his eyes, isn’t he, and only because of that egg, and only because of that chicken, that cockerel. Sleep from now on, talk in the evening. Even if you have no time; then just wait. Sleep at night and let go of these things.

What I now build up, you destroy again by starting to search. You must think during the day. I may not think at night either. If you continue with that - you will not come through all of that creation - but you continue, you know what we build up then, what you build up yourself then? You undermine your health because you start to analyse together.

But that is not art, you know. That is the same problem if another human being wanted to act like Frederik. You are not analysing cosmology on skates. Forward backwards, to the right, to the left. And in the morning then you come like that: ‘Oh.’ Well, you missed that hour, and that undermines your nervous system.

Does he sometimes come home in the evening with a long face? No, of course not, does he? Always cheerful, isn’t he?

(Lady in the hall): ‘Yes, he is.’

Yes, is he? Yes, but you are not telling tales. Yes, indeed. (laughter)

Don’t you like them, madam, those two? Those two are great.

I will continue. If we just understand each other, then you may also say something else, otherwise it will be so dry, then it will be so dry here.

(Jozef continues to read.) “Dear Mr Rulofs,” They still write Rulof with an s, I am called Rulof, “I would like to receive answers to the following two questions. Some Christian groups preach and feel happy at that thought that Christ died for our sins and find this more prominent than Him to be seen as an example sent by God. Does nothing remain of this thought and comfort? I always imply this when I talk with these people about this.”

From who is that?

Madam, if you begin with that, then you rebel against the whole Prot-

estant, Reformed and liberal Protestants and everything and you will get into arguments if you say that, because those people are still attached to that. You cannot take that away from them. Because what they say there, madam, that is not possible. And do you wish to explain that to them? If you ... with those people ... If you enter those circles, madam, save your energy, because - at least if you accept those books from us - because you will never get those people. Do not waste your energy. Do not start to try to convince a Protestant being.

If you think that you can convince the people, madam ... If you think that I want to convince the people ... I certainly do not intend to. You must know yourself what you make of my things. I cannot follow it for that matter. And I cannot convince those people, I will certainly not try it.

If I was able to talk in the church tomorrow, I was able to say that and that, I would not even do it because they will not accept it anyway. Perhaps if I could explain that: it is like that and that. I only need to do that once, madam, and then I will get from those masses: 'Away with that man!' They cannot suddenly achieve that evolution, in one night, in one year. Not even in one life. Because if they are that far, then they will have the feeling and they will dare to think outside of the bible and outside of God's word.

Madam, just let them talk, and if they sit down and are really in pain, are thirty, hungry to learn something, then you can be ready and say: 'Here.' But then they will also accept it, because they will start to think. Those people do not yet think, they let their thoughts be led. But the human being who thirsts ...

I would like to give you all the advice: do not search for the human being who wants to accept this in order to give the human being this from us, from the masters, from space. Madam, you do not need to look for that. You must wait until the human being comes to you and says, and stands before you and looks you sharply in the eye: 'Do you know something about God?'

I once - in America, I met in the Dutch East Indies (Indonesia), in America - met a gentleman, who came from America, he had been to visit my brother. He came here to Holland and he said: 'Sir, I am here. Now you must listen to what I experienced.'

And that is even worse, madam. That man who ... And there are more of these people. That man had the feeling that he had to carry the whole universe. If he only heard of something ... 'Oh, God, they are beginning a war there again, oh, war again, war again.' And then he was really in pain.

'Oh people, why do you behave so harshly and how terribly you behave. Why will you give that man twenty years?' A judge.

And he felt everywhere: he was the bearer. That is the human being who saddles himself with too many problems, takes too much on his shoulders,

the human being who does not know himself, and the human being who saps his energy; and unconscious being. Then it seems that those people already possess an apostleship, want to bear the suffering of the masses for Christ, but they just destroy themselves.

That man said this: 'I have been in the jungle for years and years and always the unity with nature ...' Questions, questions, questions, questions. And his wife had a hell with that man, because that man suffers and has sorrow because he wants to get to know Christ and God. He's dying of thirst and a strave ... it is not a starveling, is it? It is not a starveling, is it? He is hungry, but it sounds so ugly, so strange. And he is hungry, he does not get enough, there is no book ... And what knows a bit about God; he runs to that. He does not get an answer, is never satisfied.

And one morning he gets up and he says: 'Wife, today it must happen, I feel: today it will happen.'

Then she says: 'Husband, I hope so. I hope that you get peace.' A torture.

He says: 'Then I am behind Bandung; I must go to Bandung.' But that day for eight hours he - eight hours, ladies and gentlemen, in that sweltering heat there - from nine in the morning to five o'clock in the evening he ran over those country roads like a complete religious maniac, you could say. No, but a human being who consciously knows: I am still alive, I am still there myself. But a pain and a sorrow, and a sorrow, and a sorrow, and a sorrow. Then he has arrived in Bandung, in the evening, completely broken. He stood there in a corner, didn't he, in a doorway, he is already in the city; and then that poor human being stands there, beaten from inside and kicked, he thinks: yes, hey God, I must go away again, because then the people will perhaps think that I am a thief. I must leave that doorway again.

He goes out, suddenly he is standing in front of the shop. He looks: My God, there it is. 'A View into the Hereafter', 'Those who Returned from the Dead', books by Jozef Rulof. He also calls that man: 'Where can I find that man?'

He gets that man out of his house. 'Sir', he says, 'give me those books, give me those books, and even if they cost a thousand guilders, I must have them.' That man sells all the books which were there then. He runs away again, takes a car and goes home. He sits down, he drinks a cup of coffee, he also has a glass of water and he says: 'Wife, go and lie down, I will read all those books tonight. See you tomorrow.'

In the evening, the following day he had finished the four books. Then ... began ...

(Lady in the hall): 'That is a pity.'

Yes, that is a pity. He began to read again. He is reading for two days, then the third day he collapsed, then he could no longer do it, after sleeping for

four hours, five hours, he started to read again, he went through them again, he says; 'Now I know it, God God God, thank God, I now know a bit more.'

That man had to go from the Dutch East Indies (Indonesia) to America, he comes to America and hears the name Rulof and stands before my brother. He immediately writes to me: I am coming to Holland, may I visit you?

He comes to me: 'Mr Rulof, will there be war, will there be another war?'

'No, there will be no more war.' That was now for 1947. So we have even more books for him. I say: 'You can take all the books with you.'

'Will there be war?'

'No, sir.'

'Will there be ...?'

'No, sir.'

'Is there damnation?'

'No, sir, there is no damnation.'

'Is there a last Judgement?'

'No, sir, but you read, the hells and ...'

'Oh yes, God. And do you mean that? Imagine, sir, that that was true. God, if only I could believe you.'

I say: 'Sir, just continue.'

'If only I could believe you.'

I say: 'Sir, the 'doodles'.'

'What did you say?'

I say: 'Yes, then you must go to Gelderland, they will tell you it even better there. In The Hague that is also called the 'doodles'.'

Then he says: 'Why? Why, why, sir?'

I say: 'Yes, sir, did you think now that I could convince you?'

'Is it true, sir, what you say? Is it all true what you experienced?'

'Yes, sir.'

'Painting too?'

'Yes, sir.'

I say: 'Are you convinced now?'

'Would you really not be able to paint yourself?'

I say: 'No, sir. And then what, if I now have a Rembrandt?'

'Yes, sir.'

'Rembrandt, is that something from you?' Rembrandt says: 'From me? What is from me?'

I say: 'Sir, are you convinced of that? Sir, paintings cannot convince the human being, but it is there. I did not learn it. And then what, and then what? But to write books, sir, about these teachings ... you cannot get that in the East, not in France, not in Germany, sir. There was a theosophist, and a woman, in the spiritualist area, there was also one here, but he was also com-

pletely off the mark, because he explained it materially. There are really more books, sir, but they make huge mistakes, because I saw them: This is true!

'If only I could believe it.' (laughter)

Yes, sir, just do not laugh because the whole word is still like that. There are also still some of ours standing: 'And would that be true? And he says that is true, but would that be true?' There are people who were three years, four years, five years in Diligentia, that is now really three months ago, who said: 'Do you believe that he is in a trance?'

Well, sir, what we get there in Diligentia is no longer child's play, sorry. Anyway, what you got on Sunday, that is no longer human power which spoke there. I heard that roll (audio tape). But I had to stop because I could not deal with it. I am in a trance there, and here I am awake. And then you should see, sir, what happens to me, if you experience that. You should ... me ... There I have to ...(inaudible) in a trance and another person speaks and I sit here; then I have to go into it, then I have to go out of it and then I go to that, and I fly to the space, and then I must learn to remain seated. You already have a phenomenon which cannot be from me.

And then what, sir, then what, sir, if you do not know who is talking there? Then what, sir, because what is being told there? Compare it to the world. Then what, sir, what does it matter to you whether master Alcar or master Zelanus was to speak at the moment, or Christ, or Peter, or Judas? Sir, it concerns: what is being told there, you do not yet hear this in this world.

Good, that gentleman. So for three, four, five years they sit at the table next to you and think: oh well, nonsense. Do I want to teach those people something, sir? That man does not teach himself anything, that man is the living dead, sir. No, sir, that man is not thirsty, he is not hungry. They are sensation people who sit around me here and think: oh well, I would like to experience that sometime. They are not thirsty, are they? Those people are not concerned with deadly seriousness here, awakening, God, Christ, are they? I sit, with my deadly seriousness, flinging my blood, my life, my soul, my spirit in those people's faces. I descend into those people and I say: gosh gosh gosh, my people, I could give my heart and my blood, then I would wish to convince you.

'Gosh, yes', he says, 'but that is your business. That is your business. It still means nothing to me if you want to give your blood.'

What do you think then, madam?

(Lady in the hall): 'Get lost.'

Get lost, one says there. Oh, well now ... Why must you immediately say 'get lost', that is not necessary, is it? No, madam, if we understand each other, then you can do it soothingly, then you say: 'The 'doodles'' (laughter)

But did you think that I could convince those people?

Did you think, when I stood before Crisje and I said: 'Yes, but then I will go to the Real One. And that priest does not know anything anyway.' Because I pulled a fast one on him. I played off the priest. I think: if he is really in contact with Our Lord; because he is that, they teach us that in the catechesi, catechegis, catechegas, catechegoes ... (laughter)

And then I was there and then the priest said again: 'Yes. Committed a sin?'

'Yes, father. I stole pears, I stole apples.'

I think: yes, what else I have done is no business of yours. I think: now I want to know whether that gentleman really ... because Our Lord knows everything.

I say: 'Mother ...' Yes, challenged Crisje first. 'Mother, does Our Lord know everything about the people?'

'Yes, of course. Our Lord knows everything.'

I say: 'And the priest, then he is ... then He also knows what the priest knows, and the priest also knows what Our Lord knows?'

Then she thinks: Yes, there is something behind that, isn't there? In other words, Crisje says: 'The priest is the representation of Our Lord.'

I think: then I have worked it out.

I go to the priest. 'Father?'

'Yes.'

'Stole apples and pears.' The same old story. (laughter)

'Done anything else?'

I say: 'No, Father.'

I had almost said 'yes'. Fine, I keep quiet about the rest, I think: now I want to see whether Our Lord talks to him.

But, madam, it did not happen. You could pull a fast one on him; but not Our Lord. Then I said to mother, when I came back: 'Mother, he does not know anything.'

'Why not?'

I say: 'Because I did not tell him everything.' I say: 'I will go to the Real One, but that Real One knows it. Because I have become afraid.' Then I became afraid. And then I said: 'I will go to the Real One.' The actual Real One. And He has everything.

And that gentleman, whom we are talking about now, he could never find that. I cannot give the people that at the moment. And if I had asked Crisje ... Later, I went to her, I told her again about that, I say: 'Do you remember that?'

'Yes.'

'Do you remember this?'

'Yes.'



Do you still remember that?’

‘Yes’, mother says. Then I was alone with her.

Other people went to her. Crisje did not say anything. Other people came to visit her: ‘Crisje, did that really happen to Jeus?’ Crisje did not say anything.

Do you know what they then, the people already said? ‘Nonsense, I spoke to Crisje. Crisje does not even know it.’ But they did not know that Crisje did not speak about holy things to another person who had nothing to do with it. Because they were holy things of Tall Hendrik and herself, and me and Bernard and Johan and Hendrik, and the children. They said: ‘Our mother has never spoken to people about her holy unity with her children and the Tall One and Our Lord.’ We got that out now and again, but then it was holy. My great Crisje did not do that.

And would you think that when the human being does not know the laws of God and Christ, that Our Lord can talk to the priest? And would you think if sir ... this faith, this feeling, that real thirsting ... Because then the people are no longer talking about: ‘Would that be possible?’ Sir, then it is cake for your hunger and thirst, because you are refreshed. Whether it comes from Jan or from Hendrik, and whichever prophet or Paul you are, if you also speak French, German or English, sir; sir, then it is called: ‘You know something about the Christ, about the Lord.’

And then you can say: ‘Can you talk the dialect?’

If I tell that in the dialect, master Zelanus says in the books, and Jeus will soon write that: ‘But I saw it anyway’, then you can say when you come from Leiden, you will soon read that in part III: ‘That is a language, that looks like nothing on earth.’ But Jeus said: I saw it, and I also saw it. Because I was there. I saw it.’

But the human being who cannot and does not want to accept that, says: ‘Would that be possible?’ and ‘Is that true, sir?’ ‘Will there be no war, sir?’ ‘Is there no damn ...? Is that all true what you write there?’ ‘Is that not too good to be true?’

‘No, sir, it is true!’

‘God, then I will just believe it.’

‘The ‘doodles’! Get out.’

But this gentleman went to America. ‘Yes, sir, how happy I am. Oh, how happy I am.’ But just for a while, just for a while. ‘Now I can move forward again. Oh, now I can move forward again. I will work for the Christ.’

‘Good, sir. Wonderful.’

I go to America, he immediately comes to the exhibition. That gentleman had done so much for the United Nations in the Netherlands, hadn’t he. He was a buyer for the top brass, for the country and that. He did everything,

he was a rich man. I think: perhaps I will sell him a painting, then I can help dear Hendrik, can't I?

'What does that cost, sir?'

'Five hundred dollars.'

'Sir, that?'

'Three hundred and fifty dollars.'

I think: good gracious, that is that man who has everything to spare in order to quench his thirst. I say: 'Would I not get hold of him by his trousers and fling him out of the Barbizon Plaza Hotel?' But I may not do that of course, may I?

That gentleman stands there, he has been in Holland, he has already been there. 'Mr Rulof, is that now ... Do you still mean that which you said to me in Holland?'

I say: 'Sir, clear off.' I say: 'Sir, are you poor?'

'No.'

I say: 'Do you look good?'

'Yes.'

'Do you drive your own car?'

'Yes.'

'Do you have such a good job?'

'Yes. It is a bit less, you know, it is a bit less.' But he was still at Parc Avenue then. Good.

'Sir, that costs five hundred dollars and we publish the books for Our Lord from that, for the masters, for the hereafter, in order to improve mankind. Your grumbling and your sorrow, and your sufferings, and all those things which you experience there are no use to mankind, to society, because the human being does not know. They already know me a bit. Sir, help me by buying a painting, then Hendrik can have another book published.'

I think: well, sir, in a while.

'That is nice. Oh, wonderful.'

I say (Jozef talks properly): 'Sir, yes, wonderful, yes.' (laughter)

Yes, then they also want me to be polite too and also have respect for those people.

'Yes, sir, that is wonderful.' I say: 'Kneel down and pray.'

The people lay there: 'Sir, may I meditate before your paintings?'

I say: 'Madam, as far as I am concerned, you can eat them.' 'As far as I am concerned take them home. Just pray, madam.' Well, and they lay there for hours and hours. I say: 'Oh, oh dear, my exhibition is being destroyed.' I did a bit worse. In America they meditate before my painting. The world said: 'You see, that is the same thing again.'

They now started to sully the beautiful real pure picture of the masters as

art in colour, madam, because they wanted to make a deity of it again.

But I did not even sell a print to that starveling there, and that thirsty soul. He did not even take a book from the table, sir, he left. He did not even say a decent spiritual goodbye, because that politeness was not there. I say: 'And now clear off, I want nothing to do with your moaning and snoring and grumbling and begging, sir. I have no more words for you.'

Then my brother says: 'You are ranting and raving.'

I say: 'Yes, I have reason to.' I say: 'I do not want to see that man again.'

I say: 'Go out, sir.' I say: 'Go to Jerusalem and ask where you lived your Judaism. I say: 'Sir, do you know who lives in you and takes care of everything so disharmonically? Yes. Sir, that walked during the war with a star on his coat, then we knew it immediately, but you have him inside you, that is even worse.' It was Caiaphas, sir. One from Jerusalem, who managed something there and now walks in the world ...(inaudible).

Did you think that Our Lord, sir, let you stew day and night from sorrow, from pain because you are afraid that the world will perish? Then you must have got up to something. Yes, I saw him. He came straight from the neighbourhood of Caiaphas, he still rattled from all those pennies. But he did not want to miss one of them. He was not Judas, you know. I say: 'Go away, miser.'

There they are. I gave you an image last week, I was walking with someone who had a hundred and sixty-five million, wasn't I? The only pleasure which I felt there: let me take a walk with one hundred and sixty-five million on my leg.

Oh yes, leg is an arm in English, isn't it?

(People talk at the same time.

Several people say): 'No.'

Oh, now the linguists are appearing. And I was walking, I say: 'Do you feel anything?' to my brother.

He says: 'What do you feel now?'

I say: 'Penniless.' They are penniless, a hundred and sixty-five million. And then all, oh yes: 'We would like to do something for the Christ.' Yes, I am just saying it like that, because I held it back.

(Lady in the hall): 'Those books of yours, you could not buy them in New York.'

Where?

(Lady in the hall): 'No. Not at Macy's, not at Campbell's. Nowhere in New York.'

No?

(Lady in the hall): 'No.'

This afternoon? That is possible, madam.

(Lady in the hall): 'No, they were not for sale there.  
 Madam, but they are here.  
 (Lady in the hall): 'No, not in New York, I say.'  
 Not in New York?  
 (Lady in the hall): 'No.'  
 Not in those shops? No, because you could ...  
 (Lady in the hall): 'No. Not at Macy's and nowhere.'  
 At Macy's. Have you been in New York.  
 (Lady in the hall): 'Yes, sir.'  
 Oh, and you understand Dutch too?  
 (Lady in the hall): 'Yes, sir.'  
 Madam ...  
 (Lady in the hall): ' ... here in Holland.'  
 You are Dutch?  
 (Lady in the hall): 'No, I am American, but I can't hear.'  
 Oh, that is nice, we have two Americans here.  
 (Lady in the hall): 'Oh yes?'  
 Yes, lady. You can only have that book ...  
 (Lady in the hall): 'Dutch people are terrible people.'  
 Terrible? Why?  
 (Lady in the hall): 'I do not like it here.'  
 Oh, that is possible, madam. Yes, but ... Look, madam, it is possible of  
 course, Dutch people are terrible people, we are all crazy and terrible.  
 (Lady in the hall): 'Crazy.'  
 Crazy too?  
 (Lady in the hall): 'Yes.'  
 Yes. Of course. Madam ...  
 (Lady in the hall): 'Too, they are crazy.'  
 Crazy, yes.  
 (Lady in the hall): 'Yes, yes.'  
 Yes. Yes, it is true.  
 (Lady in the hall): ' ...from the books ... '  
 Madam, those books are only available in White Plains, from the Rulof  
 brothers and not at Macy's.  
 (Lady in the hall): 'Oh, in West Plains?  
 Yes.  
 (Lady in the hall): 'At Morristown? Where the Prestonparc is?'  
 Well, I do not know that.  
 (Lady in the hall): 'You don't know where the Prestonparc is?'  
 No.  
 (Lady in the hall): 'It is a nice place there.'

Is that nice, madam?

(Lady in the hall): 'Yes ... ..come there some day.'

Oh.

(Lady in the hall): 'Yes.'

But you will get the books there. And not at Macy's.

(Lady in the hall): 'Not at Macy's and not at Campbell's. Because you speak of ...(inaudible) so often ... '

Yes, madam, but we are not yet that far.

(Lady in the hall): 'Oh.'

We have only just started there.

Do you understand this now, madam?

(Lady in the hall): 'Yes sir.'

Thank you.

(Lady in the hall): 'Mr Rulof? You were talking a moment ago about the star. I am a Jew, I would like an explanation of that.'

Madam, are you Jewish?

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

Have you read 'The Peoples of the Earth' by me?

(Lady in the hall): 'No, not yet.'

If you would like to read that, madam.

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

Then ... Look, now you would, because you are a Jew, you would think ... I do not hope that you have ... this as an insult ...

(Lady in the hall): 'No, it is not about that.'

Madam, we are all still walking with one.

(Lady in the hall): 'What did you say?'

We are all still walking with the star of Judas in our soul. Because we originate from the Jews. All of us. Christians too. But because people here in Europe branded the child of Caiaphas, I will say, with that star ... That was a terrible deed. But in us, madam, I am talking about that. That man who was searching there - because I saw his past - he was searching, he experienced a sorrow of course, and a battle for life and death in another life, and that life took me and him back to Jerusalem. I had to, I did what I could, but what I got remained that moaning about all kinds of things, and that took me to Jerusalem during that and that time, and then I had to accept, I saw that, that that man experienced a terrible battle there. And now it comes to the star. The star is the sign of the bible, and just go back. But if you want to have the explanation for that then you must read the Jewish bible. And then you will also get to see the Christian one, but then we will go out of it. And it was that, he no longer wore it on his coat, but he still had it inside, because inside he could not forget that past, that task, and who knows what

that man did there, he still lived in it. And still that doubt, now it will come: 'Are you the Christ?'

And then Christ said: 'Yes, you are saying it.'

And he is still in that. That man doubts everything, madam. And that takes him back to Jerusalem. And that is what I meant.

Did you not get that out of it then?

(Lady in the hall): 'But yet, of course ...'

You see, now it becomes wisdom. Can you feel? Now it becomes wisdom of life. We were all it. But the masters tell you: if the Caiaphas had accepted the Christ in Jerusalem, madam, then we would have got the spatial divine consciousness for all the peoples, wouldn't we? And that did not happen now, that was not possible. And now Judaism continues and closes itself off to the Christ, and waits until He will appear in the clouds.

But, madam, I can most certainly explain that to you and say, I learned that by means of the masters ... I have nothing from myself, I got all of it, by means of the masters, because I possess this contact. They say: 'He was there!' And He is it too. And now people are waiting again for nothing. And that is the doubt, madam, we must all be that, but that is the doubt in this human being. You cannot convince that man, that woman, you cannot give them anything, because the doubt of Jerusalem is the deep core by means of which they suffer. Is that not true?

(Gentleman says something.)

(To someone in the hall): What is it?

(A gentleman says something.)

Then I have here, you see: 'I would like to receive ...'

Did I finish that question?

(Lady in the hall): 'Yes.'

Is that question completely finished? Do you have any more questions? It concerns the doubt. It concerns the doubt. It concerns the bible. It concerns the human being who cannot accept the God of all life and the Christ.

'I would like an answer to the following two questions. Some Christian groups preach and feel happy at the thought that Christ, there it is about, 'died for our sins.

You see, madam, there you have it again. He died for our sins. No, madam, they murdered Him. And that also sounds harsh again. They murdered the Messiah consciously. They did not believe it. I am standing here working myself to the bone, working myself to the bone, working myself to the bone, working myself to the bone and saying: 'Yes, it is true.'

This afternoon also with a doctor, an academic, an hour before I came here, a fight for life and death. He says: 'Yes, you are so certain.' 'And now you certainly think: we are hallucinations.'

I say: 'Yes, sir, you did tell me something once before, that you felt a guiding hand.' I say: 'But then you are out of it! You are standing still. You used to have humility and simplicity. And then you said: the guiding hand of God came to me from the universe.'

Otherwise the man would have cut his wrist with a razor blade. And then someone in space and around him said: 'Do not do it and listen, and bow your head', and he bowed his head and he is still alive. I say: 'But you are out of that now.'

'And why, madam? The man is now greater in society and has forgotten that guidance again. I beat him where he wanted to be beaten. He thought he could confound me, but he could not do that with his science. Because core and guidance, madam, come from the astral world. And then we stand again: 'Do you believe that painting?' 'Do you believe those books there?' 'And do you believe this word? And do you not think: Would that man not ... And will we now burn him at the stake because he is going too far again?'

We are also going very far. Because we have looked 'behind the coffin'.

Now there you are again. Just give them it. The guiding hand goes with the birth, with a death and everything. And to be able to see and to feel to a certain extent, but not completely; and it is gone again. If you could see it all tonight 'behind the coffin', then I would have nothing more to tell you, madam, then I could go home and start to rest and start to think: I will do something else, because that is much nicer, but you do not yet look behind it. There are people who really thirst and accept literally.

What happened to me since my childhood? If someone had come and I looked into space and I saw balloons, and my mother said: 'What can you see again now?'

'Balloons, mum.'

Mum. We do not say mum at home, it is called 'mother' there. And if you say 'mum', then there is something. Yes, another person said: 'Mum', 'say the mum'. And then I already experienced Dutch from the astral world. Dutch: mum. That is called mother. Later it was gone. But those balloons were there. A figure stood next to them.

Tall Hendrik said: 'He is crazy. Just go away. What did we experience again today?'

'Oh, people, I was in the forecourt.' Have you read my books, 'Jeus of mother Crisje'?

(Lady in the hall): 'No, I only started with ...'

Oh, madam, read those two books sometime, then you will get the beginning.

Yes, now I was able to look 'behind the coffin' of course. You cannot do it. But there are people who had dreams, messages from their children, from

their fathers and the mother. Would that be possible?

Yes, how did you experience that? When do you get foundations? I have the gift of the gab, I can tell the people, my brothers, my sisters, and everyone the most sacred things. Madam, do you not think that I do not feel, absolutely feel: yes, so much slips in and the rest blows through. He still cannot accept it. And she still does not believe it. But I will continue. I will keep going. I have the courage to fight for love and a human being. And if they just say once: 'Hey, just stop your moaning. I no longer want to hear your loose talk', then I will go away too, but I will continue to love them. Just the same.

I can honestly say, madam: the Jew is dear to me, and the Catholic and the Protestant, because it is life. I will not destroy the human being because they have the faith. Understand me well, I fought during the war for the Jew. I say: 'Stupid idiots, do not accept that Caiaphas any longer, and dare to accept that real Christ. Accept for ten minutes that it is He. Then what? Did He bring wrong things? What the bible says, that is amazingly divine and beautiful. He does not take us to a war. He does not squander us for the money. You will sell everyone if it is possible. Was that a bad one, that Rabbi, that Jew there?'

'Yes, there is something to it.'

Yes, do you know what else there is to it, madam? Just now, a cup of tea, and that is nice. See you shortly.

INTERVAL

I have also had a nice thought a moment ago. And that was a conversation, which I had with a human being about that doubting, do you see?

How can you convince the human being? And how can you take the feeling away from him that this and that is the truth? There are also people who pray; pray, pray, pray, and ask: 'God, God, God, give me the truth, the light and the life.'

The Catholic church prays, the Protestant child. If you hear how people pray. We got questions here by means of which the human being prays, prays, prays. 'God, give me the truth, and let me know something.'

And then the people told, asked me: 'Can you pray for everything?'

And then I said: no.

And why not? Madam, your child must die, that is evolution, because there is no death. How do you wish to pray, to ask God to give that child life? You do not want to lose the child, but that child experiences the own evolution and must go, because there is no death. Death is therefore evolution. Why must you, father and mother, stop your child, the evolution of your child by categorically praying?

But who can believe it now? But it is wonderful, because ... 'Yes', they say, 'yes, indeed, yes, indeed.' Oh yes, madam, oh yes, sir. You learn, if you are



not a Catholic, not a Protestant, then I can begin immediately. Why? Why do you not believe? Why do you not believe that: God does everything according to His knowledge, His justice, His harmony?

And then I ask the question, the question in return: is God really just? Yes? Good.

Is God God? Does God know what God does? What He does?

‘Yes.’

Good. Everything good?

‘Yes.’

Why do you not surrender that to God then? Then it will be good, won’t it? So death death. Good, not even death. Death is death, but the child passes on. Prayer gone. God knows what He is doing. Done. No, not yet, some news again. Good.

Another person says: ‘I have prayed for this.’

Someone came to that person and talked, tattled, gossiped about the other person: destruction.

And then that person said: ‘Yes, I do not know that other person, by means of which I get the truth. I will go upwards.’

And that person went upwards. And he said: ‘God, God, God, give me the truth. Let me know.’

And that was a serious prayer, a serious question to a Supreme Power: give me the truth.

Then that man asked me: ‘Is that possible?’

I say: ‘No, sir, that is not possible, that prayer means nothing. Why did you not go to that other person, in order to ask: ‘Is that true what that gentleman is telling?’ Sir, then you do not need to beg and then you do not need to long for that, for four, five years, in order to ask God: ‘Give me an answer.’ But go to the truth, the one it is whom people talk, tattle, gossip about, destroy; and you would have heard it. So that prayer and all those sorrows and all that questioning there in your unity, in your house and wherever you are, is all for nothing, if you go directly to the truth on earth.’

Is that not true?

‘The human being does not need to doubt. The human being ... ‘, master Zelanus said last week in Amsterdam when people asked: ‘What is longing?’ Sir, if you really long, really long to do good, you will be it. No, sir, you do not need to long in order to become good and beautiful; become it and you will be it. Gone sorrow, gone quickening, gone searching. ‘I would like to possess this.’ Sir, be it and you will be it.

Yes, when you ask to have a skyscraper and a beautiful bungalow and a Cadillac; yes, sir, then they are other things again. But when we want to go upwards for our inner spiritual life, and say: ‘I longed that the human being

could accept me one day. I always just come across destruction.' Sir, that is nonsense, madam. If you radiate love and cordiality and justice, then there has never yet been a crazy person on earth who did not want to receive it. Be truth, be justice, be it, long for it, also, and you will experience and get spiritual longing, and you will see it, you will become it, you will radiate it.

Isn't it true, sir? Is that such an art then?

The human being says: 'I cannot do it, I cannot do it. It is far too difficult.'

What is difficult, is it difficult to think clearly, to think justly and lovingly, for your brothers and sisters, for a human being? You do not need to be saddled with them.

Sir, when do people think in a wrong direction? If as a man, for four days in a row, you trample down the door of a lady who is alone in order to talk to that lady. What will the neighbours say then? 'Hey.' Why do you not have the respect then to think: I am already sullyng the human being when I call there? Leave it! Yes, that also happens.

There are some of us who want to convince the people, call four times in the middle of the night and then they want to talk to those people, but they do not understand that they are already sullyng the human being by means of that. Because the world speaks. A human being who reads these books, no longer needs another; they must come to me, they still do not learn anything from you. Do they? You see, that is megalomania.

Creating and giving birth, sir, but learn the foundations first: I want to be respectful, humble, cordial, just, loving. If you love me, sir, why are you calling during the night and interrupting me when I am asleep? Is that not true?

The human being who ... That is that cursed doubt in the human being. The human being says: 'I pray, I pray.' You do not need to pray, if you want to be true; then the friend will come of their own accord. But at what point do you say, if you know that, 'Go behind me, satan'?

I once spoke to a man who was slandered, sullied, gossiped about. And then he says: 'When I heard the good and the true and the real one, then I had nothing more to say.'

And then that other one came to me and I looked him in the eyes, I said: 'I was there and the laws were explained to me, they were loving, cordial and kind, what do you have to say now?' I looked into those eyes and they became white, green, blue, whitish. And the person ran out the door. The person was gone.

Why, sir? The satan walked out of paradise. You see, then that dirty snake crawls away. And then that snake wants to go away otherwise its head will be chopped off. Isn't that true, sir? Do you not experience that every day?

What do you want if you look for God, look for Christ, and 'is that true?' Did they not also say that in Jerusalem? Did they not say that in Jerusalem?

'And are You really it?' Then what? And then Christ said: 'Have you seen a human being with these marks?'

'Yes', a magician said, 'I can do that too. I will have them in five minutes.' And he began, and he had them. Do you see? Suggestion. But he had them. The blood came from his hands. 'I am the Christ', he said. Then the Christ said: 'That is also sullied.'

No, sir, that was not sullied, because it became art, spiritual magical art. The occult law as mental power and feeling produced stigmatisation. And he was it, but he was just not quite it. Oh. Because behind that, ladies and gentlemen, the Real One lives with the real marks. And if you are faced with that, it is no longer an occult art, but then it is the living blood of His heart. And if you look into those eyes, sir, then there are still colours and lights. Aren't there? And if you see the faulty, sir, the faulty magician, he no longer has light in his eyes.

I will also tell you something nice, how wonderful the human being can be when the human being searches. I experienced a drama, one person went to the other one - it still concerns that doubt in the human being - and that human being heard so much, and he stood before truth, there was also bragging, megalomania, but the truth was not there. He said: 'And I will tell you something.' And the human being came in and looked into the eyes of the human being, at the lights which had been there, and suddenly said: 'Well, huh, stop, man. Your lights are gone from your eyes and that says everything.'

Ladies and gentlemen, if you become really angry, do you not think then that your husband, or your wife, will see your eyes change? Then something else will enter them.

And if it concerns God and Christ, yes, sir, and the reality of space, but straight from that Golgotha there in Jerusalem ... And then it also concerns a donkey, but it walked straight through the streets of Jerusalem and it could not be stopped, because it was inspired by the Divine Self, by the Messiah: He was one with her. Well?

And then that human being went to the other one and said: 'Go behind me, satan.'

Engineer, now you can weep, I like that. You have a sensitive heart, man, just howl. Good, isn't it, if you can really howl inwardly. Yes, that does a human being good.

You see, boys, there are two who are older and can still howl. You begin, but these ones are old and delicious, and these people have experienced wonderful things, have once fought for truth, justice. And thought that he was it, but he was not quite it. I have such nice people here with me, who have been beaten and kicked. The human being curses the members of the NSB in

the city, and they are precisely the good children who thought: 'Now it will begin, now we will get a new world.' And we did not get a new world. But they fought for the well-being of mankind. But not for red, white and blue. Isn't that something?

Well, it is nice that you get men crying like that.

Now you must have experienced your feeling, now you must have experienced your sorrow, and then you must have known a battle, and then you must know society, and then you know the lie and then you know the deception, and then you know the misery and the betrayal. And if you then come to the human being, afterwards, after all that jubilation and those tortures, and then, if all those miseries from the dictionary go through us and over our heads, and if you can then also say: 'I really love the Christ and He cannot be doubted because you cannot create any evolution by means of harshness and by means of destruction and brute force; however, you can in an animal-like material way, but not in a spiritual way', and if you can then also listen to the loose talk of an insane person such as Jozef Rulof, then something in your heart must have been brought to awakening. Then the blood will not flow over your lips but then the heart will say 'tick tick tick' in the right line.

Ppvrft, ppvrft. How did I say that, Bernard?

I also have the question here: "How can we help those who were dear to us and have passed on? If we think about them a lot we will perhaps keep them from their task. But if they are still unconscious, how can we help them then?"

That is also your question, madam. Isn't it?

Madam, you will soon read these questions in our book here. But I will give you something anyway. These questions have been asked several times. We have already finished a book, here, these questions from 1950-1951. We had a book again this winter. Those questions were analysed. We will have them in a while, it is ready, soon the money, and it will go to the publisher's. It is the best book for mankind, because there are thousands of questions in it, spiritually, spatially, divinely explained.

Madam, you cannot help your people who have passed on, your loved ones. You cannot pray for them either. There we are again. Harsh? Harsh?

If you go from here and you come 'beyond death, the coffin', then you will live there as an astral personality, or you will already be in the world of reincarnation, then you will come back to the earth and then you will still not have a conscious astral continuance, that is the hereafter, but then you must go back to the earth, and you will become a man or a woman again.

But if they are now 'beyond the coffin' - have you read 'A View into the Hereafter'? Then I can go deeper with you - if they are there, and they did not want to see, madam, the love of you, and the cordiality, and the benevo-

lence, and the good in you, and to listen, they prefer money, they prefer society, they have no brothers and no sisters, madam, then you will be powerless for that life of God, and then it is no longer your father, nor your mother, nor your child: it is now a grade of life of the universe of God, because God is in that.

And if that life is still unconscious, and if that life says: 'I do not want that because I do not believe it', and they still cannot, they still cannot think spiritually spatially, they still remain connected to the bible and love damnation, the God of hatred of the Old Testament and destruction; madam, then we will be powerless and you cannot do anything for the people. If they are therefore unconscious and live under the first sphere, how do you wish to reach those people? What do you wish to do for those people?

You experience it every day, I too, you can have the gift of the gab, and you can have hundreds of thousands of pieces of proof, those paintings and books and something else, yes, it is in there ... But who gives me the reality? And that reality is there if you say - because that concerns us - that concerned Christ: 'Love everything which lives', and be cordial.

Why must we betray and sell and squander our brothers or our own blood? And now the other life, people whom we have nothing to do with? True or not? So the human being who lives under the first sphere, he could already not be helped here. And there they must ... now a following stage comes; and then you see 'Those who Returned from the Dead', then you read that book here. Have you also read it? Then you will see that bald coachman, Gerhard, whom we knew here in The Hague, who said at 'Old Eykenduy-nen'(graveyard in The Hague): paf paf paf. And I stood there with my taxi, I had brought people there, I say: 'If so, will you hiss at me now?' Pom pom pom, he says, 'I sit day and night on the corpses and the dead people and I hear nothing.'

That was sarcastic. I say: 'You are right, Gerhard.' I say: 'But I already draw by means of those dead people and I already paint and I see.' And he was sitting on top of his billy goat, with that big black Stetson on - you know, which they take the States General with, but now in black - he sat there, he said, bom bom bom: 'I have worked it out, I have still not heard anything.'

I say: 'No, of course.'

'A fortnight later he was 'behind the coffin', and a while later he came back and he was allowed to tell about his life in 'Those who Returned from the Dead'. Madam, he no longer raps, he no longer rapped.

The wonderful proof of Rosanov, now I can say that name, the highest consciousness for the Russian Orthodox church, whom I treated here, the daughters and the children, the daughter, the sons did not want me to speak, but now they may know it. That was Rosanov, that Russian, who read 'A

View into the Hereafter' and became ill and called me: 'Is that true?' Sir was bad at Dutch. He spoke nicely like a child: 'Is that true, sir? Too good to be true. Oh, oh, if it is true.'

I say: 'It is true, sir.'

You experienced all of that?'

I say: 'Yes, sir.'

'Really, sir?'

'Really, sir.'

'Oh God, you prophet?'

I say: 'Probably. He eats bread, just add that. Who will also soon like twenty-five cents or five cents.' A prophet which eats bread and sits smoking a cigarette, how can that be a prophet now?

The man goes back, becomes more ill, cancer. Nothing can be done about it, madam, I can only give him relief. At half past six in the evening I get someone from Scheveningen, whom I treated for his head, he had a polyp, and suddenly the Russian manifests himself by means of my master Alcar.

Nonsense, madam?

And he says: 'André, do you see that your friend the priest is here?'

And Rosanov says: 'André, Jozef, I fly here, everything true, everything true. I dive. Master here, master here!'

I say: 'Yes, I can see you, my dear.'

'Tonight, half past three, dying. Out, always gone, eternally gone. Flying, learning. Wonderful, wonderful, wonderful.'

I say to the man whom I am treating: 'Can't you hear anything?'

'No, sir.'

'Can't you see anything, sir?'

'No, sir.'

I say: 'A patient of mine is manifesting himself here who will die tonight at half past three. He says it himself, my master is there.' I say: 'Tell it to your friends, sir. Tomorrow you will read it in the paper. The body, there in the Sweelinckstraat, of the priest Rosanov, the bishop of the Russian Orthodox church, Greek, to name but a few, everything together, told me it a moment ago: tonight at half past three he will die, and he is now already out of it.'

Telepathy, world, it says in 'Jeus III', parapsychologist, telepathy! I recorded it for the girl from Vienna. My friends came, I say: 'Tomorrow evening you will read in the paper that the Russian Rosanov has died, he came to tell me himself.'

And: at half past three last night our dear bishop Rosanov passed away from us.

Then it was the truth. Telepathy?

When I was four, five years old, ladies and gentlemen, and got five cents

for the fair ... Johan got ten cents because he was so old, and Bernard got seven cents, and I five cents; and Hendrik still had to learn to walk, he was still in the cradle, he was being breast-fed, he still knew nothing about acid drops and about pickled herring and about Fanny, the dog. And Gerhard was also there. Hendrik was also there, yes. And Teun and Miets were yet to be born. No, they were also there, that is true. Then I had spent my four cents on sweets. I came home, I had nothing, I say: 'Mother, do you have anything else for me?' 'Yes', she said, 'I have plenty of work. But you will not get a cent, because tomorrow is another day.'

I had already worked for her on tick. (laughter) I had already done nothing but my best for four weeks and you thought that I got another cent? None of it. I said: 'Mother, but you are in debt to me.' 'What are you saying?' 'You are in debt to me because I already started four weeks ago.' I was always the first. Then came Bernard. And then we still got nothing. That was mean, that was not nice of Crisje.

I am lying there, ladies and gentlemen, you read that, and a thread comes from space, I follow it, to the Hunzeleberg hill. And if you come into 's-Heerenberg - will you come to 's-Heerenberg this summer? Yes, you will go there, won't you? - the Montferlandseweg, and then straight to the Hunzeleberg, and then you must try and see if you can also find that thread of mine there. Sixteen guilders and so many cents lay there. Madam, we should have convinced the world with that. The world should have said, that is the thread by means of which Paul was inspired and Jesaja said what he had to say. But this thread now has intellect and speaks Dutch, and then people spoke Hebrew. And now it is called 's-Heerenberg. But that 's-Heerenberg is also a part of Jerusalem. Because where those things happen, ladies and gentlemen, you are connected to the divine self, to the Christ of space.

'And so we ate', Gerrit Noestede said. 'angel cake that day.' Because for sixteen cents I came home with a cake for Crisje. And then I was up to my neck in trouble.

It happened, madam. Have you read that part there? You can get it, it is there in the library.

Look, they are the problems for the human being by means of which we can convince the masses. But the masses say: 'Oh well, would that be true?'

'Yes, and then I was sitting at the front of the bike, and Tall Hendrik had to cycle: 'Where should I go?'

'To the left, father. Now just around that corner, and then we go right to the end of that road. Now right again, father. Now left again, father. Now you must go over that grave.'

Well, then the Tall One had to get off the bike otherwise he would also have gone head over heels. Then left again. And: 'There.'

What did they say? ‘Hahaha, you knew it.’

Father forgot it. He was standing on top of the wonders, and did not see them any more. Still doubt.

You see, people, if you can never accept, madam, if those people do not want that anyway ... I am mentioning pieces of proof to you here. I have experienced hundreds of thousands of pieces of proof. The money in the wood. There, Golgotha as a child. A hundred thousand things. Madam, there are also some who experienced a lot in ‘s-Heerenberg too, but they did not see anything.

If you come there: ‘Do you believe that now, that crazy one of Crisje? They were completely crazy there at the Grintweg.’

We were all crazy, you see, yes, those boys of Crisje are not the full shilling. One is that and the other is this; they are all crazy. Yes, they are all crazy. But society could already have had this.

Madam, just tell your loved ones, your acquaintances: ‘We have real spiritual threads.’ They will laugh right in your face.

Madam, if your father and mother are there, and they are in the first sphere, and they were here: yes, I am so ... And your yes remains yes, and your love is good ...

‘I love you, madam. Oh, I cannot live without you’, but in a fortnight I will go out the door. Then you will be in the Land of Twilight or in the Land of Hatred. Because you are not real. You are not in harmony, you are not just. Because once you say: ‘I love you’, why have I lost it tomorrow again if I have done nothing anyway? If I have really done nothing.

(Jozef continues with the question.) But if father and mother are in the first sphere, madam, you do not need to pray for them and do not need to think about them; then they must think for you, and for us, because they know it. We still know nothing. They must think about us, they will think about us in order to help us.

The human being does it precisely in the wrong way: the human being goes to the grave, but the living must go to the living. Do you see? You no longer need to help the human being who lives in the first sphere, madam. They say: ‘Now just think of yourself. And do everything for yourself.’ And do not divide yourself for us, but use those feelings for your own self, for this life, for thousands of other things and you will be benevolent, loving, harmonic, just, with that love of that crazy Frederik and that love from Jerusalem from that highest Child from the Divine All, Christ, and we will go straight to a sphere which possesses bliss, possesses light, harmony. The birds will come to you - just read ‘Those who Returned from the Dead’ - and will say (whisper it): putteputteput; you will get a nightingale like that. And if you follow that then it is called: ‘Child, I am here, I am expecting you. Just



a little bit, then you will see us.’

Madam, are you satisfied?

(Lady says something.)

Thank you.

I have here: “Last Sunday, during his lecture in Diligentia (Lecture 37 ‘The human being and his reincarnations’ in the book Lectures part II), master Zelanus brought forward the figure of André-Dectar sharply. Thirty-eight hundred years ago, master Zelanus said, that person was a powerful priest in Ancient Egypt in the Temple of Isis.” That was wonderful, sir, wasn’t it. “Nowadays he is the Paul, the prophet of the twentieth century,” I am not that, “the Great Winged one,” Yes, I have something of that, but I am still not it, I am it, I am not it, “the instrument in the hands of the masters, in order to bring the cosmology to the earth. This human being had to fight a battle of life and death, especially during the occupation, lonely, not understood by his immediate adepts. Ramakrishna also had twelve apostles in order to watch over his organism, but they did nothing to help this human being.” They said it much worse, sir. “Despite a battle, suffering, betrayal and dagger wounds in his back,” I really got them, from inside, from outside, from in front, from behind, from above, from underneath, “this human being and this work could still not be destroyed.” No, sir, we are not there yet, are we, Mr Reitsma? “Socrates had to drink the poisoned cup,” yes, they also did, “they destroyed Rudolf Steiner, they had his life work go up in flames. Christ was betrayed, sullied, spat upon and crucified. Question 1: What does André-Dectar have to expect now?”

Nothing, nothing, sir. I do not have to expect anything. Because I am now that far, I already told you once ... I spoke to Rudolf Steiner ‘behind the coffin’, then he said to me: ‘Ich war dumm.’

I say: ‘Why?’

He says: ‘I still demanded. I still longed. I still wanted.’

All right, I say: ‘Why? And what did that do? And what did that bring?’

Pythagoras, he continued, he went further. Then it was also a time that his adepts ... his temple ... His highest adept, whom he could not accept because that human being was false, he set fire to his temple. The masters showed me that, that happened.

Rudolf Steiner said: ‘Ich war dumm. Wirklich dumm.’ He still expected something from the human being.

I expect nothing from you, sir, absolutely nothing. Not from my own brothers. I want nothing from you, absolutely nothing. I have never spoke ill of the human being before. And neither would I if you were to stick a knife in my ribs, I would continue to love you. If I was to say: ‘Dirty, ugly serpent’, there will be hatred in me, destruction. You cannot kill me, sir.

Rudolf Steiner did not know death, otherwise he would not have been afraid of that human being. I am not afraid of murderers.

Pythagoras still did not know the cosmos. Because I myself would have said to that adept: 'Come on, you do not need to do that behind my back, sir. Set it alight! I will give you a light.' And then he would not have done it.

What will happen to me? Nothing will happen to me, sir, because I do not want people to do anything to me.

Do you know when you are strong? If you continue to love the people. You talk every day amongst each other: 'I love you.' And 'darling'. And 'dear'.

I told you one evening ... I was once in Noordwijk, I was visiting friends, and, oh, that man could not get enough of my books: 'Come and visit me.'

I say: 'I will come, you are a good person'.

And I went, then I got some relaxation with a weekend.

I am standing there. 'Yes, dear.' 'Yes, indeed.' Oh, yes, indeed, dad.'

I think: nice, polite.

'Could you do that?'

'Yes, indeed, child.'

'May I?'

Wonderful. Oh dear!

'What will you look at now?' 'I think that it is the truth.'

What good people they are. And at about three o'clock, I hear ... I think: well, I have really not met these people on earth before. Because, it is either camouflage; or it is reality, then I will love them even more. But suddenly I saw something. Suddenly they say something to me, I am, as it happens ... as it happens, I participate in telepathy. You should read that when you have 'Jeus III'. I participate in threads. Because that same thread is also in the human being. He can also give me that with a story.

And if I then accept you, sir, and I have no hatred, and no disharmony, and I really accept you, then you will add the remainder yourself. And that is natural telepathy. The parapsychologists are talking about that. And they call that: 'A stroke of luck now and again.'

Pysometry, you see, they participate in pysometry. (laughter) One pysometrist could take it over from the other psychometrist, an academic told me. I say: 'Where did you learn that?'

'I also participate in pysometry!'

But I also did pysometry and I know that those people in seven, eight years - I suddenly knew that - could no longer stand the sight of each other, but represent courtesy for the world.

I say: 'You are just ordinary hypocrites. I am going.' 'Why?' I say: 'Then you will tell me the truth!' And then they started to confess. I say: 'Now I will come back soon, otherwise you would never have seen me again because

you are hypocrites. You act courteously for the world: “Yes, darling; yes, dear.” I say: ‘And you sleep there, and she almost sleeps under the ground.’ They can barely stand the sight of each other anymore, sir. But already before the ...

I say: ‘And did you really ... me ...’

‘From who do you have that?’

I say: ‘You said it yourself because you told me something, and then a echo like that came, sir. I saw light and I saw shadow. I can see a little. But I participate in telepathy.’

Pysometry, what is it, sir? (laughter)

But you ... ‘Do you know the Peace Palace, sir?’ (laughter) I say: ‘That is peace and happiness, but it is not in that. And not with you either because you built a tower, sir, from flour sacks. That will blow away like that, ffft.’

But the real core in the human being cannot lie and deceive. The real truth does not go over into trouble, misery and destruction. To feel the reality as love in the human being, that is proverbial. It always says the real thing. And then it is called altruism. And then you do not need to say ‘dear’ at all, sir, then you look each other in the eye and exactly what you had wanted happens. Doesn’t it, sir? Had you not heard that either?

Sir, nothing will happen to me - I must go back to that gentleman again - nothing will happen to me, sir. Nothing will happen to André-Dectar. I tell you: I will not let anything be done to me. You can gossip and tattle, sir, and call me all kinds of names, because I am still ‘wild and on the run with the millions of the society’. When I went to America I ‘went off with my own cashbox of two million’. I think: if only I had them. If only I finally had them.

And people sometime saw me in the Spuistraat, and then I arrived there, like that. And then my wife asked me, and other people: ‘When was that, sir?’

I say: ‘Well, I was having a nice seat at home writing books.’ I say: ‘But it was not me. Then you saw it wrong.’

I come across people: ‘Sir, I definitely saw you, the four of us, you definitely drove past us.’

I say: ‘Madam, it is not possible, because I was sleeping that day.’

Then they had seen me somewhere again. What doubles I am getting, amn’t I?

What had Christ there on the way between Nazareth and Jerusalem, later, no followers with signs of the cross?

Frederik in ‘Masks and Men’ said: ‘I was lying quietly in bed and that light from the street shines through a gap of the curtains and makes a cross. And suddenly I saw the sign of the cross. Oh, I thought, how nice that is. I woke

up. And then it was the curtain.' And then ... says ...

Have you read 'Masks and Men', sir? No?

But the people who have read that ... Frederik asks them, he says: 'Do those spiritualists and those theosophists not have those signs of the cross by means of a light from the street and a curtain?' He says: 'There will be more of them.'

That means, sir: we must search for the truth. And experience the truth. Because we have occultism. They are seers. And they are omiscients, sir. And then they go to another person and then they say: 'Lay the cards for me.'

You do not have to teach me anything, sir, I got it as a child from space. Sir, that same Dectar, he is still not a Great Winged one. I am, I will explain it to you very clearly this evening, I am a perfectly ordinary rib cage. Threads and lamps run in that, and that is the heart, they are the kidneys, that is the nervous system. Other people talk through me. The Paul of this century, do you know who that is? That is master Zelanus. And the prophet behind him is called master Alcar. And they do it through me. I still want nothing to do with it, sir. No. If I ...

This afternoon someone said to me: 'You are arrogant.'

I say: 'Oh well, I accept that.'

Yes, that is true, isn't it? (laughter) Madam, but that man may say that.

I say: 'If you prove it to me why, then I will accept it, and then I will take a piece of wood and I will beat it out. Please give me the truth. What is still wrong? Am I arrogant now?' I say: 'How do you wish to see me?'

'Yes,' he says, 'that is something.'

I say: 'Then you are lying. Because if you do not know that, then you will not know either what arrogance is. Because then you can explain it. But sir could not do that.'

(Someone coughs through it.) (Jozef says): Madam, may I give you a little bit of water?

(Lady in the hall): 'I already have some.'

He could not do that. Look, gossip, nonsense. Talk. You must analyse the things. You must not say of the human being, you must not say of space: that is not possible, if you do not know that. And the human being thought that.

I will give you another example. Years ago someone leaves me. I think: gosh.

You should not have tried that in Ancient Egypt, sir. And you must not try that on the other side either, in order to, if you have the master next to you, or whatever, and you then walk to the other side, to the lower, under the first sphere, and you ask: 'Could he be right?' That man does not know that. Now you go from that law which determines and which says: it is true. And then you go to the Land of Twilight in order to ask: 'Is that true?'

Fine, you come back to your master. Secretly. You say: 'Master, I am back. I meditated for a while.'

Then the master says: 'Say, you are covered in mud. Where have you been?' It concerned me. I do not have a drop. What it was about. 'But you will come back covered in the muck, the mud of mankind and God with it. You have been sullied by the sludge of the earth, the unconscious, the doubt, the destruction, the gossip.'

It concerned me, but I remained free, I do not have a drop. But woe betide, if it was me. And if it was not me, sir, I would not see it either. But see it because I remained uncontaminated. Did you think, sir, if you are over your head in the mud that you can see the sludge of an other? Would you think? Then it is called: 'Satan, go behind me.' No, sir, then it is you yourself. With the green and the speckled from under the ground along with you. Because there is no daylight.

Fine, sir. Why did you doubt, sir?

What can they do to me? What do they want to do to me? I am not the prophet. I am the Great Winged one through whom they speak. So on the stage, if they say it ... They said: 'You will come too.' I learned something, I got consciousness for space, cosmic consciousness. But it is only then that I will accept all of that, if the whole of mankind were to give me it that I was able to prove it. I have proved it to you, and everyone and several people who accept that absolutely. That is a watertight case. And for you I already have consciousness: spiritually, spatially. We acted that here in the evening. And with the questions about the universe. Is that true? Yes, we analysed them like that so that you could also see it again here. We were able to accept, to accept a little bit: yes, there is consciousness.

But I will take myself into consideration in order to walk with a plank of wood on my back here in the Buitenhof and in the Spuistraat and Venestraat: I am a Great Winged one.

And if I do that, Mr Reitsma, and they say: 'Yes, there he goes', and they stand in a row with 'Bvbybv', you know? and the flag is hanging from everywhere, well, then I will go back to the Zwartekolkseweg one more time and then I will go and stand at the hut of Saint van Tien and say: 'What would you think of it? Could it already be possible?'

That is still not possible. Because, sir, today you are it ... What one person must master for himself and has to learn - because, I love you and I like you; and in two months they no longer know the people and they kick them out the door - that is also for the masses. And we know what one person must already prove, has to prove for that. And then your gifts and everything go into the fire. People no longer need them. You are dirty, at fault and wrong.

If the masses hang out the spiritual flag of the University of Christ, that

is a flag, a white bar, a white silk cloth with seven stars and in the middle the cross, then we will accept this. But then we will get the answer from the masters and they will say: 'André, now it is you.'

Good? It will happen in a thousand years. If the instrument, the direct voice instrument is there then it will also happen. Let's hope that we are still together for another seventy-five years, then we will also lay a card together, in the middle of the Spuistraat, at the Groenmarkt. And there is no policeman who will beat us away from there. Because he will say: 'Now the word is law.' And that word comes from space. 'Ladies and gentlemen, we will then call. 'He is here. Sit down. Sit down! Isn't it true?' Now just give me the bananas, the lemons and the apples, because they are not contaminated by a snake. Just bite.'

Do you find something in this, Mr Koppenol?

(Quiet for a very long time.)

A nice silence, don't you think? If the human being becomes quiet, you do not need to shout anymore either. We have a nice silence this evening. You should feel it. Feel the silence. And then something will come next to you.

(Quiet.)

(Taps softly on something.) 'Are you there, dear?' 'What is it?' (soft taps) 'Are you tapping? Yes? May I ask a question?'

And then I asked in America at the Fox sisters ... She was a lady, and she has the rappings, the taps, raps. Then I said in that silence, that same silence ... My brother was there, but he did not know what it was about. I say: 'May I ask a question?' First in English, I learned that quickly.

Yes. (Taps three times.) Another three taps.

I say: 'Are they all completely crazy here?'

(Taps three times) Yes.

'Is everything deception which I come across here?'

(Taps three times.) Yes.

I say: 'Then I know it.' I say: 'Then I will ask there who is real here then.'

Then there was nothing more real, ladies and gentlemen. Because there was an insane person talking. And then I had to, the drama ... When I returned to Holland, no, a while later master Alcar told me who was tapping there. It was a child which had been tortured in Russia, with the mother. And the child had died in the mother, and the mother too. And the mother was on earth again. And the child on the other side. And now the child was attached to the mother and tapped. The child was unconscious. But that child rapped, the raps were real. But the tap, the rapping was unconscious. Because a rapping possesses personality, consciousness. And then they stood gaping at me and they said: 'Yes, Jozef, you are a thousand years ahead of us.'

Thank you.

But then I was also out of it.

Then they said: 'Lock him away there and do not send him there, that guy can really see.' He was in Silver Bell, and he asked me: Do you know the personality and the consciousness of those rappings?'

'Have you ever heard of that?' that one spiritualist says to the other. Then he says: 'That is not possible, is it?'

But it is there.

He says: 'Out with that man, he comes from Holland, he must never come here again.'

Ladies and gentlemen, if I had broken that off, I would never have come out of America alive. Yes, there you go again.

"What can happen to André-Dectar?"

To see the truth, to experience the truth and to send you to the books. Because when you read 'Spiritual Gifts', sir, then you will know what rappings are. Everything; knowledge, consciousness. And when you are unconscious yourself and you come there with devastation and destruction and betrayal, sir, then people really tap insanely for you. Then this is not there.

That sound, you see. If your mother taps, sir, that goes right to your solar plexus. And then they are only kisses.

Have you already experienced that?

We experienced that at home. Direct voice, dematerializations, levitations, materializations; my sister was standing in the room, snow-white, said something, trumpet, that was all real, and then I had to stop, because they went further.

And then the masters began with the psychic trance. The real disembodiment.

And then I had to stop. Then I had the world. You must hear, then I had the world ... You will get all of that soon in 'Jeus III', you will get much more in that than in 'A View into the Hereafter', because then master Alcar had to go round it.

Then there were also spiritualists there, a leading figure from The Hague, and I also had a professor there, only just for myself, they were able to experience that. And then we were ready. 'Oh', he says, 'Jozef, now the world is open. And now you can convince millions of people.' And then my master said: 'stop.' And then their masters came through and they said: 'Jozef is wrong now. Now that child is so far that he is becoming arrogant.'

I say: 'That is not right.' There was also 'arrogance'. I 'wanted to act the boss.'

I say: 'That is not right, sir', they are also all hypocrites. I say: 'Do you not know any language?' If I was arrogant, sir, then I would want to go over the world precisely and then I would say to my master: 'Yes, now I am ready, now

I can convince the people, now I can become a sensation for the world, now you say: "Stop?" And that circle said that I was arrogant now.

'No, sir, I am simple now, I do not do it, I do not want to do it.'

You can say: 'That crazy man now flings wonderful gifts in the street gutters of the city. He does not even want them.'

But I disembodied that night.

I say: 'Sir, your circle is wrong because you are writing yourself.' And they did it with the planchette. Do you know? They were instantly gone for me. 'Sir, you have been writing yourself for a long time. They are all stories.' I say: 'If you had not had the Hague school, sir, that would not even come through, but you know proper Dutch.'

Do you see? Is that not in 'Spiritual Gifts'? In this way they wanted with regard to my master, in this way they wanted to chase me into the darkness with regard to my master.

I say: 'Sir, I do not accept that. I must stop and I will stop.'

And it was fine, because then the masters began with the spiritual disembodiment and we wrote books. And then I came 'behind the coffin' with master Zelanus and Damascus, Doctor Franz. They say: 'André, it is fine like that, now we will begin. Just let them talk.' Then I knew that circle.

I was not allowed to experience any sensation precisely. You should have told that sometime to a medium, if that is really there. Sir: 'A wonder, we experience wonders.' We experienced wonders there. I went, I was dematerialised, through a door, where four people were standing. They say: 'My God, that is a revelation.' I dissolved before those people, with light and everything. And I ran off, along the street, because I was exhausted. I had to run: my blood circulation was disrupted.

The following day, sir, then the minister came and said: 'Children, how can you let yourself be influenced by satans?' Then I was a witch. Yes, then Mr Nederburg went there, a president of the Dutch East Indies (Indonesia) Court, from here in The Hague and in the Dutch East Indies, he says: 'Was that true?'

'Sir, he was a crazy man. We saw it. He was a devil.'

'Well', he says, 'then I know enough. Because devils also have occult laws.'

Yes, but what use is it to you, it was denied once more.

Well, now the masters began with this, sir, with those Great Wings. But it is they. I am only a house, I am only a little castle. I am the water tap through which the water flows. Now in words. I am no more than that. I do not want to be any more than that. What can happen to me now, sir, if I myself do not want to act the prophet? But come on. Come on.

If you think that my pockets are empty; I have always received pockets full, from the masters. I can always give you the word from them which gave



me what they knew, and I give you. Nice? Just come on. You have asked enough questions.

All right, we will continue.

“Socrates had to drink the poisoned cup,” we now have that. Question two: “If people from our midst bow to going to the stake with you, to enter the lion’s den with you and to be nailed to the Golgotha cross with you, do you not accept that either with a pinch of salt?”

Sir, I have some here, and I know that, they stand for me, I will not go into that, but I know it. ‘Oh, if it ever has to be, Jozef, then I will prove it to you.’ I will really not go into that. It is those people’s business. But there are plenty of them. There are already far too many of them. But we have more than seven of them. And we have even more than thirty of them. And then you are strong, sir. I just need three of them. Three. I do not need eleven of them like Ramakrishna. I have much better, I have much better ones now next to me than Ramakrishna. I have even better ones than Rudolf Steiner had. Better than Pythagoras, sir. Because they have become spiritually and spatially conscious. They know. You must first just start to thirst.

I will point out a few of them here to you. I have three Arie’s, they all go with me directly into the coffin. Yes, sir, because they are thirsting. There is one of them at the back, he also goes with me. Just look into his face. He will die instantly for me. That boy came from the Bezuidenhout, he was broken. His eyes gone, arms gone, legs gone. He lay for a year in a stiff suit of armour and said: ‘My God, may I know why?’ And then he got hold of the books by André-Dectar and said: ‘There it is. Thank God, I am pleased with my destruction.’ Is it not ...(inaudible) Sir, give him a kiss, who can do it? Yes. Must you have even more of them? If I just point them out, sir, then they will already weep with joy that they may go with me.

Won’t they, Willem?

(Gentleman in the hall): ‘All right, lieutenant.’

Thank you very much.

Yes, also women. Sir, I have them. I have them here. I will not go into that. They must prove that later. I do not even demand that. What a fuss I could make, sir, with such benevolence. The people ask me: ‘May we serve? May we serve? May I lay down at your door like a floor mat?’ Men and women, sir. But I will not even go into that ... I do not even accept that love. I believe them. If it comes one day, sir, I will know where I have to be. There are no traitors next to me. There are only people happy in spirit. And the rest who do not want to be it; that is their business.

And do not think that those who say: ‘I want to die with you’, are more than the others who cannot yet do it. No, sir. The human being is a human being, the human being is life. I love all my brothers just as much, even if

one would hit me on the neck with a club. That is his business. But he will also have to prove one day that that blow was on the spot. And then he will get the pain back from me.

I am capable, sir, of fighting for life and death. And then I can give you a slap, right in your face, in order to serve you. To help, in order to hit you awake. But I will just do that once. You will never get the second slap in my life. Yes.

Christ also hit. Did you know that? And then they said: 'Why are You doing that?' He says: 'I only do that once. In order to shake him awake. But I will not sully My hands, or My life by means of your unwillingness.'

Because did you think, sir, that that is not pain for the other if a hand must get life in order to send that straight to your face? Did you think that, when the mother sees that the child does not want to listen ... it burns its fingers. It is always sitting next to the red-hot fire, and suddenly the mother says: 'Now it must just happen.' And the child goes again, a blow: 'Whaaa.' Well, well, it will never sit by that fire again.'

Is it not hard for the mother? Is it not hard for the mother?

We experienced it. And other people experience it. That you really see that the human being is destroying himself, and you are powerless. Is that not hard? Is that not terrible?

And now for the spirit, in the spirit, sir. Prove it. No, sir, I never doubted that. Even if you tell me a thousand times ... And then you will say ... And then I see, yes, indeed: you still do not have five percent. But if you say: 'Sir, I want to die for you', did you think then, sir, that I would start to doubt your words? Did you think that I doubted the person who told me: 'I love you. I mean it honestly, what would we do without you?' Sir, did you think that I doubted that? But I knew that it was gossip. I already knew from the sound and the feeling, that it was not real. But I do not doubt you. I did not need to doubt, sir: I knew. And then you stand firm.

But Rudolf Steiner did not know that. That man did not even suffer. Why not? Because he could not bear and could not take care of the full consciousness for his adepts and the universal spatial self, could not represent them; because he was searching himself. Yes, sir. It is only then that you will be able to bear if you know the law, sir. I will give you the example, then you will immediately accept it, another example: if you know the Grim Reaper, sir, and you do not actually know him, then there is always a doubt. Here are people, sir, who say: 'I now know the Grim Reaper.' Yes, indeed, I will come to you soon when it begins to creek under that bed, and left and right, here, and all those nails: boomboomboom.

And then they say: 'Is it really serious, Jozef?'

I say: 'Yes, he is here.'

‘Hehwe’, another person says, ‘hewhewhe. Do you mean it? Is he here? I, I will be strong.’

‘Oh, nothing can happen to me, dear, I will go and we will ...’ ‘Gosh, what did I say again? Would you really think that it is that far?’

He would say: ‘We will see each other again’, and then his false teeth would fall from his mouth. (laughter) And suddenly he would already be standing before the ‘coffin’, madam, and he would say: ‘Yes, it is real, it is actually real.’ But now read this soon, madam, and then the stalks of straw will already come. Stalks of straw. And the human being says ...

(To the sound technician): What did you say?

(Gentleman in the hall): ‘The end.’

Is it the end?

‘How can I prove that, sir?’

‘Yes, I am here, I have nothing to do with you.’

‘How can I prove that?’

‘Sir, you will prove that one day, and then you must prove that you in death ... that you love death.

(To the sound technician) Do I still have one line?

Then I also have here: ‘Which one of us can say: I know myself?’

I have experienced that with you for a long time. You must just read that outside there. It says, what my brother says: ‘I have been in The Hague in Socrates’ house. Because outside on the door it said: Know Yourself.’ I say: ‘Hendrik, just tell that, because the Americans do not know him either.’

“Who can testify for themselves: I completely destroyed, wrung the neck of the Pilate, the Caiaphas and the Peter and the Judas figure in me?”

Mr Reitsma, I have another question here, and I will begin next week with that. Mr Reitsma, don’t you know that? If you say today: ‘I am true and genuine’, that Caiaphas will already be gone. And later if you ...

(To the sound technician): Is it still running?

(Sound technician): ‘Yes yes.’

And if you later say to the people: ‘I believe what you are saying’, and if it is proven in the future that that man doubts, then that man has doubted, but not you. And then that Judas will already be gone. And the betrayal, if you do not begin with that, sir, and you do not intend to pick pockets and all those other things tomorrow, and to tell bad things about the human being, to gossip and to talk about the human being ... (Jozef talks faster and faster) Imagine that that thing finishes now at once ... (laughter)

Where must we go then, Mr Reitsma?

Have mercy on the human being. And accept the human being. Ladies and gentleman, I have made it. You just also search for the spiritual, human, inward, physical, spiritual, spatial, divine remainder yourself, for your wife

and your children, your fatherhood and motherhood, your soul, your life, your spirit, your personality, and then the night will be space, because in space it has never been dark.

Ladies and gentlemen, see you next week.

Sleep well, I hope you have a good ... Oh no, no (laughter) I hope you have a nice sleep, pleasant sleep and pleasant dreams too. Is that something?

Ladies and gentlemen, see you next week. Give my regards to your children, your father and mother.

Ladies and gentlemen, I am happy.

(To the sound technician): Is it finished now?

Yes, ladies and gentlemen, see you. See you.

(There is clapping.)

## Thursday evening 12 June 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I also have a letter here from last week, and a question from Ettingen-Bernard. Who is that?

And you ask here: "There is a Mr Borgman living in Amsterdam, who has an institution for radiation treatment. Sir ... Madam ..." Is that Madam? "Sir says that he is a doctor ..." That man is not a doctor; if that man already acquires a title then there will not be a lot left of the human being, or he must have acquired that in two years, in five years. I know that man, when he was magnetising in 1938, 1937, he was great, but I do not know about afterwards. I know that he was very expensive, I also know that, because there was a cashbox there when you came in there, " ...but he calls himself an occultist." He was also that, yes. Now the occultism has probably been put aside, and now he will begin with therapy. "He has many, a great many pieces of electrical equipment and radiation lamps and one piece of equipment is unique in the Netherlands. And people say he shrinks tumours and growths with that, even cancer growths reoccurring in the beginning stage. He makes his diagnosis without the patient having to get undressed," that on top of everything else, "and then treats them exclusively with those different pieces of radiation equipment." But if you are a doctor, you may do that, isn't that true? "Also with a magnetic treatment." You see, that is the old one now. This person used to magnetize. "Now my question is: do those special pieces of equipment exist, and can you attach any value to the above?"

Madam, when that man magnetized he was a hundred percent. But then I must go back to 1934, 1935, 1936. Then that man was really good. First class. A hundred percent. But what later ... If you have gifts now, and you are really good, what do you hope to achieve with a piece of equipment, while you can do that with your hands, with that life aura? What can a piece of equipment do, however strong, madam, by means of the radium? And that happened several times, that my aura was stronger than the radium

(A piece of text is missing here, the subsequent text is right in the middle of a completely different subject) ... aura which touched the soap bubble. And that soap bubble, if you make a soap bubble from some soap and water then that soap bubble has already condensed for millions of ages. You cannot even look back into that astral, rarefied, divine, soulful; I cannot say soulful now, you must have Goethe for that, soulful.

(The introduction to the question is missing here:) That point and that

core, the animal world originated from that. Question: "Then the animal is therefore actually inspired by us."

No, the animal is ... by us, from that cell, from that divine source ... So God gave, the All-Source laid everything ready in the first stage - (there is barking) there he is again - father and mother began in that universe: the moon as mother, the sun as father. It started to divide itself, we now got to experience the cell life, we separated in the first stage and no more was needed for that, because it is our and was our first birth as a human being in the embryonic state. Clear? So then the animal world began by building up, mothering and fathering in those same, by means of those same laws, and millions of grades of animal organisms emerged. Clear?

(It remains silent.)

Silence.

"Did Mother Nature originate from the discarded skin of the animal?"

How did Mother Nature originate? What are sand, and granite, and stone actually? How did all of that originate? Can you follow that evolution? No? Perfectly simple. The waters on the moon ... that was one quagmire: water and mud. But that was all living mud in the first grade. The mud which you now get from a ditch is post-creation, is also absolute mud. But that mud there, that mud, that sultry life in there, in that juice, in that sediment, that was still not water, that water was all fermenting organism, growing motherhood and fatherhood.

(To someone who comes into the hall): Just come in, madam.

Growing fatherhood and motherhood in everything, and that started to expand until the last one originated, and the soul already began to be born on the moon for the fly and the louse and the flea, which you now have, and the crocodile and the snake. The post-creations are also inspired by the moon, had to cover a cosmic path by means of the moon in order to get inspiration on earth. Otherwise that flea would certainly not know that we were people. But he knows it. Is the flea he or she?

(Someone says something.)

What did you say?

(Gentleman in the hall): 'She.'

She. But it is a he, because he bites terribly. (laughter)

"Did Mother Nature originate from the discarded skin of the animal?"

So by means of that rotting process people finally also got post-creations there. For what? For what now? When all of that had wasted away, had lived it up, what followed now? Now you can write a book about creations, creations, creations, creations, creations. And then something else came. What was that? That is now Mother Nature.

Condensing came in nature, in those waters. That water started to con-

dense. That water already created the soul in the first place for itself and the life again for the fish, all the fish we now have in these seas. But that life, that awakening process and growing process for nature became the condensing of grass, greenery. Condensed aura as material, as water, as slush, as mud. And life started to grow in that again; and the greenery, nature appeared.

Because what you mean by nature is the life on the earth. But now also the life in the earth. What is on top of that is just a little thing. But you should cross that globe. You will probably not believe it, but I made journeys through the earth. I saw that fire, and diamonds of a thousand kilo there; only you cannot get them above the ground. Gold, silver, everything can be analysed, because the living aura for that gold lives in the cosmos. And Einstein is right about that. But just let him come.

The dimensional worlds for silver, gold, uranium. What is uranium? I can explain that to you this evening. You do not need to go to America for that, to those atom experts; I can explain to you what uranium is. You probably do not believe that, do you?

You would really like to know that, of course. Oh, I didn't think so. It will cost you one guilder per person this evening. (laughter) Now I want to earn money; then at least I will publish another book.

Isn't it true, sir?

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

Piet Hein is also here. (laughter)

Sir, remember, we will not let us ... will we? And we take care of it ourselves at the moment.

Madam, then that development began. Then we gradually got the blade of grass. And if you do not believe that, madam, then just go to the East, you will just make a sea voyage, and the further you go to the East, you will see that begin stage again as greenery, as post-creation. The very latest grade is still present in the waters. And the captains say that: if you go into those and those waters you will come out of there green. And that is just like a film. That core is still - even if we have got trees, got hardening, got growth, expansion - that first grade is still present in the waters. And if you want to take the water in the ditch, and you want to crystallize it, and you have a good microscope, then you can still see all those things. And then you will see, as the academic already says, millions of animal species. And the water itself ...

What is water, ladies and gentlemen? I explained that to you recently ...

(Gentleman in the hall): 'Blood.'

... to Mr Berends. That is blood, but it is even more.

(Gentleman in the hall): 'The womb for ...'

Yes, it is also that. You see, now I was seeing and now I have lost it. I was seeing. Now it has gone. I am therefore not a good seer because it has gone.

But it is not about that. Then I will just begin again with that lady, I will come back to it.

What is now as the ultimate core, what is water now?

We have seen blood, life aura. The seas, are also a mother, are the giving birth for all animals. But everything emerged from that water, everything was born. And if you then, where we were a moment ago, look at the seas, then you will see that first absolute stage again, because when I went to America, I absolutely paid attention to it, because I asked the captain: 'Where do we enter those waters where that briny green can be seen?' Then he said: 'Then you must have patience, tomorrow morning, in a day and a half we will be in that area.' And then I also saw it. Then I started to check that myself.

What is water now? What is growth now? And what is growth and blossom now for the animal kingdom? What is water in itself?

(Lady in the hall): 'The material breath of life.'

Material divine breath of life. Blood, really blood. Water is, if you drink that, then you drink the All-Soul for the material. Water has soul, spirit and a personality. What is now the personality of this water? What is the ultimate limit of human blood? What is the outer limit of the light in the human eye? You see, now you come back for everything to the cosmology, the divine law of life, and everything can be analysed. If you just let this (glass of water) evaporate, madam, then it goes back to this here. (Jozef breathes aloud), and you breathe that water in again. And you now understand that there are initiates who only come like that (Jozef breathes in) and can live?

Yes, you say. Yes, she says. She nods, she calmly nods 'yes'.

Now we will continue. "So then the animal world is, and Mother Nature, material inspiration."

Yes, indeed.

"So then the animal world is, and Mother Nature, material inspiration."

No, madam, it is not that.

(Gentleman in the hall): 'Inspiration for the material.'

What did you say?

(Gentleman in the hall): 'Inspiration for the material.'

Then Mother Nature is ... Where is the spirit of Mother Earth? What is actually inspiration in the waters, the spirit of the water, the breath of life of the water? And what is here ...

"So then the animal world is, and Mother Nature, material inspiration."

Is that possible? You should hear what kind of word changes the world. That does not exist here, because that is not possible.

"So then the animal world is, and Mother Nature, material inspiration."

No, the animal world, and Mother Nature, is life, soul and also spirit. But not inspiration. It is spirit, soul, personality. From the material things we see



the personality of Mother Earth and Mother Nature; but now the soul, the life and also the spirit. And that no longer inspires, but that is inspiration. That is life, soul and spirit. That life is growth, blossom. And that is then the inspiration which you mean. But that must not lie on top, but that must be under it. And that is divine driving force. That is divine evolution. That definitely goes back to where it came from. And suddenly - it is that now - that whole great space also dies out here, with that little earth as a spark. The human being too. But the human being continues. And then we have completed our cycle of the earth. The earth disappears.

The human being does not realise, madam, how wonderful the human being is as life; not yet as character, as personality. But as life I have so much respect for life, but not for the character and the personality: we must just await that, that will come later. But originated as a living source, from that deity - the human being is a deity - represents Mother Earth, with soul, spirit and her spatial, cosmic personality, God. God gives us a place in order to experience that earth and in order to enter an evolution soon for to go there, or back to the earth, so that we get this space in us.

Nice, isn't it?

Not simple? But simple.

Yes, she is nodding again, the lady.

Yet it is simple.

“So then the animal world, and Mother Nature, material inspiration. Is it because as a result of this that they have a lower consciousness and build themselves up and adjust to the material?”

What do you mean by this?

(Lady in the hall): ‘I cannot put it so well.’

No, madam, you are in it and you are out of it again nicely. Yes. And now you must not go so far. But you must ... a very little thing ... You are clinging to cosmology here. And you see what happens now. Who with the sharp feelings can analyse this?

“So then the animal world and Mother Nature are material inspiration.”

We analysed that now.

“Is this the reason why they have a lower consciousness?”

What do you call low in creation? Do you mean that Mother Nature and the earth possess lower consciousness?

(Lady says something.)

But you write it. What do mean then?

(Lady in the hall): ‘The human being is the highest conscious.’

Yes, but you are also talking about Mother Nature here. Or are you talking about the human being again?

You also have here: “Did Mother Nature then originate from the discarded

skin of the animal?”

By means of all that rotting and expanding - I explained to you a moment ago - Mother Nature was born, in the waters. Mother Earth was born in the waters. And gradually, which you now call earth ... First you see that astral globe here, don't you, but in that water, in that astral globe you got condensing and a little bit of water, by means of that expansion, that were separations. The life juice separated as the soul continued as spirit and as spark. By means of every giving birth, madam, we detached something. And that can still be seen in the mother now. If you perhaps want to know what the amniotic fluid means for the mother, then I can continue with that. Now Mother Nature is therefore no longer any material inspiration, but she is giving birth, she is life.

“And is it now because of this that they have a lower consciousness?”

Lower consciousness does not exist in the creation for the earth and her life. We speak of lower consciousness and unconsciousness, and actually we must also already throw these words overboard: there is only just evolution. But in order to depict the social, in order to know with what people and what reality we have to do with for the cosmos, God, Christ and the space, we speak by means of our dictionary and we talk about consciousness and unconsciousness. And that is not there; at least not on the other side. On the other side you have light in your eyes, and you have feeling. And that feeling attunes you absolutely as you experience things harmonic just as they are created.

Do you feel that it becomes even simpler and that we can determine the light in the human being's eyes by this means?

It is obvious now, say the masters, that ... “Is it by means of this that they have a lower consciousness and build themselves up and adjust to the material?”

No, that material does not need to be adjusted, because that suit which you have today, madam, that garment, that organism, is cosmically measured for you. And you are your own tailor. You do not have a gram of consciousness in your organism more than you possess in feeling. If you want to speak about harmony: what does it mean now when we meet a psychopath? He deforms his organism. Can you feel this? A psychopath is therefore the creator of the perished organism. That twists itself into a thousand curves and cannot think normally. So when you already think wrongly - we always just hammer away at this - and when you just want to think wrongly about creations, about this and about that, then you are also busy deforming your spirit. And if the body then ... Yes, the body also already gets something of it, because then fire comes from that face. And if you go even deeper into that, that little lip already stands still and the eyes no longer get a shine, no longer

get a light, and then the human being is busy destroying himself spiritually and physically. Isn't it, mother?

(Lady in the hall): 'Yes.'

'Yes', she says.

Yes, it is true, that is true.

Now we will just continue again. "We were attracted as a soul by the earth and absorbed so much of her soul as we needed for this mother planet."

You see. Yes, madam, you must not try that on the other side anyway, this. I am not criticising you, you know, but ... If I came to master Alcar with a question like that, he would say: 'Just go back for half an hour.' If I was not ready for a journey, in order to ask questions, then leave it, then he would also stand still. I had to learn to think, to learn to ask questions.

Now you start to ... so awe-inspiringly ... This is a volume. What you write here, I would need five books to explain that to you purely. That is the whole cosmology which you possess. And why so far from home now?

"We were attracted as a soul by the earth ..."

No. Yes. We were attracted. So the earth was ready. When we came from other planets to the earth, the earth was finished as an astral globe, and we began, we took over so much as we had in feeling and consciousness; embryonically again, no more than that. Not such a lot, but just a millionth part like that. You cannot even see this here, what is now attached here (a drop of water), that was still a million times too much for the embryo which we were as a human being for the earth, in that stage. The human cell as an embryo is so trivial, but still with all the life of feeling and consciousness - and do you accept that - that we already mastered ourselves. Didn't we? Didn't we?

Madam, you must accept that, because it still happens in the mother. Because if you now see the human cell as an embryo, then you still cannot even see that thing with the microscope, and it lives. And that is now illness, that is now fatherhood, motherhood, that is feeling, that is talent, that is also in it, we add that ourselves. But that material core of the creator, the man, for the mother, is a millionth thing of a drop of water. And that has, when it expands, that now has tuberculosis and cancer in our world, and also all the diseases and miseries of the life of feeling. That trivial, tiny little cell, which is universally spatially deep, you cannot see that, has everything.

Now we will continue again. And that began on the earth, and absorbed so much earth aura, earth life, earth spirit; so that is not earth, but that is the third cosmic grade. So we took so much from that evolution in order to continue our life, and we began with a new life, a new organism, a new evolution, and went to the astral world again, the world for reincarnation, and came back to the earth again, were attracted again; and in this way the earth began her evolution, for us. For us.

Is that clear? Do you mean that?

Yes, look, if we were to really ... If we were to really want pleasure from this then I must talk to you, talk until you know it. Do you see? Then we would be busy for months, until you have that absolutely, and then you will be conscious. And then you will also experience some hundred thousand births, then you will also descend into that mother, with that soul, and then you will suddenly know it. And then you will remain locked up in that mother for nine months, with that child, and then the child is born, and you take the wings and you go away again, and then you know the birth. And once you experience that then you will know the whole of creation. For animal and human being. For planets and stars. Yes.

“Four: We were attracted as a soul by the earth, by the mother planet, and absorbed so much of her soul as we needed. Question: Is the material body then inspired by this absorbed inspiration?”

You see. You lose yourself in this, completely. The next time you will not ask such deep questions.

“Is the material body now inspired by this absorbed inspiration?”

Is that possible? Is that possible?

Can the material body be inspired by this absorbed inspiration? What is the inspiration now of and for the material? What is the inspiration? What is the inspiration, ladies and gentlemen, of the embryonic cell, even if we are talking here about the first life on the moon and on the earth?

What did you say?

(Someone says something.)

Well, I cannot understand you, madam, you are talking too quietly.

(Lady in the hall): ‘The primal source.’

The?

(Lady in the hall): ‘The primal source.’

The primal source. So the divine soul is the driving force for the organism. Yes, that is good. Isn't that true? The divine core in us absolutely gives you a new life. And we would also have known harmony, justice in all those millions of lives if we had not looked at that darkness. But the divine core ... But you have read in ‘A View into the Hereafter’: people live there in the darkness like jellyfish on the beach. That is terrible, isn't it? You can, we can make ourselves into jellyfish, madam. And then there will be absolutely nothing left of our consciousness, because we deform everything. Every wrong thought is already the deformation of the divine harmonic spirit for the human being. Do you understand this? Every wrong thought is the deformation of the divine harmonic spiritual human being. This is God, we are gods, now we must accept that. But what did we make of our lives now? Winter radish with sugar. And that is also good, madam, (someone in the hall coughs) if you

have a cold that is also great. But that divine core in us takes the human being from that jellyfish existence back to reality. Otherwise the human being will remain a jellyfish. Didn't you think so?

(Lady in the hall): 'Yes.'

There you go already.

So that divine core, that has been proved, crawls through granite, madam. A seed on the ground, a blade of grass, a blade comes up like that through those hard stones, or next to those stones and penetrates that and goes through that, irrevocably, I saw grass growing through asphalt. And that had to happen, that poor little seed, it had ... The human being says: 'How can it be?' But that blade of grass made asphalt, concrete tear? That has been proved. That unconscious divine cell in us is so powerful. It is still unconscious, unconsciously divine, but it forces that jellyfish existence into quickening. And then the human being awakens again as a life of feeling; he has to continue, whether he wants to or not. Damnation is therefore laid aside again.

The Catholic church must hear that, that the jellyfish existence comes back from the hells to God and is divine, even if that takes about ten centuries, that does not mean anything either. I can already tell you this evening: you can let rip in life as loudly as you like, madam, you will get out of it again. Because your divine spark ... We have kept ourselves too long here on earth, you will endure it here, but you will not stop your divine attunement. Your divine spark goes straight back to the conscious Divine All. Because God represents himself by means of the human being, the animal, and Mother Nature.

Clear?

"If we are therefore in harmony with this absorbed inspiration," You are talking about absorbing again, "...it is only then that the soul of the earth can let go of us." No, madam, you would like that. "If not, is it because of this that the earth holds onto us?"

When we have experienced everything - you must know that for that matter, because we talked about that several times, if you have read and absorbed everything - what still keeps us here on earth if we have experienced that highest organism?

What did you say?

(Lady in the hall): 'Murder.'

Demons?

(Lady in the hall): 'No.'

Yes, you are talking so slowly, that thing cannot hear you.

(Lady in the hall): 'Murder.'

Murder, arson. Yes, madam. We must ... We have been here at least mil-

lions of centuries too long. The other side can prove that to you. We have from the jungle ... I made nonsense of it, but it is really like that. We began there with eating people. And what else then? We slaughtered them. We did everything. And now in this society we still destroy each other, don't we? You still cannot get it in, because then it has always succumbed again, succumbed, succumbed, succumbed. It is very difficult. It is extremely difficult to assure you now of that core. And what is stopping us here now?

We have piled up destruction upon destruction. The human being who imagines that he is already it, is nothing. Just do not forget: we destroyed worlds, worlds of beauty. We consciously destroyed human organisms, a cosmic gem of magnificence of creation, and let them be eaten by the ants. We not only killed the human being by means of pitch, madam, but we cut their eyes out. We ate those hearts, we lapped up that blood, and because of that we are still here. Just do not imagine anything. Even if you are wearing a nice suit, for space you are walking naked. I too, just as good. Everyone. Yes, Willem III too, you know. (laughter) Willem III too.

And anyone who does not want to know it, and anyone who does not want to know it: there are no human beings in the world at the moment, however holy they are, who have not destroyed other people, even if they put crowns on their heads, we all walk in our own constructed trouble and misery. And if we can already sit down, madam, you are approximately the oldest lady here I think, then we must already be pleased that someone tells us, takes us by the hand and says: 'To the right. And now be careful because there are stones lying here.' Stones. The blind man is grateful here in the world, but we are spiritually blind, madam. Do you not believe it? And then they say again: 'To the right.' And then they say: 'I will just cheer you up', because then you go over a ditch, and that ditch is a hundred thousand metres deep. You would drown. And then we must just surrender and then we jump. We already get those lessons.

Another human being goes to pieces and is powerless to look in a brilliant heaven, but then they look at damnation and a last judgement, and a god of revenge and hatred. Don't they? And we who already know that, are not omniscient, but we who get the way and start to feel a hand, beat those hands from us and also put a dagger on top of them if necessary and then that spiritual hand is nailed to our self: we want to have it like that. Don't we? We do it like that. Yes, sir. Or it is ...

What did you say?

(Gentleman in the hall): 'I said: rather not.'

What rather not? Yes, but we do that every day.

Rather not, someone says there. Rather not. Oh, you mean, you would rather not do it? Rather not do it, like that?

(Gentleman in the hall): 'Not do it at all then.'

Yes. But we are talking about that now. The human being, the human being, the human being.

And if we then enter those worlds, madam, which you are talking about ...

"When now in the world of the unconscious we have to go back to the earth, there must be something anyway by means of which that feeling is awakened."

Who awakens that now? You see. You must just think about that seriously. I will give you those letters and then you can also look into them. You will get lines this evening, you know. I will put down what you must battle out.

But who awakens you in the world for reincarnation, madam? Who? I already explained that here a hundred times. And you experienced it. But it does not appear to be easy to absorb and to remember that. Who has this, who awakens this?

(Gentleman in the hall): 'Yourself.'

(People talk at the same time in the hall.)

(Gentleman in the hall): 'The divine spark.'

The divine spark awakens that, and you are that yourself.

(Someone says something.)

What did you say?

(Gentleman in the hall): 'The earth.'

No, sir. No, sir. There is just one law. Yes, you see, you can start to talk about laws with that and that and that, but then there is also a core. What is it now?

(Someone says something.)

Your thread?

(Lady in the hall): 'Birth.'

Birth. Yes, it is also birth.

(Lady in the hall): 'Cause and effect?'

Not that either. That too, that later withdraws you, then the law emerges and it is called: cause and effect, and karmic laws. Then that law is even stronger than us, because that is called karma, but that is the human being whom we have murdered; and that human being says: 'Hey, just wait, you also owe me a life.' Hahaha, and they already fight here for a little bit of love. But then a soul like that says: 'You also owe me a whole life, and then another one, and another one, and another one, and another one. Say, pay today.'

Do you know how people in the cosmos can pay the debts, madam? Well?

(Lady in the hall): 'Lives.'

What did you say?

(Lady in the hall): 'By the lives.'

What did you say? Only by giving a new body to the human being. They

are the divine accounts. And by means of love, love, love, yes yes. It is full here this evening.

The core of earth has nothing more to do with it, because we completed the cycle of the earth and now that soul attracts us whom we have hit right in the face. And she says: 'Come back. I am here, you are on earth, I must have my body.' And you end up irrevocably by the Indians, by the blacks, by the Russian, by the Norwegians, by the Swedes. You speak French, German and English, sir, you get all the languages of the world for nothing; as long as you are born with the mother who speaks French. And that takes you out of that vastness and says: you will descend infallibly-: 'I want to be inspired, I want to have a new life.' Isn't it nice?

Look, they are the laws, madam, ladies and gentlemen, which the human never ever gets hold of. They are the divine essential laws which you can experience. But divine justice is still infallibly there. And the academic, the minister, the theologian says: 'Yes, God works infallibly with the human being.'

No, madam, God has nothing to do with that, that goes infallibly from soul to soul; and we cannot get hold of that. Because the human being with whom you are involved will be born. Here on earth we people now say, if you get a beating from each other: 'I will just go away, then I will just leave you.' Sir, finish it for God's sake. Because you cannot meet one human being who does not belong to you. What kind of justice would that be if we had to do with people whom we had absolutely not seen in those millions of ages.

Sir, you have experienced everything which is here in the hall, you have had to do with that and with the whole of this humanity, because mankind just originated by means of one father and mother. And that means: that is the God as father and the mother, as All-Mother in the human being. And we are all attached to that. Because in the All, along with millions, we are one father, one mother, and then there is no longer any question of Gerritsen and Jansen and Abraham and Nico, sir, then we have lost the names, and then we have lost the family, because we have just one universal love. Haven't we? And then we all become Our Lord, Christ. Because she will be like the Christ, and he too. And he is God and she is God. And both of us represent space. And here they are people. Yes.

Today one person went back to the Divine All so many thousands of years ago, and on the other side he had to call them together and say: 'Come here, gentlemen. Have you seen who they got me there? Today it is called ...' And if you enter there, and want to accept ... No, ladies and gentlemen, then it is no longer called: I will see whether there is still something living there for me. An art to select a beautiful life of feeling in this world. But you will never get rid of your accounts. Art.



And the human being who starts to search ... Someone was with me, he says: 'I flatly refuse it any longer!' I say: 'Sir, go, you have plenty of money. But do not forget: you will take yourself along.' And because of him another person broke her neck. And he wanted to look for something else. And she wanted to look for this. No, sir, madam, we must fight it out together, and make something of this evolution together. If it concerns what you mean, then I can add something to it. Then we come to a universal state of purity. The beating which you get today, you must be grateful for that if you have laid the laws for the wrong thing. The law which we have to accept as a beating, good heavens, good heavens, it is psychopathy, craziness, it is cancer and tuberculosis for this West, and the worst thing there is. Isn't it?

And you can also write a book about this again.

"Is it then," you ask again, "is it then the sperm which becomes conscious, which gives us that feeling there?"

You are just spoiling things. Now it is also still the sperm.

"Is it then the sperm which becomes conscious, which gives us that feeling there? Does the material inspiration of this one sperm have the inspiration in it of that discarded body of that life for which we must go back in order to make amends from that life? The same therefore applies to the egg." That cockerel is also there of course, but he is not there now. 'Does every sperm and egg then represent a life of ours?'"

Can you get anything out of that, ladies and gentlemen, I can't.

I am really sorry, madam. You can think well, but now you have bitten off more than you can chew. Did you expect anything different from me? Are you sorry that I am shaking you up a bit? No? Then you are already a hero too. Because most people do not even want that. Then they say: I will just not ask any more questions, that man will finish you off. I am not finishing you off. But we must ... Honestly, it is all Greek to me, I cannot be any the wiser from it. This is going too far for me.

(To someone in the hall): Not you, Mr Götte?

It is not far. It is close-by. You had almost taken along a good question too.

(Gentleman in the hall): 'I hope so.'

Yes, I have more. Let's see. Otherwise I will get a beating again.

Madam, you continue and you will work it out for yourself now.

I have here ... You see, we are also sometimes faced with things, then it becomes too much, and then you can no longer analyse that. I can analyse it, but then I must go through the whole of creation, and then I must lay foundations there, foundations here and there, and then we hold onto that, and then we must go through the animal world, and now you go to reincarnation, you go to rebirth; thousands of books stand on this.

Is that true? Yes? And now, just don't bite your nails to bits.

“The body of feeling ...” people ask here, “‘A View into the Hereafter’, page 72: the body of feeling is the essential divine, the human being should develop that in order to be able to pass over into a higher state of existence. This is said for the disembodiments. How can people develop that feeling?’” That is a good question. “By reading books and following lectures people do not achieve that, as you already said for that matter.”

But madam, did I say that? Can you not decide that for yourself that you do not learn the least thing by means of lectures from me, and by reading the books?

(Lady in the hall): ‘You also said that recently.’

I also said it. We learn by reading books and all those lectures ... But do not imagine that I pay any attention to it. But did you think now that I really believe, madam, that you learn something, only by means of lectures and by means of those things? It is enough to make you despair, I said that several times, in order to explain all of that, because we are still crazy, we are so wretched, we people: we hit and kick and do even more. How can you bring this life of feeling, that divine core, which this lady is talking about now, how can you bring that to awakening? Do we not already have twenty, thirty rolls of that? And have we not spoken about this for three years? Did you not know that? Did you really not know that? You know, madam, I will prove it to you that you know it.

(To someone in the hall): Well?

(Gentleman in the hall): ‘By serving.’

By serving.

(Gentleman in the hall): ‘...by accepting.’

By serving. We must come into harmony with the divine laws, and that is: harmony, benevolence, justice, understanding, universal love.

Which of us has that?

If you really have that, then you expand, and you need nothing of the world, no wisdom, no books, no masters. But they have broken their inner neck and why would they not warn us then: do it like that, do it like that, do it like that.

‘Master Zelanus has achieved more with his books than we have with our cosmology’, master Alcar says, ‘because he could warn the human being against suicide. Yes’, master Alcar says, ‘master Zelanus got that honour to tell that life, because I also committed suicide somewhere’, he says, ‘and twenty times.’ And everyone, you, everyone!

(To someone who enters the hall): Come in.

Do you see? Suicide, madam, takes the human being to destruction, only to a state which you deny the life for a time. That is suicide. In which ever murder you are in, live in, and which ever murders you committed, you will

come out of that again sooner or later, madam. By means of one murder, by means of one murder - we kill a human being - we stop our creating, giving birth, divine, harmonic path. That path, that means, that is a path, here we stand, now we start to walk, and now we commit a murder: wham, we close off that path like that and wander back from that harmony. We no longer have any forwards and backwards, no left and no right. We stand at stop, we stand still.

How many times do we not commit spiritual murder? It is true. Now we are in a mess. And then you can say: 'Yes, yes, yes, yes, yes.' We are in a mess, now we are in a mess.

How does our divine life of feeling exist, that divine core in us, by what means? Now, just begin, now you can go through the whole of society. Just remember this, ladies and gentlemen, then you can play ten reels. This is now the core, the core question for all our lives. In order to go aimlessly, to just say: 'Well, I will get you' ... If the human being does a wrong deed, then space already breaks down. We hit on top of it and then we think: perhaps it will help. Perhaps, perhaps, perhaps. For the third and the fourth time you can already no longer do it, because then you hit your whole being and your whole space away from you. You can shout and bark and punish the human being; the father, the mother can still punish the child, but you can no longer punish adults. How do we get our life of feeling to expand? The lectures in *Diligentia* are about that now, about the origin of the universe. If the universe could not have done that, we would not have any space. Yes?

Now begin! Now begin: how do we awaken that? Yes, by serving. Which of us serves? Which of you, who in society serves? Every human being is still paid for his serving, because he must ... No one has yet come to the world who got the millions of space for nothing. We must all work for that. And you are still paid for your job.

Well, sir?

We are first concerned with food and drink. And then we go and look for a house and other people also look for a car and a Cadillac and a telephone and butlers and servants, and for millions, crystal. Huh, the people are walking around with diamonds. Just beat those things away from you first. Adornment, noise, fuss! Sir, anyone who is simple for space does not even want that nonsense. Away with it. Because that just makes a puppet show out of us, that means, we are now already on show.

How do we wish to materialize and to spiritualize our life of feeling in order to reach harmony with that space?

Madam, where does your divine spark live? Where does your divine spark live now, Mr Berends, ladies and gentlemen?

(Gentleman in the hall): 'Here, in us.'

Here, in the throat probably? Yes, the divine spark is in the throat.

(Lady in the hall): 'Really?'

(Gentleman in the hall): 'In the solar plexus.'

In the tonsils. In the solar plexus, you would like that.

(Lady in the hall): 'You are it yourself.'

Yes, madam. If the life of feeling speaks, then the divine spark speaks in a pre-animal-like, animal-like, coarse-material, material grade.

Which of us can already speak spiritually now? Speak spiritually? Which of us acts spiritually, directly in attunement to that astral spiritual world, for harmony, benevolence, justice, love, fatherhood and motherhood? Which of us?

(Gentleman in the hall): 'No, we cannot do that. But you asked: Where does that divine spark reside?'

Fine. Well, where is that now? Which of us awakens it? Awakens her? Who? Who can do that?

(Gentleman in the hall): 'No, we are not yet that advanced.'

And it is still there, because there was just One who said: 'If you want to bring your divine self to awakening, you will go over My head and through My life.' And we flatly refuse it. Who was that then? Mohammed perhaps?

(Lady in the hall): 'The Christ.'

Do you see? If we hold onto Him, that same Christ, if we hold onto Him, and you will not kill, and you will love your fellow human beings as yourself ... But the human being suffocates in his own meanness, his stinginess, and in everything which we have here in society. We are busy a thousand times: first me, me, me, me, me, and another thousand times me, me, me, me. And then we start to see whether that brother or that sister of ours still has food and drink. Isn't that true?

Yes, and that is also very clear, sir. If you come to stand before the spiritual law, before the real divine harmony - we also learned - then you do not need to help anyone, because every human being takes care of himself, also has to take care of himself. You have experienced several times that you just spoil the human being again by means of that gentleness. And then you would be better to accept the beating, sir, than to interpret a mealy-mouthed life of feeling and to go around that. Just tell each other the truth, then at least you will have a spiritual law in your hands. But leave it. Stop it.

Sir, where does our life of feeling live? How do we get our life of feeling to materialization - that is the harmony for society with everything - and how do we get it to spiritualization? And you yourself stand, man and wife, before the philosophical systems of Socrates, Plato, Aristotle, Emanuel Kant, Jung and Adler and the rest who will still come.

(Lady says something.)

What did you say?

(Lady in the hall): 'That is really something.'

Who said: that is really something?

Is that really something? Madam, it is nothing.

Socrates, Plato and Aristotle are geniuses of the world, but they did not record the spiritual grade for the real divine, spiritual, spatial thinking, and did not lay foundations either, because Socrates was still not a genius in the spirit.

We have theologians here, madam, they are the poorest of the world, and they know the bible, they can tell you a nice story, how those names - what is he called, Ibrahim and Damascus there, far, far, far back - how they lived and how they walked. And then a pile of hatred comes towards you. And that is then the possession of a theologian.

Are you trying to tell me that those people are spiritually divinely conscious? They still have the bible. Yes, indeed, we also need that. But they have a god of hatred and a god of revenge, and 'just break down', a God who damns. He who destroys one life there and says to the other one: 'Watch out, children, just go and stand behind me, I will first destroy five thousand.' That is that nice god from the Old Testament, that cad. They should hear that.

We have had people here who could not take it that I called god, that god at least, a cad.

A real thinking life of feeling no longer accepts that. So if you want to awaken divinely spiritually, madam, that damnation must go. Because then you will go to pieces sooner or later. Because then you say: just die. Just go and be damned. Just put that man in a red-hot oven, and she too, because they stole two pieces of fruit. They walked along paradise, they were thirsty and hungry, picked two pieces of fruit for each other and they went to prison. Ugh ugh. Justice of the Netherlands and mankind.

Madam, where does the feeling, the divine life of feeling live now?

You said there: that is the life of feeling, isn't it, the solar plexus.

(Gentleman in the hall): 'Yes.'

You would like that. It does not live there. Because the solar plexus, sir, the solar plexus as feeling belongs to the human organism and is subconscious, isn't it? Because it cannot be seen for that matter, can it? Doctor Tenhaeff, our parapsychologist, says: 'That is divine consciousness.' No, sir, that belongs to the day consciousness, because we feel and think from inside, and then it passes our lips and then we say we want from inside. But that is still not the divine spark!

What is now the divine spark in the human being?

(Lady in the hall): 'The soul.'

(People talk at the same time.)

What did you say?

(Lady in the hall): 'Fatherhood and motherhood.'

Fatherhood and motherhood. No, madam.

(Lady in the hall): 'The soul.'

(Gentleman in the hall): 'The eyes.'

Sir?

(Gentleman in the hall): 'The eyes.'

The eyes. No, sir.

(Gentleman in the hall): 'The feeling.'

No, sir.

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

Yes, madam. The life. The life, which no one has in their hands. Because when that life begins in the mother, the divine spark is busy, at the first moment, in the first moment, in order to inspire and to drive that embryo, and that is the divine life. That is not feeling now, only the life. Because everything is ultimately only life.

Madam, my compliments.

The divine core, madam, the divine life of feeling is in that pinkie, in that hand, if we do not pinch, and do not come like that in order to just gauge each other eyes' out. Because you must always make sure that our fingers are delicate and sensitive, but oh dear oh dear.

(Sound technician): 'About three minutes.'

About another three minutes.

You are all the divine core, madam, it lives in your feet, even a part of your corn, in the grey hairs, in your neck muscles, your blood, your life. What keeps you alive here on earth is the divine core. And now 'behind the coffin', madam, what is it there? So the spirit as a human being is the casing of that life 'behind the coffin', as a human being, and has eyes, teeth, nose and hands and legs and feet. But the divine life again, which lives in everything, is the soul as the divine spark in attunement for the human life of feeling as man and wife. The life of feeling is therefore the personal feeling and thinking in order to give ourselves form by means of the word. Because even if we were blind and deaf, madam, we would still be alive and life would still go on. And if you now meet a deaf person and someone who is completely blind, madam - a harsh word - then you will still see that the life is eloquent in that deaf mute and that blind person, that love as feeling is present there, and the life speaks as a human being at a divine attunement. Clear?

These teachings become perfectly simple, this wisdom, if you feel that we attune our hands and our legs and our garment, the eyes, the senses especially, the watching and the expanding to the spiritual grade of ours, for our inner possession. But we draw from the life in order to give form to the life of

feeling, that is the solar plexus here under the stomach from where we think and feel and act. Isn't that nice, sir?

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

Well, this is how far we are, you probably got a fright, because the tea is ready. It is still dark but we must stop, we still have one minute.

Ladies and gentlemen, we will continue soon.

## INTERVAL

Ladies and gentlemen, I have a very long letter here.

I will read it out here. It is worthwhile to a certain extent. The lady is here, and the person from whom this is, will hear that, but there is something to it.

"If I am not asking too much time from you ...," I hope that the people also wish to accept that, "...then you would do me a great pleasure by reading this through. It concerns my path of life. Why I am putting this letter in your hands, is the reason why I want to ask you a few questions about it. I would not like to do it on Thursday evenings because I never speak to anyone about it and do not want to know it. I hope that therefore a verbal answer ...," So then we will just do it in this way, "... to get a verbal answer from you if you have a moment for me sometime, in the interval, for example." But that will take too long.

"My family," now it starts, "my family on my father's side was wealthy and very prestigious. My grandparents on my father's side were stupid enough to teach their children that they did not need to work, because they were rich." Stupid, yes, indeed. "The consequences were terrible. Father went into the wide world and did not think about anything but his enjoyment. Yet he was a great artist, but he only painted when he felt like it. In the middle of the world of pleasure he got to know my mother, a beautiful woman. She was a daughter of a great artist, who did not play under his own name, he was a member of a theatrical company, which used to be well-known. He married my mother in America. Five children were born from that marriage, three brothers and a sister and I, the youngest. My father did not know the value of money and it was therefore not so long before his money was finished. Then he went to Amsterdam, where his rich parents lived, in order to just get some money again. He got this, but under the condition that he would leave for America again with his wife and children." So the people here in Holland thought: here is something for you, but take to your heels. Then we will not be bothered by that. "Because a marriage to a daughter of an artist was inferior in their eyes." That is already a bit old-fashioned of course. "This happened. This money was also spent. Father started to drink, and it ended in suicide." Well, he got his full share. "Then misery came into our

family. Mother was not capable of taking care of five children. She tried, but it did not work. A brother of mine died from want. Mother was meanwhile living in Amsterdam again. Mother asked my grandparents on father's side for help. This decided it. They wanted to help, but on condition that she gave up her four children, signed a document, that she would never get in touch again ...," What cads they are, " ...because we bore their name ..."

The thing people used to do for a name. Shake, Schaakspire said ... (laughter) Yes, he is called Schaakspire, isn't he, Shakespeare, Shaakspier, Schaakspier said: 'What is in a name?' But what is now a name in this world? Nothing. But they used to commit a murder for that. Yes, now a little bit too, you know. Because if you are called Tietlatoelata, then you apparently have more to ... No, not anymore now, no, not anymore now. No, that has gone, the last war ... the nobility ...

(Lady in the hall): 'Wrung its neck.'

Killed, yes. Yes, harshly put, killed. Barons and counts mean nothing anymore now, because we now look at the human being. But before, isn't it so, sir, that meant a great deal. They also still want a little bit of that: I am that, with feathers on their coats. It does not mean a jot to us, sir. Who are you? What do you want? Barons and counts, that used to mean a great deal. That also appears here.

Where were we? "This decided it. They wanted to help but on the condition that she gave up her four children." It is bad, isn't it? "To sign a document, that she would never get in touch again. Because we bore their name, you see, they wanted to bring us up in our position." That used to be really bad. "But she had to go back to America. She made this sacrifice for the sake of the children." But it is still really bad. "When my mother had left with the money needed, they put us in an orphanage. And we were paid for, but they did not bother about us apart from that." Also very Christian, you see. "We had to find our own way." Well, that lady has also experienced a lot of things. "My oldest brother, who had known father and mother, went to sea. Especially a lot to America in order to look for our mother. He was mad about us and just like a father. He perished at sea young. My other brother died of bone cancer. And my sister, who also went to America later, died in deep misery." What dramas, what dramas. "I married young, but everything which we undertook was beaten from our hands. We worked hard together in order to my children ...," so that lady is also married again, " ... In order to give my children a good upbringing. We managed this. The little bit which still remained, good home contents, were all lost with the war. Our house and everything gone, bombed in Arnhem. We got compensation, but very little, everything was expensive etc. etc. But I live in one room in my children's house and live from Willem Drees (prime minister during the period



of reconstruction after the second world war; during his time the general pensions act was introduced, as a result of which all people received a state pension from the age of sixty-five).”

You see, ladies and gentlemen, that we must do a little bit for Willem Dress? We vote for Drees. (laughter) He may give me a bit of commission. (laughter) Yes, he should know that, that good old Willem. That Willem is not that bad, don't you think? He just, for example ...

Oh, there are dramas. Another drama this week. Oh, yes, there are nice things for Willem Drees, but also wrong things. He cannot watch the people and see what they do with their money.

There is a man who draws from Willem Drees, he has a wife and children, but he is busy analysing the lottery in order to let the Dutch Government plummet. He says: 'I will make something of it, and then I will play out the whole world.' You see, a fantastic madman. That man has never done anything decent before and now lives from benefits. And tyrannizes the human being and breaks down, is a sadist as it were, that bad; but he gets benefits. You see, now it is good for one person - and there it is again - and it is wrong for the other person, because this man should be sent to the mine, he should be made to work on the land; because a bit too well thought by means of benefits, ladies and gentlemen, that goes ... We will soon hear that, and then you will hear and experience what the human being makes of that. And Willem Drees has, then that government has, in any case the members of the N.D.A.P. (members of the Social Democratic Labour Party, since 1946 the 'PvdA' labour party), isn't it true, they meant well, but the human being makes a mess of things. If you hear the dramas which are also ... by benefits ... So by means of benefits they get the opportunity again to destroy another life again. If you hear the dramas, madam ... But here it is a bit different again.

“I live off Willem Drees. It is okay, but frugal.” That is to be expected, madam. “The children are on their own a lot, I hardly see them. I have sometimes said something about that, then I got as an answer: ‘Oh, that is the way these days. We have our own family, and you are old.’”

My God, my God, if you think about this. Where is the love now: child and parents? If you look at all of that, and you start to look into the astral world, and you start to compare the human being ... We know, we do not have anything to do with each other, we only have to finish at the moment what we possess. Are you a mother, are you a husband? Finish your life nicely, you must begin with that soon; own blood does not mean a thing if we do not have any feeling for each other. If we do not have love for each other, what does feeling mean then, what does brotherly love mean then, sisterly love, what does the child mean for the mother?

During the war, we experienced, there was an officer, I knew that man - father and mother wanted nothing to do with Adolf Hitler - but he is with the NSB national socialist movement, he comes home, he is fierce, he says: 'Now you must tell something', and then he was wearing his uniform, he says: 'then I will rule here.' Nineteen years old.

The father says: 'Hendrik', he happens to be called Hendrik, 'I also have a nice present for you upstairs, and you will enjoy that, and your boss too.'

'Are you serious, father?' 'Just come with me upstairs.' The man goes upstairs: shoots him in the head like that.

He says: 'Wife, before we die from that, he will die from that, because that boy is capable of doing nothing else but wrong things.' He shot his son in the head like that.

That happened, madam.

How many murders did not exist from fear, during the war, when the parents had to swallow that dear son and dear daughter stood before them with revolvers: 'This time is for us.' Oh, if you start to write the books about that ... But most people no longer want to hear it and they are forgetting, but it is terrible.

I happened to know that situation. The son who came wearing his suit: 'Ich bin Sturmführer.' And father immediately said: 'Then I will beat out that storming.' He thought it and went upstairs and shot his child stone-dead. He says: 'I gave myself up. And I did that and did that.' He was later acquitted. He says: 'Because the whole house would have perished from it.'

But how many people were there who had to violate their child because they still went and protected that child, didn't they, from the accidents, the trouble, the misery?

People had taken a son into their house. There was hatred in the boy, they were Jews, and that boy grows up, turns twenty, twenty-one, twenty-two. So those Jewish people took on that boy. But then Hitler came and Mussert began, then that boy betrayed the Jews straight away and they were then sent to Dachau. And he is with his money, because they had money, he was concerned about the money, and he was immediately ... But he betrayed his Jewish father and mother, his foster parents. Oh oh oh, if you hear the dramas.

Another mother comes to me. 'Sir', she says, 'I brought up my child. I am yours in this life ... I have read the books of the masters. And he is going to school. I think: yes, I must let him learn something anyway.' And she sends him to a Catholic school, he gets religion, he becomes a hundred percent Catholic, and now mother can drop dead. Now he is twenty-one years old, he says: 'Go away, you are damned and you are also a witch. You read dirty, filthy, demonic books.' The priest also told him something, and mother is already lying there.

Where did the love of mother and child go to? The priest says to a lad of twenty-one, twenty-two years old: 'You are right, just hit her right in the face because she is demonic.' Because the mother reads spiritual books. Yes, madam, where is it leading? Where is it leading?

(Jozef continues with the letter.) "The children are on their own a lot, I hardly ever see them."

Madam, just be happy that you do not see them, because you already heard it, if you were perhaps in too much contact with those dear children ... Perhaps they are sweet and good, then already be grateful and go your own way. I once said something about that. Then we got: 'Oh well, it is like that these days. We have our own family. And you are old.' Get out of the street, sir.

My God, how happy I may be that we fought like that for my Crisje. What a revelation it is for mothers and fathers who can say: 'At least my boys do their best.' One has this, the other has that.

When the human being ... If you read 'Jeus III' soon, then it begins: today many children are being born. Yes, Crisje has already known it for such a long time, she is losing her boys, they are going into the world. And now master Zelanus is already starting to bombard, he already begins on the first page and he say: yes, today perhaps one and a half million, or a million, five hundred thousand children will be born. Very simple. But what will they become? How will they grow up?

I went into the world. Jeus goes into the world. Johan has gone, Bernard has gone, Jeus is now going. The others will fly away. But what will become of the children? Such a dangerous city, madam. When I went to the city and Bernard too, then mother said: 'Boys, boys, boys, be careful, because the devil lies there.' But we were searching, madam. And then I came and was walking through the city here - I will just add that story here - then I was searching for the devil. And then we went back to Crisje later and then I say: 'Crisje, I have still not found him.' I say: 'God knows where he is, but I do not know.' We could not find the devil.

But what becomes of the human being if the human being is let loose in the world and has his own life in his hands, madam, and they grow up and they say: 'Oh yes, mother, father, that is our time, you are so old?' That is lack and want of some cordiality, a little bit of feeling. He stands on his own two feet, when the child has gone into the world, and you no longer see your parents. Oh well, perhaps that person is, the person who has that, an 'outsider', people say. But what is it now if your mother is still there and you get a kind word from your mother ... Yes, there are also those among them who are not so sweet. There are some who are never satisfied and you can never do anything good for them, they just continue to cry, it will also be cancer,

and then the children say: 'Clear off, because you are also denying us peace.'

But I do not accept ... because I know that lady, I was able to look her in the eye, she is a sweet person, and then you are just shoved aside by your children again. When the human being gets a little bit of cordiality, a little feeling, they sing it so nicely on the radio: 'Oh give each other, for young and old, some red roses.' Will we just sing that song? Give each other some red roses. But they have no feeling for it, no power for it, no will, they live it up, they live for themselves, the parents who gave birth to them ... And what did it cost the parents before a child is adult? How many debts and bills must we pay only just for the nappies which we, which we, which we ...

Yes, just say it.

(Gentleman in the hall): 'Have sullied.'

What a sorrow and a heartache that was for a mother if we had sore tummies, and we were in some pain, then she was in pain, then she had this; and that all goes into the coffin. What a wild animal the human being actually is. You must stamp in a little bit of love in the first place: do not forget your parents, because they gave birth to you. A mother is such a wonderful thing. Thank God I can say: 'I never, never, never forgot Crisje, not for one minute.' And that is a certainty and a prettiness.

Tall Hendrik even came to me and then he said: 'Jeus, mother needs something else.' And then a letter went again. And then they sat crying. And the dog which was still there, another dog, also knew that something was coming. Because when the postman came - he hated that - when the postman came to the door, Crisje said: 'That is strange', she says, because she cannot stand that man, because he once kicked that dog - it was just a little thing - but when a letter came from The Hague, he did nothing. She had discovered that. And the animal was like that, a dog, even more intelligent, had more feeling, has more feeling perhaps than the human being. Now you could write a book about this again. But I will just continue.

(Jozef continues with the letter.) "The children are fine, but ice-cold. Isn't it true? And we just live together like that."

That lady still has her husband of course. Madam and sir, also with the greetings from Our Lord, just be happy that they stand on their own two feet. Imagine that you also had that misery. We want to have it nice, and we want to have the feeling and the happiness and some cordiality, some understanding for each other, but if that is not there ... Even if you kill them, madam, it will not help you.

"Now you will say: why must I know all of this? I can never talk to anyone about it. But everything is sometimes so difficult. Yes. I do not want anyone to know either."

This letter, this situation is just the same again as the lady who came there

with that other question. People hate, people are so cold. The children are cold. They push a mother out the door.

Yes. There is so much to say about it. I experienced mothers, but when you saw and experienced that tyranny of those old people then you would chase them out the door. Nothing was good, they started to live on the nerves of the children: 'And I would do this and I would do that', and they just could not rest, they wanted to have attention, and they also wanted to have something to say in the domestic life of their children. And that did not work of course. And then there were arguments, and at the end of the day the police also had to come. And the old man went to the old man's home and was neurotic. Why? That gentleman came to me, he says: 'Sir, is he not a good person then? We do everything.'

But there was something there which really wanted to say something and finally became tyranny. We do not need to follow the dramas in society. Then there will be no end to your writing, you can also write a thousand novels, because there is something in every household and family. Isn't there?

"I can never speak to anyone about it."

Madam, you can stop everyone on the street and then they will tell you the misery and then you can tell the misery, and when you have finished telling then you must go away again alone. The best thing is to just put it aside. This is something very different of course.

"I do not want anyone to know either. Now my question is: Will I see my parents again?" Yes, indeed. If your parent ... Now it will come. "Will I see my father, my mother again?"

That man lived it up, when he is on the other side, then you will irrevocably see that man again and then he will perhaps recognise you as a child, you were still young, he must make amends for what he did. But this would not have happened to you if you were not involved with that father and that mother. Do you feel? So they attracted you, you are born, and you lived by means of them. What do you have to make amends for, and what do they have to make amends for? What would you experience through them? And what would they experience? The father treated it lightly, he used up his money, and he went.

The mother did something wrong. Even if I had worked myself to death and even if I had done this and that ... But fair is fair, that was perhaps some twenty years ago, twenty-five years, thirty years, the times were different then. But that father whom you are concerned with, madam, that father must make amends for that. But your mother, that mother did a terrible thing for the sake of authority, wants.. Those parents, so those grandparents, of that man; they forced her to give up the children. To me she is not a hundred percent mother. Because the mother - a tiger and a lion and a wolf do

not even do that - does not give up her children. But there are mitigating circumstances, that mother believed that those parents of her husband said: 'We will take care of the children. You cannot do it, let us do it. And then we will give the children everything.' But when she was gone, they were put in an orphanage. And we know that too. Now it changes a bit, but that is still a life of terror; and of tyranny, I do not know that. But if you hear those orphans like that from before, we also often have a few sitting in the hall, if you hear those dramas from those children, that is more than awful.

But that mother probably did it in order to save her children, because she could not do it. But to absolutely give up the children ... Because you must hear what now comes. They forced her to give up the children, and that mother now went to America, she handed the children over to the grandparents, those grandparents quite simply put the children in an orphanage and paid for them.

"But they did not bother about us otherwise. We had to find our own way. My oldest brother, who had known both father and mother, went to sea, especially a lot ..."

Oh, I already read that. I must continue on this side. Good heavens, what a lot, isn't it? Yes. Now I cannot make it out. Oh yes.

"She made this sacrifice for the sake of the children. When my mother had left with the money she needed, they put us in an orphanage." I already have that. I am upset by it myself I think and I do not know what to do with it anymore.

"We were paid for, but they did not bother about us otherwise. We had to find our own way. My oldest brother, who had known both father and mother ..."

But I have read that. (laughter) Where is the end now?

(Gentleman in the hall): 'On the other page ...'

Yes, yes, I have that.

(Lady in the hall): 'Other letter.'

Other side? No, madam, I have also already read that.

(Lady in the hall): 'On side.'

Oh, then I must probably end here.

"Now my question is ..." Oh yes, we have it. "Now my question is: will I see my parents again?"

Yes, madam, I explained that to you, you will see that man again, and he will make amends. And your mother will learn that she should not have done it like that. Because at the end of the day, if you are a mother then you fight that out for yourself. She thought, as mitigating circumstances she thought: 'I will just do it, then at least my children will have a fair existence.' But you see it, people just put those children in an orphanage and they were paid for.

No more than that.

“Will I see my parents again?” Yes, madam.

“It is as if I am attached to them.” We all are. Do we have love in us now? Because that lady writes here: “I feel an intense love for them.”

How is that possible? Now you have been beaten by life in this way by these people. Fathers and mothers, you do not need to hate your mother, you will not be able to do that either, because that mother apparently did it with her best feelings. Your parents-in-law ... The grandparents are to blame because they did not keep their word, and they got rid of, they freed themselves from those children who did not know their position; and that is the whole question here and the whole problem.

You, that lady says here: “I long to see them. I forgive them for everything.” You can also do that. “Who was to blame? My family or my parents?”

All of them, madam. Those grandparents are megalomaniacs. That is certainly that nobility, it had in the ages, we talked about that a moment ago, a great deal to say, but nowadays, today nobility means and a good position means nothing more if there is no question of feeling and harmony, because this is not a spiritual position for me.

Is it for you?

This is perfectly simple, they are perfectly ordinary inferior people. Because we certainly do not need to look for it in the position, because rich, poor, learned and illiterate thief, steal and pinch just as much as the other human being from a different people.

True or not, sir?

I believe that there is more stolen in that world than in our factory. A miner and a human being of the street, a labourer, we are all just labourers, they have no opportunity to pinch. Do they? Yes, there are some. There are some who want to earn a living from stealing, thieving. That is their business.

But the human being who is affected by megalomania and breaks his word with regard to children and people, those people have no faith, they have no God, they have no Christ. Perhaps they also go to church. And then the Catholic church did it again of course. But when the Catholic church says, and the human being teaches: be good and do not do wrong, love everything which lives - because the Catholic church says that, doesn't it? - and the human being flatly refuses, is the Catholic church bad then?

There are religious maniacs, ladies and gentlemen; and is the pope mad, crazy? Are those teachings crazy? There are people who go round the bend with us, now and again you see the human being becoming unsteady. Is that me then? Yes, but I am saddled with it. They say that. Recently there was someone who had also gone round the bend a bit, then they said: ‘Yes, that is Jozef Rulof's fault.’ And someone else said: ‘Yes, that is also Jozef Rulof's

fault that you are so bad.' But she wanted the man go downwards and the man wanted to go forward, wanted to go upwards. And now we are all crazy. Me too. Jozef Rulof did it. But this is why I say: is Rome crazy if there is a religious maniac in the world? They are all going too far. They want to get to know God themselves, and then they go too high - and then just read 'Masks and Men' - and then they usually forget their little ladder and then they hang between life and earth, and then it is called at once Rosenberg or Maaskant in Rotterdam. Isn't it?

(Hall): 'Maasoord.'

Maasoord is also a mental institution. Yes, you have here ... We have a prison in every city, but also mental institutions, sir. This mankind is still that conscious. And we are crazy?!

We now know: there is no death. We say: do not murder, do not kill, do not hate, do not lie, do not cheat. Be sweet, love everything which lives. And then we are crazy. There is no damnation and no last judgement. But then you are crazy. But the Catholic church says: you are damned, you know. Money on the stairs, then nothing will happen. (laughter)

But we cannot do that. We stand with an open vizier, with open cards, our cards are lying open on the table, we shout: the Christ did not die for your sins, but He was consciously murdered there. And then we are crazy. Do you see? Who is crazy now? Who is insane now?

Who was to blame for this? Everyone, madam. The grandfather, the grandmother, those megalomaniacs, the mother too, the father too; the father who just lived it up, the mother who gave up her children. That is not possible that a mother who is a hundred percent conscious gives up her children. There are of course mitigating circumstances here, because she thought: perhaps they will do something with their money for my children. But her motherly love should have prevailed. Don't you think? They are all to blame. And you will see all of them again.

But then what, ladies and gentlemen? Then what if you see each other again? You will perhaps no longer belong to each other. We have millions of fathers and mothers. And then what if I stand before the nose of my brother and my little sister? And there is Hendrik, and there is Bernard, and there is Johan. I say: 'Oh yes, are you here too?'

Are you here too? Does that mean so much now? I have already known that world for so long. That is father, that is mother.

I went with Crisje ... Crisje passed on, and then master Alcar released me - all of that is only just in the Cosmology, unfortunately - and then I made that journey with her during the war. She was released. Master Alcar said ... I had to release myself completely for the Cosmology: Crisje had to die in me. That means: I had to let go of her completely, because I was one with



Crisje, and now that had to be free, otherwise I could not have experienced my cosmology, because I had to give myself, be open for a hundred percent. So Crisje had to die in me. I had to give up Crisje. Master Alcar said: 'She will pass on in a few years' time, you can ... her ...'

And when Arnhem was closed off then I knew it, I thought: now I will not see her again. It did not happen either. But when she passed on ... Now you will get a nice picture; but you will already read it in 'Those who Returned from the Dead', the coachman there, and other people, they stand for each other, father and mother, and then you are divine sparks. That father and that mother, they had to go. That sisterhood and brotherhood have gone. We get universal love. And now one person wants the other one out of the world. Must you learn something? That cursed family illness of ours: 'And that is my child. And that is my father. And that is my brother. And that is my nephew.' To me those people are all the same.

When I came 'behind the coffin', master Alcar released me, the Tall One stood over there, I had nothing to do with the Tall One, that father was not even allowed to say good day to me and I was not allowed to say it to him; it concerned Crisje, because that bond had to be broken, I had to give myself to the Cosmology, and that motherly love had to go. I got it back later, you will feel, it went downwards for a moment. That Cosmology of the masters went before everything, above everything. Then Crisje came and then we embraced each other, I say: 'Crisje, Crisje.' She had already become younger, was four, five, the following day after her transition.

And then we first made the journey to the hereafter; said nothing, hand in hand, through, I knew the way, and she felt that I knew the way. We looked back at the earth, I say: 'First to the sphere there.' And then we were allowed, then we released ourselves there. Master Alcar says: 'Go, and we will follow you', and I took her by the hand and then we released ourselves from that sphere, the astral world, and I went through the material cosmos. I say: 'There is Jupiter, Venus, Saturn and Uranus, and there is the moon and there is the sun, mother, Crisje, the laws of which I know.' And then she did not have Jeus, then it was a very different one. I say: 'But I will just forget it, otherwise you will not even know me. And then I forgot it, didn't I?' I say: 'But we are going ...' And then we started to speak Dutch, and then we started ... French, German, English came. I saw her past, I saw where she came from. I now saw other things absolutely by means of which she had attracted me. That is a law, isn't it? Then I saw that law. I say: 'And now we will talk in dialect, and straight away infallibly, Crisje, I will now put you on the Grintweg and in your own kitchen where I was born.' And then we went over The Hague, and to Rotterdam, and slowly, from the cosmos, we descended like conscious rockets with spiritual wings, and then I brought mother like

that, first straight to the Grintweg, and then I made a turn and then I went to the grave of Tall Hendrik, I say: 'The bones are lying there. The bones are lying there, mother, because there you have father', and then Tall Hendrik came to her, and then he took her hand and then he looked into my eyes, because he could not cope with me. I say: 'Good day, Tall One.' And then we looked each other in the eye and I say: 'Yes, you used to give me a slap, but you should try that now.' (laughter) 'Now I have something to hit, now I can explain the laws to you, even if you have been on the other side for forty years, Tall One, you do not have that.'

And he must accept that. I stood before Crisje as a child. I stood before her, she had to accept me as her master. But the love for the human being and the mother is still there. And then we checked all those things, and then we went back to the spheres. I brought her ... At that time she had already made her purification. Do you feel, a purification. Another one lies there like a wet rag, like a drowned cat in a dark world, has drained, boozed himself away: that human being had hatred, lust and violence. And, in order to release herself from the earth, this soul makes a universal journey at the same time, goes back with her own child, sees the universal love of Christ and space. And the father floats behind us and can take her over from me after ten minutes, after four hours during that night. And then we bow to each other, I say: 'See you. I will now give myself to the laws of the University of Christ.'

Now, father also wanted to see me off, the Tall One, I say: 'I know the way. I do not need you.' That was not hatred, but we got that stimulus, and then master Alcar came, and master Zelanus, and the three of us went back. I definitely released myself. And before I had reached the earth Crisje had already died. I had put her in the hereafter, I released and experienced her there, she could accept her Tall One. And then she got her journey with her real soul, Tall Hendrik, and she could begin with her universal tour, a journey of thousands of centuries.

'Bye, bye, mother Crisje, (kiss), with greetings from Jeus, and also from all your children.' And then Miets also came, Miets, I say: 'Miets, look at Crisje flying.'

She has a beautiful dress now, she no longer wears clogs, sir, there were sprigs of flowers around her head, and she did not need medals because now she had her beautiful cross, and she had that beautiful blue silvery garment. She was really wearing sandals. My God, my God, my heart bled dry from joy and happiness when I came back. I say: 'God, people, I saw Crisje last night. She lives on 'behind the coffin', I was able to make the journey.'

I danced through The Hague the whole day. And less than half an hour afterwards when I was then free on earth master Zelanus say: 'Are you ready?'

I said: 'Yes, I am ready.'

Then I forgot her completely. I no longer thought about her during that time, during those years - I see her now and again. This work continues, I have a look now and again, she has been to many lectures, she had experienced this and experienced that, she saw and experienced all of that, but there is only one purpose in me. I say: 'Crisje, step aside. Get out of me. My thoughts go straight to space. There is nothing more to whisper or talk about on earth, you will know now: we have to work.'

And did you think now that mother Crisje would come and stand next to me: 'My boy, Jeus, I want to talk to you'? And then I would say: 'Get out!'

But that is consciousness, that is understanding, that is knowing what the human being wants. That is knowing how you live and what you could do; but that is feeling, that is cordiality, that is understanding.

Look, ladies and gentlemen, if you have all of that, if you see those laws and you have experienced them, then you can give an explanation how all of this can be taken care of. Then, what it concerns here, you will see your fathers and experience your mothers, but you will cheerfully calmly let go of them spiritually, because everything which is here is father and mother, is a sister and a brother of you.

'Yes', they say, 'then just give me a few cents, I have nothing to eat.'

Look, now the people present me with the fact again, then they say: 'Yes, but you love the people.'

I say: 'Yes, madam, but I am working myself to the bone. Why are you not doing anything, sir?'

And now we must make sure, we also experienced those problems again, now we must make sure that we do not give the human being too much of a good thing, because then we make them lazy. Because that cosmos was never lazy. And God had to give everything for one law; laws and powers were created for one body of the human being, and the human being must earn that. And anyone who is too lazy to look at Our Lord, the masters say, they must just learn how they can and will awaken in that state.

Will I see those parents again?

Madam, what are parents? This is why I am telling you this story. Parents and sisterhood, brotherhood are universally wonderful. But if there is no love, no contact, no feeling, no unity, madam, then another mother is worth just as much to me as that Crisje, and that other mother, that other woman, that other man has just as much to say for my life, for my feeling. 'I can give a stranger much more than my own brothers and my own sisters and my own mother and my own father', another person says. And that is true. And on the other side you are no longer blood from blood, but then you are blood from one father and one mother, and that is the God as father and the God as mother in you. How honest, isn't it?

And then everything goes overboard. Of course you see those fathers and mothers again, but a mother, madam, sir, you have had millions of lives, what does this one life mean now? And what does a bit of hatred mean and what does a bit of destruction mean, and what does a bit of misunderstanding mean? You will work it out anyway. You are experiencing misery at the moment? I can tell you: you will work it out anyway. Just finish that misery and you will continue consciously 'behind the coffin', and you have made amends. Haven't you? Yes, it is not so easy. It is not so easy to look and live beyond your parents and your brothers and your sisterhood and then to experience the contact directly for which the Christ came to the earth again for ever and ever and said: 'Do not kill, love another as you love yourself. You will not kill.'

Good heavens, good heavens, we can now turn the whole of society upside down because we still live in conscious murder. There is still a bit of war amongst the people. And if another one begins again ... Now in 1939-1945 the whole world was on fire, and we have just forgotten those wars and those corpses and those dead people again. And if they want to today again, sir, then the atom bombs will also come, then we will do it even better.

The human being is still not learning. No, sir, the human being is not yet that far in order to learn. You cannot even kill them and throw them in prison in order to say - they do it-.' I will lock you up, because you will learn.' We are still involved with pre-animal-like and animal-like grades. How do you wish to explain to Stalin and his people that there is a Sphere of Light and that the Christ was really on earth? My God, you cannot even convince Judaism, you cannot convince Jerusalem. The Jews begin to make a club of their own race (see article 'There are no races' on rulof.org) again, and wait for the Christ until He will appear on the clouds and say: 'I am your rabbi.' Yes, that was the Other One too, but they did not accept Him. And that was coincidentally the real Messiah, whom the Jews were waiting for. How do you wish ...

I will go to Jerusalem tomorrow and I will say to Ben Strauss there ... What is that man called? There was a Ben Strauss where we lived, he was also a Jew. I say: 'Ben, the one you nailed to the cross, that was the real Messiah.' My God, then they will murder me there. Hahaha, then I will attack the Jewish faith, and then I will be killed here or there. Don't you think so?

How do I wish to convince mankind that a divine core lives in the human being which has to bring the human being himself to the awakening, to the evolution? And when you tell the human being: 'My God, just leave that. Do not hate and do not kill the people, and do not be so nonchalant and do not tramp on sacred matters' ...

'What does that matter to me.'

They do not have it and they step on your corpse, on your feeling, sir, on your father, on your mother. And they step on the Messiah. They step on their own deity. And if they can make Wiener Goulash from them they will do that too. They will make a Wiener Goulash, a Wiener Schnitzel from your soul, madam, and they will sell it for zwei Mark fünfzig. Not for a shilling, but for zwei Mark fünfzig.

Madam, will you see your fathers and your mothers again? You will get a bit of an idea, what it is like. But you knew that. You will see.

“Do they have to make amends to us?”

Oh, madam, why, why? Yes, they do not have to make amends to you. ‘Do they have to make amends to us?’ The human being, madam, sir, who does wrong makes amends for himself. Can you feel this? If you are beaten and kicked, madam, then you have nothing to make amends for, and the other one cannot make any amends to you. He can, later, but then you will already be further. And that gentleman and that lady who still hit and kick and who hate and who destroy, well, they will have to begin with their own battle one day, and they will make amends for themselves. And if one day in a strange country, during the night when it is dark, before a large wood with snakes, crocodiles and dangerous creatures, if you meet a human being there, and he asks you the way, sir and madam, then you do not say: ‘Just turn left’, then you know that in five minutes they will have already lost a leg because of a crocodile like that, or will be bitten by a poisonous reptile like that, then you do something for yourself, then you try, even if there is danger, to take those people through those unfamiliar woods and darknesses, because then the spark of serving lives under your heart. And then you have little bit of love for the things that live. Don’t you? If that begins, then you will stand differently in the world and then you will be busy awakening.

“I hear you speaking about mother Crisje so full of love.”

Madam if my mother had not been good, then I would have left her, and I told you that, and if that had not been pure ... I will also do what I can for everyone, but I will also let you die if I see - and the masters taught me that - if I see that you still just love destruction. Then I will let you die just like that. I will just let you walk under a locomotive. I will have you gassed, and I will have you hanged. I will also ask you: ‘Which rope do you want?’ I will have you hanged if you flatly refuse to leave that which takes you to that cursed dark world in order to break you consciously and suck you empty. Why would I still help you? Sir, the sooner you are broken here the better it is.

Is it not harsh that you have to talk like that? But the world is like that, and mankind is like that. Sir, we saw it during the war. ‘Leave it, child, because it is dirty, because Christ said ...’ The people have the bible, and the fathers and mothers, the whole world lay in the church: ‘Oh God, my God, just do

not do it, child, that is dirty, those people do not want the good.' And the child went anyway. Yes, the child went anyway. And then the father said: 'Ding.' But he closed off a life which should have lived it up, because that soul will come back again just the same. And that father must also go back to the earth because he murdered a life. He has become a conscious murderer. Because he wanted to protect his son from destruction, people say here: 'Then just destroy them before it is too late.' The other side says: 'Let them die, just let them let rip because they must live it up anyway, they must see that they are wrong.' Sooner or later the human being will get the beating from space. Won't he?

The club, sir, for those, a human being ... You must read that soon, the first book of mine which was published, 'A View into the Hereafter', was destroyed by a doctor here, he had to have me. Sir', I said to him ... Seven years later he came to me, that daredevil, he wanted to sit down there, I say: 'What do you want, sir?'

'Do you know me?'

I say: 'You? Idiot.'

'Well, I am being received well here.'

I say: 'Sir, I will soon throw you out. I do not want anything to do with your type of people.' I say: 'Do you know what you have violated?' He completely destroyed my first book, 'A View into the Hereafter'. Another person gave a great review. I say: 'Runaway minister.' I say: 'But something else, sir, let us accept that I am a crazy spiritualist. I am just making something up. But imagine, doctor, runaway theologian', I checkmated him like that, I could say everything in my house, 'imagine that this will come from the University of Christ one day and it appears to be the truth, which club will there be soon for you 'behind the coffin', which you put down there yourself by means of your filthy, stinking, poisonous pen? You enjoy yourself, you live by means of the blood and the sweat of another, dirty cad.'

He was sitting there. Then he wanted to go and sit there. I say: 'No, you will sit there.'

'What is that?'

'You will sit there.'

'Do you want a cigar?'

'A good one, sir, otherwise I do not want your rubbish.'

That was a doctor, from the Fatherland (Hague newspaper). Perhaps you know that big shot, that minister who walked away. He destroyed me.

'But sir, you took away the light of Christ from hundreds of thousands of people there. I happen to know that my work possesses certainty and astral, spiritual, spatial, divine meaning; and you must just destroy that, sir. Just sully that, just destroy it, just fling it away; you are sullyng yourself.'

Must the people make amends for that? the lady asks here. Must those people make amends for that? If you violate sacred love in the human being and for the human being and for space, for his spirit, for his fatherhood and motherhood, for Golgotha, God, if you violate that, ladies and gentlemen, will you not have to make amends for that sooner or later? Now violate spiritual treasures one day which possess real meaning. Did you really not think that the pope, Clement, whom Galilei threw into prison from the Vatican and closed his mouth, and the human being who poisoned Socrates because he brought wisdom to earth, did you not think that those people will be beaten by that one day? And that they must make amends for that? Yes, indeed, sir. That is a terrible torture, because they walk with the feeling ... There are people who have the feeling that the whole of mankind is at their heels.

What I told you about recently, that man from the Dutch East Indies (Indonesia). What kind of people are they? What kind of a feeling is that? What kind of a feeling is it that you want to carry the whole world? There you have something, which the masses hit and which will also take care of the masses one day. Sir, do you feel, a hatred and a destruction of one human being is not that bad, but when it becomes millions, becomes thousands, then that is a cosmic pressure. And then it crushes you to pieces inside. And then they stand there, they walk for eight hours in the sun looking for a book, like that man in the Dutch East Indies was looking for my books. And then he stands there, he cannot carry on, and turns round, and he is standing before it. And then God is also there and the laws are also there, and say: 'Boy, you are standing on top of it.'

But then, a year later, I also told you that one time, a year later it is called: 'Would that be true? I cannot believe it, it is too good to be true.'

And then I said: 'The 'doodles'.' Now just continue walking.

Yes. "How is it that I do not have any feelings of hatred?"

Be grateful, madam and sir; but love, just hold onto that love in you and surrender it, sooner or later everyone will have to make amends for his own mistakes.

"If you want to explain one thing and another, well, I thank you for it. If you want to do it in public, then do not mention any names."

Madam and sir, I hope that you have understood me. And that you are satisfied, because there is still a lot more to tell about it, but just read 'A View into the Hereafter', and all the other books and then you will have made it.

I have another minute and then I can also deal with this, those questions also came during the break.

"Does a human being have a responsibility for what he votes for?"

Yes, madam, that too.

From who is that?

So you have the election time in you. Madam, we talked about it last week, I said: 'Willem Drees gave the old age pensioners something.' If he wants to do even more good, why would you not vote for him? The other people will not get our vote either of course. But does he have a touch more? But you must just decide that for yourself.

Do it, look for the good and the true. We do not know yet whether they are good, even if legislation was passed which represents goodness and responsibility and justice. We will just surrender it, but decide that for yourself with your family members and your friends. Is that good, madam?

(Lady in the hall): 'That was already decided.'

Has that already been decided?

(Lady in the hall): 'Yes.'

What are you doing then, madam?

Oh, yes, we said, we will vote for Willem Drees, but that is up to you.

"Mr Rulof, where are the Spheres of Light? Could you give me an answer to this?"

From who is that?

Madam, how can you ask that. Read 'A View into the Hereafter' and you will have worked it out, and you have them in your home. You can also read them at night, if you get sleepy after midnight, just put them under your pillow, then you will be lying on top of them. And then you will get rest, peace and bliss.

Ladies and gentlemen, did I give you a little something this evening?

(Hall): 'Yes.'

Then one more lecture, see you next week.

(Lady in the hall): 'Just one more lecture?'

What did you say?

(Lady in the hall): 'Just one more?'

Just one more, madam, and then I will have a bit of laze.

Madam, sir, love everything which lives and ... no, you do not need to coo for me this evening. But start to think differently about the things which you thought yesterday and last week. And add a little bit of feeling and some red roses. And if he and she are laughing, there will be unity and then something wonderful, always something beautiful will come from space ...

(To the sound technician): Is it already finished, sir?

... always something loving, always a blessing, and a beauty - yes, that thing (the tape recorder) makes me afraid, and almost takes me, it would like that, out of my inspiration - then from the Divine All, the Spheres of Light, a core and a hand come and they say: 'Well done, my child, continue like that, love everything which lives and I will be with you.' And that is Our Lord.



Ladies and gentlemen, see you next week.  
(There is clapping.)

End

## Question and Answer Part 3

In the period 1949-1952, during contact evenings in the building 'Ken U Zelen' ('Know Yourselves') in De Ruijterstraat in The Hague, Jozef Rulof answered questions from the audience. Many of the questions were about the content of the previously published books. Other questions dealt with the themes and life questions which occupied the audience.

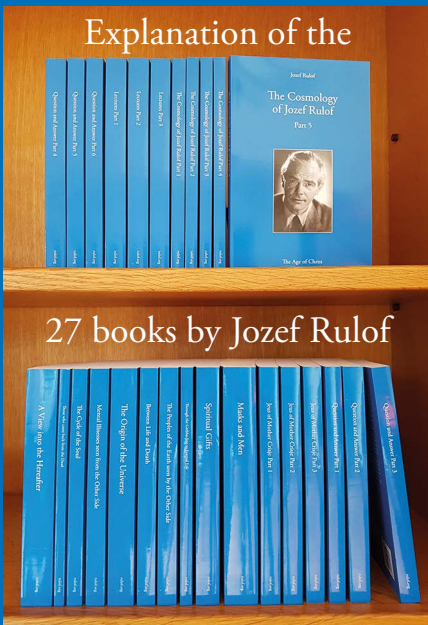
First, the questions and answers were recorded in writing. You will find their elaboration in part 1 of 'Question and Answer'.

Later, the contact evenings were recorded on the wire recorder (sound recording device). In order to present the reader with the originally spoken text in as complete a way as possible, parts 2, 3 and 4 of 'Question and Answer' contain the text spoken word-by-word by Jozef Rulof.

Parts 5 and 6 of 'Question and Answer' contain the answers that master Zelanus gave to the audience during contact evenings in the Sarphatistraat in Amsterdam. These parts also contain the word-for-word spoken text. Here, questions were sometimes also asked about the lectures that master Zelanus held during the same period in the 'Diligentia' building in The Hague, and which have been recorded in the three parts of the 'Lectures'.

During these evenings, the speakers repeatedly pointed out that the answers were meant for those who had read all the books.

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## Explanation of the books by Jozef Rulof

As publisher of the books by Jozef Rulof (1898-1952) we describe in this explanation the core of his vision. With regard to a number of passages in his 27 books, we refer to articles from this explanation. If you have any questions about the contents of his 27 books, we advise you to consult this explanation. On our website [rulof.org](http://rulof.org) you can read the 140 articles from this explanation online as separate web pages or download them as a free e-book.